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"Navigating Changes in Language and Communication in the 21st Century"



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جامعة العلوم الإسلامية الماليزية
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA



Proceedings of the
International Conference on Languages and Communication (ICLC)
2024

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Preface

First and foremost, I would like to welcome all participants to the International Conference on Languages and Communication with the theme Navigating Changes in Languages and Communication in the 21st Century. In today's new landscape of communication, the way we communicate and the languages that we use are undergoing profound transformations. The way messages are communicated and shared to the audience are more versatile compared to before through a more dynamic platform. Thus, this conference provides a platform for academicians, industrial practitioners, and all participants to explore these changes, examining their implications, and envisioning the future of communication in our increasingly interconnected global society.

The 21st century has brought unprecedented advancements in technology, shifts in cultural dynamics, and new challenges in global communication. These developments have not only reshaped how we convey ideas but have also influenced the structure and usage of languages. Throughout this conference, we will explore these critical issues, discussing the role of emerging technologies, the impact of globalization, and the ongoing evolution of language, linguistic and communication practices. Our diverse range of sessions, presentations, and workshops are designed to foster insightful dialogue and innovative thinking on how we can best navigate these changes.

We also aim to explore the use of language, culture, and technology, and the importance of language adaptability and resilience in our communication practices. This conference invites us to engage with the challenges and opportunities that arise from these changes, encouraging us to develop strategies that not only preserve linguistic diversity but also enhance our capacity for effective and meaningful communication across different contexts and cultures.

I would like to express my sincere appreciation to all those who have contributed to this conference—the dedicated committee members, our esteemed speakers, sponsors, and, most importantly, the participants who bring their knowledge and passion to this conference. Your collective efforts have made this event possible, and I am confident that the discussions and connections formed here will have a lasting impact on our understanding of languages and communication in this rapidly changing world. May this conference inspire us all to navigate the future of communication with insight, innovation, and a commitment to fostering global understanding.

NOR JIJIDIANA AZMI
DIRECTOR, ICLC 2024

EVALUATION OF SATISFACTION IN AN ENRICHMENT PROGRAM (CAMP21) FOR ESL POLYTECHNIC STUDENTS

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ABSTRACT

Enrichment programs play a crucial role in providing additional academic support and resources to English as a Second Language (ESL) students in higher education settings. This study evaluates the satisfaction levels of ESL students enrolled in an enrichment program at a polytechnic institution through a quantitative survey approach. The program aimed to enhance the English language proficiency and academic performance of ESL students through various interventions, including supplementary classes, workshops, and individualized tutoring. A validated satisfaction survey was administered to 57 ESL students participating in the enrichment program. The survey instrument assessed students' perceptions and satisfaction levels for all 8 slots in the program. The survey items utilized a 5-point Likert scale, allowing participants to rate their level of agreement with various statements related to the enrichment program. Descriptive statistical analyses were conducted to determine the mean satisfaction scores and standard deviations for each survey item. The results revealed an overall positive satisfaction level among the participants, with a mean satisfaction score of 4.5 out of 5. Factors contributing to high satisfaction included the program's interactive and engaging teaching methods, the relevance of the content to their academic needs, and the supportive learning environment. However, areas for improvement were identified, such as the need for more individualized attention and increased flexibility in scheduling. The study provides valuable insights into ESL students' perceptions and satisfaction levels regarding the enrichment program, which can inform program design, curriculum development, and resource allocation decisions. Recommendations are offered to enhance the effectiveness of the program and better address the diverse needs of ESL students in polytechnic institutions.

Keywords: enrichment program; satisfaction; ESL; polytechnic; quantitative

1.0 INTRODUCTION

Known for being a premier higher education institution for Technical and Vocational Education and Training (TVET), Polytechnic is one of Malaysia's top suppliers of tertiary education. Its offers

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are spread across several campuses around the country and include both certificate and degree programmes. Engineering, information technology, and commerce are a few of its noteworthy disciplines. At the moment, the majority of TVET students are enrolled in polytechnics and community colleges. There are 98,045 students nationwide, spread between 36 polytechnics and 105 community colleges. Accordingly, in 2022, the employment rates for graduates from polytechnics were 95.3%, while those from community colleges were 96.6% (*Buku Aspirasi Ketua Pengarah*, 2023).

Polytechnic keeps English as one of the disciplines that students must take in order to ensure that they can present themselves in English, even if its primary concentration is on technical programmes and practice-based learning (Mohamad, 2020). This gives their graduates more value because Polytechnic students can showcase their best qualities to potential employers, something that some TVET graduates find challenging. Since their technical skills are in high demand everywhere, Yusof et al. (2017) revealed that although TVET graduates have a great opportunity to explore the employment market both domestically and overseas, the majority of them fail to market themselves because they are unable to communicate in English. Because of this, their performance in the workplace was affected; impacting their chances of securing entry-level employment (Zainuddin et al., 2019).

1.1 PROBLEM STATEMENT

Previous ongoing studies have raised serious concerns about polytechnic students' poor English competence (Abdullah, 2013; Fabian et al., 2022; Mohamad, 2020 & Mohamad, 2016). Since Polytechnics only need a minimal level of English proficiency for admittance, many of its students have reportedly experienced intrapersonal difficulties when utilising the language for communication. Due to variations in their backgrounds, education, morals, and personalities, students themselves create these internal boundaries (Tadesse, 2021). As a result, these obstacles cause anxiety in the pupils, which makes it difficult for them to speak English appropriately since, when forced to use the language, the tension and anxiety are caused by their nervous system being activated (Spielberg, 1970). Therefore, if students' anxiety issues are not properly addressed, the goals of English instruction at Polytechnics may not be met.

The CAMP21 enrichment program was developed to support ESL students at Polytechnic. While the program aims to improve language skills and academic outcomes, there is a lack of comprehensive data on student satisfaction with the program's various components and overall effectiveness. This gap in knowledge hinders the institution's ability to refine and optimize the program to better meet student needs.

This study seeks to evaluate student satisfaction with the CAMP21 enrichment program, examining factors such as instructional methods, support services, and perceived benefits. By analyzing these elements, the research aims to identify strengths and areas for improvement within the program, ultimately contributing to enhanced educational experiences for ESL polytechnic students.

2.0 LITERATURE REVIEW

Polytechnics are always striving to improve, especially in the field of teaching and studying English, since graduates who are proficient in the language are highly valued (Fabian et al., 2022). As a result, English as Specific Purposes (ESP), the previous English-syllabus introduction course,

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was replaced in 2011 with Communicative English (CE). Since this is the main expectation by the companies, this move allowed Polytechnic students to interact in English more effectively (Radzi & Embi, 2018). As a result, Polytechnic engineering students must complete three CE courses that provide them with a comprehensive introduction to communication, presentation, job hunting, and workplace communication skills, while students enrolled in Digital Technology courses must take English for Digital Technology, a course that also emphasises communication and presentation skills (Fabian et al., 2022). Each of these English classes aims to give Polytechnic students the tools they need to speak effectively with people in a range of settings and throughout their future employment (Zainuddin & Kamin, 2020). As a result, students would speak comfortably and confidently in their future careers.

As one of the interventions to raise the English competence of its students, Polytechnic has started a number of enrichment English programmes in addition to the main transition to CE. The treatments were literally designed to focus on improving the students' English literacy since the integration of the literacies helps the kids listen well, express themselves clearly, learn new things, and develop a clear awareness of the world around them. In order to improve English competence in both institutions, the Department of Education for Polytechnics and Community Colleges (*Jabatan Pendidikan Politeknik dan Kolej Komuniti*, or JPPKK) has introduced CAMP21-Synergizing Literacies (CAMP21). Three different ideas come together to form the framework of CAMP21. It takes a Design Thinking approach, employs English as the primary language of communication, and sets Green Technology as its main theme. According to Kochem et al. (2022), targeted support programs for non-native English speakers in higher education are crucial due to the challenges these students face in academic settings.

The Blueprint SmartGreen Polytechnic & Community College 2021–2026 (BSGPC), which was established to support the country's sustainable development initiatives by fostering an environmental consciousness and conservation culture in Polytechnics and Community Colleges, is the foundation for CAMP21's Green Technology theme. The Education and Research Management, Energy and Climate Change Management, Environment and Landscape Management, Waste Management, Transportation, and Green Procurement are the seven primary categories that comprise the BSGPC, which consists of 17 Sustainable Development Goals (SDGs). (Nor et al., 2020). In addition, CAMP21 participants are urged to use Design Thinking in addressing problems pertaining to green technology. The CAMP21 participants were introduced to and encouraged to apply Design Thinking in order to identify answers for problems pertaining to green technological matters. It is a dynamic, iterative process aimed at comprehending users' needs, challenging assumptions, redefining problems and creating innovative solutions through prototyping and testing. This method consists of five phases: Empathize, Define, Ideate, Prototype and Test (What is Design Thinking?, 2022).

In addition, the results of this process must be presented in English, either through concept pitches or group presentations, and participants' literacy levels must be closely examined to guarantee that, if necessary, the necessary remedial measures are taken. This all-encompassing strategy emphasises the dedication to fostering ecologically sensitive problem-solving techniques inside the CAMP21 framework. As CAMP21 is seen as an innovation, it encourages the use of Design Thinking in its English enrichment activities and has Green Technology as its subject. The goal of this evaluation is to gather information that will enable JPPKK to make significant programme improvements, transforming CAMP21 into a distinctive English enrichment

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programme that can greatly improve prospective students' English language proficiency at Community Colleges and Polytechnics.

3.0 METHOD

3.1 RESEARCH DESIGN

This study employed a quantitative research approach using a survey method to investigate student satisfaction with the CAMP21 enrichment program.

3.2 SAMPLE AND DATA COLLECTION

This study used a survey gathered purposively from 57 students who have joined the CAMP21 programme in one Polyethnic in Malaysia.

3.2 ANALYSING OF DATA

The quantitative data was analysed using SPSS 22.0. The questionnaire used consisted of 21 questions and the Cronbach alpha coefficient was 0.94 which was highly significant at the 0.01 level. Appropriate statistical methods, like descriptive statistics, were used to analyse the quantitative data from the survey questions. In our data analysis, we focused extensively on mean scores as a pivotal metric to understand the central tendency of our dataset. This is how we interpret the mean score:

TABLE 1: Mean Level Interpretation Table

Source: *Bahagian Perancangan, Penyelidikan dan Dasar Pendidikan*, BPPDP (2006)

Score min	Interpretation
1.00 to 1.89	Very Low
1.90 to 2.69	Low
2.70 to 3.49	Average
3.50 to 4.29	High
4.30 to 5.00	Very High

4.0 ANALYSIS AND DISCUSSION

Table 1 shows the demographic profiles of the respondents involved in the survey. A total of 57 students participated in this study.

TABLE 2: Demographic details of the respondents

Variable	Frequency (N=57)	Percentage (%)
Gender		
Male	18	31.6
Female	39	68.4
Semester		
1	19	33.3
2	3	5.3
3	12	21.1
4	14	24.6
5	9	15.8

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Table 3 displays the mean score for 8 slots in the CAMP21 programme.

TABLE 3: Level of satisfaction for each slot
*Source: BPPDP (2006)

Slot	Mean Score	Level*
Green Project	4.44	Very High
Introduction to Design Thinking	4.46	Very High
Empathy Input	4.47	Very High
Define Input	4.46	Very High
Ideate Input	4.44	Very High
Prototype Input	4.47	Very High
Testing Input	4.47	Very High
Project Presentation Input	4.49	Very High

Table 4 displays the overall satisfaction mean score for CAMP21 programme.

TABLE 4: Overall satisfaction

	Mean Score	Level*
Overall Satisfaction	4.50	Very High

Table 3 and 4 present the mean scores for all 8 slots in the CAMP21 programme and the mean score for overall satisfaction. Among the 8 slots, the highest mean is for Project Presentation Input slot (m=4.49), followed by Empathy Input, Prototype Input and Testing Input (m=4.47). The lowest mean score is for two slots, Green Project and Ideate Input (m=4.44) and overall satisfaction is 4.50 considered a very high level.

Overall, the results indicate a high level of satisfaction among participants with the CAMP21 program. These findings have important implications for the ongoing development and refinement of ESL enrichment programs in polytechnic institutions. By addressing the identified areas for improvement and building upon the program's strengths, CAMP21 can further enhance its effectiveness in supporting ESL students' academic success and overall satisfaction. The high satisfaction rates reported by participants suggest that CAMP21 is effectively meeting many of the needs of ESL polytechnic students. This aligns with previous research highlighting the importance of targeted support programs for non-native English speakers in higher education (Kochem et al.,2022). The positive reception of CAMP21 underscores the value of institution-specific enrichment programs tailored to the unique challenges faced by ESL students in polytechnic settings.

5.0 CONCLUSION

Future research should explore the long-term impacts of the CAMP21 program on students' academic outcomes and career readiness. Additionally, comparative studies with similar programs

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at other institutions could provide valuable insights for best practices in ESL support at the polytechnic level. Moreover, future research can investigate how CAMP21's effectiveness varies across different polytechnic disciplines (e.g., engineering, information technology, life sciences). This could inform tailored approaches for different academic areas. In conclusion, the CAMP21 enrichment program demonstrates a promising approach to supporting ESL polytechnic students, with high levels of participant satisfaction. By continually evaluating and refining such programs, institutions can better meet the unique needs of their ESL student population, ultimately contributing to improved educational experiences and outcomes in polytechnic education.

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**A CORPUS-ASSISTED APPROACH TO THE LEADERSHIP DISCOURSE
OF GLOBAL LEADERS IN TIMES OF NATURAL DISASTER**

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ABSTRACT

Leadership is pivotal, especially during crises, where effective communication can make the difference between chaos and order. Despite the recognised importance of communication in leadership, there remains a significant gap in recent studies that emphasise the critical role of language in crisis leadership. Traditionally, leadership studies have focused on behavioural traits and general guidelines for crisis communication, often overlooking the nuanced role of language, particularly when analysed through a corpus-assisted approach. This oversight is significant, as the ability of leaders to articulate a clear vision, empathise with the public, foster collaboration, and encourage conformity is crucial for effective crisis management. Acknowledging the gap, this study aims to build a corpus of leadership to provide various, yet comprehensive understanding on leadership enacted real life situations in times of crisis. Using a corpus of approximately 120 thousand words (115, 970 tokens), the data of this study was extracted from formal speeches delivered by prime ministers, government officials, and authoritative figures around the world.

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The corpus was taken from the context of the natural disaster crises throughout the year of 2023. The naturally occurring data was gathered from government officials, United Nations and centre of nature and climate websites including the UK and US governments (www.royal.uk, www.whitehouse.gov) to name a few. Analysis of the data revealed that speakers rely heavily on modal verbs 'will', 'must' and 'going to', personal pronouns 'we' and 'our' as well as an inclination towards the usage of present progressive tense in delivering their speeches. The corpus from this study offers a valuable resource for further research by enabling scholars to delve deeper into the nuances of leadership discourse during natural disasters. Future studies could expand the corpus or apply it to comparative analyses across different crisis contexts to explore variations in leadership language over time or between different cultures. Additionally, the corpus can serve as a foundation for developing automated tools to analyse leadership discourse, contributing to the advancement of corpus-assisted studies in leadership and discursive leadership.

Keywords: corpus linguistics; corpus- assisted approach; leadership; natural crisis, crisis communication

1.0 INTRODUCTION

Leadership is widely recognised as a crucial factor in shaping the success and resilience of organisations, particularly during crises where effective communication can be the difference between chaos and order (Bass & Bass, 2008). Despite this recognition, there is a significant gap in the literature regarding the critical role of language and communication in crisis leadership. Traditionally, leadership studies have predominantly focused on behavioural traits and general guidelines for crisis communication, often overlooking the nuanced role of language (Yukl, 2012; Northouse, 2021). The emerging field of discursive leadership, however, emphasises that leadership is fundamentally constructed through discourse (Fairhurst, 2007). This perspective is essential for understanding how leaders articulate vision, empathise with the public, foster collaboration, and manage crises effectively.

Addressing this gap, the present study explores the intersection of leadership, language, and corpus linguistics, with a particular focus on building a corpus of leadership discourse in times of natural crises. By examining these critical moments, the study aims to contribute to both leadership discourse and corpus- based approach studies, offering collection and analysis of large volumes of naturally occurring language data of speeches and statements delivered by global leaders during natural crises.

2.0 LITERATURE REVIEW

The study of leadership has undergone significant transformation over the past few decades, moving from trait-based approaches to more dynamic understandings of leadership as a social process (Grint, 2005; Northouse, 2021). Behavioural theories of leadership have long dominated the field, offering valuable insights into the actions and characteristics that define effective leaders (Yukl, 2012). However, these traditional approaches often fall short in addressing the critical role of language in leadership, particularly during crises.

In the realm of crisis communication, scholars have explored various strategies that leaders can employ to manage public perception and maintain control (Coombs, 2014). Yet, these studies often overlook the specific linguistic choices that leaders make to achieve these ends. The work of

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Fairhurst (2007) on discursive leadership highlights that leadership is not just about what leaders do, but also about how they do it, primarily through language. This perspective aligns with the findings of corpus linguistics, which offers a methodological approach to systematically analysing large bodies of text to uncover patterns in language use (Baker, 2006; Stubbs, 2001). By applying corpus-assisted methods to leadership discourse, researchers can gain deeper insights into how leaders strategically use language to navigate crises.

In recent years, particularly during the COVID-19 pandemic, corpus-based analysis has become an invaluable tool for examining crisis communication and leadership discourse. Researchers have employed corpus linguistics to analyse the language used by leaders and organisations during the pandemic, revealing key strategies in public health messaging, policy announcements, and crisis management. For instance, a study by Kaal and Vis (2021) utilised a corpus of speeches from global leaders to identify how linguistic choices were used to convey reassurance, authority, and solidarity during the pandemic. Similarly, Seargeant and Tagg (2021) conducted a corpus analysis of social media discourse to understand public sentiment and the effectiveness of governmental communication strategies. These studies demonstrated that leaders often relied on certain linguistic patterns, such as the use of inclusive pronouns and future-oriented modal verbs, to foster a sense of unity and to project confidence in their crisis management capabilities. Beyond COVID-19, corpus-based studies have also been conducted on other crises, such as natural disasters and economic downturns. For example, Semino et al. (2020) examined metaphorical language in crisis communication, showing how metaphors can shape public perception and response during emergencies. These studies underscore the importance of language in crisis leadership and highlight the relevance of corpus linguistics in uncovering the subtle yet powerful ways in which leaders use language to navigate complex, high-stakes situations.

3.0 METHOD

This section discusses the development of the corpus designed for the present study. The compilation of the corpus, size and features are explained in further detail. The software used to analyse the language patterns is also described.

TABLE 1: Details of NDC23

<i>Natural Disaster Corpus 2023 (NDC23)</i>	
Type of corpus	Open-access, purpose-built corpus, written corpora
Number of tokens	115,970 tokens
Text inclusive of	Official ministerial speeches addressing Natural Disasters in 2023
Text published dates	1st January 2024 to 31st December 2024
Text taken from	Open-access websites

The Natural Disaster Corpus 2023 (NDC23) is a purpose-built corpus comprising approximately 120,000 words (115,970 tokens) from formal speeches delivered by prime ministers, government officials, and other authoritative figures. The speech texts were sourced primarily from government websites, United Nations platforms, and climate-related organizations, including

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those of the UK and US governments (e.g., www.royal.uk, www.whitehouse.gov, <https://www.un.org/en/>). Additional sources include websites such as www.waseda.jp, www.govt.nz, www.worldbank.org, and www.gob.mx. These open-source sites were crucial in the development of the corpus. In analysing NDC23, two major features of AntConc 4.2.4 were utilised: word frequency and N-Grams, with supplementary analysis conducted using KWIC, clustering, and collocation features.

4.0 FINDINGS AND ANALYSIS

4.1 WORDLIST, FREQUENCY AND CONCORDANCE LINE ANALYSIS

Table 2 below depicts the top 100 frequently used words in the Natural Disaster Corpus 2023. 12% of the words were found to have more than 1000 occurrences with *the* as the highest one at 6552 occurrences, followed by *and* at 4894 and *to* at 4084.

TABLE 2: Wordlist of top 100 frequently used words in Natural Disaster Corpus 2023

<i>No</i>	<i>Word</i>	<i>Freq</i>	<i>No</i>	<i>Word</i>	<i>Freq</i>	<i>No</i>	<i>Word</i>	<i>Freq</i>
1	<i>the</i>	6552	48	<i>countries</i>	245	95	<i>first</i>	150
2	<i>and</i>	4894	49	<i>these</i>	243	96	<i>inflation</i>	149
3	<i>to</i>	4084	50	<i>there</i>	235	97	<i>development</i>	147
4	<i>of</i>	3295	51	<i>an</i>	234	98	<i>out</i>	147
5	<i>in</i>	2244	52	<i>who</i>	224	99	<i>transition</i>	145
6	<i>we</i>	1975	53	<i>support</i>	220	100	<i>where</i>	145
7	<i>a</i>	1799	54	<i>been</i>	218			
8	<i>that</i>	1484	55	<i>do</i>	216			
9	<i>is</i>	1434	56	<i>those</i>	216			
10	<i>for</i>	1326	57	<i>was</i>	214			
11	<i>i</i>	1089	58	<i>when</i>	212			
12	<i>are</i>	1002	59	<i>disaster</i>	211			
13	<i>our</i>	970	60	<i>time</i>	210			
14	<i>on</i>	925	61	<i>or</i>	209			
15	<i>this</i>	854	62	<i>work</i>	207			
16	<i>it</i>	846	63	<i>which</i>	206			
17	<i>s</i>	843	64	<i>one</i>	205			
18	<i>with</i>	746	65	<i>just</i>	202			
19	<i>have</i>	730	66	<i>now</i>	199			
20	<i>as</i>	675	67	<i>international</i>	196			
21	<i>you</i>	633	68	<i>up</i>	196			
22	<i>will</i>	587	69	<i>president</i>	193			
23	<i>by</i>	552	70	<i>us</i>	190			
24	<i>be</i>	540	71	<i>know</i>	181			
25	<i>climate</i>	536	72	<i>united</i>	180			
26	<i>all</i>	460	73	<i>year</i>	176			
27	<i>more</i>	434	74	<i>like</i>	175			
28	<i>but</i>	433	75	<i>other</i>	175			
29	<i>people</i>	432	76	<i>today</i>	175			
30	<i>from</i>	417	77	<i>change</i>	174			

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31	<i>world</i>	389	78	<i>over</i>	172
32	<i>not</i>	380	79	<i>t</i>	171
33	<i>they</i>	372	80	<i>how</i>	170
34	<i>so</i>	358	81	<i>security</i>	170
35	<i>has</i>	354	82	<i>than</i>	170
36	<i>at</i>	342	83	<i>states</i>	168
37	<i>can</i>	325	84	<i>your</i>	168
38	<i>their</i>	321	85	<i>financial</i>	167
39	<i>also</i>	319	86	<i>thank</i>	167
40	<i>must</i>	285	87	<i>energy</i>	166
41	<i>what</i>	271	88	<i>many</i>	162
42	<i>new</i>	266	89	<i>action</i>	160
43	<i>global</i>	259	90	<i>ve</i>	159
44	<i>need</i>	255	91	<i>communities</i>	153
45	<i>about</i>	248	92	<i>here</i>	153
46	<i>re</i>	248	93	<i>its</i>	152
47	<i>my</i>	247	94	<i>years</i>	151

TABLE 3: Wordlist of top 10 most frequent 2-cluster patterns of ‘The + N’ as the most frequent word in Natural Disaster Corpus 2023

<i>No</i>	<i>Cluster ‘The + N’</i>	<i>Freq</i>	<i>Range</i>	<i>NormFreq</i>	<i>NormRange</i>
1	<i>The World</i>	265	59	0.040	0.573
2	<i>The United</i>	156	48	0.024	0.466
3	<i>The Global</i>	82	34	0.013	0.330
4	<i>The Most</i>	79	45	0.012	0.437
5	<i>The International</i>	77	35	0.012	0.340
6	<i>The Climate</i>	70	40	0.011	0.388
7	<i>The UK</i>	69	11	0.011	0.107
8	<i>The Same</i>	64	35	0.010	0.340
9	<i>The People</i>	63	35	0.010	0.340
10	<i>The First</i>	56	33	0.009	0.320

TABLE 4: Concordance line of cluster pattern “The World”

<i>No</i>	<i>Left Context</i>	<i>Hit</i>	<i>Right Context</i>
1	this Summit is a reminder of what	the world	must do to make the
2	to a renewable future. Now at COP28,	the world	must hit the brakes. And
3	fossil fuels – period. The solution is clear:	The world	must phase out fossil fuels
4	tackle climate change all the countries in	the world	must work together. This can
5	negotiations within the framework of the WHO.	The world	needs an ambitious and legally
6	the most vulnerable countries in the world.	The world	needs more from international financial
7	for the common good. Action is what	the world	needs now. We will be
8	for thirty pieces of silver is immoral.	The world	needs the industry to apply
9	But the writing is on the wall.	The world	needs to commit to a
10	repeated. Because all of us can see	the world	as it is – and by

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11	they are if institutions do not reflect	the world	as it is. Instead of
12	reforming the Security Council in line with	the world	of today. It means redesigning
13	it up. Keep it going. Keep reminding	the world	of hope that Lithuania embodies.
14	share our values and our democracies around	the world	will benefit from the strength
15	together with our Allies and partners around	the world	will continue to stand with
16	to all of humanity.” — “Russia believes that	the world	will grow weary and allow
17	growth that the net-zero economy around	the world	will need over the coming
18	women and girls and young people around	the world	are already on the streets,
19	security for the British people. Mr Speaker,	the world	faces a moment of danger,
20	face the existential threat of climate change...	The world	faces another existential threat... One

The 20-concordance line of the cluster *The World* in Table 4 revealed that it is followed most commonly by modal verbs ‘*must*’, ‘*need*’ and ‘*will*’ which occurred more than ‘*as*’, ‘*of*’ and ‘*are*’. The use of modal verbs may indicate different functions. However, for clusters *The world* followed by modal *must* and *will*, it can be denote that the speakers utilise them to express their intentions into performing an action which in this context – are actions related to curbing the disasters. Few lines might suggest future hopes & predictions as well as referred to Quirk et. al. (1973).

TABLE 5: Wordlist of top 10 most frequent 3-cluster patterns of ‘We + V + prep.’

No	Cluster ‘We + V + Prep’	Freq	No	Cluster ‘We + V + Prep’	Freq
1	<i>We need to</i>	56	11	<i>We re also</i>	12
2	<i>We re going</i>	34	12	<i>We are seeing</i>	11
3	<i>We will continue</i>	25	13	<i>We need a</i>	11
4	<i>We have to</i>	23	14	<i>We also need</i>	10
5	<i>We are also</i>	18	15	<i>We do not</i>	10
6	<i>We will also</i>	17	16	<i>We don t</i>	10
7	<i>We have a</i>	15	17	<i>We must also</i>	10
8	<i>We want to</i>	13	18	<i>We need your</i>	10
9	<i>We are working</i>	12	19	<i>We will be</i>	10
10	<i>We know that</i>	12	20	<i>We have been</i>	9

Table 5 reveals an inclination of the pronoun ‘we’ followed by a modal verb like *need to...* (line 1), *will...* (line 3), *have to...* (line 4), *want to...* (line 8) and *must...* (line 17). *We need to* (line 1) show the highest usage with a frequency of 56 with *we will continue* (line 3) the 3rd highest at 25. All of these data suggest that the usage of the pronoun ‘we’ followed by modals denoting speakers’ intentions are heavily used in the corpora.

TABLE 6: Wordlist of top 10 most frequent 3-cluster patterns of ‘We + V + prep.’

No	Cluster ‘Our + N + Conj’	Freq	No	Cluster ‘Our + N + Conj’	Freq
1	<i>Our commitment to</i>	10	9	<i>Our nation and</i>	5

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2	<i>Our efforts to</i>	9	10	<i>Our nation s</i>	5
3	<i>Our response to</i>	8			
4	<i>Our understanding of</i>	8			
5	<i>Our ability to</i>	7			
6	<i>Our people and</i>	7			
7	<i>Our world is</i>	6			
8	<i>Our allies and</i>	5			

A similar wordlist with a minimum frequency of 3 was generated for the pronoun *our* in the corpora. Table 6 illustrates the top 10 most frequent 3-cluster patterns of *our* in which clearly, we can note a pattern of ‘our + N followed by a conjunction. It is also pertinent to view the most common nouns that collocate with the pronoun *our* followed by a conjunction which are *commitment* (line 1), *efforts* (line 2) & *response* (line 3). These top 3 nouns indicate “our” actions into doing something.

TABLE 7: Concordance lines for typical use of ‘our commitment to’

<i>No</i>	<i>Left Context</i>	<i>Hit</i>	<i>Right Context</i>
1	is strengthening all four. We also affirm	our commitment to	comprehensive security for the
2	valued contributions. Throughout this document we reaffirm	our commitment to	the Arctic region. Of
3	it — we’re also making good on	our commitment to	address the historic levels
4	only 28% funded. The UK is unwavering in	our commitment to	provide aid to the
5	called for international solidarity. Let us renew	our commitment to	a strong and effective
6	down. He still doesn’t understand that	our commitment to	our values, our freedom
7	for African Union-led peace support operations.	Our commitment to	international peace and security
8	will not waver. (Applause.) I mean that.	Our commitment to	Ukraine will not weaken.

4.2 N GRAM ANALYSIS

TABLE 8: 9 Top 10 N-grams of Natural Disaster Corpus 2023

<i>No</i>	<i>N-Gram size of 4</i>	<i>Freq</i>	<i>Range</i>	<i>NormFreq</i>	<i>NormRange</i>
1	<i>We’re going to</i>	34	11	293.963	0.107
2	<i>At the same time</i>	28	17	242.087	0.165
3	<i>We will continue to</i>	25	16	216.149	0.155
4	<i>I would like to</i>	24	19	207.503	0.184
5	<i>In the face of</i>	23	16	198.857	0.155
6	<i>In the United States</i>	22	13	190.211	0.126
7	<i>Of the United Nations</i>	22	9	190.211	0.087
8	<i>Of the world s</i>	21	14	181.565	0.136
9	<i>And the United States</i>	19	6	164.273	0.058
10	<i>And that s why</i>	17	10	146.981	0.097

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Evidently, N-grams analysis reveals that the cluster pattern of *We're going to (line 1)* is the most frequent MWE expression or lexical bundles used throughout Natural Disaster 2023 corpora with a frequency of 34 and range of 11. This is in line with the top 100 frequently used words in table 4.1 in which 'we' is at rank 6 and 'we re going' at rank 2 in Table 5 top 10 frequently used cluster pattern of 'We + V + prep'.

It is interesting to note that throughout 2023, speakers of ministerial speeches addressing natural disasters were heavily inclined to the use of the pronoun 'we' followed by a present continuous action of 'are going to' to elaborate how 'we' in this context will be performing some sort of actions. Analysis of the data revealed that speakers rely heavily on modal verbs 'will', 'must' and 'going to', personal pronouns 'we' and 'our' as well as an inclination towards the usage of present progressive tense in delivering their speeches.

5.0 CONCLUSION

The corpus from this study offers a valuable resource for further research by enabling scholars to delve deeper into the nuances of leadership discourse during natural disasters. Future studies could expand the corpus or apply it to comparative analyses across different crisis contexts to explore variations in leadership language over time or between different cultures. Additionally, the corpus can serve as a foundation for developing automated tools to analyse leadership discourse, contributing to the advancement of corpus-assisted studies in leadership and discursive leadership.

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**BRIDGING THE GAP BETWEEN EFL PRE-SERVICE TEACHER
TRAINING EXPECTATIONS AND IN-PRACTICE REALITIES:
CHALLENGES, IMPACTS AND SOLUTIONS**

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ABSTRACT

The crucial importance and role of pre-service teacher training in forming future teachers have been well-documented by the literature (e.g. Katitia, 2015; Katwijk et al., 2023). However, in the Moroccan educational context, issues related to the effectiveness and sufficiency of this type of training still persist which affects the quality of this training in particular and the quality of education in general. Hence, in an effort to bridge the gap between pre-service teacher training and in-practice realities, the current study aims to identify the challenges that pertain to EFL pre-service teacher training and their impacts as well as the possible solutions to these challenges. The study recruited 43 EFL recently graduate teachers at the time of the study, and the data was collected through a researcher-designed questionnaire, lesson observations and semi-structured interviews. The results revealed that the most challenging aspects for respondents were merging theory with practice and classroom management. Those challenges were found to have an impact on most respondents. This impact was exhibited in the form of confusion and helplessness during classroom observations. The study, then, concludes with possible solutions that those graduate teachers can resort to post their pre-service teacher training to overcome these challenges.

Keywords: EFL education; EFL teachers, quality education; pre-service teacher training; teacher training

1.0 INTRODUCTION

Students' achievement and outcomes are considered by most as a quality indicator of the success of any education system. This success, however, is closely dependent on the quality of teachers and the effectiveness of the teaching process (Nagoba & Mantri, 2015). In order to achieve such quality and effectiveness of teaching, teachers should be well-prepared and well-equipped to perform their job. In this regard, Fredriksson (2004) has advanced early on that "good teaching is a result of education, training and experience." Similarly, Guzman (2023) argues that in order for teachers to fulfill their 'noble responsibilities,' they should undergo the required trainings and have the right knowledge, and skills. Leaving education and experience aside as they both heavily rely on the teacher's personal effort for professional mastery and growth, one of the primary determinants of effective teaching is training which is globally done through pre-service and in-

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service programs. The current study is mainly concerned with pre-service teacher training as it is critical for the preparation of future teachers who have a direct impact on the future of a nation (Kecik & Aydin, 2011; Guzman, 2023). This impact is evidenced by the quality of students' performance and achievement; for instance, it has been confirmed that students of trained teachers are better performers than those of untrained teachers (Farooq & Shahzadi, 2006). In addition, educational objectives are more likely to be achieved when teachers are well-trained (Bozkuş, 2021). Furthermore, as highlighted by Napanoy (2021) the quality of pre-service training is directly linked to the quality of education.

However, in the Moroccan educational context, the recruitment and training of teachers is viewed as a political opportunity more than an educational one (Chalfaut, 2017). Moreover, pre-service teachers' training in Morocco has become commonly known as a medium for increasing the numbers of teachers in schools which poses many concerns at the level of the effectiveness and sufficiency of this training in the preparation of future teachers. Hence, the current study attempts to bridge the gap between pre-service teacher education and in-practice realities and add to the existing literature that deals with the challenges that may hinder the training of teacher trainees and the possible solutions to overcome these challenges.

2.0 LITERATURE REVIEW

2.1 TEACHER TRAINING VS TEACHER EDUCATION

Although, the terms 'teacher training' and 'teacher education' are used synonymously and interchangeably in most professional contexts there is quite a difference between the two. The term teacher education includes the individual's own "intellectual, emotional and social development" whereas teacher training is "restricted more to specific, systematic, standardized, well-identified, job related, results-oriented practices" (O'Neill, 1986, p. 260). Katitia (2015) citing Loughran (2006) who considers teacher education as the pre-service and in-service teacher preparation in which teachers develop knowledge and skills related to teaching. Hence, in many countries there has been a shift towards using the phrase 'teacher education' since it includes both the theoretical and practical components of a teacher preparation program and expands into incorporating philosophical, professional, and pedagogical features of a teacher preparation program as well (O'Neill, 1986).

The current study, however, focuses on pre-service teacher training which is more confined in its definition, functions, and components. Pre-service teacher training in general refers to "the set of policies, procedures and provision designed to equip prospective teachers with the knowledge, attitudes, behaviours and skills that helps them perform their tasks effectively in the classroom, school, and wider community" (Samsujjaman, 2017). The training basically involves watching "examples of different tasks, dissecting and analyzing the work, watching demonstrations, and then moving to practice under close supervision and with detailed coaching aimed at promoting improvement" (Ball & Forzani, 2009, pp. 497-498). Moreover, during the period of training, trainees are exposed to different modules that are intended at enhancing their training experience; modules such as theories of education, subject content mastery, pedagogical skills and teaching practice (Naylor & Sayed, 2014). These modules among others aim at developing the right knowledge, needed skills, and proper characteristics of pre-service teachers to prepare them to integrate and teach effectively in their classrooms.

2.2 PREVIOUS STUDIES ON THE CHALLENGES AND IMPACTS ENCOUNTERED BY TRAINEE

2.2.1 Challenges

According to Ching (2011), traditional teacher preparation fails to equip trainees with how to deal with the complex realities of classroom life and daily difficulties of the classroom this is mainly due to “the gap between the complex reality of classroom life and the theoretical principles taught in teacher education curriculum” (Monroe et al., 2010). This gap results in some challenges that face pre-service teacher trainees during practicum as well as new teachers when they begin their job. A particular challenge that seems to face and confuse most trainee teachers is their ability to merge the theories of teaching they learn with actual practice in real classrooms. For instance, in a study done by Kwenda et al., (2017) pre-service teachers were found to be unable to “conceptualize ‘theory’ as insights which provide adaptable tools to inform their choices and decisions in the classroom.”

Another major challenge that novice teachers continue to identify as a main challenge and an area in which they seek more preparation is classroom management (Sandholtz, 2011). During pre-service teacher training, this area is mostly covered by practicum which is considered as “the most significant component and lying at the heart of teacher development process” (Mutlu, 2014). The importance of practicum lays in the fact that it provides opportunities for trainee teachers to practice teacher decision-making in simulated classroom situations (Ching, 2011) as it prepares them for the demanding duty of having to take a multitude of decisions concerning different tasks every single day of their teaching work.

Another challenge is the duration of training; in regard to this, initial teacher preparation in developing countries is usually organized as a full-time residential program with varying duration. For example, in Pakistan, preparation for primary and secondary teachers is one year, whereas teachers in Mali undergo an accelerated 45 days of learning (Westbrook et al. unpublished draft mimeo, as cited in Naylor & Sayed, 2014). In contrast, in countries that are ranked first in their quality of education the duration of teacher training and preparation is longer.

2.2.2 Impacts

Impacts of ineffective pre-service teacher training programs can be divided into immediate impacts that can be observed and reported at the early stages of a teacher’s induction into the job, and into long term impacts which may eventually result in a quality decline of education. A major challenge that persists with new teachers since their training days is their poor skills in class management. This has been confirmed by many researchers such as Mutlu (2014) who citing Veenman (1984) asserts that, “novice teachers reported that they have especially difficulty in coping with problems such as classroom discipline.” This specifically has a direct impact on the way new teachers believe their teaching should be, because as Anderson (1991) points out that novice teachers have this belief that learning cannot take place until the classroom is managed and under control; so, “they focus their time and energy on controlling students rather than the teaching-learning process” (as cited in Ching, 2011, p. 1210). Furthermore, it has been reported by many pre-service teachers are unable to keep up with the problems they face during their teaching practice (Stuart & Thurlow, 2000, as cited in MerÇ, 2010, p. 200). This may result in grave repercussions specifically at the level of their performance as teachers on students’ learning and achievement. Another impact of ineffective pre-service teacher training that also has an

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influence on the learning of students is the assessment of students' learning. According to Mutlu (2014) who is citing Veenman (1984) points out, "novice teachers reported that they have difficulty assessing students' work."

2.3 RESEARCH OBJECTIVES AND QUESTIONS

This study aims to identify the main challenges that face EFL teacher trainees during pre-service teacher education. The study also aims to suggest the possible solutions to deal with those challenges. Hence, the current study has been designed to answer the following questions:

- 2.3.1 What are the challenges that face EFL trainee teachers during their pre-service training?
- 2.3.2 What are the impacts of these challenges of the performance of novice teachers?
- 2.3.3 What are the possible solutions to overcome these challenges?

3.0 METHOD

3.1 RESEARCH APPROACH

The research design for this study followed both quantitative and qualitative methods. The quantitative method has been useful in obtaining statistical data related to the early proposed questions. This quantitative data was supplemented by the collection of more in-depth qualitative data using observations followed by semi-structured interviews.

3.3 PARTICIPANTS

For data collection, 43 currently graduate teachers at the time of the study were recruited for the questionnaire data collection. 25 were males (58.1 %) and 18 females (41.9 %). 29 of those participants were middle school teachers, 13 were secondary high school teachers, and 1 preferred not to say. Their ages ranged from under 25 to above 40 and they had different training durations; 51.2% had a training that lasted from six months to one year whereas 48.8% trained for six months.

For observations, two female teachers were observed, one was a high school teacher and the other a secondary school teacher. They were chosen from the same school for convenience reasons, and they were observed 4 times each during different class periods and with different classes. Both participants were also asked to participate in semi-structured interviews following the end of the observations.

3.4 INSTRUMENTS

To collect data, a questionnaire was designed to include the questions raised earlier and was reviewed by two teachers whose experience ranged between 3-5 years of teaching and one teacher trainer to test its content validity. Then in order to have more depth insights into the challenges that faced those teachers and their impacts on their performance in class semi-structured interviews were conducted as well following in-class observations. The observations were designed based on Danielson's Framework for Teaching (1996, 2007) which was summarized by Santiago and Benavides (2009). It was comprised of four main areas of teachers' responsibilities that are divided into sub-components: planning and preparation, instruction, the classroom environment, and professional responsibilities. The scale used is (1=Not observed, 2=More emphasis recommended, 3=Accomplished very well).

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3.5 DATA ANALYSIS

The collected data from the questionnaires was computed by using the Statistical Package for the Social Sciences 26.0 (SPSS). As for the classroom observations, the data collected was organized into themes that were guided by the research questions whereas the interviews were transcribed and themed to correspond to the sections investigated in the questionnaire and presented in narrative, excerpts, and direct quotations.

3.6 FIGURES

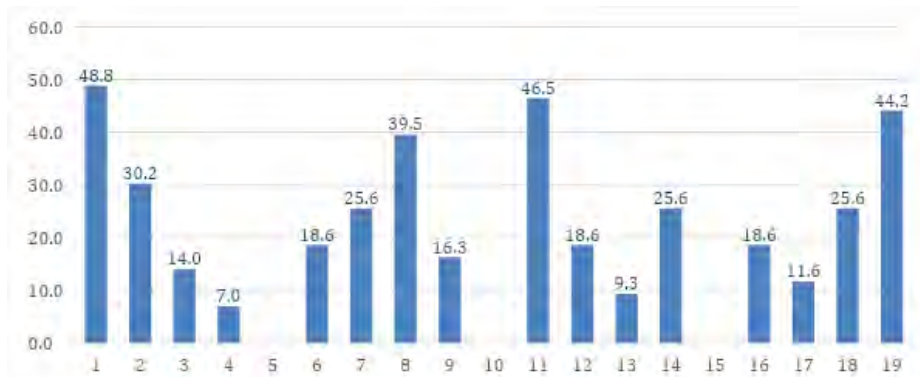


FIGURE 1. Ranking of teaching aspects from the most to least challenging

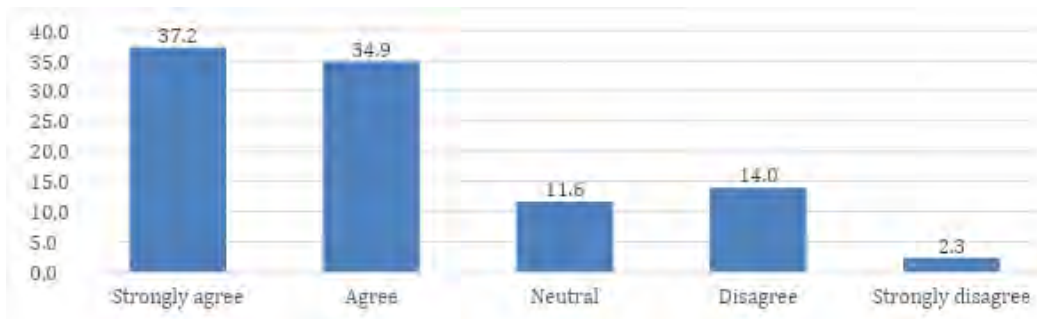


FIGURE 2. The extent to which teachers agree with the statement that the challenges they face impact their performance as teachers

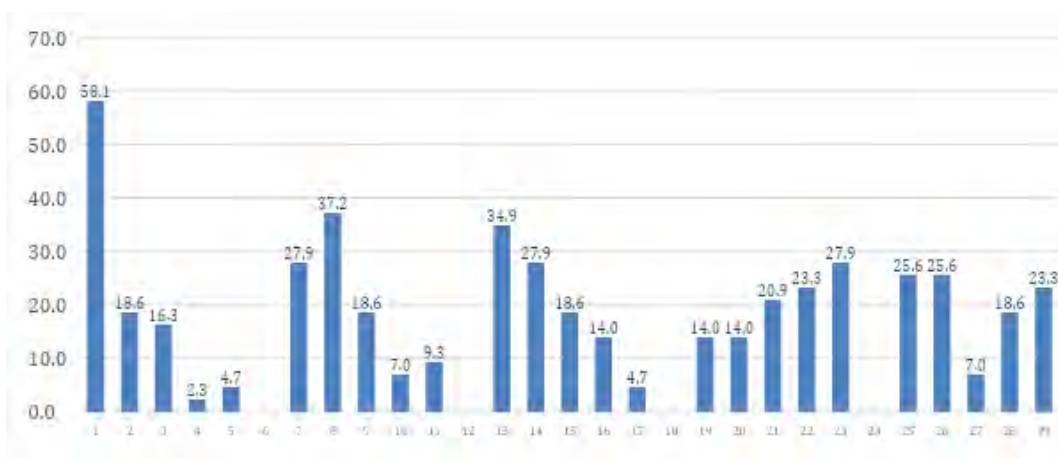


FIGURE 3. Ranking of possible solutions to overcome the challenges that face novice teachers

4.0 ANALYSIS AND DISCUSSION

To answer the first guiding question in the current study, the respondents involved in the study were asked about the most challenging aspect they face as novice teachers and were given four main challenges that novice teachers face in their first year of work in general, namely “merging theory with practice”, “lesson planning”, “classroom management”, and “assessment”. The respondents were asked to rank these elements from the most challenging to the least challenging. The results as can be seen in Figure One, show that a total of 48.8% and 46.5% respectively selected merging theory with practice and classroom management as the most challenging aspects for them while lesson planning was selected as the third most challenging aspect (39.5%) followed by assessment as the fourth challenging aspect (44.2%). Those results were confirmed by the interviewees; for instance, when asked about their satisfaction with the training program, interviewee 1 said, “I am extremely dissatisfied with the training I had, because for me it was the opposite of what I have expected. It focused on theory more than on practice.” As for teacher interviewee 2, she stated, ““I believe the training we had did not address and delve into many issues and topics that novice teachers need to be more aware of.”

As to the impact of those challenges, the respondents were asked about whether they agree or disagree that such challenges impact their performance in class. A majority of 37.2% and 34.9% respectively strongly agreed and agreed with the statements whereas only 14% and 2% disagreed and strongly disagreed with the statement as for the remaining 11.6% they felt neutral. The results clearly indicate that as novice teachers, respondents experienced the impact of the previously mentioned challenges on their work as teacher. When asked about the impacts of those challenges, the interviewed teachers stated the following;

“For me, I ended up in my own class assuming it responsibility alone. I had no prior knowledge of how to make lesson plans .. and I started experimenting in my classes without any previous experience so I faced many challenges.”
Interviewee 1

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“I feel like I am still learning how to teach And I have gained a bit more experience than the first months.. However, I feel if I had a proper training I would have been more comfortable teaching now.” Interviewee 1

“For the impacts, I believe that lack of experience that results from pre-service teacher training leads to novice teachers’ confusion and randomization in planning, management, assessment and research.” Interviewee 2

For the third guiding question in this study, respondents were asked to rank five given counter strategies or solutions to overcome the challenges they face and reduce their impact. The first solution that was selected by over 58% of respondents was “Attending courses/ workshops on the subject matter or methods and/or other education-related topics.” The second chosen solution which was chosen by 37.2% is “Attending education conferences or seminars (where teachers and/or researchers present their research results and discuss educational issues).” 34.9% of respondents selected “In-service training courses” as the third suitable solution. As for “Individual or collaborative research on a topic of interest to you professionally” and “Mentoring and/or peer observation and coaching, as part of a formal school arrangement” were selected as the last solutions. This selection was also compatible with preferences of the interviewees as they also favored attending educational conferences, courses, and workshops over being mentored by other teachers.

“For me, education conferences is the best strategy because it will allow me to meet and see experts in the field and learn from them.” Interviewee 1

“I do not think that I would want another teacher pointing out my mistakes or me doing it to her, it would be uncomfortable.” Interviewee 1

“I like the idea of having courses and workshops on education related topics because it opens your eyes on a lot of things that have a relationship with teaching.” Interviewee 2

“... mentoring and coaching are among the duties of the inspector”. Interviewee 2

As to data from the observations, both observed teachers seemed to struggle mainly with the areas of “Instruction” and of “The Classroom Environment”. For instance, certain criteria that fall under the area of instruction such as “*communicating clearly and accurately*”, “*using questioning and discussion techniques*”, “*providing feedback to students,*” “*asking questions to monitor students’ understanding*”, “*restating questions and answers when necessary*”, and “*waiting sufficiently for students to answer comprehension question,*” were almost absent during all of the four observations with Female Teacher 1 which resulted in a passive learning environment. As for Female Teacher 2 there was a little bit of variance based on the lesson and the lesson taught and she made use of the above techniques, but more emphasis was needed. For the area the classroom environment which includes the following criteria “*creating an environment of respect and rapport*”, “*establishing a culture for learning*”, “*managing classroom procedures*”, “*managing student behavior and organizing physical space,*” both teachers seemed to struggle with “*maintaining order over disruptive situations;*” However, while Female Teacher 2 showed modest command and tried to maintain control in most situations, Female Teacher 1 chose to ignore those situations and carried on with her lessons. As for the area of planning and

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preparation, Female Teacher 2, however, though succeeded at “*achieving an active, collaborative, and cooperative learning*” favored over passive learning seemed to struggle with the steps she needs to follow in delivering her lessons twice, once with a lesson of vocabulary and another time with a lesson of grammar.

The previously presented survey findings supported by qualitative data from the interviews revealed that currently graduate teachers struggle with the areas of merging theory with practice and classroom management which largely aligns with findings from previous studies that investigated the deficiencies that novice teachers suffer from due to ineffective pre-service teacher training (e.g., Mitchell et al., 2017; Kwenda et al., 2017; Guzman, 2023). These challenges among others can have a direct impact on the performance of novice teachers, in this study, confusion and experimentation which can affect instruction, teachers’ performance, and students’ learning in the long run (e.g., Scheuermann & Hall, 2016; Mitchell et al., 2017; Sunday-Piaro, 2018). Other findings related to the possible strategies that can be adopted to improve the teaching performance of novice teachers to help them cope with some in-practice realities are some of the most current trends of teacher professional development strategies (El Islami et al., 2022).

5.0 LIMITATIONS, RECOMMENDATIONS AND CONCLUSION

The small scope sample is one limitation of this study. Evidence would be more cogent with a larger number of participants and larger groups of high school and middle school participants. Moreover, further hypotheses regarding the manifestation and development of each specific aspect of teaching performance among different samples should be developed and formulated as well as investigating the effectiveness of the preferred professional development strategies.

The findings can be also used to improve the quality of pre-service teacher training, in this case, balancing theory and practice and providing more practicum experiences for teacher trainees.

The current study aimed to identify the challenges that hinder the performance of EFL graduate teachers after finishing pre-service teacher training and the impacts of these challenges as well as the possible solutions to mitigate the impact of these challenges. The findings of the study have revealed that the most challenging aspects for respondents were merging theory with practice and classroom management which impacted their teaching performance. The findings consequently have unfolded that the participants preferred attending courses/ workshops, conferences and in-service training courses as ways to improve their performance over mentoring and/or peer observation and coaching.

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**FACTORS DETERMINING SPEAKING ANXIETY LEVELS AMONG
FORM SIX STUDENTS IN TERENGGANU**

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ABSTRACT

Language learners often experience anxiety when speaking English as a non-native language, which can severely impact their speaking performance if not addressed promptly. This is especially true for Form Six students who face significant challenges in speaking confidently and achieving high scores on the MUET Speaking paper. This study examines the factors determining speaking anxiety levels among Form Six students in Terengganu when using English in English-speaking classes. A quantitative research design, specifically a cross-sectional survey, was implemented to collect data. The study involved 226 respondents from three different schools in Besut, Terengganu, with data collected via an online questionnaire. Data analysis was conducted using SPSS Version 29, employing descriptive statistical methods to scrutinize the results comprehensively. The study revealed that the level of speaking anxiety among Form Six students was moderate, primarily attributed to the fear of negative evaluation. This finding underscores the need for targeted strategies to alleviate speaking anxiety effectively. By identifying these anxiety factors, the study aims to provide teachers with insights to address and mitigate speaking anxiety during English-speaking classes, fostering a more supportive and conducive learning environment.

Keywords: speaking anxiety; English-speaking classes; Form six students; MUET speaking; language learners

1.0 INTRODUCTION

Speaking skills are crucial yet challenging in English language learning, requiring mastery of vocabulary, grammar, and pronunciation (Bashori et al., 2022; Marlia et al., 2023; Tee et al., 2022). Speaking anxiety, a form of Foreign Language Anxiety (FLA), is a significant barrier for learners worldwide, characterized by complex self-perceptions, beliefs, and behaviors that hinder effective communication (Horwitz et al., 1986). In Malaysia, where English proficiency is vital for higher education admission, recent MUET statistics reveal that 42.06% of school candidates scored below the minimum required band in the Speaking paper (Terengganu State Education Department, 2023). Given the consistently unsatisfactory performance in the MUET speaking component among Form Six students, there is a pressing need for comprehensive research to delve deeper into

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this issue. Hence, this study aims to accurately assess the level of speaking anxiety among Form Six students and identify the factors that contribute to this problem.

1.1 RESEARCH OBJECTIVES

The objectives of the study are:

- 1.1.1 To identify the overall speaking anxiety level among Form Six students in Terengganu when speaking the English language in English-speaking classes.
- 1.1.2 To examine the factors that contribute to speaking anxiety levels among Form Six students in Terengganu when speaking the English language in English-speaking classes.

2.0 LITERATURE REVIEW

This research paper on speaking anxiety in English language classes is grounded in two key theories: Horwitz et al.'s (1986) Theory of Foreign Language Anxiety, which introduced the Foreign Language Classroom Anxiety Scale (FLCAS) to measure anxiety levels, and Krashen's (1985) Affective Filter Hypothesis. The latter posits that high anxiety creates a mental barrier (the "affective filter") that impedes language acquisition, explaining why anxious students often struggle more with language learning despite equal exposure to the material.

Speaking anxiety in language learning is a complex psychological state characterized by a profound fear of verbal self-expression (Taly & Paramasivam, 2020), often accompanied by physiological symptoms such as perspiration, muscle tension, and elevated heart rate (Rajitha & Alamelu, 2020). This anxiety is primarily influenced by three key factors: communication apprehension, fear of negative evaluation, and test anxiety (Horwitz et al., 1986). Communication apprehension refers to the fear experienced when communicating in a foreign language, often resulting in physical symptoms and mental blocks. Fear of negative evaluation encompasses the worry about being judged negatively for language mistakes or lack of fluency. Test anxiety relates to the fear experienced in evaluative situations like oral exams or presentations. These factors collectively create a significant barrier that inhibits students from fully engaging in English-speaking classes, thereby hindering their language acquisition process and overall fluency development.

Speaking anxiety is a prevalent issue among English language learners, with studies consistently reporting moderate to high levels across different educational settings. Recent research by Budayanti et al. (2023), Idrus et al. (2021) and Moafa (2024) have found that a significant majority of students experience some degree of anxiety during English-speaking activities. Three main factors contribute to this anxiety: communication apprehension, fear of negative evaluation, and test anxiety. Communication apprehension manifests as a reluctance to engage in speaking activities, with Ismail et al. (2022) reporting that 58% of participants experienced this type of anxiety. Fear of negative evaluation is often cited as the most significant factor, with Alfiani et al. (2022) finding that 90% of freshmen often believed their classmates were better at speaking English. Test anxiety is also a key contributor, with Yuliawati (2019) reporting that 56% of students experienced this form of anxiety. In conclusion, the research consistently shows that English learners experience moderate to high levels of speaking anxiety across various educational contexts. Communication apprehension, fear of negative evaluation, and test anxiety emerge as the primary factors contributing to speaking anxiety.

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3.0 METHOD

This study employed a fully quantitative approach.

3.1 POPULATION AND SAMPLING

This study focused on Form Six students in Besut, Terengganu, where 510 Semester 2 students were enrolled across 9 schools. Using stratified random sampling and the Krejcie & Morgan (1970) formula, a sample size of 219 was determined. However, the researchers distributed questionnaires to 226 students from three selected schools: SMK Tengku Mahmud (66), SMK Nasiruddin Shah (116), and SMA Maarif (44). This slightly larger sample size was chosen to account for potential missing responses and ensure sufficient data for analysis, enhancing the study's reliability and methodological accuracy.

3.2 INSTRUMENTS

The study used a two-part questionnaire: demographic data and speaking anxiety. Distributed via Google Form to students' MOE email addresses, it included 25 items adapted and adopted from the FLCAS (Horwitz et al., 1986), covering communication apprehension, fear of negative evaluation, and test anxiety. Participants rated items on a 5-point Likert scale.

3.2.1 Validity and Reliability

The questionnaire's reliability was evaluated using Cronbach's alpha coefficients. Table 3.1 presents the Cronbach's alpha values used to assess the reliability of the speaking anxiety measurement items. As indicated in the table, Cronbach's alpha for speaking anxiety was calculated at 0.896, which exceeds the minimum value of 0.70 (Hair et al., 2019; Sekaran, 2003).

TABLE 1: Questionnaire Instrument

Variable	Number of Items	Reliability
Speaking Anxiety	25	0.896

3.4 DATA ANALYSIS

The study employed mean interpretation to analyze the collected data. To facilitate discussions and explanations of the levels in this research, a guideline for mean scores was established based on previous work by Ghazali & Sufean (2021) and Jamil (2002). This guideline categorizes the scores into three levels: low (1.00 to 2.33), moderate (2.34 to 3.67), and high (3.68 to 5.00). The mean scores for each item are compared to these ranges to determine their corresponding level. This approach provides a standardized method for assessing the level of speaking anxiety, allowing for more meaningful interpretation and discussion of the results.

4.0 ANALYSIS AND DISCUSSION

4.1 PARTICIPANTS' OVERALL SPEAKING ANXIETY LEVEL IN ENGLISH-SPEAKING CLASSES

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The first research question seeks to identify the overall speaking anxiety level among Form Six students in Terengganu when speaking the English language in English-speaking classes. The research findings reveal that Form Six students in Terengganu generally experience moderate levels of anxiety when speaking English in English-speaking classes. This indicates that respondents who were teenagers perceived themselves as having moderate speaking anxiety, as reported by previous studies from Abadi et al. (2022), Anzanni & Dewi (2023), Maizan (2020) and Zulkflee et al. (2023). Out of 25 items measuring speaking anxiety, 20 were found to be at a moderate level, while only 5 were classified as low level.

4.2 FACTORS CONTRIBUTING TO SPEAKING ANXIETY LEVELS IN ENGLISH-SPEAKING CLASSES

Research findings on speaking anxiety among Form Six students in Terengganu presented in Table 4.1 reveal that fear of negative evaluation is the primary contributor ($M=2.54$, $SD=0.777$), followed closely by test anxiety ($M=2.60$, $SD=0.702$) and communication apprehension ($M=3.01$, $SD=0.630$). The small differences in mean scores suggest that all three factors significantly contribute to students' anxiety during English-speaking classes, with students being slightly more concerned about negative judgment and test performance than communication challenges.

TABLE 2: Speaking Anxiety Factors Based on Components

Components	Mean	SD	Rank
Fear of negative evaluation	3.01	0.630	1
Test anxiety	2.60	0.702	2
Communication Apprehension	2.54	0.777	3

Fear of negative evaluation emerged as the primary factor affecting speaking anxiety among Form Six students in Terengganu during English-speaking classes, parallel with findings from Alazeer & Ahmed (2023) and Badriyah & Novita (2023). Students primarily worried about their peers' superior English abilities, with two statements scoring a mean of 3.54. Unprepared situations also contributed significantly to anxiety ($M=3.38$). However, the study revealed a complex picture: while 44.7% of students were not ashamed to volunteer answers, indicating some confidence, they still felt nervous about unprepared questions. Students showed less concern about making mistakes ($M=2.96$) or peer ridicule ($M=2.61$), and notably, 71.2% were not afraid of teacher corrections. These findings suggest that while students were fear of negative evaluation, they also showed resilience in other areas. They appeared less concerned about teacher correction and were generally willing to participate.

The study of test anxiety among Form Six students in Terengganu revealed moderate levels (overall mean 2.60), with the highest concern being the consequences of failing MUET speaking classes ($M=3.54$, 55.7% agreement). This anxiety stems from MUET's significant role in academic and career prospects. Students reported anxiety even when prepared ($M=3.06$) and forgetting information due to nervousness ($M=3.03$), along with physical symptoms like rapid heartbeat. However, they showed resilience in managing course content, with most disagreeing that classes moved too quickly ($M=2.40$) or that more studying led to confusion ($M=1.93$). Despite anxieties, students remained committed to MUET preparation, indicating a complex relationship between

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performance pressure and dedication. These findings suggest that efforts to help Form Six students should aim to reduce anxiety while building on their existing dedication to the MUET exam.

Communication apprehension was found to be the least influential factor in speaking anxiety among Form Six students, contrasting with the finding from Abadi et al. (2022). The study revealed moderate levels of communication apprehension (overall mean 2.54), with students feeling most anxious when receiving feedback (M=2.91) or facing impromptu speaking tasks (M=2.86). This idea relates to Krashen's (1985) Affective Filter Hypothesis, suggesting that such anxiety may hinder language acquisition. Interestingly, grammar rules were not a major concern (M=1.92). Students expressed self-consciousness (M=2.40) and lack of confidence (M=2.46) when speaking English, potentially raising their affective filters. Comprehension-related anxieties were also evident (M=2.65, M=2.54), indicating that speaking anxiety encompasses both production and understanding of English in classroom interactions. These findings suggest that while speaking anxiety was present, it was not overwhelmingly high for most students, but still impacted their engagement and language acquisition in English-speaking classes.

5.0 CONCLUSION

This study investigated speaking anxiety levels and contributing factors among Form Six students in Terengganu during English-speaking classes. Results showed moderate anxiety levels, with fear of negative evaluation as the primary factor, followed by test anxiety, while communication apprehension had the least impact. These findings suggest students are more concerned about others' perceptions and assessment situations than grammatical accuracy. However, the study's limitations include a localized sample from Besut district and lack of consideration for participants' backgrounds. Future research should expand the sample geographically and examine the relationship between personal factors and speaking anxiety. The insights gained offer valuable direction for language teachers, enabling them to create supportive classroom environments, provide practice for test situations, and focus on building overall communication confidence rather than grammatical perfection. For MUET speaking components, teachers can design activities that gradually expose students to evaluation scenarios, potentially improving performance and fostering a more positive attitude towards English communication.

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**ESP UNIVERSITY STUDENTS' LANGUAGE ANXIETY: STRATEGIES
UTILIZED BY LECTURERS TO DIMINISH LANGUAGE ANXIETY AND
BOOST COMMUNICATION PROFICIENCY**

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ABSTRACT

This study purposes to investigate the various forms of language anxiety experienced by both students and lecturers, along with the approaches employed by lecturers to alleviate students' language anxiety within English for Specific Purposes (ESP) instructional materials. Specifically, the ESP materials target enhancing the communication abilities of students enrolled at the Islamic Institute of Mamba'ul 'Ulum of Surakarta, Indonesia. These ESP sessions encompass diverse subjects such as TOEFL Preparation, English for Islamic Studies, and English for Early Childhood Islamic Education. The concept of language anxiety in L2 encompasses emotions like frustration, uncertainty, negativity, and apprehension. This study utilized a qualitative research methodology employing a case study approach, which was conducted at Islamic Institute of Mamba'ul 'Ulum of Surakarta. The research subjects comprised ESP students enrolled in the even semester of the academic year of 2023/2024 and English lecturers. Data collection was accomplished through interviews, questionnaire, observation, and documentation. Subsequently, data analysis was conducted employing phenomenological analysis techniques. The research findings indicate that students predominantly encounter language anxiety in speaking skills, followed by anxiety in listening, writing, and least in reading skills. To address English speaking anxiety and enhance students' communication proficiency, the English lecturers implement several strategies including offering motivation, providing practice questions, mentoring through questioning and guidance, utilizing both Indonesian and English languages, and fostering a more supportive classroom atmosphere.

Keywords: language anxiety; English for Specific Purpose; communication proficiency

1.0 INTRODUCTION

All non-English study programs within the University in Indonesia are required to offer English courses, commonly referred to as English for Specific Purpose (ESP), as a compulsory component for their students. This obligation aligns with the Republic of Indonesia Government Regulation

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on National Educational Standards No. 19 of 2005, Article 9, Paragraph (2), which specifies that English is among the obligatory curricula at the higher education unit level.

Educators faced with the task of instructing English courses to students who are not majoring in English encounter unique challenges (Akbari, 2015; Avci & Doghonadze, 2017; Marzulina et al., 2021). The primary hurdle arises from the cognitive and psychological factors affecting students with limited proficiency in the English language. A cognitive component is made up of the beliefs and ideas or opinions about the object of the attitude (Getie, 2020). Meanwhile, psychological factors encompass both internal elements originating from the students themselves and external influences like parents and teachers (Kanter, 2019).

One of the psychological phenomena observed among students learning English as a second language is language anxiety, which is caused by several factors and can significantly impair the language learning process. This anxiety can have severe consequences for students' academic performance and social achievements (Fattahi Marnani & Cuocci, 2022). Language Anxiety refers to a psychological occurrence wherein individuals encounter apprehension while engaging with a language they haven't mastered completely. This unease manifests in various communication scenarios, including public speaking, conversing, or undergoing oral assessments in a foreign language. Those grappling with language anxiety may experience insecurity, fear of errors, or concern regarding being comprehended by their conversational partner or audience (Spielberger as cited in Putri et al., 2020). Consequently, this could impede one's fluency in language usage and impact communication efficacy. Within the realm of language acquisition, language anxiety poses a hindrance to attaining proficient language skills.

Moreover, language anxiety can exert a notable influence on students' ability to communicate effectively while learning English as a Second Language (ESL). When students grapple with language anxiety, their confidence in utilizing the target language diminishes (Said & Omar, 2020). Consequently, they may refrain from engaging actively in communicative tasks like public speaking, participating in group discussions, or conversing with peers and instructors. Additionally, language anxiety can impede students' ability to articulate their ideas or thoughts with clarity and precision. They may feel constrained by the apprehension of making errors or being judged negatively by their interlocutors. Consequently, this hindrance can stifle the advancement of their speaking proficiency and comprehension of linguistic frameworks.

Moreover, alongside its effects on speaking proficiency, language anxiety can impair students' capacity to comprehend and interpret English proficiently. Anxious students may experience disruptions in their focus and concentration, leading to challenges in understanding the material presented or following instructions accurately (Alsowat, 2016). In summary, language anxiety poses a significant barrier to the acquisition of English as a Foreign Language. Consequently, it is imperative for educators to recognize and address students' language anxiety by fostering a supportive learning atmosphere and offering emotional encouragement as well as strategies to alleviate this anxiety.

In this case, lecturers have the capacity to alleviate university students' language anxiety within ESP classes. According to (Chuang, 2019), aside from lecturing, lecturers can contribute to alleviating students' language anxiety during their ESL learning. Lecturers not only act as educators, but also as guides and mentors. They can provide emotional support to students experiencing language anxiety, helping them manage stress, increasing self-confidence, and motivating them to continue learning. This is because the lecturers are the ones who directly guide

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students in ESL classes (Keiler, 2018). Moreover, they comprehend the challenges faced by students experiencing Language Anxiety throughout their ESL learning journey. Additionally, lecturers also play a role in boosting students' communication skills in EFL classes. It is important for them to incorporate speaking, listening, reading, and writing skills seamlessly into the learning process to foster holistic development of students' communication skills (Alshumaimeri & Alhumud, 2021).

Thus, understanding the crucial role of lecturers in mitigating Language Anxiety and boosting communication proficiency among students in ESP learning underscores the need for implementing effective strategies to address these concerns.

Previous studies into Language Anxiety primarily focused on instances of anxiety related to speaking learning. Research by Anggraeny et al., (2020) and Putri et al., (2020) delves into language anxiety within a speaking class, examining it from the students' viewpoint. This study explores the factors influencing foreign language anxiety among students in a speaking class and their perceptions regarding strategies to overcome it. Moreover, another research investigating educators' approaches to addressing Language Anxiety among their students is conducted by Irmayani et al., (2022), exploring teachers' tactics in alleviating students' apprehension in speaking English, as well as students' perspectives on the effectiveness of these strategies implemented by teachers to mitigate speaking anxiety. A quasi-experimental study conducted by Alrabai, (2015) investigated the impact of anxiety-reducing strategies employed by English as a Foreign Language (EFL) instructors in Saudi Arabia on learner anxiety. In a similar vein, Chuang (2019) explores the strategies adopted by university lecturers to alleviate anxiety among EFL learners.

This study aims to explore the types of language anxiety students encounter, and the strategies lecturers employ to alleviate students' anxiety in ESP (English for Specific Purposes) learning in order to boost their communication skill at Mamba'ul 'Ulum Islamic Institute of Surakarta. The ESP class encompasses various courses, including TOEFL, English for Islamic Studies, and English for Early Childhood Islamic Education. In this research, language anxiety is related to four basic language skills, including reading, writing, speaking and listening. These four language skills are benchmark indicators for exploring language anxiety.

2.0 LANGUAGE ANXIETY

Anxiety is a condition that can occur in individuals who are involved in various activities or certain conditions (Fattahi Marnani & Cuocci, 2022). In addition, Liu (2019), language anxiety among second language (L2) learners refers to the nervousness or apprehension experienced when learning or using a new language. This anxiety can manifest in various ways, such as fear of making mistakes, feeling self-conscious when speaking, or worrying about being judged by others.

Anxiety is an emotional factor that can impact English language learning. It encompasses feelings such as nervousness, worry, and unease that learners may experience while studying a foreign language (Fauzi et al., 2022). Language anxiety among English as a Foreign Language (EFL) learners is a specific type of anxiety experienced in the context of learning and using English. It refers to the feelings of tension, apprehension, nervousness, and worry that learners may encounter when engaging in tasks related to the English language (Teimouri et al., 2019). Moreover, untreated excessive language anxiety can lead to additional negative issues. Ningsih (2017) supports this, stating that language anxiety is one of the most detrimental affective factors,

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potentially causing learners to be unsuccessful in acquiring a foreign language. Meanwhile, Naser Oteir & Nijr Al-Otaibi (2019) argue that language anxiety can have significant negative effects on the learning process, impacting various aspects of language acquisition and overall educational outcomes.

This study specifically examines anxiety disorders in the context of learning English, a language spoken globally. In Indonesia, English is taught from kindergarten through university. Lauder (2020) claims that the position of the English subject in the educational system is governed by various regulations, including laws and ministerial decrees. The key legislative framework that addresses education, including the teaching of English, is the Law of the Republic of Indonesia Number 20 of 2003 on the National Education System. Moreover, learning English involves mastering four fundamental skills: listening, speaking, reading, and writing. This research focuses on analysing anxiety related to those basic language skills. Recognizing and addressing language anxiety is crucial for creating a supportive learning environment that encourages participation, builds confidence, fosters effective language learning and boosts good communication.

2.2 ESP IN UNIVERSITY

The term "specific" in English for Specific Purposes (ESP) is defined as learning English with defined objectives. Students approach the study of English through familiar and relevant fields, enabling them to promptly apply what they learn in ESP classes to their academics and careers. According to Fitria (2023) the ESP approach enhances the relevance of students' learning and allows them to leverage their existing English knowledge to acquire more, as their field-specific interest motivates them to engage with both speakers and texts.. Moreover, Shetty (2018) explains that ESP is created to address students' English requirements based on their specific learning goals. Additionally, performing a needs analysis is crucial as it can help close the gap between students' expectations and their actual experiences in the teaching and learning process. Furthermore, the methodology of English for Specific Purposes (ESP) instruction has evolved to encompass a variety of teaching strategies, including task-based learning, communicative language teaching, and problem-solving activities (Zulkarnain et al., 2024). Thus, the focus of ESP instruction is on promoting language fluency and comprehension, as well as fostering learners' confidence in using English for specific purposes.

In addition, ESP is a specialized branch of ELT (English Language Teaching) that customizes its approach to fit the specific needs and contexts of its learners, using specialized methodologies for different disciplines. To illustrate the role of ESP in teaching English, language teachers regard it as a branch of ELT. Ekayati et al., (2020) defines that ESP has two main characteristics; 1) Absolute Characteristics. ESP is tailored to meet specific English learning needs using methodologies and activities aligned with the learners' scientific fields. It focuses on language aspects such as grammar, vocabulary, and discourse types relevant to the learners' expertise. 2) Variable Characteristics: ESP can be adapted to specific disciplines, employing unique methodologies distinct from general English teaching.

ESP in universities plays a vital role in preparing students for the linguistic demands of their academic and professional careers. By providing targeted and relevant language instruction, ESP enhances students' academic performance and career readiness, making it an essential component of higher education. Moreover, Diachkova et al., (2021), reveal ESP instruction focuses on aligning the material with the students' specific subject fields or areas of expertise,

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guided by a thorough needs analysis. However, this approach presents several challenges: 1) Teaching Pedagogy, 2) Teacher Expertise, 3) Material Design, 4) Students' Basic Language Skills, and 5) Students' Needs.

At Mamba'ul 'Ulum Islamic Institute (IIM) of Surakarta, ESP is taught in every study program at undergraduate level with different course names encompassing English for Islamic Studies (EIS), TOEFL, English for Early Childhood Education (EEEECE). English for Islamic Studies focuses on the vocabulary, texts, discourse, and communication skills pertinent to Islamic Studies. This includes reading and interpreting classical and contemporary Islamic texts, engaging in scholarly debates, writing academic papers, and participating in discussions on topics such as theology, Islamic law (Sharia), history, culture, and philosophy. Meanwhile, TOEFL courses teach about introducing TOEFL PBT, strategies for doing it and its exercises. Apart from that, this course is also to prepare students to take the English Proficiency test which is equivalent to the standard TOEFL questions as one of the university graduation requirements. Then, English for Early Childhood Education focuses on developing the specific language competencies required by students who are training to work with young children, typically from birth to six years old. This includes a range of skills such as understanding and creating educational materials, communicating with children, parents, and colleagues, and engaging in professional development and educational discourse.

2.3 COMMUNICATION PROFICIENCY

In essence, communication is defined as the ability to send messages that support the achievement of goals, namely maintaining social acceptance (Mumtahanah & Kurnia, 2022). Etymologically, communication will take place if there is a similarity in the matter being communicated (Hendriani et al., 2023).

Communication proficiency refers to the ability to convey information, ideas, and emotions effectively and appropriately in various contexts (Helsel & Hogg, 2006). In addition, proficient communicators can effectively share their message, understand others, and engage in meaningful interactions, leading to successful and productive relationships in personal, academic, and professional settings. Moreover, communication proficiency encompasses a range of skills (Ting et al., 2017; Masithoh et al., 2018; Uгла et al., 2019), including:

1. Verbal Communication: using clear and articulate language to express thoughts and ideas.
2. Nonverbal Communication: utilizing body language, facial expressions, and gestures to support and enhance verbal communication.
3. Listening Skills: actively listening to understand and respond to others' messages accurately.
4. Written Communication: writing clearly and concisely, with proper grammar and structure.
5. Empathy and Understanding: demonstrating empathy and understanding towards others' perspectives and emotions.
6. Adaptability: adjusting communication style to suit different audiences and situations.
7. Feedback Skills: providing and receiving constructive feedback effectively.

Thus, communication proficiency has an important role and need to be possessed by both teacher and student. This proficiency is measured from the communication process in delivering, solving problems, and providing feedback. Moreover, effective communication between teachers and students is crucial as it enhances understanding, builds trust, encourages participation, and

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supports both academic and personal growth (Khan et al., 2017; Albalawi & Nadeem, 2020). By fostering a positive and open communication environment, teachers can create a more effective and inclusive learning experience for all students (Al-Madani, 2015).

3.0 METHOD

This study utilized a qualitative research methodology. According to Yin (2016), qualitative research is a type of research whose findings are not analysed statistically or using formula calculations, but rather contextually. This research used a case study approach carried out at the Islamic Institute of Mamba'ul 'Ulum (IIM) of Surakarta, Indonesia. The research was conducted in the even semester of 2023/2024.

The research subjects included students enrolled in the even semester consisting of the 2nd and 4th semester in the academic year of 2023/2024, and English lecturers at Mamba'ul 'Ulum Islamic Institute of Surakarta. The research informants consisted of 9 students of ESP class and 4 ESP lecturers. The selection of informants was based on ESP subject classes consisting of English for Islamic Studies, TOEFL, English for Early Childhood Education. The selection of informants was based on the criteria of the final grade with the three lowest scores in each course.

Data collection was accomplished through interviews, questionnaire, observation, and documentation. Questionnaires comprising multiple-choice questions were administered to students enrolled in ESP classes to assess the specific language anxiety they experienced. Additionally, in-depth interviews were conducted with both students and lecturers to explore the underlying causes of students' language anxiety and to identify the strategies employed by lecturers to mitigate these feelings. Subsequently, data analysis was conducted employing phenomenological analysis techniques. Phenomenological analysis theory is a type of qualitative research that looks and hears more closely and in detail the individual's explanation and understanding of their experiences (Christianto, 2021). The analysis in this research is based on the aim of describing clearly and in more detail based on the phenomena experienced by informants regarding language anxiety in ESP learning and the strategies used by lecturers to reduce student anxiety and improve communication skills.

4.0 RESULT AND DISCUSSION

This research aims to determine the problem of language anxiety experienced by students in ESP learning and the strategies used by lecturers to reduce student anxiety to improve communication skills. Research data related to language anxiety was obtained from ESP classes consisting of English for Islamic Studies, TOEFL, English for Early Childhood Education. The results of the analysis of interviews with informants are as follows:

4.1 LANGUAGE ANXIETY IN ESP CLASS

Based on the results of interviews and questionnaires with students regarding language anxiety in ESP, it can be seen in the following table:

TABLE 1: Language Anxiety in ESP Class

Respondents	Language Anxiety	Interview Results
TOEFL Class		

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Student 1 (S1/LA/TOEFL_class)	Listening and Speaking	<i>Honestly, all the TOEFL skills made me anxious, but the listening part worried me the most. The recordings with native speakers confused me, and I was anxious about answering the questions. Plus, presenting TOEFL exercises in front of the class in English made me nervous and shy, which confused my mind even more.</i>
Student 2 (S2/LA/TOEFL_class)	Listening and Structure (Grammar)	<i>This is my first time studying for the TOEFL, including taking the test, so I feel anxious, especially with listening and structure sections. The listening questions are varied and need different strategies, which worries me. The recordings are fast, making it hard to grasp the main points, and they often use idiomatic sentences that I struggle to understand. I also feel anxious about the structure section because the questions require a deep understanding of English grammar, including rarely used rules.</i>
Student 3 (S3/LA/TOEFL_class)	Listening, Reading	<i>My anxiety in TOEFL class is mainly with the listening material. Hearing an English recording makes me anxious because I need to remember the information to answer questions, which requires strong short-term memory. The topics, ranging from science to history, are often unfamiliar, adding to my worry about understanding the content. TOEFL reading material also causes anxiety. To answer questions, I need to understand the text, but the vocabulary is difficult. The varied question types, like main ideas, synonyms, and conclusions, add to my stress.</i>
English for Islamic Studies		
Student 4 (S4/LA/EIS_class)	Speaking	<i>When I speak English, I feel anxious and depressed. My tongue feels stiff, even when reading English texts, probably because I'm not used to it. I'm also not confident. This stiffness makes me nervous, and I tremble a little whenever I speak English.</i>
Student 5 (S5/LA/EIS_class)	Speaking and Writing	<i>The language anxiety I experienced when learning English for Islamic Studies involved speaking and writing. My weak English vocabulary makes it hard to construct appropriate sentences, and I'm afraid of making mistakes. Additionally, I struggle with English grammar, finding it too difficult and confusing due to the numerous rules.</i>
Student 6 (S6/LA/EIS_class)	Speaking and Reading	<i>I often feel nervous when speaking English, whether presenting, discussing assignments in front of friends, or answering lecturer questions. I worry about reading English texts, especially when I don't know how to pronounce certain words. I struggle to understand texts with difficult vocabulary, and during exams, when I can't use a dictionary, this makes me even more nervous.</i>
English for Early Childhood Education		
Student 7 (S7/LA/EECE_class)	Speaking and Grammar	<i>What makes me nervous when learning English is communicating in the language. I understand what the lecturer or speaker is saying, but I often struggle to respond due to my limited vocabulary. I'm afraid of making mistakes and being corrected. Additionally, studying grammar confuses me with its patterns, making me nervous when doing exercises.</i>
Student 8 (S8/LA/EECE_class)	Listening and Writing	<i>The most anxious feeling I had during English for Early Childhood Education lessons was when the lecturer provided listening material. Even though the material was relatively easy, I sometimes encountered unfamiliar vocabulary spoken by native speakers, making it difficult to fully understand. Additionally, when asked to write or compose a story, I felt anxious about making grammatical errors and choosing words that might not fit the context.</i>

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Student 9 (S9/LA/EECE_class)	Speaking, Writing and Grammar	<i>The language anxiety I face during English lectures arises when describing something orally or in writing. I often struggle with selecting words that are appropriate to the context and with applying the correct grammar, which adds to my confusion and anxiety.</i>
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Based on the table above, it reveals that among the 9 students participating in ESP learning, they report experiencing language anxiety, particularly in speaking skills. This includes 1 student in the TOEFL class, 3 students in the English for Specific Purposes class, and 2 students in the English Early Childhood Education class. Additionally, language anxiety also occurs in listening, writing, reading and the application of grammar rules either in sentence or utterance.

4.2 LECTURERS’ STRATEGIES TO REDUCE LANGUAGE ANXIETY IN ESP CLASS

According to interviews with four ESP course lecturers, it reveals that they employ the following strategies to alleviate language anxiety in ESP learning:

TABLE 2: Lecturer Strategies to Reduce Language Anxiety in ESP Class

Respondents	Interview Results	Analysis
Lecturer 1 (L1/ST/TOEFL&EECE_class)	<i>To reduce language anxiety in learning listening, I provide gradual listening practice, starting with easier material and gradually increasing the difficulty. This approach helps students build self-confidence progressively. For structure learning, I systematically teach the basics of grammar, ensuring a strong understanding of basic rules before moving on to more complex concepts. I sometimes translate what I say into Indonesian to ensure students' comprehension. Additionally, I provide numerous examples and exercises to reinforce the grammar concepts taught. When students appear anxious about speaking English, I encourage them to continue speaking according to their ability, even if there are mistakes in word choice or grammar.</i>	Listening: <ul style="list-style-type: none"> • Providing gradual listening practice Structure/Grammar: <ul style="list-style-type: none"> • Teaching the basics grammar rules • Giving many examples and exercises • Translating the lecturing material into Indonesian Speaking: <ul style="list-style-type: none"> • Encouraging the students to always speak in English
Lecturer 2 (L2/ST/TOEFL&EECE_class)	<i>To reduce anxiety in learning listening material on TOEFL, my strategy is to provide listening scripts when discussing questions and analysing the content of the conversation in the recording. This aims to help students follow and understand the conversation. In addition, I also ask students to identify keywords based on context to improve listening skills. As for structure material, when teaching English structure, I start by providing an example in Indonesian. Besides, I often provide practice questions regularly to improve students' skills and confidence in understanding and applying grammar rules. Meanwhile, the strategy for reducing English speaking anxiety is to create a</i>	Listening: <ul style="list-style-type: none"> • Providing listening scripts • Identifying key words Structure/Grammar: <ul style="list-style-type: none"> • Providing an example in Indonesian version • Providing practice questions regularly Speaking:

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	<i>friendly and supportive classroom atmosphere where students feel safe to speak without fear of being judged or ridiculed.</i>	<ul style="list-style-type: none">• Creating a friendly and supportive classroom atmosphere
Lecturer 3 (L3/ST/TOEFL&EECE_class)	<i>Every time I ask students to present their TOEFL assignments, I often see anxiety in them. Yes, maybe because they are not English majors, so they look nervous. Therefore, I always encourage students to speak regularly through group discussions, presentations and other speaking activities. Meanwhile, to reduce anxiety in TOEFL listening material, I give strategies such as taking notes, identifying keywords, and predicting content based on context to improve listening skills. For structure material, I always provide exercises related to the material discussed at each meeting, and also provide constructive feedback and help students identify and correct their mistakes.</i>	<p>Listening:</p> <ul style="list-style-type: none">• Taking notes, identifying keywords, and predicting content based on context to improve listening skills. <p>Structure:</p> <ul style="list-style-type: none">• Providing exercises related to the material discussed at each meeting• Providing constructive feedback and helping students identify and correct their mistakes.
Lecturer 4 (L4/ST/EIS&EECE_class)	<i>I often encounter language anxiety in the practice of writing English in my classes. The strategy I give to reduce this anxiety is to start with simple writing tasks that gradually increase in complexity. This helps students build their skills and confidence step-by-step. Sometimes, I also use bilingual (English and Indonesian) as the language of instruction in class. Besides, I also provide examples of good writing practices and analyse these examples in class to show what is expected. Meanwhile, in terms of reducing anxiety in reading activity, I use a guided reading strategy, namely accompanying them to understand the reading text by forming small groups of students and then holding three activities, namely pre reading, during reading and post reading. Lastly, in terms of reducing speaking anxiety, I always make sure to give the students some great tips on how to communicate the material well before they present their assignments. This way, they can really train themselves in the time given and make them more confident.</i>	<p>Writing:</p> <ul style="list-style-type: none">• Giving simple writing tasks that gradually increase in complexity• Providing examples of good writing practices and analyse them.• Applying bilingual (English and Indonesian) as the language of instruction <p>Reading:</p> <ul style="list-style-type: none">• Applying guided reading method. <p>Speaking:</p> <ul style="list-style-type: none">• Building students' confidence through increased rehearsal and practice opportunities.

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Based on the results of interviews with four ESP lecturers, it can be seen that they have different strategies for each learning topics; listening, writing, reading in reducing language anxiety experienced by students. In addition, they also provide strategies to reduce students' anxiety when speaking English.

4.3 ANALYSIS OF SPEAKING ANXIETY IN ESP LEARNING

The research findings indicate that students predominantly encounter language anxiety in speaking skills. Based on interviews and questionnaires with nine students joining ESP classes, six students state that they experience language anxiety when speaking. This anxiety occurs during activities such as presenting assignments in front of the class, delivering the discussion results of reading texts, responding to questions, and describing something in English.

Language anxiety in speaking is sometimes referred to as the most anxious among L2 speakers. This is in line with opinion by Rahmat et al., (2020) arguing that oral communication or public speaking is not easy. It can be stressful for some individuals who lack confidence to speak in front of people. This is also known as speaking anxiety, which is the inability to deliver or share thoughts due to uneasiness and nervousness. In other words, the majority of students experience depression when attempting to practise or speak English in public. Despite undergoing extensive preparation, many students speak English with a heavy burden and unnatural speaking practice, indicating that they are depressed (Gumartifa & Syahri, 2021).

In this research, several factors are identified as the reasons why many students experience speaking anxiety encompassing feeling embarrassed to speak, not being confident, being confused about what to say, being afraid of making a mistake, and also being afraid of being blamed by the lecturer and being laughed at by friends. According to Nur & Baa (2022), those reasons are called as internal and external factors; internal factors include the fear of making mistakes, shyness, lack of confidence, and insecurity, while external factors consist of the instructor's teaching styles, inadequate language knowledge, and embarrassment in front of peers.

4.4 ANALYSIS OF LISTENING ANXIETY IN ESP LEARNING

The findings of this research indicate that the second most prevalent form of language anxiety experienced by ESP class students is listening. It shows that four of the nine students surveyed reported feelings of anxiety when confronted with listening material.

Listening anxiety is a specific type of anxiety experienced by individuals when they are trying to understand spoken language (Kimura, 2017). It can significantly impact one's ability to comprehend and process auditory information. In this research, listening anxiety focuses on listening to English or foreign languages. According to Zhang (2013), the foreign language listening anxiety appeared to be associated with a number of factors, including the types of listening input, the listening process (in terms of both the strategies employed and the time devoted to it), and a number of instructional factors, such as the practices employed in the classroom and the format of tests.

In this study, it shows that students in the ESP class experiencing the highest levels of listening anxiety are predominantly those enrolled in the TOEFL course, with three students reporting significant anxiety. In contrast, only one student from the English for Early Childhood Education course reported similar levels of anxiety. The TOEFL course offered at IIM Surakarta adheres to the TOEFL PBT format (listening, structure and reading), which includes extensive listening components, contributing to the elevated anxiety levels observed among these students.

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The reasons for students' anxiety during TOEFL listening lessons include the rapid pronunciation of native speakers, which often renders speech inaudible and difficult to detect. Additionally, the presence of unfamiliar vocabulary, including idiomatic expressions, slang, and colloquialisms contribute to their anxiety. Furthermore, the necessity of applying various strategies during listening tests adds to the overall stress experienced by students. This statement is in accordance with research conducted by Kim, (2017); Fathi et al., (2020) which state that listening to the TOEFL can be challenging for non-native speakers due to several reasons encompassing speed of speech, variety of accents, academic language, length and complexity, unfamiliar culture, inference and prediction.

4.5 ANALYSIS OF WRITING AND READING ANXIETY IN ESP LEARNING

The findings of this research indicate that language anxiety in writing and reading is also present among students enrolled in ESP classes. The data reveal that three out of nine students experience anxiety when writing in English: 1 student from the English for Islamic Studies class and 2 students from the English for Early Childhood Education class. Regarding language anxiety in reading, 2 students reported experiencing anxiety when require to read and comprehend English texts: 1 student from the TOEFL class and 1 student from the English for Islamic Studies class.

Language anxiety in writing using English as a second language (L2) refers to the nervousness or apprehension individuals feel when composing text in English. According to research results obtained through interviews, ESP class students at IIM Surakarta experience anxiety in writing for several reasons. These include difficulties in composing English sentences due to limited vocabulary and confusion in applying grammatical rules, such as the correct use of tenses. Additionally, students fear making errors in selecting words that are appropriate for the context. This is in line with (Kara, 2013; (Yayli & Genç, 2019), stating that English writing anxiety can stem from various factors, such as fear of making grammatical errors, limited vocabulary, and concern over the perceived quality of their writing. It can hinder the writing process, affecting fluency, coherence, and overall performance. Learners may worry about negative evaluations from peers and instructors, leading to reduced confidence and avoidance of writing tasks (Daud, et al, 2016).

Meanwhile, students experiencing anxiety in reading TOEFL materials attribute their anxiety to several factors. These include difficulties in interpreting words, challenges in answering various types of questions (such as those about main ideas, detailed information, synonyms, and drawing conclusions), and issues with time management. Similarly, students in the English for Islamic Studies class experience reading anxiety due to difficulty in comprehending texts, primarily stemming from limited vocabulary. This result is supported by Li (2022) arguing that this anxiety can be caused by several factors, such as unfamiliar vocabulary, complex sentence structures, and cultural references that are difficult to understand. It can affect comprehension, leading to slower reading speeds and reduced overall understanding of the text. Learners may worry about misinterpreting the content or failing to grasp the main ideas, which can further hinder their reading confidence and motivation (Nazarinasab et al., 2014; Limeranto & Subekti, 2021; Fitrawati et al., 2023).

4.6 ANALYSIS OF LECTURERS' STRATEGIES TO DIMINISH STUDENTS' ANXIETY

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In addition to examining the language anxiety encountered by students in English for Specific Purposes (ESP) classes, this research aims to provide a comprehensive overview of the strategies employed by English lecturers to mitigate this anxiety and enhance students' communicative proficiency. Based on data analysis, several strategies are identified that lecturers use to reduce language anxiety in speaking lessons. These include 1) encouraging students to consistently speak in English by focusing on communication over grammatical accuracy, 2) building students' confidence, such as giving them more rehearsal and practice, and 3) fostering a friendly and supportive classroom environment, such as encouraging the students and praising their efforts, and working in small groups or pairs to provide more opportunities for interaction.

This aligns with a study by Moghaddam (2019) that diminishing anxiety in speaking among second language (L2) learners is essential for fostering a positive learning environment, enhancing language acquisition, and improving communicative proficiency. Consequently, according to Inada (2021), lecturers should implement a variety of strategies to address this issue, emphasizing the creation of a non-threatening classroom environment where students can speak without hesitation and leveraging group dynamics effectively to ensure seamless classroom management.

In addressing listening anxiety, ESP lecturers employ several strategies to alleviate this issue. These strategies include 1) giving gradual listening practice, beginning from familiar topic to more challenging listening tasks, 2) providing listening scripts, 3) identifying key words, 4) taking notes, and 5) predicting content based on context. In line with those findings, Tahsildar & Yusoff (2014) claim that listening anxiety among L2 learners need to be eliminated in order to facilitate effective language acquisition and enhance their communicative competence. To address this challenge, educators employ a range of strategies, with a primary focus on fostering a supportive learning environment, developing listening proficiency, and gradually introducing more complex listening tasks (M. Liu & Thondhlana, 2015; Rini Susilowati, 2020).

As for strategies to reduce language anxiety in learning writing, which also includes grammar anxiety experienced by ESP class students, the lecturers employ several strategies applied in ESP classes. These strategies are 1) encouraging them to always active in English writing, 2) providing examples of good writing practices and analysing them, and 3) applying bilingual (English and Indonesian) as the language of instruction, 4) giving simple writing tasks that gradually increase in complexity, and 5) helping students identify and correct their mistakes. In accordance with the results of research conducted by Zhou et al., (2022) applying quantitative study, it shows that writing anxiety is related to students' writing engagement. This anxiety can be reduced by continuous activeness and involvement in writing classes. Moreover, the educator may ask the students to decrease their level of writing anxiety by asking them to have regular writing plan, to use eLearning tools to complete activities, and to revise their writing (Bailey & Almusharraf, 2022).

The final strategy proposed by the lecturer aims to alleviate reading anxiety in English for Specific Purposes (ESP) classes. According to the lecturer, who teaches English for Islamic Studies (EIS) and English for Early Childhood Education (EECE) courses, the implemented strategy involves applying the Guided Reading method to all reading materials provided in the classroom. Brunner (2012) claims that guided reading is a pedagogical strategy aimed at enhancing students' text comprehension, structured to support learners in analysing details and reconstructing the author's intended message. In this context, the instructor fosters an engaging classroom environment by providing a reading passage, thereby enabling students to formulate questions,

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respond to inquiries, and make statements related to the text (Fountas & Pinnell, 2013). Moreover, according to research by Ulfah (2022), guided reading strategies are divided into three stages: pre-reading, during-reading, and post-reading. These stages encompass the following activities: 1) separating the learners into small groups, 2) asking them to read and discuss the text, 3) guiding them through the learning process, and 4) involving them in a stage aimed at broadening their understanding.

5.0 CONCLUSION

The most common language anxiety experienced by students in ESP classes at IIM Surakarta is speaking anxiety, particularly when they are required to present assignments in front of the class, engage in discussions, and respond to the lecturer's questions. The next prevalent language anxiety occurs during listening activities, especially in TOEFL courses where listening is a skill studied in depth. Conversely, writing and reading anxieties are less prevalent. Writing anxiety stems from students' hesitation in formulating sentences in English, including selecting appropriate words and grammar for the context. Reading anxiety arises from their limited ability to comprehend English sentences effectively.

All of these language anxieties can be mitigated through strategies implemented by lecturers teaching ESP classes, as they play a crucial role in reducing the language anxiety experienced by their students, thereby enhancing communication skills among L2 learners. The strategies employed vary according to the specific language anxieties faced by students and generally include: motivating students to remain active and engaged in class, providing practice questions, offering mentorship through questioning and guidance, using both Indonesian and English, and fostering a more supportive classroom atmosphere.

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IMPLEMENTING A MALAYSIAN-BASED PICTORIAL VOCABULARY LEARNING MODEL FOR ESL STUDENTS IN PENANG

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ABSTRACT

The inadequate vocabulary skills among Malaysian students persist as a longstanding concern that demands attention. This study endeavors to address this issue by examining the efficacy of the Malaysian-Based Pictorial Vocabulary Learning Model (MBPVLM) among Lower Secondary ESL students in Penang, Malaysia. The research questions and objectives are delineated to (1) to scrutinize the potential impact of MBPVLM employment on the vocabulary acquisition of Lower-Secondary Malaysian ESL students, (2) to ascertain the preference among participants for the four learning modes within MBPVLM, and (3) to evaluate whether modes incorporating pictorial elements (Mode 2 and 4) yield superior outcomes compared to their non-pictorial counterparts (Mode 1 and 3) respectively. The study involves 60 Form 2 students from two secondary schools in Penang, with each contributing 30 students, divided into an Experimental Group (utilizing MBPVLM) and a Control Group. Employing a semi-experimental research design, data collection instruments include the Malaysian-Based Pictorial Vocabulary Learning Model, Pre-Test, Post-Test, Student Feedback Form, and Semi-Structured Interview. Initial findings show that using MBPVLM helps students learn new words better (RQ 1). Students in the Experimental Group like Mode 4 (Text-Picture-Sound Mode) the most (RQ 2). Also, pictures in Modes 2 and 4 should help students understand words better than Modes 1 and 3 (RQ 3). These results suggest that MBPVLM could be useful for teaching vocabulary and should be used more in schools. We should also see if it works well in other languages besides English.

Keywords: pictorial vocabulary; learning model; ESL students

1.0 INTRODUCTION

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Vocabulary instruction is often less emphasized compared to core skills like reading, writing, listening, and speaking, which reduces its importance (Tahir et al., 2020). Current methods are often superficial, with students only learning word meanings after encountering them in context and with limited time for deeper understanding. This highlights the need for better vocabulary teaching (Bi, 2020). The study investigates whether the Malaysian-Based Pictorial Vocabulary Learning Model improves vocabulary learning for lower-secondary Malaysian students by enhancing their understanding and usage of words in context.

1.1 PROBLEM STATEMENT

This research focuses on the poor vocabulary skills of Malaysian secondary students, especially in lower secondary education. Many students struggle with vocabulary, as shown by the New Word Test (Tahir et al., 2020), and CEFR standards are not fully met, affecting their English proficiency. This issue extends to university levels and is worsened by slow syllabus implementation (Min et al., 2023). Vocabulary is crucial for language learning and affects reading, listening, speaking, and writing skills (Shak et al., 2023). Students with limited language skills struggle in class, facing challenges like shyness, fear of mistakes, and lack of motivation, which hinder vocabulary learning. Language barriers between their native language and English also create difficulties (Zulkflee et al., 2023). Challenges include complex vocabulary systems, pronunciation issues, and language barriers (Saputra et al., 2023). This study aims to 1) Assess if the Malaysian-Based Pictorial Vocabulary Learning Model improves vocabulary for Lower Secondary Malaysian ESL students; 2) Identify which of the model's four learning modes is preferred; and 3) Compare the effectiveness of pictorial modes (text-picture and text-picture-sound) versus non-pictorial modes (text and text-sound) in improving vocabulary learning.

2.0 LITERATURE REVIEW

2.1 MALAYSIAN-BASED PICTORIAL VOCABULARY LEARNING MODEL

A model serves to organize and define key concepts and theories in a new research area (Stachowiak, 1973). For this education-focused research, a basic model should include mapping, reduction, and pragmatic features. The Malaysian-Based Pictorial Vocabulary Learning Model is defined as a module with four modes (Text, Text-Picture, Text-Picture-Sound, and Text-Sound). These modes use text, pictures, and sounds to help lower-secondary Malaysian students learn vocabulary, combining these elements into a comprehensive learning structure.

2.2 SUBSTITUTION, AUGMENTATION, MODIFICATION AND REDEFINITION (SAMR) MODEL

2.1.1 Substitution

At this stage, technology takes over old methods. Teachers use tools like electronic dictionaries for familiar tasks, making it easier for students and setting them up for more advanced learning. Technology replaces traditional tools, simplifying teaching and learning.

2.1.2 Augmentation

In this stage of the SAMR Model, technology improves learning by replacing old methods with new ones. It introduces tools like online discussions and visual aids for better vocabulary learning.

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This stage uses technology's features, like device portability and access to vast information, to enhance and expand learning.

2.1.3 Modification

In the Modification Stage of the SAMR Model, technology shifts learning from teacher-led to student-centred. Students use multimedia tools for vocabulary learning and create their own content. This approach promotes independent learning and allows for more personalized and innovative teaching.

2.1.4 Redefinition

The final stage of the SAMR Model brings new learning activities made possible by technology. It replaces traditional methods with student-centred, tech-driven approaches. This stage highlights how technology enables unique learning experiences and assignments, building on earlier tech use and showing its essential role in transforming education.

3.0 METHOD

3.1 RESEARCH DESIGN

The study uses a quasi-experimental design to evaluate if the Malaysian-Based Pictorial Vocabulary Learning Model improves post-test scores. This design is used when random assignments are impractical, so comparison groups are made based on similarity (Siedlecki, 2020). The study compares students using the model with those who aren't, to assess its real-world effectiveness. By matching participants on language skills, it reduces variance and maintains accuracy. It uses pre-tests, post-tests, questionnaires, and interviews to gain detailed insights into the model's impact on vocabulary learning (Leedy & Ormrod, 2019).

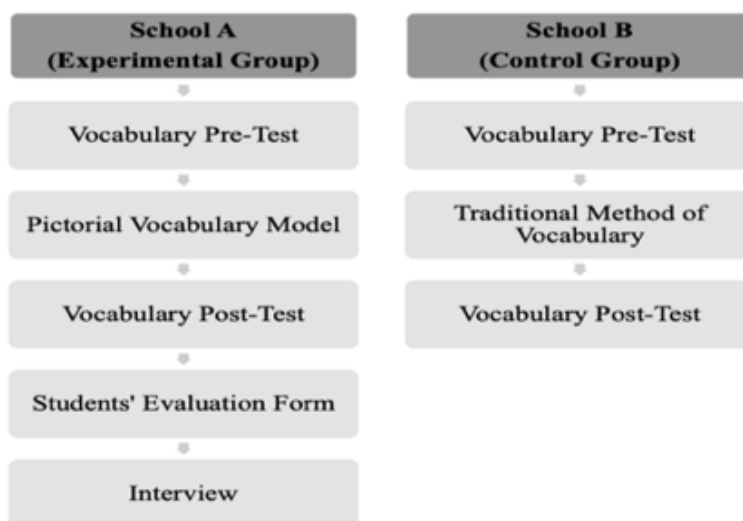


FIGURE 1: Research design diagram of the study

3.2 SAMPLE

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The study includes 60 randomly selected Form 2 students from two schools to reduce bias. Participants were chosen using a convenience sampling method for practicality (Showkat, Nayeem & Parveen, 2017). The sample size of 60 is sufficient for analyzing data and detecting variables in this quasi-experimental study (Memon et al., 2020). All participants had at least six years of steady English instruction in primary school and have a low intermediate English level, based on their early exam results (Johnson et al., 2018). This ensures a consistent baseline for assessing the model's impact on vocabulary learning. Ethical approval for the research was granted by the Sultan Idris Education University (UPSI) Research Ethics Committee.

3.2 MATERIALS AND INSTRUMENTS

3.3.1 Vocabulary Pre-Test and Post-Test

Pre-tests and post-tests were given before and after using the Malaysian-Based Pictorial Vocabulary Learning Model to measure vocabulary improvement in the experimental group. By comparing results from both groups, the model's effectiveness is evaluated. Each of the four learning modes—Text, Text-Picture, Text-Sound, and Text-Picture-Sound—has its own set of pre-tests and post-tests, totaling four pairs. Each test includes 45 multiple-choice questions with varied arrangements to thoroughly assess vocabulary acquisition.

3.3.2 Malaysian Model of Pictorial Vocabulary Learning

The Malaysian Model of Pictorial Vocabulary Learning, created with Wixsite, helps lower secondary students learn vocabulary according to the English Language Curriculum. It includes four modes—text, text-picture, text-sound, and text-picture-sound—using text, images, and sounds. The model incorporates Howard Gardner's Theory of Multiple Intelligences, focusing on visual learning. It involves three stages: a four-week pre-test, an intervention phase with Wixsite materials, and a post-test to assess learning outcomes. Initially used in classrooms, the model's online format could also support home or remote learning in the future.

3.3.3 Student's Evaluation Form/Questionnaire

The questionnaire, a key tool in our study, gathers feedback on the Malaysian Model of Pictorial Vocabulary Learning. It has three sections—perception, engagement, and performance—with participants rating statements on a 1 to 5 scale. This setup makes scoring easy and helps capture their experiences and opinions (Yong & Abdul Halim, 2021). Analyzing their responses reveals insights into their expectations and the factors affecting their interaction with the model (Schwitzgebel, 2019).

3.3.4 Semi-Structured Student's Interview

The semi-structured interview method, used in social science research, allows for detailed exploration of personal impressions and opinions (Magaldi & Berler, 2020). Interviews follow a prepared outline but flow naturally. Participants are briefed in advance, and responses are recorded for accuracy. Audio recordings capture detailed data, although they may miss some context. This method provides valuable insights based on personal experiences (Creswell & Creswell, 2018).

3.3 RESEARCH PROCEDURE

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Over six weeks, participants took pre-tests, used four learning modes, and completed post-tests and evaluations. Each week, they worked with different modes focusing on various parts of speech. Pre- and post-test data were analyzed to understand vocabulary acquisition. After the six weeks, participants provided feedback through evaluation forms and interviews about their experiences with the Malaysian Model of Pictorial Vocabulary Learning. Teachers guided the experimental group while continuing regular instruction for the control group. This careful coordination ensured accurate and complete data collection.

3.5 QUANTITATIVE DATA ANALYSIS

Quantitative data is analysed with SPSS version 29 to compare pre- and post-test results and assess the Malaysian visual vocabulary model's impact. Questionnaire responses are analysed by calculating means and standard deviations. Data collected via Google Forms supports this analysis. The process includes comparing test scores between experimental and control groups to evaluate the model's effect and assessing how pictorial modes compare to non-pictorial ones within the experimental group. This helps determine the model's overall impact and the effectiveness of different learning modes.

3.6 QUALITATIVE DATA ANALYSIS

In qualitative analysis, content analysis is used to understand participants' views on vocabulary learning modes from semi-structured interviews. Transcriptions capture detailed responses, helping to explore their experiences (Paulus et al., 2017). This analysis complements the quantitative data by focusing on preferred learning modes. Responses are coded and categorized into the four learning modes to identify patterns and preferences, offering deeper insights into students' preferences within the Malaysian Pictorial Vocabulary Learning Model.

4.0 ANALYSIS AND DISCUSSION

TABLE 2: Descriptive Statistics for the Pre and Post-tests of the Experimental Group

Experimental Group	Mean Score (M)	Standard Deviation (SD)	M Difference	Total Improvement Score (%)
Pre-test	62.60	14.79	88.3	141.05
Post-test	150.9	14.57		

Table 2 shows the pre-test and post-test scores for the experimental group. The mean pre-test score was 62.60, while the mean post-test score was 150.90. This represents a significant improvement of 141.05%, highlighting a notable increase in the learners' performance.

For Research Question 1, the Malaysian-Based Pictorial Vocabulary Learning Model significantly improved vocabulary and comprehension for Lower Secondary Malaysian ESL students, specially Form 2. The experimental group performed better in post-tests than the control group. For Research Question 2, interviews showed a clear preference for Mode 4 (Text-Picture-Sound) as the most effective learning mode. For Research Question 3, students improved more with Modes 2 (Text-Picture) and 4 (Text-Picture-Sound) compared to Modes 1 (Text) and 3 (Text-

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Sound), highlighting the value of visual elements in vocabulary learning. Visual elements in Modes 2 and 4 significantly improved vocabulary learning compared to Modes 1 and 3. Student evaluations also showed that the Malaysian-Based Pictorial Vocabulary Learning Model positively impacted vocabulary acquisition by enhancing memory retention, speeding up memorization, improving comprehension, and increasing the use of target words.

5.0 CONCLUSION

The Malaysian-Based Pictorial Vocabulary Learning Model aims to improve vocabulary acquisition for Lower Secondary Malaysian ESL students. Expected results include higher post-test scores and better performance in the experimental group compared to controls. These findings will support previous research on digital technology in language learning, validating methods like app-based learning and pictorial elements.

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**ENGLISH LANGUAGE COMPETENCE AND SKILLS AT WORKPLACE
– PERCEPTION OF EMPLOYERS VERSUS UNDERGRADUATES**

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ABSTRACT

This paper investigates the perception of English language skills and competence that employers held in fulfilling the employability skills required by graduates. Data were collected using questionnaire and interviews from selected employers in understanding the English language skills and competence that employers deemed necessary for graduates to have in completing the given daily tasks at workplace. Findings of the data will be compared to the data obtained from a survey conducted on selected undergraduates to identify whether the perception held by employers corroborates that with the undergraduates pertaining to the importance of the English language and competence skills needed at workplace. Results from the investigation indicate that although there exist some similarities, differences in terms of English language skills and competence deemed important at workplace are reported to be evident among the employers which focuses more on personal qualities and communication skills.

Keywords: employability skills; English language competence; graduate employability

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1.0 INTRODUCTION

Due to the constantly changing work demands, enhancing graduate employability skills has since been highlighted and discussed in the aim of developing the younger generations with the necessary competencies, values and behaviours that are deemed appropriate for them to fit in the working world (Okolie et. al 2020). Upon graduation, graduates nowadays are expected to possess the desired broad set of skills that the employers regard to be important in successfully performing the tasks assigned (Lamri and Lubart 2023). More specifically, graduates are expected to not only have content knowledge of the hard skills – i.e. the technical expertise and knowledge needed for the job (Robles 2012) but also a broad base of soft skills the encompasses interpersonal qualities and personal attributes such as communication, responsibility, social skills, positive attitude, flexibility, teamwork and work ethics (Robles 2012). Over the recent years, many discussions have resonated on the importance of soft skills among graduates particularly that of communication skills. Employers have lamented that poor communication skills that graduates possessed such as the inability to present ideas, explain / resolve issues and problems, have to some extent contribute to the many reasons for graduates not to be employed (Chang 2004). Importantly, such skills not only enhance the prospects for the graduates to secure employment but also to succeed in their chosen profession. Similar notion was also highlighted by Pillai et al. (2012) particularly in enhancing the English language competence among the Malaysian graduates. As the language is regarded as a important tool for communication purposes across the globalised world, being competent in the language becomes significant to establish connections between various cultures in the field of business, economy, science, and even education. Moreover, in line with the country's aspiration to become a developed nation, human capital investments demand world class knowledge workers that can compete at the international level (Mustapha 2013), English language acts as a leading language that connects various cultures in the field of international business.

Additionally. to meet the competent workforce demand, support by the government has been active and encompasses responsive strategies (Moo and Wan 2023). Besides various formulations of graduate employability policies such as the introduction of Graduate Employability Blueprint and other programs such as PenjanaKerjaya, Protege, and MySIP+, the government has also strengthen the English language initiatives such as the launching of English Language Education Reform, in Malaysia : The Roadmap 2015-2025 as well as the implementation of MUET as a prerequisite English exam taken by students at the tertiary level as well as the alignment of the English language curriculum and assessments for Malaysian universities (Baharum et al. 2023). However, despite such efforts taken, lack of proficiency in the English language is still considered as one of the major contributing factors to the difficulties of graduates getting jobs (Azreen 2021). Therefore, it is important to seek understanding of the perception of employers regarding the English language skills and competence needed in comparison to the undergraduates. In doing so, it is hoped that insights on the competencies needed in their development of careers can be obtained and be used to further facilitate the types of language skill required by the available language courses.

2.0 LITERATURE REVIEW

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According to Andrews and Higson (2008), the term employability varies and range from not only as the abilities of the graduates to adapt by using their personal and academic skills in successfully attaining employment (Filzah et al. 2024), but also as “a set of achievements – skills, understandings and personal attributes – that makes graduates more likely to gain employment and be successful in their chosen occupations, which benefits themselves, the workforce, the community and the economy” (Yorke 2006, p. 8). Graduate employability is one of the important national agenda in Malaysia with the launching of National Higher Education Strategic Plan in 1971 and has continued to be the main focus for the country.

Accordingly, the factors that contribute to the unemployability of graduates have become an important raised by many and is also seen to be close to the heart for not only graduates or even the undergraduates, but also those involved in the Higher education sector. As universities played a significant role in preparing students with relevant knowledge and skills, graduates are expected to be equipped with the necessary technical knowledge and employability skills and ready for work upon graduation (Bremwell 2015). Such concerns regarding graduate unemployability among the graduates has been one of the main issues discussed by various parties over the recent years (Mohamed Nor Azmi et. al. 2024).

Moreover, claims have also been made that there is a disparity between the industry’s expectation of the skills and competency of the graduates and that of the graduates’ expectations to be obtained (Jackson 2012). Employers are said to also increasingly demand a greater range of high-level soft skills such as effective communication, team working and problem-solving skills (Mattern 2016). In a survey conducted by Matsuoka and Mihail (2016), there exists a gap between university graduates’ and HRMs’ (human resource managers) views on graduate employability. In this instance, soft skills such as teamwork (89.7%), communication (89.6%), professionalism (86.2%), and adaptability (are among the top skills that potential employers look for in graduates. In comparison, the most important skills perceived to be important by the graduates is their academic skills gained during their studies– ranging from academic projects (71.60%), previous work experience (69.30%), the academic programme of the school (63.10%), participation in conferences (44.9%) and voluntary work (43.80%). Additionally, this study also reported that many of the graduates perceived that the academic environment provides them with the soft skills they need.

It is important to note that such soft skills demanded by employers are also extended in terms of communication skills. Studies pertaining to employers’ attitude in relation competency in communications skills have recorded a significant relationship between the two variables. Findings include a positive correlation between employers’ judgment of intelligence and speech competence with English proficiency (Alias et al 2013, Bye 2011). Additionally, potential employers agreed that communication skills are important for graduate of different academic background (i.e. importance of communications skills for accounting graduates (Ismail et al 2020), or even for engineering graduates (Kakepoto 2022)). Subsequently, such insights indicate a shift of expectations from emphasising only technical skills to a more generic skill (i.e. soft skills) that include critical thinking and communication skills. These skills are added-value skills that contribute to the competency and value of an individual in the workforce (Mahmud et.al. 2024).

In terms of communication and language skills among graduates in Malaysia, reports on the limited English language proficiency also documented the concerns by various stakeholders in

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the country. For instance, problems in effectively articulating themselves in the English language has posed significant impediments for many of the graduates during job interviews and may to some extent affect their potentials in securing the desired jobs (The Malaysian Reserve 2021, The Sun 2023). This notion is also supported by various studies in the country regarding employability and proficiency that noted the difficulties of graduates in interacting constructively in the job interview settings due to the limited proficiency of the English language (Abdul Majid et al. 2020; Nawai, N. 2021;.Zainuddin et al. 2019)

Subsequently, this study seeks to better understand the essential language skills required by the current workforce in order to understand the expectations of language competence needed by graduates in their development of careers. To this end, this paper will look into the perception of English language skills and competence that employers and undergraduates held in fulfilling the employability skills required.

3.0 METHOD

This study employed a mixed-method approach, in order to investigate the perceptions held by employers versus that of the undergraduates pertaining to the language skills and competence needed by graduates at workplace. The research tools involved for this investigation include a survey conducted with 30 employers and 110 undergraduates pertaining to the perception of English language skills and competence that employers held in fulfilling the employability skills required by graduates. While the employers consisted of mainly managers of various companies that had to some extent experience in handling job interviews, the undergraduates involved in a survey were second- and third-year students at a local university. The students were undergoing various academic programs at the university ranging from students from the religious programs to business and banking students', communication and even language students as well as students from the law school at the particular university. To gain insights of their perceptions regarding the issue in question, analysis of the data took in the form of descriptive statistics pertaining to the issue of English language skills and competence required by graduates at workplace.

4.0 ANALYSIS AND DISCUSSION

It has been documented that new graduates nowadays face challenges in securing jobs due to the inability to fulfil the current professional expectations existed in current fast changing working environment. One of the significant features noted in the graduate unemployability issues includes the lack of soft skills needed that are preferably relevant to the intended work environment expected by the employers.

Hence, to further understand this issue, the study was conducted to ascertain the employers' perceptions pertaining to the skills required in fulfilling the intended work expectations. To this end, data was collected using two instruments – i.e. the survey, and followed by interview sessions with several selected employers

Generally, findings gained from the survey conducted indicated that all the employers agreed that there are 5 important skills that graduate must have as they enter the workforce. These skills include – the technical skills, multi-tasking skills, leadership skills, interpersonal skills as well as communication skills. While technical skills reflect the academic competence of the individual graduate, skills related to soft skills include multi-tasking skills, leadership skills, interpersonal skills as well as communication skills.

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Findings from the survey revealed that there are several general skills deemed to be important for graduates to possess. This is because many of the employers agreed that effective communication is needed in ensuring the efficiency at workplace. Among the skills perceived by employers to be important is related to the communication skills (18.8%). Additionally, 77% of the employers surveyed, agreed that the communication skills also include being competent in the English language skills in which graduates are expected to not only express opinions and exchange ideas effectively, but also to be confident in using the language. In the context of the communication skills identified, employers identified skills such as expressing oneself in clear and positive manner to be important. Other communication skills identified in this category include also having the capabilities to listen and be confident in communicating with others. Additionally, other general skills that employers identified as important is leadership skills (17.2%), particularly in making decisions and planning, solving problem and taking accountability to the actions/decisions taken as well as motivating others. Technical and interpersonal skills are recorded at 12% of skills looked by employers. While technical skills refer to the ‘hard skills’ or content knowledge that graduates would possess, the interpersonal skills namely consist of social skills, emotional maturity (i.e. self-awareness) as well as integrity. Finally, multi-tasking skills is also preferred by the employers among the graduates as they enter the work force (10.6%). Specifically, this refers to the ability of the individual to manage and at the same time execute different tasks at the same time without compromising on the quality of work performed. The following diagram illustrates the perception perceived by employers as aforementioned (Figure 1).

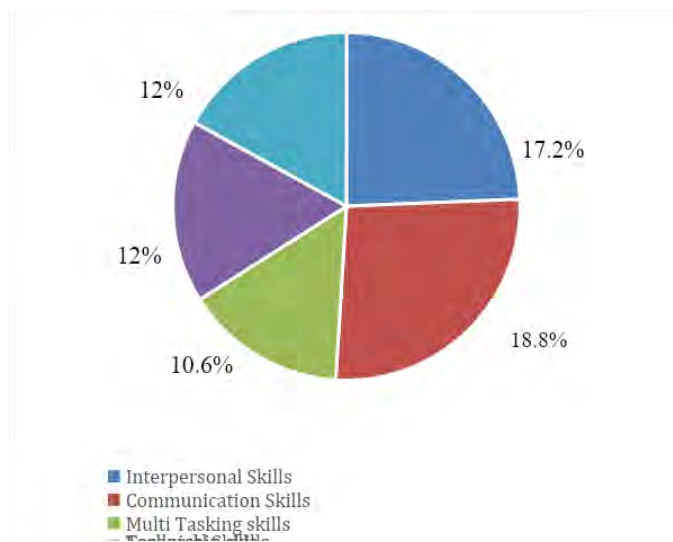


FIGURE 1: Skills required by graduates for workplace

Additionally, in the case of the English language skills deemed important by the employers, the language skills identified are categorised into the four skills namely Reading, writing, speaking and listening skills that are deemed important at workplace. Table 1 illustrates the specific sub-skills of the four English language skills identified important by the employers in relation to English language proficiency.

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TABLE 1: Perception of employers on the importance of English language skills at workplace

Skills	Sub-skills	Percentage
Reading	Reading for instructions	81%
	Reading documents related to tasks/organisation	74%
	Reading reports, minutes of meeting	70%
Writing	Write emails	83%
	Write info on website	80%
	Write business reports	76%
Speaking	Communication with colleagues	87%
	Presentation	74%
	Negotiation in discussions and meetings	74%
Listening	Listening to instructions	70%
	Listening to information in discussions and meeting	67%
	Listening in daily communications	64%

Based on the data reported in Table 1, the most important skills that employers expected for the graduates to have in performing their daily tasks at the workplace is the ability to use the language with colleagues for every day interaction and performing their tasks assigned (87%), followed by being competent in using the language for writing emails as a means of communication with co-workers, supervisors as well as clients (83%). Other important skills perceived to be important with relevance to good English language proficiency skills include able to read the instructions given efficiently (81%) and to write the information needed for stakeholders in the company’s website (80%). In contrast, being proficient in the English language pertaining to the listening skills are perceived as least important with understanding information discussed in meetings and in daily communications with 67% and 64% respectively.

In comparison, although data gained from the survey indicates that English language is agreed to be important, the skills deemed important by the undergraduates seemed to slightly differ from that of the employers. As shown in Table 2, the undergraduates perceived that being competent in the English language at the workplace must encompass the ability for them to use the language to read for specific information relevant to their tasks (88%), as well as being able to use the language to interact with their colleagues or co-workers (87%). Additionally, being competent to present their ideas and thoughts is also perceived as being important (85%) if an individual is to be proficient in the intended language. The least important English language skills that the undergraduates perceived for graduates to have in being competent in the English language are writing with good grammar (50%), listening to identify various views and opinions (66%) and writing for different types of texts (68%).

TABLE 2: Perception of undergraduates on the importance of English language skills at workplace

Skills	Sub-skills	Percentage
Reading	Reading for specific information in different sources	88%
	Reading to understand the main points in different sources	84%
	Reading to increase vocabulary	80%
Writing	Writing for main ideas	82%
	Writing for different types of texts (memos, reports, minutes of meetings)	68%

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	Writing with good grammar	50%
Speaking	Communication with colleagues	87%
	Presentations	85%
	Negotiation in discussions and meetings	81%
Listening	Listening to different types of contexts (presentations, meetings, daily conversations)	80%
	Listening for main points (information) in discussions and meetings	72%
	Listening to identify views and opinions	66%

Based on the results gained in Table 1 and 2, it is clear that there are some slight differences pertaining to the expectations that both employers and undergraduates have with reference to the different language sub-skills perceived to be important at workplace. It can be concluded that both employers and undergraduates perceived being competent in English is important for communication purposes at workplace. While this skill is selected to be the most important skill to have by the employers, it falls as the second most important skill by the undergraduates with a very slight difference in its percentage of preference. Additionally, English is perceived as important for potential employees (i.e. the graduates) as they are expected to use the language effectively in writing emails and reading instructions relevant to their daily tasks by these employers. In contrast the undergraduates perceived reading skills – to identify specific information from different sources - to be most important, followed by the ability to use the language well in presentations at the workplace. In terms of the least frequent use of the English language at workplace, both employers and the undergraduates agreed that using English language for listening purposes, specifically to identify views and opinions are least expected for the graduates. Interestingly however, the undergraduates perceived that having good grammar in the English language to perform work-related written tasks assigned is not important. This may be due to the notion that graduates can gradually work on improving their grammar knowledge as they learn to complete the tasks assigned as well as in their daily communication with their co-workers at the workplace. This notion differs from the employers' perception as they feel that using the English language to listen to discussions and meetings are least important for many of the graduates.

5.0 CONCLUSION

Competency in the English language is important for graduates entering the job markets that are continuously competitive in order for them to work effectively and efficiently at workplace. Moreover, several studies have also recorded that mismatch of expectations between the employers and that of the undergraduates may exist and hence creating challenges in the unemployment issues. The current study was undertaken to investigate the perception of English language skills and competence that employers held in fulfilling the employability skills required at workplace in comparison to the perception that is held by the undergraduates. In particular, not being proficient in the English language (i.e. communication skills) has often been lamented by many when discussing the issue of graduate employability in the country.

In general, results from this investigation indicate that being proficient in English is perceived as important by both the employers and undergraduates. However, the findings from this study seems to suggest that there exists a slight difference in terms of the proficiency of the English language is needed and its use at workplace. For employers, proficient in English is needed

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to perform various tasks assigned in one's daily interaction with his co-workers. In comparison, being proficient in the language is important for seeking information in various sources at the workplace. In comparison, both employers and undergraduates agreed that using English for listening skills is regarded least important. Interestingly, the undergraduates also perceived that having good grammar in English is not important in performing tasks at workplace. This notion may be the result of the belief that an individual can still improve his grammar knowledge after he enters the workforce. In essence, this study to some extent do indicate that there exists a small difference in terms of the perception held by employers than that of the undergraduates in relation to being competent in English for workplace. Knowing the expectations from both parties is significant as this can help Higher education providers to strategically improve their English language courses to resolve unemployment issue resulted from the deficiency of the lack of language proficiency amongst the graduates.

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EXPLORING STUDENTS' PERSPECTIVES OF ARTIFICIAL INTELLIGENCE'S ROLES IN LANGUAGE LEARNING: ANALYSIS BETWEEN IIUM AND UNIRAZAK

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ABSTRACT

The rapid emergence of Artificial Intelligence (AI) technologies in education is beyond expectations. Many lecturers and students use AI tools such as ChatGPT, Chatbot, and Grammarly to teach and learn. As AI offers potential transformation to the education setting, it is important to understand students' experiences and attitudes towards the effectiveness of integrating AI tools in their language learning (De La Vall & Araya, 2023). This study aims to explore perspectives and attitudes between International Islamic University Malaysia (IIUM) and Universiti Tun Abdul Razak (UNIRAZAK) students on Artificial Intelligence (AI) 's roles in language learning. The study uses a qualitative methodology through a series of in-depth interviews with language students at IIUM and UNIRAZAK in Kuala Lumpur. Three participants from each campus were chosen for this study. The results indicate that students valued the AI's efficiency and communication response towards their learning more than those who were concerned about the artificial human touch AI has to offer. Students reported various experiences when they used AI tools to complete their language projects, specifically in lexical items and grammatical structures. A few highlighted the need to enhance AI tools to assist their language learning further. Therefore, by highlighting the experiences and attitudes of students in AI-assisted language learning, the paper implies its endless potential in a supportive learning setting.

Keywords: artificial intelligence (AI); language learning; students' experiences; AI-assisted language projects; TAM

1.0 INTRODUCTION

The easy access to technology has made learning more diverse. The roles of Artificial Intelligence (AI) in education show immerse advancement in the aspect of students' learning. Many students explore innovative ways by integrating AI tools into language learning. AI tools such as ChatGPT,

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Grammarly, and other chatbot systems are computer programs or software that use artificial intelligence algorithms to help users learn and improve their skills in language learning such as the use of automatically translating text or speech in real-time and language tutoring systems. They can give personalized lessons and feedback, and generate language text that can create original text in a given language (De La Vall & Araya, 2023).

The emergence of AI in language learning is beyond expectation. For example, the recent boom in AI tools after the release of ChatGPT is evidence that AI is the future and holds the potential to enhance the language learning experience. Thus, it is crucial to integrate AI into language learning and develop a teaching methodology that enables students to maximize the benefits of AI technology in language learning. This is supported by Kim and Kim (2022), who indicated that integrating this advanced technology in education has already made a significant impact, and efforts to incorporate AI into teaching and learning should continue to progress.

1.2 STATEMENT OF THE PROBLEM

Despite the many benefits of utilizing AI tools in learning language (Kim & Kim, 2022; De La Vall & Araya, 2023), the use of AI in education remains a topic of debate. While AI offers the potential to improve the way languages are taught and learned, concerns have been raised about the implications of relying on AI for language learning (Chen, 2018; Davis, 2020). Hence, understanding the students' perspectives is crucial for ensuring that AI tools are integrated in a way that truly enhances the learning experience and addresses the needs of the students.

1.3 OBJECTIVES OF THE STUDY

Therefore, this study aims to explore perspectives and attitudes between International Islamic University Malaysia (IIUM) and Universiti Tun Abdul Razak (UNIRAZAK) students on Artificial Intelligence (AI) 's roles in language learning.

1.4 RESEARCH QUESTIONS

This research is guided by the following research questions:

1.4.1 What are the students' perceptions of using AI tools in language learning?

1.4.2 What are the students' attitudes towards the effectiveness of integrating AI tools in their language learning?

1.5 SIGNIFICANCE OF STUDY

The research provides an insight into the perspectives of AI roles in language learning among students, which will give recommendations for students, educators and policymakers on how AI can be useful in the process of learning language. Besides that, this study also contributes to advancements in the use of technology in language learning, which can aid as a ground for future research.

1.6 SCOPE AND LIMITATIONS

The study only analyses the perspectives and attitudes of students between IIUM and UNIRAZAK on the role of artificial intelligence in language learning. Hence, the findings are not intended to be generalized to all students but to provide in-depth insights into the participants' experience. This study is also limited by the small sample size because there are only three participants from each

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university for the in-depth interviews. Although this allows for a detailed exploration of individual experiences, it may not represent the different perspectives that exist among the broader student population.

1.7 DEFINITION OF TERMS

In exploring the perspectives of artificial intelligence roles in language learning between IIUM and UNIRAZAK students, the terms are defined by the following: Firstly, **Artificial Intelligence** is defined as the simulation of the human intelligence process by computer systems (Russel & Norvig, 2016) and **language learning** is the process of acquiring or improving the ability to understand, speak, read and write in a language (Ellis, 1997). Next, **AI tools** refer to the digital tools and applications that use AI technology to provide different functions, such as text or speech translation and language generation systems (De La Vall & Araya, 2023). Finally, this research employs the **Technology Assistance Model (TAM)** framework by Davis (1998). TAM refers to a theoretical model that explains how users accept and adopt technology when using different information systems tools.

2.0 LITERATURE REVIEW

2.1 ROLE OF ARTIFICIAL INTELLIGENCE (AI) IN EDUCATION

The revolution of AI is endless as it has transcended all areas in the name of promoting the latest innovation and efficiency. UNICEF (2021) defined AI as "a machine-based system that can make predictions, recommendations, or decisions that influence real or virtual environments" (p.16). With the presence of Artificial Intelligence (AI) in education, major shifts from traditional learning to technology-integrated learning have been applied, making ways for students to harness an abundance of benefits in all aspects of life (Kohnk et al., 2023).

According to Hwang et al. (2020), the use of AI tools has helped students in learning such as by giving prompt feedback, assisting in doing assignments, motivating students in acquiring knowledge and offering self-learning. Concerning the statements, students are found to be comfortable using AI tools in their learning activities. Most of them used the tools to generate more ideas in assignments, and this has resulted in an increase in their motivation level to learn further. Another benefit of using AI tools in education is that it encourages students to have personalised support and learning experiences. By doing so, students can engage and understand the learning better (Ifelebuegu et al., 2023). Notably, students not only experience diverse learning but also collaborate effectively with each other. In short, it can be summarised that students are exposed to the endless benefits of using AI in learning.

2.2 ROLE OF AI IN LANGUAGE LEARNING

The transformation of AI has assisted students greatly in improving efficiency in language learning such as students using Chatbots in speaking class and immersing in virtual and augmented reality environment. Ji et al. (2023) mentioned that students get to translate content easily whenever they conduct background searches of their work. Students also comprehend the reading text better. Not only that, but it also functions well as a grammar checker and a friendly human-like communication partner which offer feedback and scoring reports promptly compared to time consuming feedback received from the teachers (Hong, 2023). Thus, it is evident to state that the students' learning activity has been diverse and engaging with the presence of AI tools.

2.3 BENEFITS OF AI IN LANGUAGE LEARNING

Many studies have shown capabilities of AI tools' usage in students' language learning, this includes ChatGPT. Pack and Maloney (2023) said the ChatGPT tool is used by students in research activity. When students were assigned work, the groundwork had to be conducted first. Leveraging the ChatGPT tool helped them gather and organise information systematically. It also acted as a research assistant in every stage of the writing process. Ifelebuegu et al. (2023), Huang et al. (2023), and Moussalli and Cardoso (2020)'s research have shown that as an extension to ChatGPT, many students use Chatbots and AI-writing assistant tools in their writing composition and grammar acquisition. Functions such as interactive communication tools, content translator and non-stop feedback assist students in generating fundamental grammar report and lexical item on their work, particularly in reading, writing, speaking, listening, vocabulary and grammar conventions.

Xu et al. (2019) found that the application of AI tools in learning has improved students' reading comprehension. The students used AI-assisted tools to tutor them in reading, while Ifelebuegu et al. (2023) claimed that students get tremendous benefits in the grammatical structures of their work and vocabulary options. It is validated to state that the presence of AI tools is more effective in improving students' level of reading compared to conventional ones.

For speaking skills, students have been reported using AI-assisted tools to improve their pronunciation and overall presentation skills. The tool is not limited to offering automatic speech recognition (ASR) technology alone, rather, it is combined with correction to improve speaking and the proper pronunciation of each word (Sun, 2023). Thus, AI technology has proven to be useful in students' language learning.

2.4 THEORETICAL FRAMEWORK: TECHNOLOGY ACCEPTANCE MODEL (TAM)

It is significant to refer to a framework when examining students' perceptions of using AI tools in learning. The Technology Acceptance Model (TAM) has been widely used in research to investigate the adoption of new technology in learning, including the use of AI tools. It is used to examine the user's acceptance of using new technology (Davis, 1989; Venkatesh & Davis, 1996).

TAM was theorised by Davis in 1989 to examine users' technology acceptance behaviour in using multiple information system tools. There are two dimensions of TAM: perceived usefulness and perceived ease of use. Perceived usefulness refers to the extent to which students believe that AI tools could improve their learning and experience in self-learning. Perceived ease of use, on the other hand, shows whether AI tools in a learning environment offer a convenient and pleasant learning experience to its users. These two perceptions will affect the attitude/intention of its users in considering whether to prolong its uses or not, while behavioral intention examines the extent to which users use the application. Davis (1993) mentioned the more users use the AI tool applications, the more they would find it user-friendly and benefits them. Thus, the probability of users adopting the technology is higher. It is evident that TAM is a solid theory that can be used to explore students' perceptions of using AI tools in learning regarding their experience, attitude and motivation.

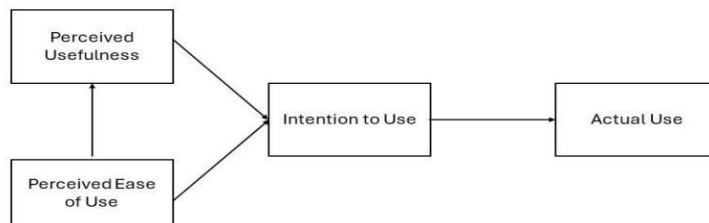


FIGURE 1. The model below explains the TAM framework developed by Davis (1998)

This study uses the TAM framework to explore students' perceptions of the processes involved while using the AI tool in learning before they decide to adopt it.

2.5 RESEARCH ON THE USE OF AI TOOLS IN LANGUAGE LEARNING AND ITS RELATION TO STUDENTS' EXPERIENCE, ATTITUDE, AND MOTIVATION

Many studies have provided beneficial perspectives on what students have been experiencing, their thoughts on the AI tools and how students behave when using AI tools in language learning.

In the case of Grammarly, language students in one Saudi university found the tool to be effective and useful in correcting their grammatical structures. The AI's ability to generate explanations for errors was found to be useful in students' essay writing. Error recognition report was given to students and at the same time, proposing options for students to restructure their essay in a scaffolded step (Alotaibi & Alshehri, 2023).

Similarly, Tsai (2022)'s study showed a strong agreement on the incremental level of motivation and students' attitude towards using AI tools in their learning. Google Translate, Google Assistant, and ASR technology are AI tools that are being used extensively by language students in China and Taiwan. The students were highly satisfied and felt positive when using Google Assistant and found the tool to be inspiring in learning language subjects, specifically in listening and speaking. Their positive attitude and high level of satisfaction towards AI tools have increased their performance in language.

3.0 METHOD

3.1 RESEARCH DESIGN

This study is conducted using a qualitative research design to explore the experiences and attitudes of students from two universities, International Islamic University Malaysia (IIUM) and Universiti Tun Abdul Razak (UNIRAZAK), towards the integration of Artificial Intelligence (AI) tools in their language learning. The qualitative approach is chosen because it allows for an in-depth understanding of the participants' perspectives and, at the same time, provides rich, descriptive data that highlights the participants' experiences with AI in language learning.

3.2 PARTICIPANTS

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Six students were chosen to participate in the study. The number of participants was divided equally between the two universities: three from International Islamic University Malaysia (IIUM) and three from Universiti Tun Abdul Razak (UNIRAZAK). The criteria for participants' selection was based on purposive sampling (Creswell, 2014) to ensure that they have relevant experiences with AI tools in their language learning, which will help them contribute their insights to the study. First, the students must enrol in language courses at IIUM or UNIRAZAK to participate in this study. Second, they must have experience using AI tools such as Chat GPT or Grammarly for language learning; third, they must be willing to share their experience and attitudes regarding using AI during the language learning process. Although the number of participants is relatively small, this is justified by the qualitative nature of the study, which focuses on depth rather than breadth of data.

3.3 DATA COLLECTION

In-depth, semi-structured interviews were conducted to collect authentic data for the study. This method allowed participants to express their thoughts and experiences freely while allowing the researcher to probe deeper into specific areas of interest. The interviews were conducted individually and online through Google Meet to ensure a comfortable environment for participants to share their views. Each participant's consent was asked before the interview started, and each interview lasted approximately 20 minutes. It was video-recorded with the participant's consent for accurate transcription and analysis.

The interview guide was developed based on the Technology Acceptance Model (TAM) and included questions about:

1. The examples of AI tools that the participants used in their language projects
2. The way AI tools have been used in participants' language learning
3. Perceived benefits and challenges of using AI tools.
4. Attitudes towards the usefulness and ease of using AI tools.
5. The anticipation for future use of AI in language learning

3.4 DATA ANALYSIS

The data analysis process uses a thematic approach (Clarke & Braun, 2013). First, the data was identified. Next, it was analysed, and then the themes were identified and categorised. Figure 1 below shows the steps taken in the data analysis process:

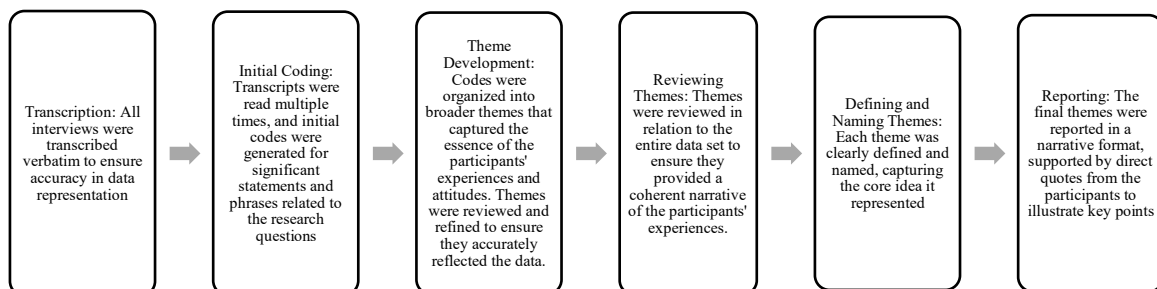


FIGURE 2: Six Steps Data Analysis Process (Clarke & Braun, 2013)

3.5 ETHICAL CONSIDERATIONS

Ethical considerations were not neglected in the research and were given utmost importance in this study. Before the participants were interviewed, the researchers ensured that they were informed about the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any time. The researcher ensured informed consent was obtained before the interviews and identities were made confidential by assigning pseudonyms (Participants 1, 2 and 3) and removing any identifying information from the transcripts.

By following these methodological steps, the study aims to comprehensively understand students' experiences and attitudes towards AI-assisted language learning, contributing valuable insights to educational technology.

4.0 ANALYSIS AND DISCUSSION

The results of the study were recorded based on International Islamic University Malaysia (IIUM) and Universiti Tun Abdul Razak (UNIRAZAK) students' perspectives and attitudes on the role of Artificial Intelligence (AI) in language learning. Based on the findings, three main themes emerged. Themes 1 and 2 address RQ 1: What are the students' perceptions of using AI tools in their language learning? and Theme 3 provides insight into RQ2: What are the students' attitudes towards the effectiveness of integrating AI tools in their language learning? (see Table 1). The three main themes are effective tools in language development, user-friendly writing features and students' positive attitudes.

TABLE 1: Summary of themes and their relationship with the research questions

RQ 1: What are the students' perceptions of using AI tools in their language learning?	Theme 1: Effective tool in language development	Theme 2: User-friendly writing features
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RQ 2: What are the students' attitudes towards the effectiveness of integrating AI tools in their language learning?	Theme 3: Students' positive attitudes
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4.1 THEME 1: EFFECTIVE TOOL IN LANGUAGE DEVELOPMENT

There are two emerging themes in response to Research Question 1: What are the students' perceptions of using AI tools in their language learning? Overall, both IIUM and UNIRAZAK participants were familiar with and had a know-how skill in using AI tools and their functions in language learning. Based on the data transcribed, all IIUM participants had experienced using several AI tools in their language learning. Some of the AI tools used were Grammarly, Quillbot, ChatGPT, Canva and Duolingo. They believed the use of AI tools has improved their language skills. For instance, participants demonstrated a positive outlook on using AI tools in completing their assignments, research projects, and academic writing, improving their language acquisition

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in general, using translation tools in writing, and offering access to various learning materials. Participants used Grammarly to crosscheck their grammatical structures when completing written assignments. With the auto-correct grammar tool, participants managed to learn about grammar too. Functions offered, such as suggestions of new vocabularies and diversified sentence structures, do assist participants greatly in writing.

"I believe AI tools is very effective and beneficial in assisting students in improving their language skills as it helps to expand the general ideas and also in providing sources that may be used in language learning." (P1)

Participant 1 stated that she used ChatGPT to expand her ideas and provide more sources related to the topic assigned. This is very useful as Participant 1 frequently faced challenges to explain or compose a better structure to develop the initial ideas in writing.

Likewise, Participant 3 (P3) found the Quillbot tool to be a more functional tool in language writing because it supports grammar, spelling, word choice selection, and pronunciation. For instance, participants learned new knowledge, such as vocabulary items and grammatical structures, from the tool. This is mentioned by P3, "For me, AI tools are incredibly useful for language learning, as they offer essential support in several areas. They provide grammar, spelling, and style suggestions, which help students enhance their writing skills. Additionally, AI tools are used to improve pronunciation and expand vocabulary, making them indispensable for comprehensive language development."

Regarding using the ChatGPT tool, both participants 1 and 2 agreed that with the assistance, they had improved their language skills, writing composition and speaking skills. Also, IIUM participants perceived using AI tools as something easy, quick, and accessible in learning.

"I believe AI tools is very effective and beneficial in assisting students in improving their language skills as it helps to expand the general ideas and also in providing sources that may be used in language learning." (P1)

"It is very helpful especially in academic writings and personally, it is a good method to be used as it is easier and quicker to be accessed at anytime or anywhere." (P2)

The AI tools also provide a great amount of support in language development, particularly in writing, reading, and speaking. All of them agreed that not only can AI tools generate faster results, but they can also improve their language learning tremendously.

In comparison with UNIRAZAK participants, they perceive AI tools as highly useful for language learning. The first and third participants mentioned using AI tools such as Grammarly, Canva, Duolingo and ChatGPT for various tasks such as checking grammar, enhancing vocabulary, preparing presentation slides, and finding ideas for their assignments.

"I am using all these tools and perceive the usefulness in order to preparing slides, google points for questions and checking grammar" (P1)

"As a student, I do use AI tools for language learning. For example, Grammarly, Duolingo, Memrise and ChatGPT" (P3)

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Similarly, the second participant highlights the efficiency and power of ChatGPT, especially for language acquisition, creative writing, and vocabulary enhancement.

"a great tool for language learning ever.. the model will describe it as if a human would describe, however, in a much better way" (P2)

The third participant also added that AI tools are effective as they enhance her learning experiences by giving precise and immediate feedback and improving her language skills.

"I perceive AI tools as extremely useful in language learning. It keeps me motivated, helps me in correcting my language skills and provides instant feedback" (P3)

4.2 THEME 2: USER-FRIENDLY WRITING FEATURES

The role of AI tools in learning has become prevalent in education settings. With the use of AI tools, it is proven that students have enhanced their learning development. By providing diverse and user-friendly writing features, students could improve their learning and understand the topic assigned to them better. IIUM's third participant mentioned that the multiple features available allow them to improve their writing skills. They also noticed the improvement they made in speaking skills through exposure to many vocabularies and correct pronunciation.

"For me, AI tools are incredibly useful for language learning, as they offer essential support in several areas. They provide grammar, spelling, and style suggestions, which help students enhance their writing skills. Additionally, AI tools are used to improve pronunciation and expand vocabulary..." (P3)

Similarly, all three participants from UNIRAZAK find AI tools easy to use. They perceive AI tools as convenient and emphasise the time-saving aspect of AI tools, mentioning that they significantly reduce research time and make information more accessible.

Participant 1 and participant 3 mentioned that by using AI tools, they quickly understood some aspects of language and later could self-correct. They also highlighted the ease of use and the usefulness of the tools in presentation and learning.

"Because the Grammarly check tools personally develop my grammar knowledge and lately I can do myself. Later, the Canva edit is really useful and easy to edit all the presentation slides and get more answers for the questions that really couldn't get answers myself." (P1)

"This is because, this tool helps in providing instant feedback which helps me to be more efficient. The real-time feedback helps me to be more focused as no time being wasted like in traditional teaching which needed to be evaluated by the teachers manually." (P3)

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Similarly, all three participants from UNIRAZAK find AI tools easy to use. They perceive AI tools as convenient and emphasise the time-saving aspect of AI tools, mentioning that they significantly reduce research time and make information more accessible. Participant 1 and participant 3 mentioned that by using AI tools, they quickly understood some aspects of language and later could self-correct. They also highlighted the ease of use and the usefulness of the tools in presentation and learning.

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4.3 THEME 3: STUDENTS' POSITIVE ATTITUDES

To answer the second research question, a theme that emerged was Students' Positive Attitudes. All three IIUM participants agreed that the role of AI tools in language learning could not be overlooked. In regards to Grammarly, all participants showed a positive attitude toward the use of AI tools in language learning. For instance, they used the tool frequently in their writing. Most of the functions used are to review grammatical errors and to explore more options for sentence structures, especially when composing essays. This is ideal for beginner writers when they face writing block. With help from the tool, they could overcome the difficulties of continuing to develop the ideas further. This is mentioned in:

"...AI tool such as Chat GPT suggests us some ways to make the main idea more detailed. Furthermore, AI tool such as Grammarly fastens the process of checking Grammatical mistakes in our writings." (P1)

"...Since it provides all the possible explanations, students often take advantage of the AI tools to complete their assignments. In my opinion, AI tools may help in suggesting possible flow of your ideas.." (P1)

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"Where the situation requires for me to use AI tools, I'll use it more frequently..." (P2)

"Basically, I used these tools for my written assignment to check my grammar and enhance my writing skills." (P3)

The third participant agreed that AI tools coming handy; they provide wider options for developing ideas and writing construction. For instance, all three participants applied the ChatGPT in learning. They felt convenient in using the tool, which offered them various options in writing conventions. The app assisted them in writing essays with different styles and offered more options for the students to choose from. Other reasons motivating the participants to use AI tools in learning include the pronunciation segment. Participant 2 experienced dramatic changes in her speaking skills whenever she used AI tools as part of her learning. She said: "It enhances my language skills and my speech became better ever since I use AI tools during my student life." (P2).

Additionally, all three participants from UNIRAZAK have positive attitudes towards the effectiveness of AI tools in language learning. All three of them express their willingness to continue using AI tools in the future as they believe in the continued effectiveness of AI tools in language learning.

Regarding efficiency, the first participant believed that AI tools like Grammarly and Canva help her prepare better and more efficiently for her language-related tasks. Thus, she will keep using it in the future due to the convenience of AI.

"Yes, will keep using it as it is very convenient and correct my mistakes" (P1)

The second participant considered AI tools as lifesavers in language acquisition. He will continue using it to polish his language skills and self-development.

"...one of my life saver tools, especially for language acquisition" (P2)

"Yes, (will keep using it) for further polish my language skills and self-development" (P2)

The third participant appreciated the shortened research time and the comprehensive, instant information provided by AI tools, which enhanced her learning efficiency. She also mentioned the possibility of multitasking by integrating AI tools into her language learning. AI tools have also helped improve language skills, making them more capable of correcting their own mistakes over time and developing their grammar and vocabulary knowledge.

"AI tools are highly helpful for language learning" (P3)

"I think I will use more AI tools in the future both for my personal use and as well as for my future. For example, AI can help me write an email while I can focus on completing my assignments." (P3)

Overall, all IIUM and UNIRAZAK participants demonstrated a significant stance on the role of AI and their positive attitudes towards the application of AI in language learning, though one IIUM participant expressed her concern that the overly dependent on the AI tool might cause

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disturbance in the learner's writing and the information received might be outdated. Briefly, all participants believed that AI tools would be increasingly used in all aspects of education and professional sectors in the near future owing to their multifunction.

4.4 STUDENTS' PERCEPTIONS IN USING AI TOOLS IN THEIR LANGUAGE LEARNING

Based on the analysis, the majority of language students showed positive perceptions towards the use of AI tools in learning. In response to the first research question: "What are the students' perceptions of using AI tools in their language learning?", two emerging themes have been identified.

First, in the aspect of **language development**. Students shared their experiences in using AI tools in language learning, such as Grammarly, Quillbot, ChatGPT, Canva and Duolingo. They claimed that the tool-assisted them in doing assignments (Hwang et al., 2020; Kohnke et al., 2023). In preparing for the writing process, students get to improve their language comprehension and acquisition through ChatGPT and Grammarly. The grammar checker is able to identify mistakes in sentences and offers diverse sentence structures and a selection of vocabulary for the students to choose from. This way, students are also exposed to the correct theoretical foundation of the English language and adapt quickly to the learning (Ifelebuegu et al., 2023).

To add, in the reading skill segment, the translation feature brings greater benefits to the students as they can comprehend any reading text better and do some research on the topic with ease (Ji et al., 2023; Xu et al., 2019). Some students also used AI tools such as ChatGPT to generate or develop more ideas in composing essays (Pack & Maloney, 2023). With the help of this tool, students would overcome writing blocks in a shorter period of time.

In the aspect of speaking skills, students stated that hearing the correct pronunciation of each word from the AI speech generator it helped them to improve their speech presentation immensely and become confident. This is supported by Kirov et al. (2022), Huang et al. (2021) and Yang et al. (2022) that AI tools such as Chatbots and others assist students in speaking class with their add-on features. Sun (2023) also mentioned that students are experiencing not only the convenience of automatic speech recognition (ASR) technology but also an auto corrector that can identify, correct, and assist students in pronouncing each word properly.

The second theme identified is the **user-friendly writing features**. Students experienced a pleasant journey in writing with the presence of AI tools. To clarify, unique and custom features such as the grammar checker, human-like communicator, and others allow students to learn and compose essays comfortably. This is validated by Paul et al. (2023) and Moussali and Cardoso (2020), who say they learn how to write better with the help of AI tools. It is common among students to experience difficulties in organising their thoughts into writing. Thus, with the suggested generated ideas and structured writing sentences, students get to expand their writing more efficiently. Along with the writing process, the auto grammar checker would step in to identify and offer corrections to students' sentences. As a result, students are not only able to compose better essay writing but rather learn and adopt the correct grammar of the language at the same time. Therefore, it is evident that AI technology has contributed greatly towards students' language learning.

4.5 STUDENTS' ATTITUDE TOWARDS THE EFFECTIVENESS OF INTEGRATING AI TOOLS IN THEIR LANGUAGE LEARNING

The study's findings indicate that participants from both universities have positive attitudes towards the effectiveness of using AI tools in language learning. The **students' positive attitudes** are marked by four themes: two themes from TAM theory; Convenience and Efficiency (perceived ease of use) and Usefulness (perceived usefulness), and two new emerging themes, Language Skills Improvement and Future Use Willingness.

The first theme is convenience and efficiency. All participants expressed their appreciation of how convenient and accessible it is to use AI tools in language learning. They also opined that AI tools make learning more efficient due to the immediate feedback and AI's ability to simplify tasks. The participants highlighted Grammarly as one AI tool that speeds up proofreading and enhances their writing quality (Pack & Maloney, 2023).

The second theme is usefulness, where the participants opined that AI has various applications, including essay writing, checking grammar, and enhancing presentation slides. Participants find them useful not only for both academic and personal tasks but also for professional use.

For the third theme, which is language skills improvement, participants find tools like Grammarly and ChatGPT helpful in enhancing grammar knowledge, expanding ideas, and improving writing skills (Paul et al., 2023; Moussali & Cardoso, 2020). The participants also mentioned improvements in vocabulary and how the tools have assisted them in choosing the right word, restructuring their sentences and enhancing the clarity and effectiveness of their work (Hwang et al., 2020; Kohnke et al., 2023). However, it is essential to note that students from IIUM mentioned the concern that some AI tools, like ChatGPT, might provide outdated information, which could affect learning outcomes. They also expressed concerns about over-reliance on AI tools, noting that while they suggest ideas and enhance writing, they may not provide the ideal results one would achieve independently. It can be seen that IIUM students are more cautious about using AI tools in their language learning compared to UNIRAZAK students.

The last theme is the willingness to use AI tools in the future. All participants expressed the desire to continue using AI tools in the future due to their effectiveness and educational benefits. The eagerness and positivity shown by the students are interesting to note, as AI is a new technology and still needs a lot of improvement (Chaudry & Kazim, 2022).

5.0 CONCLUSION

This research explores the students' perceptions and attitudes of AI roles in language learning at IIUM and UNIRAZAK. The findings reveal three main themes: effective tools in language development, user-friendly writing features, and positive attitudes toward students. In general, the participants perceived AI tools as highly useful and easy to use in language learning.

Overall, the findings indicate a strong positive attitude towards using AI in language learning among the participants. Although the reliance on AI tools in language learning may raise some concerns and are relatively new, the findings of this study indicated that the students are confident about exploring AI's potential for enhancing their language learning experience. Therefore, future research may explore ways and mechanisms to address the concerns leading to the reliance on AI. This study also presents several limitations because it mainly focuses on exploring the perspectives and attitudes of students from IIUM and UNIRAZAK and small sample

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size. However, the findings from this study have the potential to be extended to a broader sample size and students from different universities, making them worthwhile for further investigation in future research.

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ATTENTION AT A GLANCE: GIVING BACK THE PLEASURE OF READING TO MILLENNIALS

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ABSTRACT

The current crop of students at Universiti Malaysia Terengganu is generally made up of millennials, also known as Generation Y, and Gen Z, many of whom have grown up in a digital age with constant access to information and various forms of media. The influx of these available materials on the Internet is tremendous, and content often moves at a very fast rate. This research paper aims to explore the reading preferences and behaviour of these students, identifying the key factors that make reading materials attractive to a generation that has been conditioned to look at things at a glance. It has often been lamented that these youths are known for their low reading habits and attitudes, particularly in traditional print formats. In actuality, with the rise of digital platforms and interactive content, their reading behaviour has evolved, and their preferences have shifted. The research investigates elements such as the format (e.g., digital platforms vs. print), content (e.g., relatable, informative, practical, lifestyle), and reasons for reading (e.g., entertainment, education, non-committal) that influence students' engagement with reading materials. It was found that the majority of respondents read very few books annually. However, most actively search out digital reading materials, particularly from social media sites. By understanding these factors, educators in their role as content creators for English courses can better cater to the reading needs and preferences of students from this generation, so that the joy of reading may be better experienced and lead to a culture of reading and lifelong learning.

Keywords: millennials; reading habits; content creation

1.0 INTRODUCTION

The age range for Gen Y (also called millennials) encompasses those born roughly between the years 1981 to 1996, while Gen Z refers to people born from 1997 to 2012. Students who fall within these age ranges and find themselves attending university during what has been termed as the digital age are living a very different life compared to that of their forebears.

With the advances brought by technology at their fingertips, these students have the entirety of cyberspace to experience. This gives them a completely different perspective of life, for they navigate the Internet and most particularly social media sites with assurance, barely knowing a different way of seeing the world. It is inevitable that reading habits and preferences are affected as a consequence. Although the fact that book sales have gone on a downward trend might suggest that students no longer read, such a supposition might be prematurely made. It is more likely that they have simply found other ways to read.

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2.0 LITERATURE REVIEW

The rapid strides made by computer technology and modern communication systems have given birth to the phenomenon that is social media. Students use these social media platforms as vital educational tools in addition to sources of enjoyment, as they interact with lectures, audiobooks, and videos, among other material formats (Kovalova, 2024). This impacts not only their studies and their interactions but also their reading habits, where social media has become a main source of information (Arafah & Hasyim, 2022; Hakim et al., 2023).

Where education methods are concerned, it would be erroneous to disregard not only advances in technology but, more crucially, the fact that people's lifestyles have changed as a result of these advances. Traditional teaching methods have both strengths and weaknesses. Traditional public media and classroom methods, such as chalkboards and multipurpose boards, have drawbacks like time delays, and, as the industry transitions towards digital media, traditional instructional technologies will likely be replaced by digital ones, and digital cameras digitize film-based images for editing (Yao, 2000).

This shift from traditional methods to a more digital approach should be noted when educators plan reading materials and programs for students of Gen X and Gen Y. Although there have been concerns that social media might inhibit student educational progress rather than enhance it, research has shown that this is not always the case (Nafisah et al., 2024). Studies have provided educators and administrators some useful examples to help them understand the various effects of social media on students and their learning strategies, as well as suggesting recommendations on how to manage social media use among students and thereby enhancing academic outcomes (Paul, 2024).

This study investigates the current reading trends amongst students of Universiti Malaysia Terengganu and identified the types of platforms and content that they sought out.

3.0 METHOD

A survey was conducted by giving a questionnaire to students of Universiti Malaysia Terengganu who were enrolled in the Academic Writing Skills course. A total of 73 students from a variety of programs made up the sample population, all of whom had either scored at least Band 3 in their Malaysian University English Test (MUET) or had successfully passed the English for Academic Communication subject.

3.1 TABLES

The students responded to questions regarding their reasons for reading and what sort of reading materials they preferred.

The 73 students enrolled were in their 1st, 2nd or 3rd year of their undergraduate programs.

TABLE 1. Demographics

Sex	Frequency	Percent
Female	42	57.5
Male	31	42.5

TABLE 2. Program of study

Program of study	Frequency	Percent
Fisheries	1	1.4
Aquaculture	20	27.4
Economics	17	23.3
Electronics & Instrumentation	15	20.5
Financial Maths	17	23.3
Food Tech	1	1.4
Marine science	1	1.4
Tourism	1	1.4

TABLE 3. Reasons for reading

Reasons	Frequency	Percent
Obsessed with reading	4	5.5
To study	10	13.7
As a hobby	14	19.2
Sometimes for fun	45	61.6

TABLE 4. Reading preferences

Preference	Frequency	Percent
Journal article	1	1.4
Facebook	3	4.1
Instagram	13	17.8
Printed magazine	3	4.1
Storybooks	13	17.8
TikTok	39	53.4
X/Twitter	1	1.4

More than 75% of the students chose a social media platform as their preferred reading materials, with TikTok being the most popular (53.4%).

Other social media platforms were Instagram, Facebook, and X (formerly known as Twitter). It is worthy to note that as Instagram was as popular as storybooks with 17.8% of students choosing each respectively.

4.0 ANALYSIS AND DISCUSSION

Analysis of data gathered from the survey show that the students in the survey have not completely turned away from reading.

Particularly telling is the fact that the vast majority of the students (86.3%) claimed to read by choice, rather than just for their studies (13.7%). As many as 5.5% say that they are voracious readers, and 19.2% chose reading as a hobby. The majority of students (61.6%) claim to read occasionally for fun.

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Even more importantly, a large percentage of these students chose social media websites as their reading materials of choice (76.7%). Although there were still those who chose traditional printed materials, such as magazines and storybooks (21.9%), they were clearly in the minority. Only one student (1.4%) chose journal articles as their preferred reading material, with the same number also preferring to read on X (formerly known as Twitter). Both of these students felt that the information read on their preferred platforms was the most reliable and recent. An additional 4.1% chose print magazines as their preferred reading material, adding to the total 21.9% of students who prefer printed materials compared to digital resources.

The most obvious difference between the choice of print media compared to digital media, particularly those from social media, is the speed at which each is absorbed by the reader. Social media resources are pretty much the Readers' Digest of the digital age, where the information is condensed into bite-sized portions that allow the reader to absorb the information quickly and sometimes even with just a glance. This allows readers (also called surfers) to scroll through large amounts of data in quick succession. The interface of each platform also gives readers a large number of choices to pick as they scroll, and they are able to customise their timeline according to their interests and hobbies, which results in the platform providing further reading or scrolling suggestions.

All these elements give the reader a personalised and highly curated library of choices, and they are able to access all these suggestions quickly, which accounts for a large absorption of materials.

5.0 CONCLUSION

From this study, it is clear that students taking the Academic Writing Skills course are not averse to reading. It is entirely plausible that they will read any suggestions given to them as part of their coursework resource materials. The only consideration is the type of reading materials assigned. As it is obvious that printed resources will be accessed by a minority of the students, it would be advisable for the instructor to include reading materials curated from social media sites, many of which are actually quite informative and come from excellent sources.

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IMPLEMENTING VISUAL REPRESENTATION AND GAMIFIED ACTIVITIES TO FACILITATE QUESTION FORMATION AMONG ESL LEARNERS

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ABSTRACT

Interrogative formulation is critical for language acquisition, a skill relevant beyond formal education. Proper question construction proves equally crucial, yet many Malaysian learners struggle with auxiliary omission and incorrect verb tense conjugation (Govindan & Pillai, 2017). This study examines a novel visual representation approach to enhance question formation skill among secondary students (N=50). Following a pre-test, instruction via lecture, exercises, and handouts on the visual method were provided. Participants then applied the technique through game-like activities before a post-test assessment several days later. Results demonstrated improved scores from pre-test (M=15) to post-test (M=22), though less guided question formulation remained challenging. Recommendations for future study include additional follow-up sessions, whether in-person or virtual, and the incorporation of technology or relevant applications within the activities.

Keywords: visual representation; gamification; question formation

1.0 INTRODUCTION

English as a Second Language (ESL) learners often struggle with question formation due to structural differences between their native languages and English. This study investigates the effectiveness of implementing visual representation and gamified activities to address these challenges. By exploring a novel approach that combines visual aids with interactive, game-based

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learning, the research aims to examine how these innovative techniques can improve engagement and ultimately enhance ESL learners' ability to form questions accurately.

2.0 LITERATURE REVIEW

2.1 DIFFICULTIES IN LEARNING QUESTION FORMATION

First language interference significantly impacts ESL learners' question formation abilities. Arabic speakers face challenges due to structural differences with English, particularly in auxiliary verb usage and word order (Al-Mekhlafi, 2013; Mohammed, 2021). Similarly, Hong Kong students struggle with *wh*-interrogatives, exhibiting difficulties in word order transfer from Chinese, incorrect verb phrase structures, and erroneous use of *wh*-words and phrases (Lee, 2021).

Indonesian and Malay speakers encounter unique problems stemming from their native language structures. Indonesia's time-independent sentence structure contrasts sharply with English, leading to difficulties with auxiliaries and verb placement (Nauratul Iqramah, 2018). In Bahasa Melayu, *wh*-question formation is limited to subject position extraction, unlike English where extraction below the subject position is possible (Wong, 2008). These diverse linguistic backgrounds result in a range of errors, highlighting the complex challenges ESL learners face in mastering English question formation.

2.2 LEARNING VIA GAMIFICATION AND VISUAL REPRESENTATION

Research demonstrates that gamification in language learning positively impacts learners' motivation and engagement. Zakaria et al. (2022) and Redjeki and Muhajir (2021) highlight how games in educational settings can improve students' attitudes and drive them to enhance their language skills. Zainuddin et al. (2020) further emphasize that gamification elements increase motivation, enrich learning experiences, and boost overall performance. Gamification also addresses common challenges in ESL learning. Cheng (2018) found that board games in group settings can reduce language anxiety and improve oral performance scores. Additionally, Camacho Alarcon (2021) notes that gamification in ESL classrooms fosters positive attitudes towards the foreign language, enhances cooperation among learners, and develops critical thinking skills. These findings underscore the multifaceted benefits of integrating games into language learning environments.

Thus to ease the difficulty for ESL learners in learning question formation, Ask-It-Right, a simple yet innovative method, was developed to aid learners to learn it by using visual representation and gamification. To this end, the study attempted to answer the questions: Is there a significant difference in the participants' question formation performance before and after the Ask-It-Right session?

3.0 METHOD

The study involved 50 Form Four students (26 male, 24 female) aged 16 from a secondary school. A pretest comprising 38 questions assessed baseline proficiency in one-word (verb) questions and subject-verb agreement. The intervention included a 50-minute lecture on question formation, followed by three gamified activities incorporating the Ask-It-Right method: "Question Master", "Ask Me Right," and "Friending Me, Friending You." These games utilized visual aids, peer interaction, and rotation techniques to reinforce learning. A post-test was administered three days post-intervention to mitigate immediate recall bias.

4.0 ANALYSIS AND DISCUSSION

The participants answered a pre- and post-test which were designed to answer the research question. The questions were classified into two sections as shown in Table 1. A pre and post test was administered to 50 students. The test consisted of 38 items and the value for Kuder-Richardson (KR-20) value for the test was .765. Thus the internal consistency reliability is acceptable.

TABLE 1. Example of Questions from Pre & Post Test

Section	No. of Questions	Type	Example
Sec. A	19 Questions	Yes-No Questions	Statement: Yes, Haleem is the owner of the new car. Question: ___ Haleem the owner of the new car?
		WH-Question (guided)	Statement: Alysa graduated eight years ago. Question: When _____?
Sec. B	19 Questions <i>Dialogue format</i>	Yes-No Questions	Ahmad: _____ ahead of the other runners? Zul: Yes, Ahmad is running ahead of the other runners.
		WH-Questions (less guided)	Dato' Aryan: For our latest business trip, where ___ we ___ (stay)? Mr.Bodyguard: We are staying at the Mandarin Oriental Hotel this time, sir.

To answer the research question: Is there a significant difference in the participants' question formation performance before and after the Ask-It-Right session?, a paired-samples t test was conducted to evaluate students performance before and after the lesson and activities on question formation using the Ask-It-Right method. The results indicated that the mean for the post-test (M=22.18, S.D. = 5.07) was significantly greater than the mean of the pre-test (M=14.98, S.D. = 4.83).

TABLE 2. Analysis of Pre and Post Test on Question Formation

Pre-test	Post-test	Mean Difference

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Question Formation	M	SD	M	SD	
	14.98	4.83	22.18	5.07	7.2

From the performance test scores, when the students' mean test scores of the two tests were compared, a statistically significant increase of 7.2 points was observed implying the success of the intervention. This increase was very encouraging as this was a result of only a single session instruction. Although there was significant improvement in mean scores from the pre-test, the participants still struggled with forming less-guided, WH-questions.

5.0 CONCLUSION

The study demonstrates the efficacy of visual representation techniques and gamification in enhancing students' question formation skills, as evidenced by improved post-test scores after a single session. However, the absence of a control group limits causal inferences. Future research should incorporate a control group and expand the intervention, particularly for less-guided WH-questions, to more comprehensively assess the impact on question formation acquisition. These modifications would strengthen the validity of findings and potentially yield more robust pedagogical implications for ESL instruction.

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**A SYSTEMATIC REVIEW ON USING TECHNOLOGY TOOLS IN
IMPROVING ARABIC SPEAKING SKILLS AMONG UNIVERSITY
STUDENTS**

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ABSTRACT

The use of technology into education has altered traditional learning methods, resulting in novel tools and platforms that boost student engagement and learning outcomes. Few systematic reviews have been carried out on use of digital tools in improving Arabic language skills. The present study set out to analyse the technological tools that are used to improve Arabic speaking skills among university students. Guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA) review method, to highlight the potential of technology as an educational tool. A systematic review of the Scopus, EBSCO Discovery Service (EDS) and Google Scholar identified 8 related studies. Further review of these articles resulted in 6 tools that were associated with technology tools in improving Arabic speaking skills among university students, from 2020 to 2024. This study highlights the importance of technology in modern language instruction by demonstrating its ability to motivate and engage students. By showcasing technology tool's potential to motivate and engage learners, this study underscores its significance in modern language education.

Keywords: technology tools; Arabic speaking skills; university students; Malaysia; systematic review.

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1.0 INTRODUCTION

The Arabic language has been taught in many universities around the world. It has four skills, which include listening, speaking, reading, and writing. Speaking skill is one of the most important language skills to be mastered by students. This is because speaking is the skill of producing a stream of articulation sound systems that aim to convey needs, feelings, and desires to others (Rimah, 2020), as it is an active language skill to share information, express ideas, thoughts and opinions orally. To improve Arabic speaking skills among university students, methods and tools are essential elements in learning activities and it has an important position in achieving learning goals (Thirumoorthy, 2021). In this case, several opinions emphasize the importance of learning methods and tools for attaining planned learning outcomes (Wahyuni, 2022).

Especially in the current technological era, various teacher skills must be improved (Ritonga, Hakim, Nurdianto, & Ritonga, 2023). The ability to use technological devices is necessary because starting from planning and implementing to the learning evaluation stage requires technology. Technology can be used in teaching processes via computer and the internet to teach effectively. It helps students develop their higher level of speaking skills when they are learning with technology, as well as it offers so many options for the advancement of education to be interesting and productive (Patel, 2013). As the key element of language learning is pronunciation, the use of technology tools in teaching speaking skills in Arabic can provide an important and attractive approach to language study among university students.

2.0 OBJECTIVE

This systematic review aims to identify the technological tools used to improve Arabic speaking skills among university students. It also attempts to analyse student usage statistics and compare different types of technology tools in terms of impact. The focus will be on Malaysian university students, with the goal of providing informed recommendations to educators and policymakers on best practices and strategies for utilizing technological tools to improve Arabic speaking skill development.

3.0 METHOD

In this section the method used to retrieve articles related to technology tools in improving Arabic speaking skills among university students is discussed. The reviewers used the method called PRISMA, which includes databases (Scopus, EBSCO Discovery Service (EDS) and Google Scholar) used to run the systematic review, eligibility and exclusion criteria, steps of the review process (identification, screening, eligibility) and data abstraction and analysis.

3.1 PRISMA

The review was guided by the PRISMA Statement (Preferred Reporting Items for Systematic reviews and Meta-Analyses) and it offers three unique advantages which are 1) defining clear research questions that permits systematic research, 2) it identifies inclusion and exclusion criteria and 3) it attempts to examine a large database of scientific literature in a defined time. The PRISMA Statement allows for rigorous search of terms related to technology tools used in improving Arabic speaking skills among Malaysian university students.

3.2 DATABASES

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The review relied on three main journal databases – Scopus, EBSCO Discovery Service (EDS) and Google Scholar. Scopus is one of the largest abstract and citation databases of peer-reviewed literature with N22,800 journals from 5000 publishers worldwide. EBSCO Discovery Service (EDS) is the second database used in the review. It is a cost-effective search tool that connects patrons to all of your e-resources, including databases, e-books and magazines through a single search box. Google Scholar is the third database used which provides a simple way to broadly search for scholarly literature. From one place, the reviewers can search across many disciplines and sources: articles, theses, books, abstracts and court opinions, from academic publishers, professional societies, online repositories, universities and other web sites.

3.3 ELIGIBILITY AND EXCLUSION CRITERIA

Several eligibility and exclusion criteria are determined. First about literature type, only article journals with empirical data are selected which means review article, book series, book, chapter in book and conference proceedings are all excluded. Second, with regard to timeline, a period of 5 years is selected (between 2020 and 2024), an adequate period of time to see the evolution of research and related publications. Thirdly, as the review process focused on Arabic speaking skill in Malaysia, articles carried out in Malaysia are selected, which means, research conducted outside Malaysia are excluded. Lastly, in line with its objective which focuses on university level, only articles focused on university students are selected (see Table 1).

TABLE 1: The inclusion and exclusion criteria

Criterion	Eligibility	Exclusion
Literature type	Journal (research articles)	Journals (systematic review), book series, book, chapter in book, conference proceeding
Timeline	between 2020 and 2024	<2020
Countries	Malaysia	Non-Malaysian countries
Level	Tertiary student	Non-Tertiary student
Scope	Arabic speaking skill	Non-Arabic speaking skill

3.4 SYSTEMATIC REVIEW PROCESS

Three stages were involved in the systematic review process. The review process was performed in August 2024. The first phase identified keywords used for the search process. Relying on previous studies and thesaurus, keywords similar and related to Arabic speaking skill, technology and university students were used (Table 2). At this stage, after careful screening, two duplicated articles were removed.

TABLE 2: The search string used for the systematic review process

Databases	Keywords used
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Scopus	TITLE-ABS-KEY (("technology tools" OR "digital tools" OR "educational technology" OR "e-learning tools" OR "online tools" OR "multimedia tools" OR "technique") AND ("Arabic speaking skills" OR "Arabic oral communication" OR "Arabic verbal skills" OR "Arabic speaking proficiency" OR "Arabic conversational skills" OR "Arabic oral fluency") AND ("Malaysia")) AND PUBYEAR > 2019 AND PUBYEAR < 2024
EBSCO Discovery Service (EDS)	(("technology tools" OR "digital tools" OR "educational technology" OR "e-learning tools" OR "online tools" OR "multimedia tools") AND ("Arabic speaking skills" OR "Arabic oral communication" OR "Arabic verbal skills" OR "Arabic speaking proficiency" OR "Arabic conversational skills" OR "Arabic oral fluency") AND ("university students" OR "college students" OR "higher education students" OR "tertiary students" OR "undergraduate students" OR "postgraduate students" OR "university students"))
Google Scholar	(("technology tools" OR "digital tools" OR "educational technology" OR "e-learning tools" OR "online tools" OR "multimedia tools") AND ("Arabic speaking skills" OR "Arabic oral communication" OR "Arabic verbal skills" OR "Arabic speaking proficiency" OR "Arabic conversational skills" OR "Arabic oral fluency") AND ("Malaysian university students" OR "Malaysian college students" OR "Malaysian higher education students" OR "Malaysian tertiary students" OR "Malaysian undergraduate students" OR "Malaysian postgraduate students" OR "Malaysian university students"))

The second stage was screening. At this stage, out of 100 articles eligible to be reviewed, a total of 19 articles were removed due to systematic review articles, book series, book, chapter in book, conference proceedings. After careful examination, a total of 73 articles were excluded as some did not focus on using technology tools in improving Arabic speaking skills among Malaysian university students. The last stage of review resulted in a total of 8 articles that were used for the qualitative analysis (see Figure 1).

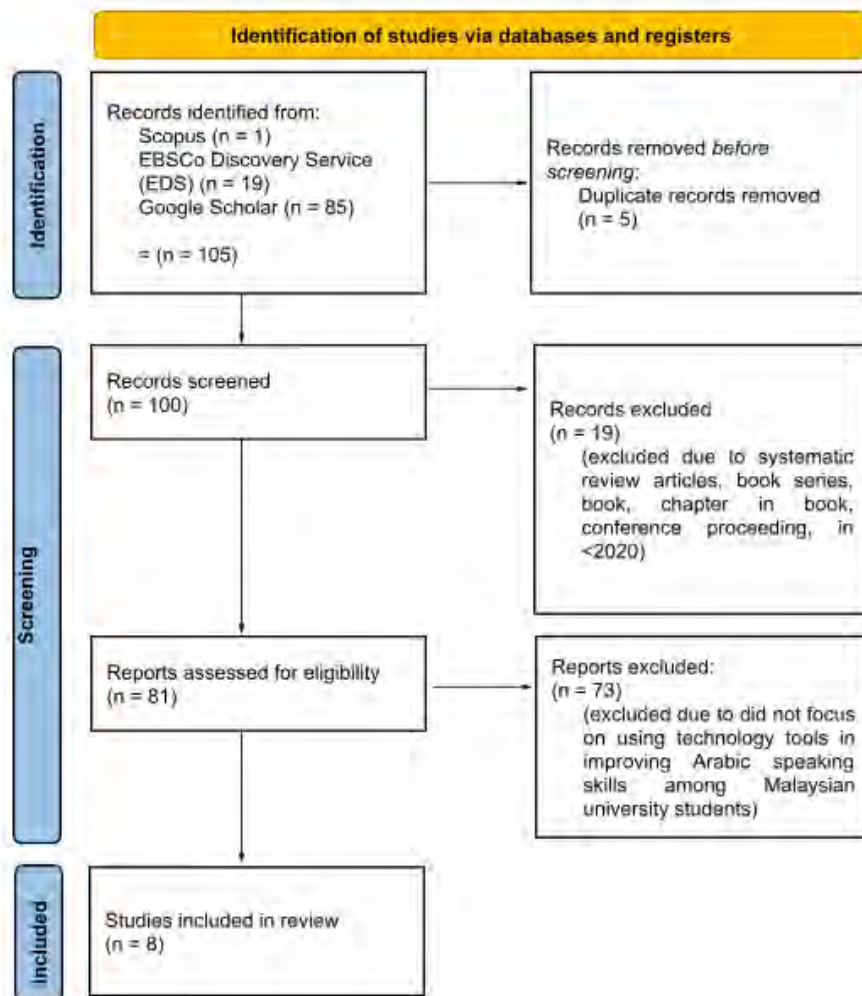


FIGURE 1: The flow diagram of the study (Page et al., 2021)

3.5 DATA ABSTRACTION AND ANALYSIS

The remaining articles were assessed and analysed. Efforts were concentrated on specific studies that responded to the formulated question. The data were extracted by reading through the abstracts first, then the full articles (in-depth) to identify appropriate tools. Qualitative analysis was performed using content analysis to identify technology tools in improving Arabic speaking skills.

4.0 ANALYSIS AND DISCUSSION

Based on the search results, the evaluation identified 8 published papers among 105 in the recent years between 2020 and 2024 that were related to technology tools used to improve Arabic speaking skills.

The findings revealed that each analysed work had a diverse set of purposes and tools. Table 3 presents the research objective, technology tools, and findings in the form of a matrix of investigations. The result presented a detailed review of the existing technological tools utilized to improve Arabic speaking skills among Malaysian university students.

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TABLE 3: Summary of the selected studies

No	Study	Aim	Tool	Findings
1	The Use Of Youtube In Arabic Speaking Skills During Open And Distance Learning (ODL) (Saja et al., 2021)	To produce Arabic speaking skills learning videos through YouTube during ODL	YouTube	Several factors that help students improve their Arabic speaking ability during ODL. And these factors lead to the use of Youtube at a high level and affects students' interest to continue conversing in Arabic even during ODL.
2	Development of the E-MuhadatsahKit for Non-Arabic Speakers in Malaysian Institutions of Higher Learning: A Need Analysis (Siti Rahmah Borham et al., 2024)	To identify the need for developing the E-Muhadatsah kit among non-Arabic speakers at the tertiary level	E-Muhadatsah	Students saw a great need to develop the E-Muhadatsah kit for Arabic language students in Malaysian Institutions of Higher Learning
3	Students' Acceptance of the "TAKALLAM" Mobile Application for Enhancing Arabic Language Speaking Skill (Yahaya et al., 2024)	To identify students acceptance of learning Arabic-speaking skills through the Takallam mobile application.	"Takallam" mobile application	The students' acceptance of learning Arabic speaking skills through the Takallam mobile application is at a high level
4	Implementing Arabic Educational Charade Game in Acquiring Arabic Vocabulary and Improving Arabic Speaking Skill (Md Noor et al., 2023)	To investigate students' perception and effectiveness of an edutainment instructional module namely the Arabic Educational Charade Game among students in tertiary institute	Arabic Educational Charade Game	playing Educational Arabic Charade Games is a tool that could potentially be utilised in learning new Arabic vocabulary and improving Arabic speaking skills
5	Mobile Learning: Using Telegram Video Messages in Improving Arabic Speaking Skills (Amat Suparia, 2022)	To see if Telegram can help students improve their speaking skills	Telegram	Telegram application helps students improve their speaking skills and Arabic language development.
6	Developing E-Muhadathat Kit Instrument (I-KEM) for Non-Arabic Speakers:	To determine the development requirements for	E-Muhadatsah	This study presents significant findings in determining

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	A Rasch Model Analysis (Siti Rahmah Borham et al., 2024)	the E-Muhadatsat kit targeted at non-Arabic speakers in Malaysian public higher learning institutions		the developmental needs for the E-Muhadathat kit for non-Arabic speakers in Malaysian public higher learning institutions.
7	Perception and Evaluation of the Effectiveness of a Mobile Application for an Educational Arabic Charade Game in Acquiring Arabic Skills (Md. Noor et al., 2024)	To outline the procedures for designing and producing an edutainment instructional module using this model and to explore students' perception of the instruction delivery in the Arabic Charade Game for acquiring vocabulary and improving speaking skills.	Arabic Educational Charade Game	The study recommends using a viable instructional development model for materials development and leveraging edutainment environments to improve their Arabic speaking skills.
8	Persepsi pelajar mengenai Facebook dalam mempelajari kemahiran bertutur Bahasa Arab (Syafiqah et al., 2021)	Mengenal pasti sejauhmana persepsi pelajar terhadap 'Facebook' dalam mempelajari kemahiran bertutur Bahasa Arab.	Facebook	Persepsi pelajar terhadap 'Facebook' dalam mempelajari kemahiran bertutur bahasa Arab menunjukkan respons positif daripada peserta yang menggunakan akaun untuk meningkatkan kemahiran berbahasa mereka.

To satisfy the purpose of this study, which was to identify the technological tools used to improve Arabic speaking skills among university students, the studies were divided into 6 types of technology tools, as shown in Table 4.

TABLE 4: Types of technology tools that are used in improving Arabic speaking skills

No	Types	Studies
1.	YouTube	(Saja et al., 2021)

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2.	E-Muhadatsah	(Siti Rahmah Borham et al., 2024; Siti Rahmah Borham et al., 2024)
3.	“Takallam” mobile application	(Yahaya et al., 2024)
4.	Arabic Educational Charade Game	(Md Noor et al., 2023; Md Noor et al., 2023)
5.	Telegram	(Amat Suparia, 2022)
6.	Facebook	(Syafiqah et al., 2021)

5.0 CONCLUSION

The systematic review showed the potential of digital tools to improve Arabic speaking skills among university students. Despite the difficulties of using technology in language acquisition, the examined research shows that technology can provide dynamic, accessible, and engaging means of language practice. The study of the selected publications reveals that when used successfully, these tools can greatly improve students' Arabic speaking skills.

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A SYSTEMATIC LITERATURE REVIEW ON CURRENT READING STRATEGIES APPLIED AMONG PRIMARY STUDENTS IN EFL COUNTRIES

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ABSTRACT

This article aimed to review the existing works systematically to find the current reading strategies applied by English teachers in teaching reading at Primary Schools in Indonesia. The need to provide appropriate methods of teaching reading to meet the growing needs of students in the 21st century has been increasing as more and more students begin to learn English. Considerably, the use of appropriate strategy in reading comprehension is really essential to support students in improving their skills in reading comprehension and achieving a high score in the reading class. Although it is important, the existing works on reading strategies used among primary students were still rare and there was still insufficient information related to the viable reading strategies that could be implemented in reading class of primary school students. Eight articles from two prominent databases, ERIC and Google Scholar respectively were selected. Findings revealed that there were more than 20 reading strategies currently employed among primary students, with some studies using similar reading strategies. Although the reading strategies were effective, students had expressed personal preferences over the reading strategies.

Keywords: reading; reading strategies; primary students; English as a foreign language

1.0 INTRODUCTION

As students in EFL Countries, the process of reading comprehension is necessary to measure the acquisition of knowledge in ELT context. Accordingly, reading skills are also considered important to enable students to prevail in academic and non academic life (Cahyono & Widiati, 2006; Pang, 2008). On the other hand, reading strategies play an important role in measuring the students grasp the information in the reading texts, and whether they comprehend the texts. Hence, in the past few decades, the researchers have made it a prominent interest of research. Widiati et al, (2023) conducted a study aimed to describe the teacher as a role model who can nurture the students to become engaged readers. On the other hand, Akhmetova et al, (2022) used validation and assessment in reading skills to examine the students' engagement in reading and to know whether age and gender can influence the reading comprehension among young Kazakhstani learners. While Ahmed (2021) conducted a study that exclusively explores reading difficulties encountered by EFL university learners, reasons for the difficulties, and strategies adopted to overcome the difficulties and develop advanced reading skills seem to be scarce in the literature. Rizqiya (2013) conducted a study which showed that mind mapping can be an alternative technique in teaching reading comprehension. Moreover, it can help the students to make an evaluative judgment of some aspects in the text.

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Firstly, the researcher acknowledges the level of schools in Indonesia, which may have different sets and practices; it sometimes will be challenging for teachers to achieve certain goals in the learning process, especially in reading class because many of them are less exposed to reading comprehension strategies. In addition, they may have lesser prior knowledge related to the implementation of strategies in teaching reading that makes them not be aware of the importance of teaching students to make connections between their prior knowledge and the text, or how to use graphic organizers to organize their thoughts while reading. Students were often unable to express the contents of books they had read, and thus failed to answer questions assessing their reading comprehension (Halim and Arif, 2020).

A study conducted by Nurkamto et al, (2021) entitled Teacher's beliefs and practices in teaching reading at Islamic secondary schools in Indonesia (Indonesian Journal of Applied Linguistics, Vol. 10 No. 3, January 2021, pp. 667-676) problematizing the teaching reading that has not been successful in developing reading comprehension ability of Indonesian students. To begin with, the author reviewed several literature that focused on the effectiveness of reading instruction, including the students, teachers, reading materials and reading pedagogy. To strengthen the research background, the researcher has provided the results of the Program for International Students Assessment (PISA) test in 2015 indicating that Indonesian students ranked 69th out of 76 countries in the reading domain. Three years later, in 2018, the result of a very similar test did not show significant improvement as Indonesia ranked 72th out of 77 countries in the literacy domain (OECD, 2019). Moreover, the author also showed the lack of reading comprehension among EFL learners, especially in Indonesia becoming the main issue to be researched. Finally, the researchers portrayed the gaps related to how teachers perceive the problems of EFL reading instruction in the classroom and how their views are manifested in classroom practices. The aim of this study focuses mainly on how teachers view good reading instruction and the problems they encounter in teaching reading.

Furthermore, the results revealed that the teachers identified several problems in reading instruction in their classrooms, such as lack of strategies to teach vocabulary, limited repertoire of strategies to teach reading, the use of teaching materials, and improving students' reading motivation and autonomy. However, the result of this research related to the teachers' perception of good reading instruction is affected by their belief that reading is the most important skill in English language teaching.

The main objectives of this paper are to identify factors concerning teaching and learning English using Student Team Achievement Division (STAD) strategy, to summarize the existing works towards improving teaching and learning English using reading strategy, and to identify strengths and limitations of the current solutions in teaching and learning English using STAD strategy. This paper reports a systematic review of existing literature within the scope of the study that is the implementation of STAD strategy in teaching reading. The studies in existing works on teaching and learning English using STAD strategy still lack a systematic method. Hence, this paper aims to provide a systematic review which includes four sections; section 1 presents the general background about STAD strategy and the implementation among EFL teachers in the classrooms. Section 2 covers the details of the review process while section 3 displays the results and discussion. Lastly, section 4 provides the conclusion and recommendations to the future research.

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1.1 THE REVIEW PROCESS

A Systematic Literature Review (SLR) identifies, evaluates, interprets and analyzes the available research findings related to formulated research questions, topic area or phenomenon. This study conducted the SLR based on the guidelines by Kitchenham and Charters [8] to identify, evaluate, interpret and analyze available study to address specific research questions on the effectiveness of mobile technology to support teaching and learning the English language.

This study contains four steps, which are formulation of a focused review question, a comprehensive and thorough search of primary studies, identifying inclusion and exclusion criteria and assessment of the quality of the included study. The explanation for each step is indicated in the following subsections.

1.1.1 Research Questions

1. What are the important factors concerning the use of STAD as a strategy in teaching reading comprehension?
2. What are the strengths and limitations of the existing literature?

1.1.2 Research Process

1. Initial search in online database library: Used Mendeley Desktop with keywords in Table II such as “Factors using mobile technology in teaching and learning” and “Model/ approach/ techniques/ framework in teaching and learning English using mobile technology”.
2. Refine search in major indexing databases: The major indexing database libraries referred to are IEEE Xplore Digital Library, ScienceDirect, SpringerLink and ACM Digital Library.
3. Record search result
4. Classify and catalog the academic papers according to types of publications: Works were organized based on type including journals, conference, book chapters, theses, technical books, technical magazines reports, Web pages and guidelines.

1.2 INCLUSION AND EXCLUSION CRITERIA

To conduct a systematic literature review, some inclusion criteria are considered. Firstly, a collection of papers was reviewed and sorted from the source library and priority is given to published papers from journals and conferences. Thus, the papers must be written in English. Hence, the papers should at least contain factors concerning the use of STAD in teaching reading and the field of study must be related to the English language. Based on the search process, the papers were required to include keywords that attempt to define, propose, suggest or describe existing works in teaching and learning English using STAD.

There are also exclusion criteria applied to the SLR. Papers that were not written in English or other languages automatically were excluded from this SLR. Papers that do not follow the listed keywords, even though from a related field, were excluded. Lastly, the papers that fulfilled inclusion and exclusion criteria were short-listed and reviewed for final selection.

1.3. QUALITY EVALUATION

To validate the quality of the selected articles, a few questions have been developed as a guideline to select relevant articles for this study. This phase is vital to ensure that only relevant, valid and

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related articles to the study were selected and applied to comply with quality assessment. Articles will be included based on the evaluation as below:

1. Clearly discussing factors concerning teaching and learning English using STAD,
2. Discussing the strengths and limitations of the proposed works.

Thus, for the articles that partially engaged the evaluation process, the search process was clarified to retrieve relevant and appropriate information to fulfill the quality evaluation; otherwise, the article will be excluded. This process on the selected paper is important to gain the accuracy of the data extraction results. Table III depicts the questions used in the article's selection process.

2.0 THE DEFINITION OF READING COMPREHENSION

In the present study, the researcher proposes some definitions of reading comprehension and the aspects. Reading text is a platform to acquire some information and knowledge where there is a communication between the reader and the writer through the words in the reading text. Reading is an interactive process that goes on between the reader and the text, resulting in comprehension. Reading is also the cognitive process of deriving meaning from written or printed text. It is a means of language acquisition, of communication and of sharing information and ideas. Reading comprehension is the process of meaning construction through interaction and involvement with texts (Snow, 2002). Tarigan (2008) stated that reading is a process carried out by a reader to obtain a message expressed by a writer through words that can be seen and comprehended by readers. Besides, another definition of comprehension is the action of constructing logic of words, sentences and associated text. Also, the understanding of text comes from the interaction between the written words and how they activate knowledge, vocabulary, grammatical knowledge, experience with text and other strategies to help them understand the provided passage by teachers (Pang et al, 2003). All in all, Reading comprehension is the act of combining information in a passage with prior knowledge in order to construct meaning and it also can be defined as a thinking process through which readers become aware of an idea, understand it in terms of their experiential background, and interpret it in relation to their own needs and purposes. Finally, reading comprehension is important to make sure the amount of information gained, such as finding the main idea, finding specific information, making an inference and drawing conclusions from the text.

2.1 STRATEGIES TO TEACH READING COMPREHENSION

Since the author believed that it is important to dig more on the viable strategies on teaching reading that have been implemented previously in teaching reading, the current research has provided several possible strategies that executed by some researchers both from Indonesian settings and other countries; consecutively, it can be considered to be used in teaching reading in primary schools, such as Partner Reading Strategy, Student Team Achievement Division (STAD), Contextual Teaching and Learning (CTL), Know, Want to know, and Learned (KWL), and Collaborative Strategic Reading (CSR).

Amaliyyah, (2021) conducted a study to find out the improvement of students' reading comprehension in narrative text using Partner Reading Strategy at 8th grade students of SMP

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Unismuh Makassar. This research applied a Pre-experimental method then the instruments used pre-test and post-test. The findings indicated that the Partner Reading Strategy improved the students' reading comprehension, especially literal comprehension in terms of main idea and reorganization in terms of summary. In the other research, (Lodari et al., 2018) investigated whether Partner Reading strategy affects students' reading ability in descriptive text. This research applied experimental research in which the sample of the research was 62 students of SMPN 7 Pematangsiantar. The researcher collected the data by using the instruments with 25 multiple choice questions. The data were analyzed by using the t-test formula in order to see whether the partner reading strategy significantly affected students' reading comprehension or not. The findings implied that there was a significant effect of partner reading strategy on the students reading comprehension. Although this strategy is possible to be used in teaching reading comprehension, the scope is only limited to the level of junior high school students and certain types of text.

Another strategy to be considered is Student Team Achievement Division (STAD), (Deswarni STAI Hubbulwathan Duri, 2018) conducted a research aimed to know The Effect of STAD Strategy toward Students' Reading Comprehension. It was an experimental research which used a whole sampling technique. The techniques of collecting data in this research are observation and test, and then to analyze the data obtained, the researcher used T-test From the data, it can be seen t_0 was higher than t-table, it can be read that $2,05 < 2,36 > 2,76$. It means H_a is accepted and STAD strategy effective to increase students' reading comprehension in Experimental class. On the one hand, (Famarz & Mowlaie, 2017) applied a quantitative study to see the effect of Student Teams Achievement Division (STAD) technique on improving Iranian elementary EFL learners' reading comprehension. The population of the research was 51 male EFL young learners in elementary level at a well-known language institute in Tehran, Iran, were divided into control and experimental groups. A pretest containing 50 questions was conducted to make sure their level of reading comprehension is similar. The treatment took 13 sessions of grouping students and assessing their reading skill according to the criteria of STAD technique, in the experimental group. The students' performance comparison in posttest through conducting an independent samples t-test, following a paired samples t-test on both tests revealed that the participants in the experimental group made significantly higher progress in reading comprehension compared to the control group. The results of the study can contribute to teachers' awareness on the usefulness of this technique as a manifestation of ZPD, and practically in managing crowded heterogeneous classes where students have hardly been taught to complete a task in groups.

In addition, Contextual Teaching Learning (CTL) also could be the alternative to be implemented in reading class. (Indrayadi et al., 2020) investigated the effect of contextual teaching and learning approach on students' reading comprehension achievement. The research method was quasi-experimental. The participants of this study were second semester students of the English Department of State Islamic Institute of Kerinci who had taken the course of Literal Reading subject in the first semester. The result revealed that the experimental and control classes had significantly different reading comprehension achievement. This study also provided information for the researchers and lecturers about how to implement contextual teaching and learning in teaching reading. On the other hand, (Dendy & Pamungkas, 2021) applied Contextual Teaching and Learning (CTL) to help students understand English-language reading. This study used descriptive qualitative as a research design. The subject of this research was the grade XI of

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students' senior high school in Cimahi consisted of 20 students. The results of this research showed CTL was successfully implemented based on scenarios prepared by the researchers. Using CTL was able to improve students' motivation in learning reading comprehension. It was expressed by students and teachers in the observation sheets and questionnaires.

Moreover, there is Know, Want to know, and Learned (KWL) as the strategy in reading comprehension, (Sholeh et al., 2020) conducted research that focused on enhancing students' reading comprehension through the implementation of K-W-L at the secondary level. This research applied Classroom Action Research consisting of five stages: preliminary study, planning, implementing, observing, and reflecting. Based on the findings of the study, this K-W-L strategy trained students to be brave to present in front of the class to share their ideas with their friends, and it also assured other students to keep on listening and appreciating their friends' comprehension of the text being studied. It is, therefore, strongly suggested that the English teachers at Junior High School use the K-W-L strategy to improve students' reading comprehension.

On the other research, Yon A. E. et. al. (2022) conducted an action research by implementing CSR to improve students' reading comprehension in second semester students of the English department. The result of the research showed the implementation of CSR effectively improved the students' reading performance after two cycles. It was indicated by a significant increase of the mean score and critical understanding of the students in pre-cycle and second cycle.

All strategies aforementioned can stimulate the teachers to possess the belief of reading comprehension that can nurture the students skills, it also could be a reference for the teacher to teach reading in the classroom, then this research can contribute to the exposure of the strategies in reading comprehension among EFL teachers. Furthermore, the analysis of the teachers' performance in using the strategies are portrayed in this research respectively.

3.0 METHODS

Nurkamto et al, 2021, conducted the study under the qualitative approach which used an explanatory case study design since they argued that is well-suited for the aims of this study, that is, to examine insight, discovery, and interpretation rather than hypothesis testing (Merriam & Tisdell, 2016). Yin (2018) defines a case study as an empirical investigation of a contemporary phenomenon within its real- life context, when the boundaries between phenomenon and context are unclear, and in which multiple sources of evidence are used, for example, observations, interviews, audio-visual material, and documentary evidence. Concerning the qualitative research methods, the researchers employed document analysis, classroom observation, written guided reflection, focus group discussion and in-depth interview to gather the data and to have a full idea about the beliefs and teacher's practice in teaching reading using the reading strategies. Data will be collected from senior English teachers at Islamic secondary schools in West Nusa Tenggara. The data collection methods comprised document analysis, participant classroom observation, and personal in-depth interviews with 2 English teachers.

4.0 FINDINGS AND DISCUSSION

The previous research categorized the findings into several themes:

4.1 TEACHERS' PERCEPTION OF GOOD READING INSTRUCTION

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The researchers argued that the perception was affected by the teachers' belief that reading comprehension is the most important skill that should be mastered by the students. It led them to propose the appropriate reading instruction in the classroom. Acknowledging the importance of reading instruction, the teachers believe that it is their duty to facilitate their students' best reading instruction (Richards & Rodgers, 2014).

4.2 TEACHERS' VIEWS ABOUT THE PROBLEMS IN TEACHING READING

The prior study found that the teachers elaborated the problems in teaching reading, these are: (a) lack of strategies to teach vocabulary; (b) limited repertoire of strategies to teach reading; (c) the use of teaching materials; and (d) improving students' reading motivation and autonomy.

From these findings, the present study proposes some strategies in teaching reading as a contribution and it is possible to be used by the teachers in ELT classrooms.

4.3 TEACHERS' PRACTICE OF TEACHING READING IN THE CLASSROOM

The result of classroom observation on reading instruction by all the teachers reveal that the practices are dominated by testing students' reading sub-skills with a limited explanation about how to improve these sub-skills, such as locating the main idea of a text, explaining the purpose of a text, and explaining the meaning of certain expressions in a text (Brown, 2007).

This article has discovered many possible strategies to be used by the teachers in improving students' reading comprehension. It correlated with previous research that has been conducted by several researchers in many levels of education and many settings.

5.0 CONCLUSION AND FUTURE WORK

The future of using this strategy seems promising for practitioners and students in ELT classrooms since the results from some research proved the advantages and positive results on improving the skills in reading comprehension. This paper reports a SLR of the selected articles based on the two research questions regarding teaching and learning English using this strategy. The results from the study deduce some issues that require some improvements in teaching and learning English using this strategy. The study concluded that this strategy has a significant impact on reading comprehension and reading achievement, and it allows the students to benefit from the quality of the learning process. Future works will be to eliminate the gaps in the existing solutions and to design a model to support teaching and learning English using this strategy in line with 21st century education to meet the needs of Education 4.0.

In this research, the researcher also exposed some viable strategies that are used by the teachers during the teaching and learning process along with how it will affect students' reading comprehension. The suggestions from the researcher is that they should also consider some factors that raise the problems among the English teachers, such as the steps of teaching and learning process and the appropriateness of the strategies used in the classroom.

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**INTEGRATING THE MALAYSIAN NATIONAL PHILOSOPHY OF
EDUCATION WITH MINECRAFT EDUCATION FOR ARABIC
LANGUAGE PEDAGOGICAL**

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ABSTRACT

The Malaysian National Philosophy of Education (NPE) seeks to develop well-rounded individuals by emphasizing intellectual, emotional, spiritual, and physical growth. This philosophy underpins the Malaysian education system, which continually evolves to incorporate new teaching methodologies. One such methodology is Minecraft Education, a game-based learning platform that has demonstrated significant potential in various educational contexts. This paper examines how the integration of Minecraft Education for Arabic Language (MEAL) with the principles of

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NPE can enhance Arabic language proficiency among Malaysian students. The study delves into theoretical frameworks, practical implementations, and expected outcomes, providing a comprehensive analysis of this innovative approach. A comprehensive search across major academic databases identified relevant empirical studies that explored the effectiveness of Minecraft Education in enhancing Arabic language proficiency because teaching and learning in Arabic language does not align with 21st education level and quality education. These outcomes are in line with the NPE's holistic educational goals, fostering intellectual, emotional, and ethical development. However, the research also identifies gaps in the literature, such as the need for more rigorous studies on long-term outcomes and the application of Minecraft Education across diverse educational contexts. This highlights the potential of game-based learning as a powerful tool in modern education, advocating for further research and broader implementation in Arabic language curricula.

Keywords: Arabic; game-based learning; innovative, Malaysian National Philosophy of Education; minecraft education

1.0 INTRODUCTION

Education systems worldwide are increasingly integrating technology to enhance learning outcomes (Slattery et al., 2023b). The Malaysian National Philosophy of Education (NPE) outlines a holistic approach to education, aiming to produce individuals who are balanced intellectually, spiritually, emotionally, and physically (Ismail, H. et al., 2019). In this context, innovative educational tools such as Minecraft Education are being explored to meet these comprehensive goals.

Minecraft Education for Arabic Language (MEAL) represents a novel approach to language learning, leveraging the interactive and engaging nature of Minecraft to teach Arabic. (Zamziba, M. N. F et al., 2024, 2023) This paper explores the potential of MEAL in the Malaysian educational context, aligned with the NPE's objectives. Minecraft Education is a game-based learning platform that has demonstrated considerable potential in various educational settings (Nkadimeng & Ankiewicz, 2022; Jiea et al., 2021)

The Malaysian National Philosophy of Education (NPE) was crafted with the intent to nurture a balanced, harmonious individual who is well-rounded in all aspects of life (Al-Hudawi et al., 2014). The philosophy underscores the importance of intellectual, emotional, spiritual, and physical development (SDG, 2023, book). As the global educational landscape evolves, there is a pressing need to integrate modern pedagogical tools that align with these holistic goals (Hanum et al., 2021; Peng & Daud, 2016)

Arabic is one of the oldest and most widely spoken languages in the world, with deep roots in Islamic culture and history. It is the official language of over 20 countries and one of the six official languages of the United Nations. Learning Arabic is often seen as a way to connect with the cultural and religious heritage of the Arab world.

In Malaysia, Arabic is a significant language due to its cultural, religious, and academic relevance (Jiea et al., 2021; Neamah et al., 2017; Taufiq, Ghani, Aziz, et al., 2019). Arabic is not only the language of the Al-Quran Al-Karim but also a critical medium for understanding Islamic traditions and knowledge (Hussin, 202)

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Despite its importance, traditional methods of teaching Arabic often fail to engage students effectively, leading to low proficiency levels and disinterest in the language (Faryadi et al., 2007; Fikri, 2020; Taufiq, Ghani, Hamzah, et al., 2019). Therefore, this research explores how Minecraft Education for Arabic Language (MEAL) can address these challenges by aligning with the NPE's holistic educational approach.

1.1 PROBLEM STATEMENT

Traditional methods of teaching Arabic often struggle to engage students, resulting in low proficiency levels and a lack of interest in the language (Fikri, 2020; Kadasae & S.Ag, M.Pd, 2022; Mohammad Taufiq et al., 2019). There is a critical need for innovative teaching approaches that align with the NPE's holistic educational philosophy to enhance Arabic language learning.

Traditional Arabic language teaching methods in Malaysia have been largely teacher-centered, relying heavily on rote memorization and repetitive exercises (Hanani, 2022). These methods often fail to capture students' interest, resulting in poor engagement and low language proficiency (Al-Hendawi, 2016). Additionally, these methods do not align well with the NPE's emphasis on holistic development, which includes intellectual, emotional, spiritual, and physical growth.

Hence, this research seeks to address the following question: How can the integration of Minecraft Education for Arabic Language (MEAL) within the NPE framework improve Arabic language proficiency among Malaysian students?

As a result, the study aims to explore the potential of MEAL to enhance student engagement, motivation, and overall language proficiency, while also supporting the holistic educational goals of the NPE.

2.0 LITERATURE REVIEW

2.1 MALAYSIAN NATIONAL PHILOSOPHY OF EDUCATION (NPE)

The NPE was established to foster balanced individuals who can contribute positively to society (Md Soh et al., 2021). It advocates for an education system that is comprehensive, focusing on moral values, knowledge acquisition, and the development of physical and creative abilities (Adams & Tan, 2022; Md Soh et al., 2021; Othman et al., 2016; Rosmawati & Ghazali, 2020). Thus, the philosophy underscores the importance of producing individuals who are not only academically proficient but also morally and ethically sound.

In addition, the NPE is a guiding framework for the Malaysian education system, aimed at producing individuals who are balanced and harmonious (Md Soh et al., 2023). The philosophy emphasizes the development of intellectual, spiritual, emotional, and physical aspects of students (SDG, 20230). It seeks to cultivate individuals who are not only academically proficient but also morally and sound (Naidu & Rajanthiran, 2021). In the other word, the NPE encourages an education system that is inclusive (Naidu & Rajanthiran, 2021), equitable (Mat Saad et al., 2019), and holistic (Mat Saad & Rajamanickam, 2021; Turmudi et al., 2017), promoting lifelong learning (Razak, D. A., 2019) and personal development (Al-Hudawi et al., 2014)

2.2 GAME-BASED LEARNING AND MINECRAFT EDUCATION

Game-based learning (GBL) leverages the engaging nature of games to enhance educational outcomes (Liu et al., 2020; Low et al., 2024). For instance, Minecraft Education, a specialized

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version of the popular game Minecraft (Sánchez-López et al., 2022; Vostinar & Dobrota, 2022), has been used globally to teach various subjects (Liu et al., 2020; Low et al., 2024). It promotes creativity (Slattery et al., 2023a), problem-solving skills (Kumral, H.A. and Çam, E. 2023; Ekaputra, G., et al., 2013), and collaboration among students (Nguyen et al., 2023; Nisaa et al., 2023).

Moreover, Game-based learning (GBL) is an educational approach that uses games to enhance learning outcomes (Nardi et al., 2023). GBL leverages the interactive and engaging nature of games to motivate students and foster deeper learning (Pellas, 2024). As an example, the research found that the Minecraft Education, a specialized version of the popular game Minecraft, has been widely used in various educational contexts plus it promotes creativity, problem-solving skills, collaboration, and critical thinking (Maraza-Quispe et al., 2024; Tonbuloğlu, 2024).

To conclude, all research has shown that GBL in Minecraft Education can improve student engagement, motivation, can improve student engagement, motivation, learning outcomes and the most important thing is making it a valuable tool for modern education.

2.3 TEACHING ARABIC LANGUAGE

The Arabic language holds a significant place in the context of education, particularly within Islamic societies and regions (Holilullah & Larhzizer, 2020; Yoyo et al., 2023). It is the liturgical language of Islam, used in religious texts (Maulani, 2022), prayers (Munip, 2020), and scholarly works (Qureshi & Hashmi. A., 2020). Understanding the key aspects of Arabic language education is crucial to integrating it effectively with modern pedagogical tools such as Minecraft Education (Rizki, 2020; Rozak, 2018).

Meanwhile, traditional methods often fail to engage students effectively, leading to low proficiency levels. Traditional methods often focus on rote memorization of vocabulary and grammar rules (Ismail, A., et al., 2019; Sahid et al., 2020). The use of technology, multimedia, and interactive tools has been shown to enhance engagement and facilitate learning.

Therefore, this research to enhance an innovative method, such as digital tools and gamification, have been explored to improve engagement and proficiency (Ismail et al., 2023; Yahaya, et al., 2015; Rozak, 2018). In addition, the use of technology, multimedia, and interactive tools has been shown to enhance engagement and facilitate learning (Asbullah et al., 2022; Mohd Firdaus et al., 2015). These methods aim to make learning Arabic more interactive and enjoyable.

In conclusion, integrating the Arabic language with Minecraft Education offers a promising pedagogical innovation. (Zamziba, M. N. F et al., 2024, 2023). By leveraging the interactive and immersive nature of Minecraft, educators can create a dynamic learning environment that aligns with the Malaysian National Philosophy of Education, fostering both linguistic proficiency and holistic development in students.

2.4 THEORETICAL FRAMEWORK

The integration of MEAL with the NPE involves aligning game-based learning elements of Minecraft Education with the holistic educational goals of the NPE. This theoretical framework includes creating learning scenarios in Minecraft that promote language skills alongside moral, emotional, and cognitive development. The framework emphasizes the following key components:

2.4.1 Language Skills Development

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MEAL can be implemented through collaborative projects within Minecraft, where students build Arabic-themed structures, engage in language-based quests, and participate in virtual cultural exchanges. These activities encourage students to use Arabic in context, enhancing their language skills. For example, students can create a virtual Arabic village, where they practice speaking, reading, and writing in Arabic (Zamziba, M. N. F et al., 2024; 2023). This provides a practical context for using the language, making learning more interactive and enjoyable (Samsuar A. Rani, et al., 2023)..

2.4.2 Moral and Ethical Development

Activities within MEAL can be designed to include moral and ethical dilemmas, encouraging students to think critically and make decisions based on values. This aligns with the NPE's emphasis on producing morally sound individuals (Tarmuji et al., 2024). For example, students can participate in a quest where they must make ethical decisions, such as helping a virtual character in need. These activities align with the NPE's emphasis on producing morally sound individuals.

2.4.3 Cognitive and Emotional Growth

Minecraft's open-ended nature allows students to explore and create, fostering cognitive development (Fan et al., 2022). Additionally, working in a collaborative virtual environment can enhance emotional intelligence, as students learn to communicate and cooperate effectively (Kramer, B. L., 2019). For example, students can work together to complete a project, developing their teamwork and problem-solving skills. This aligns with the NPE's goal of fostering cognitive and emotional growth (Taha et al., 2020)

2.4.4 The Expected Outcomes of Integrating Meal with the NPE include the Following:

First and foremost is can improved language proficiency. This MEAL provides a practical context for using Arabic, which can enhance language skills and the contextual use of language in a virtual environment helps students to practice and retain their skills more effectively.

Secondly is able to increase student engagement. The interactive and immersive nature of Minecraft Education makes learning more enjoyable for students, leading to higher levels of engagement (Abidin, 2024). This increased engagement can lead to better learning outcomes and overall language proficiency.

Third is enhance the holistic development perspective. To give an example is the integration of MEAL with the NPE supports the holistic development of students (<https://education.minecraft.net/en-us>) (Malaysia, 2012, 2013). Hence, activities within Minecraft encourage cognitive, emotional, and moral growth, aligning well with the goals of the NPE. For example, students can participate in activities that promote teamwork, problem-solving, and ethical decision-making, fostering their overall development.

2.5 POTENTIAL OUTCOMES

The expected outcomes of integrating MEAL with the NPE include improved Arabic language proficiency (Adnan, 2021; Zamziba M. N. F., et al., 2023, 2024), increased student engagement (Adi Badiozaman et al., 2020) and the development of a well-rounded skill set (Malaysia, 2012). This research also aims to instil a love for the Arabic language and culture among students. By

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making learning more interactive and enjoyable, MEAL can address the disengagement often seen with traditional teaching methods.

3.0 METHOD

This research adopts a qualitative research design to explore the effectiveness of integrating Minecraft Education for Arabic Language (MEAL) within the Malaysian National Philosophy of Education (NPE) framework. The qualitative approach is chosen to gain in-depth insights into the experiences, perceptions, and challenges faced by educators and students in the implementation of MEAL.

This research employs critically analyze and synthesize existing research on the integration of Minecraft Education in Arabic language learning within the framework of the Malaysian National Philosophy of Education (NPE). Additionally, aims to consolidate findings from various studies to determine the effectiveness of Minecraft Education in enhancing Arabic language proficiency and supporting the holistic educational goals outlined in the NPE.

4.0 DISCUSSION

This research found that to enhance Arabic language among students is integrating Minecraft Education in teaching and learning in Arabic language. Therefore, there are four perspectives which are: 1) Engagement and Motivation 2) Language and Proficiency 3) Holistic and Development 4) Contextual Learning.

4.1 ENGAGEMENT AND MOTIVATION

The research report that the interactive and immersive nature of Minecraft Education makes learning more enjoyable for students (Ming, 2020). The GBL has been shown to improve student engagement and motivation (Gudadappanavar et al., 2021)

Therefore, the interactive and immersive nature of Minecraft Education makes learning more enjoyable, encouraging students to participate actively in the learning process. This increased engagement can lead to better language proficiency and overall learning outcomes.

4.2 LANGUAGE PROFICIENCY

The students using MEAL will show higher levels of engagement and motivation compared to traditional methods. As a result, this increased engagement leads to better learning outcomes and overall language proficiency.

4.3 HOLISTIC DEVELOPMENT

The integration of MEAL with the NPE appears to support the holistic development of students (Wan et al., 2018). Activities within Minecraft encourage cognitive, emotional, and moral growth, aligning well with the goals of the NPE. For example, students can participate in activities that promote teamwork, problem-solving, and ethical decision-making, fostering their overall development.

The NPE aims to develop well-rounded individuals by focusing on intellectual, emotional, spiritual, and physical growth (SDG, 2023). At the same time, MEAL can support this goal by providing a platform for students to engage in activities that promote these aspects of development.

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For example, language-based quests and collaborative projects within Minecraft can enhance cognitive and emotional skills, while also fostering moral and ethical development.

4.4 CONTEXTUAL LEARNING

MEAL provides opportunities for contextual learning, where students use Arabic in meaningful and relevant contexts. This helps to reinforce language skills and improve retention. For example, students can build Arabic-themed structures, participate in virtual cultural exchanges, and engage in language-based quests within Minecraft. These activities provide a practical context for using Arabic, enhancing language proficiency.

4.5 FUTURE RESEARCH AND RECOMMENDATIONS

To fully assess the long-term impact and scalability of integrating MEAL with the NPE, further research and longitudinal studies are recommended. The following areas should be explored:

1. Longitudinal Studies should be conducted to assess the long-term impact of MEAL on Arabic language proficiency and holistic development. These studies can provide valuable insights into the effectiveness and sustainability of this innovative approach.

2. Teacher Training programs should be developed to equip educators with the skills and knowledge needed to effectively implement MEAL. These programs can provide guidance on best practices for integrating Minecraft Education with the NPE, ensuring that teachers are well-prepared to use this innovative approach.

3. Curriculum Development efforts should focus on creating lesson plans and activities that align with the NPE and leverage the interactive and engaging nature of Minecraft Education. These efforts can ensure that MEAL is effectively integrated into the broader educational framework, supporting the holistic development of students.

4. Student Feedback should be collected and analyzed to understand their experiences and perceptions of MEAL. This feedback can provide valuable insights into the effectiveness of this approach and inform future improvements.

4.6 IMPLEMENTATION AND BEST PRACTICES

The successful implementation of MEAL within the NPE framework requires careful planning and execution. The following best practices can guide educators and policymakers in this process:

1. Align with educational goals (Mohd et al., 2023). To ensure that MEAL activities align with the educational goals of the NPE. This includes promoting intellectual, emotional, spiritual, and physical development. Activities should be designed to support these holistic goals, fostering well-rounded individuals.

2. Foster collaboration in encouraging collaboration among students by designing activities that require teamwork and cooperation (Ramasamy et al., 2024). Collaborative projects can enhance language skills, cognitive development, and emotional intelligence, supporting the holistic goals of the NPE.

3. Provide support and resources (Zhang & Tahir, 2023). We must provide teachers with the necessary support and resources to implement MEAL effectively. This includes training programs, lesson plans, and technical support. Ensuring that teachers are well-prepared can enhance the effectiveness of this innovative approach.

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4. Monitor and evaluation in regularly monitor and evaluate the implementation of this research to assess its impact and effectiveness (Awang, H., 2019). Collect data on student engagement, language proficiency, and overall development. Use this data to inform continuous improvements and ensure that this research is meeting its educational goals.

4.7 CHALLENGES AND SOLUTIONS

Implementing MEAL within the NPE framework may present certain challenges. The following solutions can help address these challenges:

1. Technical Challenges:

Technical challenges, such as access to technology and internet connectivity, can hinder the implementation of MEAL. Solutions include providing schools with the necessary technological infrastructure (Aldosari et al., 2022), and ensuring that all students have access to devices and internet connectivity (Leichty, 2021).

2. Teacher Preparedness:

Teachers may lack the skills and knowledge needed to effectively implement MEAL. Solutions include providing comprehensive training programs and ongoing support to equip teachers with the necessary skills and knowledge (Ikram & Kenayathulla, 2023).

3. Student Engagement:

While MEAL can enhance engagement, some students may still struggle to stay motivated. Solutions include designing activities that are relevant and meaningful to students, providing opportunities for student choice and autonomy (Negoescu & Mitulescu, 2023), and using rewards and incentives to motivate students (Irum et al., 2021)

5.0 CONCLUSION

To sum up, the integration of Minecraft Education for Arabic Language (MEAL) within the framework of the Malaysian National Philosophy of Education (NPE) presents a promising approach to enhancing Arabic language proficiency among Malaysian students. By leveraging game-based learning, this innovative method aligns with the NPE's holistic educational goals, offering a comprehensive solution to the challenges of traditional Arabic language teaching.

Thus, further research and longitudinal studies are recommended to fully assess the long-term impact and scalability of this integration. With careful planning and execution, MEAL has the potential to revolutionize Arabic language education in Malaysia, fostering well-rounded individuals who are proficient in Arabic and equipped with the skills and knowledge needed to thrive in a globalized world.

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“KhaSRuk Bus” IMPROVES THE SKILL OF CONNECTING HIJAIYYAH LETTERS AMONG YEAR TWO PUPILS

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ABSTRACT

According to the content and learning standard by Ministry of Education, Year Two pupils should be able to write Arabic words in correct ways. Hence, this action research was based on preliminary study on the causes of problem among Year Two pupils' inability to connect Hijaiyyah letters. This research aims to improve the skill of connecting hijaiyyah letters among Year Two pupils using the intervention of “KhaSRuK Bus” for Arabic Language subject. The study was designed based on qualitative research. The study participants consists of three Year Two pupils at Sekolah Kebangsaan Sembirai. “KhaSRuk Bus” is an intervention that guides Year Two pupils to improve their skills and interest in connecting the hijaiyyah letters in an interactive way. Methods used in data collection include document analysis, observation, and personal interviews. The results of the study showed that the intervention of “KhaSRuK Bus” can contribute in enhancing the skills and interest of Year Two pupils in connecting hijaiyyah letters. In conclusion, the research findings obtained can answer all the research questions that have been presented.

Keywords: the skill of connecting the hijaiyyah letters; Arabic language; pupils' interests; Year Two pupils; qualitative research

1.0 INTRODUCTION

As a matter of fact, the skill of connecting hijaiyyah letters is a standard in the Year Two Arabic Language curriculum syllabus that all pupils need to achieve (Zuhir Rahman & Samad Aziz, 2022). However, it was found that there are pupils who lack the skill of connecting hijaiyyah letters.

If the student does not master the skill of connecting hijaiyyah letters, this problem will affect on the assessment of the student in Arabic Language. Therefore, an action study about “KhaSRuK Bus” was developed to overcome this problem. Basically, the “KhaSRuK Bus” intervention (refer Figure 1) is a kit that contains a guide for pupils to connect hijaiyyah letters using the “KhaSRuK” acronym. “KhaSRuK” is origin from arabic acronym of four words which are **خسر ك** (KhaSRuK).

Hence, first step to use “KhaSRuK Bus” intervention is pupil will write single hijaiyyah letters on the line correctly according to the guide given as shown in Figure 2. It is important for pupil to write hijaiyyah letters in the right way. This is because the mistake of writing a single letter in the wrong position causes writing and exercises become messy. If this problem is not corrected from the basic level will cause other problems as they learn more complex stages in the Arabic writing system as in connect letters, write words, write sentences and so on. Then, the second step is pupil will draw an arrow below hijaiyyah letters as a significant to connect the letters (refer Figure 3).

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Third step, pupil will identify which letter can be connected to the next letter or vice versa (refer Figure 4). For the letters that can be connected which are ،ض، ص، ش، س، خ، ح، ج، ث، ت، ب، ي، ا، د، ذ، ر، ز، و، ة، ء that cannot be connected to the next letter after it, pupil will put symbol (-) under the arrow drawn for that specific letter.

The final step to use “KhaSRuK Bus” is pupil will write the complete Arabic word according to the guidance in the table provided as shown in Figure 5. Thus, the writing skill for Arabic words will improve among pupils. Writing Arabic words correctly is crucial for clear communication and understanding as Arabic is a script-based language with its own set of rules and characteristics.

1.1 OBJECTIVE

The objectives of this study are as follows:

1.1.1 Improving the skills of Year Two pupils to connect hijaiyyah letters.

1.1.2 Cultivating the skill of connecting hijaiyyah letters interactively among Year Two pupils.

2.0 LITERATURE REVIEW

First and foremost, it is important to write Arabic words correctly as it provides clarity and understanding. Correct spelling and writing ensure that the intended message is communicated accurately. Incorrect spelling can lead to misunderstandings or confusion.

Plus, writing also about cultural respect. Accurate writing reflects respect for the language and its speakers. Arabic script has specific norms and conventions that are important for preserving the language’s integrity. Thus, for learners of Arabic Language, practicing correct spelling and writing helps in mastering the language and understanding its grammar and syntax.

To write Arabic words correctly, pupils need to know the law of writing. Arabic is written from right to left and has a cursive script where letters change shape depending on their position in the word. Besides that, Arabic letters also have different forms depending on whether they appear at the beginning, middle, end, or stand alone.

In general, this study is carried out due to the issue of pupils who are still at a weak level in the skill of connecting letters. If observed in the Year Two Arabic Language subject activity book, the letter connecting question is a low level question. When pupils fail to connect these hijaiyyah letters, automatically, interest in learning Arabic decreases (Haryanti Harun, 2016).

For this reason, the pupils who have been identified need a guide to improve their skills of connecting hijaiyyah letters. Proper guidelines ensure the correct use of language, writing and spelling. This reduces the risk of misinterpretation and maintains the integrity of the message. Plus, a well-structured letters that follow guidelines are more engaging and easier to follow. This enhances the recipient’s understanding and response to the letter.

Among the aspects emphasized in the production of intervention materials is constant practice. According to Nadzarul Amir Zainal Azam (2023), pupils need to always do practice and make it a habit so that the sustainability of the knowledge continues consistently.

In addition, interactive methods in education are also very important considering that the world has reached the current of modernization and speed of technology (Mohd Maziz al-Hadi Moharam, 2021). Thus, intervention products that are interactive and consist digital elements can

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increase pupils' interest and motivation in learning. Example of the latest online education applications are Kahoot, Quizziz and Padlet.

The interactive approach in education emphasizes active engagement between pupils and teachers, as well as among pupils themselves. This approach can greatly enhance the learning experience for several reasons such as enhancing engagement among pupils, provides deeper understanding, develop of critical thinking skills, increased retention, personalize learning styles and allow immediate feedback which leading to quicker improvements and adjustments in their learning strategies.

In conclusion, the problem of pupils not mastering the skill of connecting hijaiyyah letters needs to be overcome immediately with an interactive drill intervention. If this issue is ignored just like that, the impact will affect the student's own performance and motivation in learning Arabic. With that, it is hoped that this intervention can not only help pupils improve their skills but also become a medium in maintaining the momentum of interest in the Arabic language.

3.0 METHOD

This action research applies Kemmis and McTaggart's model since it promotes reflective practice. Teachers will regularly reflect on their practices and make adjustments based on evidence and feedback. Besides that, this model also emphasizes professional development among educators as it fosters continuous learning and improvement. Furthermore, solutions for the problem stated are tailored to the specific context and needs of the pupils and teachers involved.

3.1 TABLES

TABLE 1: First Cycle of KhaSRuK

STEP	DATA ANALYSIS
Plan	Pupils need a specific guide to connect hijaiyyah letters
Action	Build a method of connecting hijaiyyah letters with an acronym <i>حصر ك</i>
Observe	Pupils still forget the method of KhaSRuK
Reflect	Pupils need a constant practice in connecting hijaiyyah letters.

TABLE 2: Second Cycle of KhaSRuK

STEP	DATA ANALYSIS
Plan	Plan an intervention that consist multiple question so pupils can do daily practice in connecting hijaiyyah letters
Action	KhaSRuK Module
Observe	Pupils are less interested in mastering hijaiyyah letter connecting skills because of the non – interactive features in module
Reflect	Pupils need an interactive approach to increase motivation in mastering hijaiyyah letters connecting skills

TABLE 3: Third Cycle of KhaSRuK

STEP	DATA ANALYSIS
Plan	Apply digital elements in the intervention product

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Action	KhaSRuK Bus
Observe	The skills of Year Two pupils to connect hijaiyyah letters are improving.
Reflect	The skill of connecting hijaiyyah letters is cultivating interactively among Year Two pupils.

TABLE 4: Observation Checklist Implementation of KhaSRuK Bus

Pupils (Not Real Name)	Yaacob	Huda	Zulaikha
Skills Of Connecting Hijaiyyah Letters Before Using KhaSRuK Bus	X	X	X
Skills Of Connecting Hijaiyyah Letters After Using KhaSRuK Bus	/	/	/

TABLE 5: Analysis of Interview Transcript

Question	Before using KhaSRuK Bus	After Using KhaSRuK Bus
What is the impact of KhaSRuK Bus intervention to pupils ?	Pupils still confuse how to connect hijaiyyah letters.	KhaSRuK Bus improve the skill of connecting hijaiyyah letter among Year Two pupils.

3.2 FIGURE



FIGURE 1 : KhaSRuk Bus

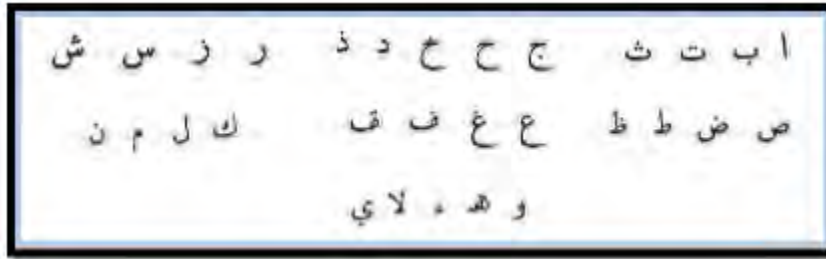


FIGURE 2 : Guide to write hijaiyyah letter on the line

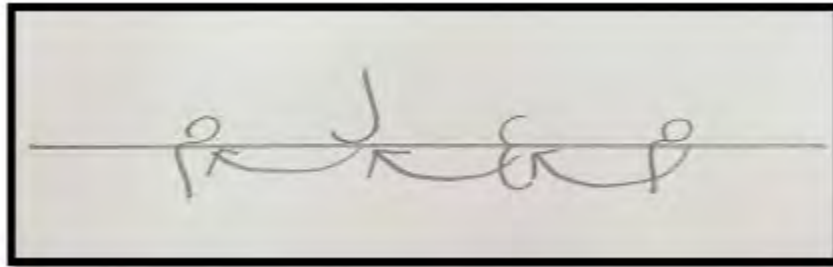


FIGURE 3 : Arrow drawn under hijaiyyah letters

SIMBOL TOLAK (-)	SIMBOL TAMBAH (+)		
ا	ك	ص	ب
د	ل	ض	ث
ذ	ه	ط	ت
ر	ن	ظ	ج
ز	ه	ع	ح
و	ي	غ	خ
ة		ف	د
ء		ق	ذ

FIGURE 4 : Category of hijaiyyah letters based on symbol

أحرف في الأول	أحرف في الوسط	أحرف في الأخير	أحرف في الأول	أحرف في الوسط	أحرف في الأخير
ط	ط	ط	ا	ا	ا
ظ	ظ	ظ	ب	ب	ب
ع	ع	ع	ت	ت	ت
غ	غ	غ	ث	ث	ث
ف	ف	ف	ج	ج	ج
ق	ق	ق	ح	ح	ح
ك	ك	ك	خ	خ	خ
ل	ل	ل	د	د	د
م	م	م	ذ	ذ	ذ
ن	ن	ن	ر	ر	ر
هـ	هـ	هـ	ز	ز	ز
و	و	و	س	س	س
ي	ي	ي	ش	ش	ش
أ	أ	أ	ص	ص	ص
إ	إ	إ	ض	ض	ض

FIGURE 5 : Form of hijaiyah letters

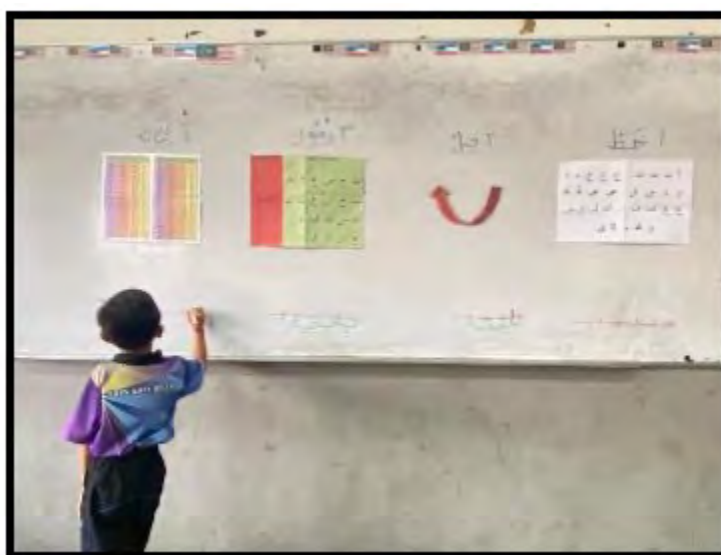


FIGURE 6 : Implementation of KhaSRuK method in class

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FIGURE 7 : KhaSRuK Module given to pupils



FIGURE 8 : Implementation of KhaSRuK Bus



FIGURE 9 : Digital Elements in KhaSRuK Bus



FIGURE 9 : Connecting Hijaiyyah Letters Question in Quizziz

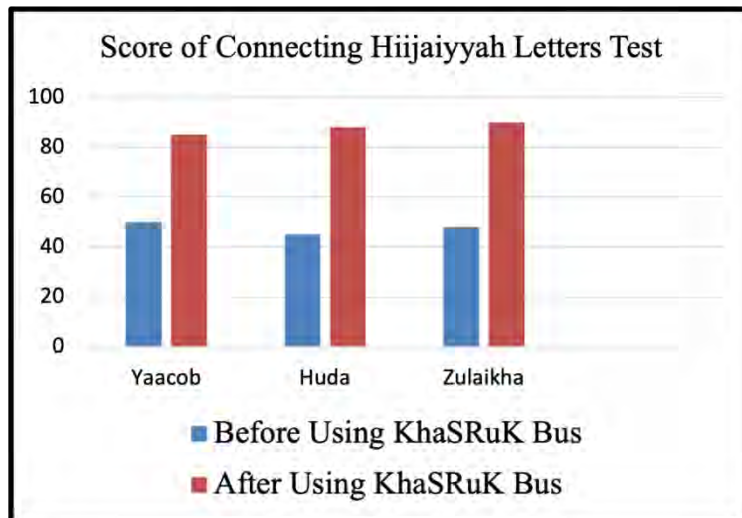


FIGURE 10 : Score of Connecting Hiijaiyyah Letters Test

4.0 ANALYSIS AND DISCUSSION

From the initial observation based on the student's work as well as reflection after the learning and facilitation sessions, pupils are seen to be experiencing difficulties in mastering the skill of connecting hijaiyyah letters well. Therefore, an intervention has been developed to overcome this issue. The intervention is called KhaSRuK Bus.

After implementing the first cycle of action research, pupils are seen to be more clear with the KhaSRuK method (refer Figure 6) considering that the method acts as a guide for pupils to

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connect hijaiyyah letters. However, pupils performance is still at a weak level considering the ability of pupils themselves who easily forget the method and lack independent practice.

Thus, the beginning of second cycle using the KhaSRuK Module (refer Figure 7) which emphasizes the continuous practice aspect. Pupils' performance is seen to be improving in the skill of connecting hijaiyyah letters. However, pupils are observed to get bored quickly and are not motivated to continue the module activities.

Therefore, the third cycle is implemented by applying interactive digital elements in student's practice module. The results of the observation show that the pupils' performance has shown an excellent improvement in the skill of connecting hijaiyyah letters after using this KhaSRuK Bus. Pupils also stated in the interview that they are very enthusiastic about using this KhaSRuK Bus.

Overall, it can be seen that the KhaSRuK Bus intervention is very helpful in improving the skill of connecting hijaiyyah letters among Year Two pupils. This is because pupils performance can be seen starting from weak to moderate and then increasing to a expert level. Pupils also seem to be more interested and motivated in learning Arabic subjects as they can contributes to multilingual proficiency and enhancing writing skills flexibility.

5.0 CONCLUSION

Connecting Hijaiyyah letters correctly is crucial for maintaining the readability and coherence of written Arabic. This is because letters can change their shape depending on their position within a word either initial, medial, final or isolated. This variability can be challenging for learners and writers to master.

Some letters connect to others while others don't, requiring careful attention to ensure correct connections and transitions between letters. Incorrectly connecting letters or failing to connect them properly can lead to misunderstandings or make the text difficult to read. This is especially important in formal writing or educational materials. In some cases, improper connection can cause letters to overlap in a way that makes the text less legible.

Thus, teachers must carefully teach the rules of letter connection to ensure pupils can write legibly and correctly. This includes explaining the different forms letters can take and how they connect in various positions. Besides that, mastering the connecting hijaiyyah skills also requires extensive practice and reinforcement. Pupils often need repetitive exercises to become proficient in connecting letters correctly.

Indeed, various teaching and facilitation methods need to be implemented to ensure high quality education in accordance with the study of Herman (2014), he stated that the history of education in Malaysia shows that subjects need to be taught through various methods by using textbooks or reading texts and so on. This effort is also in line with the Malaysian Ministry of Education's desire to reduce the issue of student dropout in learning.

In conclusion, clear instruction, and digital practice materials can help reinforce proper techniques to connect Hijaiyyah letters as it is essential for effective Arabic writing and addressing the associated challenges can significantly enhance writing proficiency and readability.

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THE EFFECT OF USING DICTOGLOSS TECHNIQUE IN IMPROVING MECHANIC WRITING ON TENTH-GRADE LIBYAN STUDENTS

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ABSTRACT

Writing is the most complex skill in the English language field, which makes students confused in their writing. Tenth-grade Libyan students in Malaysia face challenges in writing mechanics while writing an essay. The study implemented dictogloss technique to improve students' writing mechanics and address the instructional gap. The study aimed to assess the effect of using dictogloss technique on the EFL writing proficiency of Libyan tenth-grade students. Method: the study used a quantitative quasi-experimental design. A purposive sample of 43 Libyan students from 5 Libyan secondary schools in Malaysia participated, divided into experimental and control groups. The experimental group underwent dictogloss technique treatment in 8 sessions while the control group followed the conventional method 'Grammar Translation Method'. Writing pre-test and post-test were used for collecting data, and the data were analysed using an independent t-test in SPSS version 25. Results: the result shown a significant effect of using dictogloss technique on the student's writing scores. Both groups started with low writing skills, the experimental group shown significant improvement after the intervention, demonstrating improved punctuation and most of the mechanics domain. The dictogloss technique significantly enhanced the writing mechanics of Libyan tenth-grade students. Its effectiveness stems from actively engaging in the learning process, promoting collaborative learning, and offering a structured yet adaptable approach to language acquisition. The findings indicate that integrating dictogloss into the curriculum could be an effective technique for improving students' writing mechanics, especially in environments where traditional methods have fallen short.

Keywords: dictogloss technique; writing mechanics; tenth-grade; Libyan students

1.0 INTRODUCTION

The native language of Libya is Arabic, and English is considered a foreign language. Gradually, English Language has become an essential Language last few years in Libya (Boufarrag, 2021). Nevertheless, Libyan learners face problems that reflect the production and understanding of original aspects of the target language (Alhadi, 2023). They tend to think in Arabic meaning during speaking or writing English (Dredi, 2022). This is due to the differences between Arabic and English Languages that lie in alphabets, sounds, vowel patterns, punctuation, articles, and even writing styles (Rajab, 2021). Several scholars argue that English has become the dominant global language and the demand for English language (EL) learning is steadily increasing (Halliday,

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2020; Abdullah & Albelazi, 2022). This trend is likely due to English's strong association with globalization and its profound impact on various sectors such as education, economic and healthcare (Zein, 2019; Morady & Murray, 2019).

EFL is compulsory in the stages of Libyan secondary education but outside the classroom, Arabic is the language used for communication (Hadia, 2020). English is extremely important; it is intricately linked to our existence and has played a pivotal role in shaping the educational systems of nations (Chowdhury, 2020). Teaching of English as a foreign language in schools aims to foster critical thinking in students, encouraging them to embrace diverse perspectives on the language, regardless of the teaching methods used whether traditional or modern (Luisa & Renau, 2016). However, Libyan society and students ignore caring about learning English, which has made Libyan students face difficulties in understanding English in acquiring the four skills—reading, writing, listening, and speaking (Al-obaydi & Al-mosawi, 2019). Undoubtedly, writing is considered one of the most complicated skills for English as a Foreign Language (EFL) learners. This endeavour proves arduous and exacting, demanding the generation and construction of productive skills (Nuruzzaman et al., 2018).

1.1 PROBLEM STATEMENT

English Language is a foreign language for Libyan secondary school students. Due to the lack of English language importance, students are not concern about English Foreign Language [EFL] learning (Obaidi, 2018). Several difficulties cause challenges with Libyan learners in gaining writing products, which makes writing the main problem statement of this study. Libyan students face challenges in learning English as a foreign language (EFL). Writing is particularly problematic, with difficulties in mechanics being a primary concern. Especially, tenth-grade Libyan students encounter challenges in punctuation and other technical aspects of essay writing. The study of Fathia (2024) identified difficulties in writing such as punctuation marks challenges. As Mohammed et al. (2020) verified that Libyan students with learning and encounter problems in writing, such as capital letters and punctuation marks. According to Abied et al. (2021) and Dewi (2021), many teachers have noted that students have spelling difficulties in writing. Mehdi's (2018) study stated that constructing correct sentences is seriously challenging for Libyan students due to punctuation issues.

One of the main reasons that Libyan students have obstacles in writing products is the lack of correct and effective techniques during teaching writing. Teaching in Libya is carried out using the wrong methods (Ibrahim, 2018). Teachers rely on traditional approaches to teaching English, mainly adopting methods of teaching the form (grammar) of the language rather than focusing on how the language is used (Alhadi et al., 2023). Traditional methods are still used in teaching such as the Grammar Translation Method (GTM) (Belazi & Ganapathy, 2021). Learners and teachers focus more on the test rather than on meeting the pedagogical objectives of ELT (Masoud & Alrbsh, 2016). When it comes to education in Libya, Hadia (2020) indicates that there is a lack of teaching methods and techniques that make the class active. As Alfadhil (2023) states, active participation in the classroom is important in the development of learners' education because it helps them achieve success. Fathia (2024) stated that the utilization of cooperative techniques in Libyan classrooms is rarely or nearly absent due to several factors, including the thoughts, experiences, and behaviours of teachers that affect applying active techniques in the classroom. Mehdi (2018), teachers should think about an affect teaching strategy and develop teaching

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materials that are suitable for students. To fill this gap, this study attempts to apply an effective technique in teaching writing products to improve the writing mechanics of the tenth Libyan students in Malaysia.

1.2 RESEARCH QUESTIONS

What is the effectiveness of using dictogloss technique in developing tenth graders' English mechanics writing products? A rising from the above main question was the following sub-questions:

- 1.2.1 Are there any statistically significant differences in the mean scores of the writing pre-test between the experimental group and the control group?
- 1.2.2 Are there any statistically significant differences in the mean scores of the writing post-test between the experimental group and the control group?

1.3 SCOPES OF STUDY

The current study includes three main scopes. Firstly, the study focuses on tenth-grade EFL Libyan students who are studying at Libyan schools in Malaysia. Secondly, it involves a sample size of 43 Libyan secondary school students in Malaysia. Lastly, the study is conducted exclusively at five specific Libyan schools in Malaysia, which are situated in Selangor and Kuala Lumpur.

2.0 LITERATURE REVIEW

Shayakhmetova et al. (2020) argue that writing is a means of communicating messages, ideas, and emotions through well-organized and logical sentences. Yanti (2018) and Yasti et al. (2019) emphasize its role in communication, using symbols to convey meaning and connect ideas, particularly in today's tech-driven environment where written communication complements oral interaction. Yusnita (2022) and Suprpto et al. (2022) discuss the writing process, which includes exploring, structuring, and revising thoughts iteratively. Martinez (2020) highlights that this process enhances cognitive skills, verbal expression, and idea transmission while following grammatical rules. Zaki (2022) view writing as a complex communication system involving authors, messages, language symbols, and readers. Brown (2001) describes it as a series of deliberate actions requiring specialized skills in idea generation, organization, content revision, and language refinement.

Zaghwani (2019) points out that writing is more than converting speech to text; it involves transforming internal thoughts into written form. Sarwat et al. (2021) say writing as both a process and a product, promoting diverse idea generation among learners. Hadi et al. (2021) see that writing as encompassing a range of skills including grammar, vocabulary, and sentence structure. Khan (2020) argues that proficiency in writing requires exploring and categorizing existing knowledge, transforming ignorance into enlightenment. Shouran (2021) underscores writing's importance in language acquisition, enabling learners to experiment with sentence construction and longer compositions. Abbas & Syarif (2021) stress writing's role in producing grammatically accurate and culturally appropriate essays, involving aspects like vocabulary and punctuation. Dhanapal et al., (2022) advocate for developing coherence, cohesion, and mechanics for effective writing. Yusnita (2022) links effective writing to the ability to articulate thoughts verbally and communicate information.

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Writing is considered a challenging skill, not merely a cognitive task but a complex mental activity requiring careful thought and focus (Alfaqiri, 2018). Differences between English and Arabic contribute to students' writing difficulties, including sentence structure and grammar issues (Alwash & Abdullah, 2022). Students often struggle with sentence arrangement and grammar (Shouran, 2021). Mention difficulties in idea development and word choice (Baresh et al., 2018). Various obstacles students face in learning English, including issues with capitalization, punctuation, and spelling (Mohammad & Hazarika, 2016).

2.1 MECHANICS WRITING

Farfar (2023) categorizes writing problems into issues with capitalization, punctuation, organization, grammar, coherence, frustration, and spelling. Pangaribuan & Manik (2018) identify similar problems, such as phonetic errors, grammar mistakes, and interference from the first language. Masoud & Alrbsh (2016) note that students often make mistakes in English writing. Sakkir et al. (2022) report that common errors include capitalization, punctuation, and spelling. Aloudat (2017) attributes spelling errors to factors such as first language interference.

The writing mechanics include literacy - spelling, vocabulary, grammar, sentence construction, punctuation, and paragraph construction (Britt, 2019). The rules of written language, such as capitalization, punctuation, and spelling, are referred to as mechanics (Jessica M. Knicl, 2020). According to Fitriani et al., (2019) showed some conventions that fall under the category of writing mechanics: Spelling: Proper spelling is important in conveying a message clearly and accurately. Misspelled words can lead to confusion or make the writing appear unprofessional. Grammar: Grammar rules provide a framework for constructing sentences that convey meaning clearly and correctly. Grammatical errors can also lead to confusion or make the writing appear unprofessional. Punctuation: Punctuation marks, such as commas, periods, and colons, are used to clarify the meaning of a sentence and help the reader understand the writer's intended tone and emphasis. Capitalization: Capital letters are used to begin sentences, proper nouns, and titles. Proper use of capitalization is important in conveying meaning and adhering to style conventions. Formatting: The way a piece of writing is formatted can affect its readability and clarity. Formatting conventions include things like paragraph indentation, margins, line spacing, and font size.

2.2 DICTOGLOSS TECHNIQUE

Dictogloss is a technique originally conducted by Ruth Wajnryb in 1990. It is a classroom activity where students listen to a passage, writing down keywords, and then collaborate together to reconstruct the text by their own words (Syafei et al., 2023). The term "dictogloss" is derived from the words "dictation" and "glossary." Dictation involves one person reading a passage aloud while the listener writes down what they hear. A glossary is a list of words with their meanings (Rahayu, 2018). "Dictogloss" is divided into two parts: "dicto," meaning dictation, and "gloss," which refers to paraphrasing or interpreting the text (Hai & Hanh, 2020). Dictogloss is slightly more complex than traditional dictation. In dictogloss exercises, students create lists of key audible words rather than transcribing the spoken text word for word (Suryadi, Serly, 2023). It provides teachers with effective opportunities to provide feedback and build naturally on learners' contributions (Jose, 2022). It is a hands-on technique that combines individual and group work activities. Students first

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listen and take notes individually, then collaborate to reconstruct their writing. This reconstructive task gives students a clear focus and specific goals, as highlighted by (Aminatun et al., 2021).

Dictogloss is an integrated skill-learning technique where the basic procedure of this technique is that students work together to create a repeat version of a text that they had listened to (Al-obaydi & Al-mosawi, 2019). It is called integrated skills because dictogloss not only trains students' writing skills but other language skills as well, such as listening, reading, and speaking (Dista, 2017). In dictogloss, the text is read two or three times as fast as normal. Students write down keywords and then try to reconstruct their context from their understanding of the text and from their notes. Rebuilding the entire text dictated by their observations requires students in the groups to discuss and retrieve their knowledge about grammar, vocabulary, language, and text, and they should also try to organize their observations well into a paragraph of order in which the reconstructed version will be coherent and have close meaning to the original text. Then they analyse and correct the work of their friends (Shofiyah, 2015).

As Amalina (2018) said that the fundamental of dictogloss technique contains four essential steps: preparation, dictation, reconstruction, and analysis and correction. Many studies as Amalina)2018(; Oktazena)2019(; Namur)2020(; and Arina)2021); and Jose (2023) explained these stages in detail: In the preparation stage, the teacher prepares suitable material, introduces the topic and relevant vocabulary, organizes students into groups, and provides clear instructions, including warming-up activities such as discussing the topic and vocabulary. During the dictation stage, the teacher reads a short text twice at normal speed; in the first reading, students simply listen, while in the second, they take notes on vocabulary and keywords. In the reconstruction stage, students work in groups to reconstruct the text using their notes, with the teacher assisting by checking sentence structure. Finally, in the analysing and correction stage, students analyse and correct their reconstructed texts, compare their work with those of other groups, and then with the original text, which is only revealed after they have completed their analysis.

Dictogloss as one of the techniques that can be used in learning writing brings some advantages when implemented. Dictogloss facilitates an increase in learners' awareness of the use of the target language in their writing (Azmoon, 2021). Students are encouraged to direct part of their attention to form, using all four language skills at all stages (Ardiansyah, 2020). As a collaborative task aimed at raising awareness of form, dictogloss contributes significantly to writing development. Another method with similar characteristics is processing instruction, which proves remarkable in teaching writing accuracy (Azmoon, 2021). dictogloss assists students in improving the text construction and seeking different alternatives to reconstruct a passage on what they have learned (Kurniawan, 2017).

3.0 METHODOLOGY

A quantitative quasi-experimental design was adopted for this study. As Sugiyono clarified, a quasi-experimental research design involves two groups: an experimental group and a control group. The current study set up two groups: an experimental group and a control group. the experimental group received dictogloss technique intervention and the control received the conventional teaching method commonly used by teachers in their teaching (i.e. GTM).

3.1 SAMPLE AND POPULATION

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The purposive sampling technique was utilized in this study. According to Mazahreh (2021), purposive sampling is suitable for small samples or populations. Therefore, this procedure was selected for the study due to its unique case—the entire population was chosen because the target population size was very small. The population in this research involved all tenth-grade Libyan students studying in Libyan schools in Malaysia. According to Gall et al. (1996), a minimum of 15 participants is necessary for both control and experimental groups for comparison. Cohen et al. (2020) also recommend a minimum sample size of at least 15 participants for experimental methods. The total population in this research was 43 students, aged between fifteen (15) and seventeen (17) years old. They were divided into two groups: 22 students in the control group and 21 students in the experimental group.

3.5 INSTRUMENT AND PROCEDURE

According to Arikunto (2002), an instrument is a tool or facility used by researchers to facilitate data collection. In this study, writing pre-tests and post-tests were employed as instruments for data collection. Both the experimental and control groups took a pre-test and a post-test. The pre-test was administered to the students before the treatment in each class. The researcher gave the students a writing test to assess their initial writing products. The test was distributed to both the experimental and control groups. The experimental group used dictogloss technique intervention in teaching writing lessons, while no intervention was implemented in the control group. In the experimental group, the intervention began after the pre-test and was followed by eight sessions focused on writing products using the Dictogloss technique. Each class lasted for 45 minutes, in line with the school's regular class period system. In contrast, the control group was taught using conventional pedagogy. The teacher conducted the writing classes with the usual activities and tasks he had previously used. The post-test was administered after the experimental group had received the treatment using the Dictogloss technique. Both the experimental and control groups completed the post-test, and the results were evaluated to determine the impact of the Dictogloss technique on improving writing products.

3.5.1 DATA COLLECTION AND ANALYSIS

Quantitative data was collected through writing pre-tests and post-tests. According to Alomair (2021), quantitative research emphasizes objective measurements using mathematical, statistical, or numerical analyses. The data was analysed using an independent sample t-test on SPSS software version 25, with descriptive statistics summarizing sample characteristics like sample size, mean scores, and standard deviation. The analysis compared pre-test and post-test scores between the experimental and control groups to assess the intervention's impact in improving writing products. According to Mishra et al., (2019), the Independent t-test compares the mean values of the pre-test scores between two independent groups. The independent sample t-test was applied to measure the statistically significant differences in mean scores of the pre-tests and post-tests between the control and experimental groups. Figure 1 below shows the data analysis process:

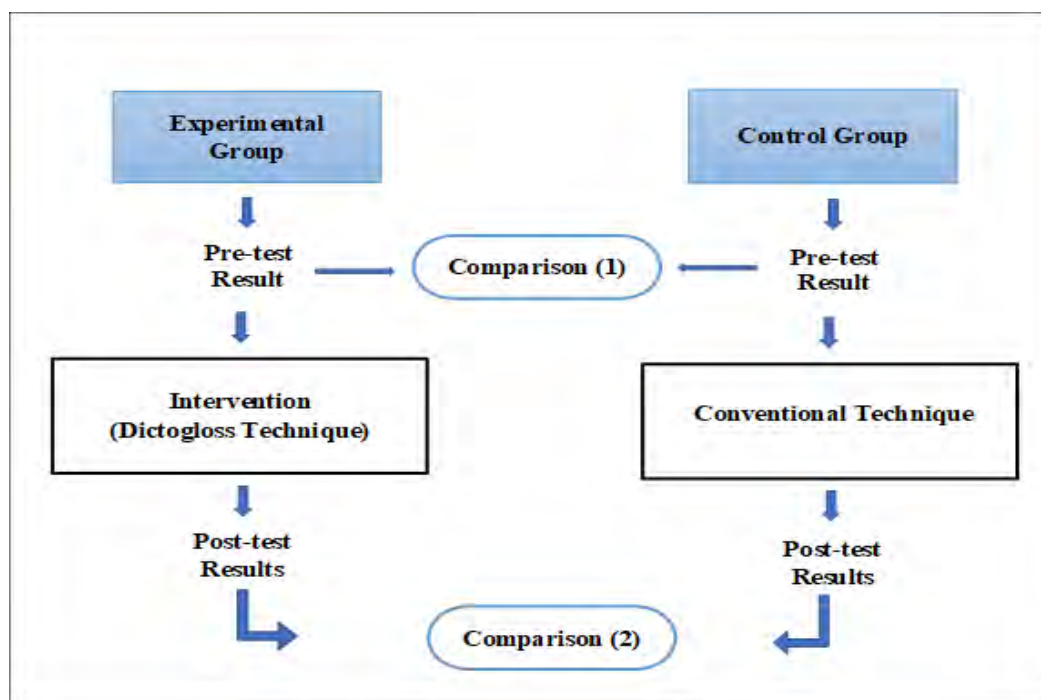


Figure 2: Data Analysis process

4.0 RESULTS AND DISCUSSION

4.1 THE IMPACT OF USING DICTOGLOSS TECHNIQUE INTERVENTION (PRE-TEST AND POST-TEST BETWEEN THE CONTROL AND EXPERIMENTAL GROUPS)

To answer the research questions “Are there any statistically significant differences in the mean scores of the writing pre-test between the experimental group and control group?” and “Are there any statistically significant differences in the mean scores of the writing post-test between the experimental group and control group?”, the study tested the following null hypotheses "There is no statistically significant difference at ($\alpha \leq 0.05$) in the mean scores of the writing pre-test between a control group and an experimental group." and "There is no statistically significant difference at ($\alpha \leq 0.05$) in the mean scores of the writing post-test between a control group and an experimental group." To examine this, an independent sample t-test was conducted as the statistical test. The Independent t-test compares the means of the pre-test/post-test scores between two independent groups (Mishra et al., 2019). Before conducting the independent sample t-test, the writing tests were conducted to descriptive statistical analysis to analyse the students' writing products.

4.1.1 Descriptive Analysis

Descriptive statistics (sample size, mean scores, and standard deviation) were utilized to analyse students' writing products. Table 1 shows the pre-test scores of the control and experimental groups before using dictogloss technique. Table 2 shows the post-test scores of the control and experimental groups after using dictogloss technique intervention.

TABLE 1: Descriptive Statistical in Pre-test of the Control and Experimental Groups

	Group	N	Mean	Std. Deviation
The pre-test score (Mechanics)	Control Group	22	4.613	2.329
	Experimental Group	21	4.952	1.967

Table 1 shows a summary of the descriptive statistics in the pre-test of the control group with 22 participants and the experimental group with 21 participants. The mean score obtained by the students in the control group was 4.613. Similarly, the mean score obtained from the students in the experimental group was 4.952. This means that there is no statistically significant difference in the mean score in the pre-test between both groups.

TABLE 2: Descriptive Statistical of Post-test of control and experimental groups

	Group	N	Mean	Std. Deviation
The post-test score (Mechanics)	Control Group	22	5.272	2.223
	Experimental Group	21	7.857	1.205

As shown in Table 2, the mean score of the control group post-test is 5.272, while the mean score of the experimental post-test is 7.857. Thus, there is a statistically significant difference in the mean score in the post-test between the control and experimental groups.

4.1.2 Independent Sample Statistics of the Pre-Test And Post-Test between the Control and Experimental Groups

The students' scores of the control group and the experimental group before and after the intervention were analyzed to examine if there was a statistically significant difference in the mean scores of the pre-test between the control group and the experimental group.

TABLE 3: Independent samples statistics of the pre-test between both groups

	Group	N	Mean	Std. Deviation	Std. Error Mean
Pre-test Mechanics	Control Group	22	4.6136	2.32958	.49667
	Experimental Group	21	4.9524	1.96790	.42943

Table 3 illustrates the outcomes from independent sample statistics to compare the pre-test mean scores for the control group and experimental group. Both groups had similar mean scores: the

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control group had a mean score of 4.613, and the experimental group had a mean score of 4.952. These results conclude that there is no statistically significant difference in the mean scores between the two groups.

TABLE 4: Independent samples statistics of the post-test between both groups

Post-test Mechanics	Group	N	Mean	Std. Deviation	Std. Error Mean
	Control Group	22	5.2727	2.22394	.47414
Experimental Group	21	7.8571	1.20564	.26309	

From Table 4, both the groups exhibited different mean scores: the control group had a mean score of 5.272, while the experimental group had a mean score of 7.857. These results indicate that there is a statistically significant difference in the mean scores of the post-test between the control and experimental groups.

4.1.3 Independent Sample Test Of The Pre-Test And Post-Test Between The Control And Experimental Groups

The students' scores in the control and experimental groups before and after the intervention were analysed to see if there was a significant difference in the mean pre-test scores between the control and experimental groups.

TABLE 5: Independent samples test of the pre-test between both groups

Pre-test Mechanics	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	f	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	.634	.430	-.514	41	.610	-.33874	.65919	1.67001	.99252
Equal variances not assumed			-.516	40.417	.609	-.33874	.65657	1.66530	.98782

Table 5 illustrates the results of the independent sample t-test conducted to compare the mean pre-test scores of the control and experimental groups. From the table, the p-values are greater than the significant level of 0.05. Thus, the null hypothesis (H0) is not rejected, indicating that there is

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no statistically significant difference in the mean scores between the pre-tests of the control and the experimental groups.

TABLE 6: Independent samples test of the post-test between both groups

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Post-test Mechanics	Equal variances assumed	9.609	.003	-4.705	41	.000	-2.58442	.54934	-3.69383	-1.47500
	Equal variances not assumed			-4.766	32.670	.000	-2.58442	.54225	-3.68805	-1.48078

From Table 6, the result shows that the p-value (0.00) is less than the significant level of 0.05. Thus, the null hypothesis (H0) is rejected, indicating that there is a statistically significant difference in the mean scores between the post-tests of the control and experimental groups. The results indicate a significant difference in the mean scores of the writing products between the two groups after using the dictogloss technique intervention for the experimental group. Consequently, the statistically significant difference in the mean scores shows that the intervention had a significant impact on the students' writing mechanics.

4.2 DISCUSSION

For discussion of the research question: "Are there any statistically significant differences in the mean scores of the writing pre-test between an experimental group and a control group?", an independent t-test was conducted to compare the writing mechanics of the students. The t-test analysis revealed no significant difference in the pre-test scores between the control and experimental groups. The p-value exceeded the significance level of 0.05, indicating that the experimental group's performance before the intervention was similar to that of the control group. Specifically, the control group had a mean score of 4.0, while the experimental group had a mean score of 4.952, suggesting that both groups exhibited comparable levels of writing mechanics. These findings indicate that the experimental group served as a suitable comparison for evaluating the impact of the intervention, as participants in both groups demonstrated similar writing abilities prior to the implementation of the Dictogloss technique. Consequently, the results allowed the study to confidently assess the intervention's impact by comparing the post-test scores between experimental group and the control group.

Based on the research question "Are there any statistically significant differences in the mean scores of the writing post-test between the experimental group and the control group?", the results revealed a significant improvement in the post-test scores of the experimental group

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compared to the control group. The p-value was found to be less than the significance level of 0.05, indicating a statistically significant difference between the two groups. This finding suggests that the dictogloss technique, which was the intervention applied to the experimental group, had a positive and meaningful impact on the students' writing mechanics. Additionally, the control group had a mean score of 5.272, while the experimental group achieved a significantly higher mean score of 7.857. This illustrates that the experimental group showed better language mechanics compared to the control group, with a mean score that is almost 2.60 points higher. A higher mechanics' score indicates that the intervention had a positive impact on enhancing the participants' writing mechanics in terms of the correctness and accuracy of language usage, including grammar, punctuation, and spelling.

The current results are similar to the results of Pertiwi et al. (2018) and Tsuraya (2022), revealed that the writing performance of the students in the experimental class performed better in the post-test compared to the students in the controlled class. It illustrated that the dictogloss technique had a positive effect on the writing performance. In addition, there are several studies in various areas revealed that the dictogloss technique had a positive impact on students' written products, improving their performance in text writing. It enhanced individual and group learning by promoting critical thinking and developing student autonomy, with students became more active and engaged in the teaching-learning process. The technique facilitated idea creation and made writing easier, resulting in interesting and meaningful learning experiences (Abdurrahman, 2022; Alsamadani, 2022; Yusnita, 2022; Hassan et al., 2023; and Syafei et al., 2023).

5.0 CONCLUSION AND RECOMMENDATIONS

The dictogloss technique significantly enhanced the writing mechanics of Libyan tenth-grade students. Its effectiveness stems from actively engaging in the learning process, promoting collaborative learning, and offering a structured yet adaptable approach to language acquisition. Findings from this study indicate that integrating dictogloss into the curriculum could be an effective technique for improving students' writing mechanics, especially in environments where traditional methods have fallen short. Consequently, educators in Libya and similar contexts should consider implementing dictogloss to improve students' writing mechanics

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AN ANALYSIS OF AFFIXATION IN ‘MULAN’: A MORPHOLOGICAL PERSPECTIVE

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ABSTRACT

This study investigates the affixes used in ‘Mulan’, a renowned fictional Chinese folk heroine from the Northern and Southern Dynasties era (4th to 6th century CE). The aim is to categorize the affixes present in the text and understand their roles within the narrative. Affixation, a process that alters word forms to create new meanings, is a key grammatical skill for English learners, often presenting challenges in language acquisition. Utilizing qualitative analysis, this study identifies and quantifies three primary types of affixes—prefixes, suffixes, and circumfixes—within the tale. The findings reveal 197 suffixes (95.17%), 4 prefixes (1.9%), and 6 circumfixes (2.9%). Detailed categorization shows 187 inflectional and 10 derivational suffixes. The most frequently used inflectional morpheme is the -ed, while the most common derivational suffix is -ion. The circumfixes dis-/-ed and re-/-ed are the predominant form among all circumfixes. The results indicate that suffixes are the most prevalent and productive morphemes compared to prefixes and circumfixes.

Keywords: affixes; prefix; suffix; circumfix; morphology

1.0 INTRODUCTION

Affixation is a fundamental aspect of morphological analysis in linguistics, particularly in the study of language learning and grammar. This paper explores affixation within the context of the fairy tale ‘Mulan’, which originates from the Northern and Southern Dynasties period in China. Understanding the affixation in such historical texts provides insights into the morphological features that can aid English learners in mastering complex grammatical skills.

2.0 LITERATURE REVIEW

Affixation plays a crucial role in shaping word forms and meanings in English, and understanding its intricacies is essential for language learners. This literature review explores key aspects of affixation, focusing on prefixes, suffixes, and circumfixes, and their impact on language acquisition.

Affixation involves the addition of morphemes to base words, altering their meanings and grammatical functions. According to Haspelmath and Sims (2010), affixes can be broadly categorized into prefixes, suffixes, infixes, and circumfixes. In English, prefixes and suffixes are predominant, with infixes being relatively rare and circumfixes being infrequent but significant in specific contexts.

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Prefixes are affixes added to the beginning of a word to modify its meaning. For instance, the prefix “in-” as in “inadequate” reverses the meaning of the base word. Prefixation can significantly alter the semantic scope of a word (Plag, 2003). However, prefixes are less frequent compared to suffixes in English language use, as highlighted by the study's finding that only 1.9% of the affixes identified were prefixes.

Suffixes are added to the end of a word and can serve both derivational and inflectional purposes. Derivational suffixes, such as “-ly” (as in “quickly”), change the word’s category or meaning, while inflectional suffixes, like “-ed” for past tense, modify grammatical aspects (Bauer, 2003). The predominance of suffixes in the study's findings, with 4.8% of the affixes being derivational suffixes, aligns with their role in expanding vocabulary and conveying grammatical information (Katamba, 2005). Indeed, inflectional morphemes was found to be the most frequently used morphemes at 90.33%.

Circumfixes are less common in English but are notable for their role in certain word formations. A circumfix surrounds the base word, as seen in forms like “dis-/-ed” in “discovered.” Their limited usage reflects their specific but impactful application in morphological processes (Dressler, 1985).

The concept of productivity relates to how affixes are used to create new words and forms. Suffixes are particularly productive in English, contributing significantly to vocabulary development (Kiparsky, 1982). The dominance of suffixes in the study’s data reflects their high productivity and frequency compared to prefixes and circumfixes (Harris, 2002).

Understanding affixation is crucial for English language learners, as it aids in vocabulary acquisition and grammatical accuracy. Studies by McCarthy (2002) and others emphasize that awareness of affixation patterns helps learners decode and produce complex words more effectively. The predominance of suffixes and the high frequency of inflectional suffixes highlight key areas for instructional focus in morphological studies (Ellis, 2002).

3.0 METHODOLOGY

A qualitative approach was employed to analyze the affixation in ‘Mulan’. The text was meticulously examined to extract and categorize instances of affixes. Affixes were classified into three main types: prefixes, suffixes, and circumfixes. Each affix was then analyzed to determine its frequency and function within the narrative. This classification and analysis aimed to provide a comprehensive understanding of how affixes contribute to the structure and meaning of the tale. By examining these affixes, the study aimed to uncover patterns and insights into their usage, shedding light on their impact on the narrative and their relevance in the broader context of language learning.

4.0 FINDINGS AND DISCUSSION

The dominance of suffixes, particularly inflectional suffixes, especially the past tense, are crucial in conveying temporal aspects of the narrative. Derivational morphemes like -ion, indicates their substantial role in shaping the meaning and grammatical structure of words. Prefixes and circumfixes, while present, are less frequent and less influential in the text's morphological composition. The analysis of affixation in ‘Mulan’ reveals significant insights into the morphological structure of the text. The data indicates a clear dominance of suffixes, especially inflectional morphemes, which play a crucial role in the narrative's linguistic fabric.

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Suffixes constitute the most significant portion of affixation making up 197 occurrences (90.33%) of the total affix occurrences. This high frequency underscores their central role in shaping the text's grammatical structure and meaning. Inflectional morphemes generated the highest usage of morphemes with -ed as the most frequently used inflectional suffix as it modifies verbs to indicate actions completed in the past, providing temporal context. In 'Mulan', the use of past tense suffix helps to situate the story within a specific temporal framework, guiding the reader through the sequence of events and helping to establish a clear timeline of Mulan's journey. The next frequently used inflectional morpheme is -s (plural) which is used to denote more than one instance of a noun and helps in describing multiple characters or objects. For derivational suffix, the most frequently used morpheme is -ion which converts verbs into nouns. This is followed by morphemes -ly which converts adjectives into adverbs, and -ous, from verbs into adjectives. The prevalence of suffixes, particularly derivational morphemes, illustrates their role in expanding vocabulary and modifying word meanings, making them crucial for narrative depth and variety.

Prefixes are less common, accounting for only 4 occurrences (1.9%) of the affixes found. They are used to modify the meaning of root words by adding a specific nuance or altering the original meaning. They can also introduce variations in meaning, such as negation, reversal, or intensity, though their use is less frequent compared to suffixes. The findings revealed the highest usage of prefix is a- amounting to 2 occurrences and the least used of prefix is an- and in- amounting to 1 occurrence each. Their role is to adjust or refine the meaning of words, though their impact is less pronounced compared to suffixes. This shows that the relatively lower frequency of prefixes suggests that they play a more supportive role in word formation compared to suffixes in this particular text.

Circumfixes, which include both a prefix and a suffix attached to a root word, also make up 2.9% of the total affix occurrences. This dual-component structure allows for more complex modifications of the root word. The forms re-/-ed and dis-/-ed occurred the most with 2 occurrences each whereas the least were un-/-ing and im-/-ed which occurred once each. Upon analyzing the text, only 6 words were found to have a combination of a prefix and a suffix to convey its intended meaning. Circumfixes are used less frequently but add a layer of complexity to word formation, demonstrating their specific, nuanced applications in the narrative. They function to introduce more elaborate modifications that are not achievable with simple prefixes or suffixes alone.

The analysis highlights that suffixes are the most dominant and versatile affixes in 'Mulan'. Their high frequency and diverse types illustrate their critical role in modifying word forms and enhancing narrative detail. Prefixes and circumfixes, while less prevalent, still contribute to the morphological composition of the text by altering meanings and adding complexity to the language. However, the predominance of suffixes highlights their essential role in shaping the text's overall meaning and grammatical structure, demonstrating their productivity and significance in the narrative of 'Mulan'.

5.0 CONCLUSION

The study concludes that suffixes are the most prevalent and productive form of affixation in 'Mulan', highlighting their dominant role in the text. For English learners, especially those grappling with complex grammatical structures, understanding the role and function of suffixes is crucial. The study's findings suggest that a focused approach on suffixes can aid learners in

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mastering the intricacies of word formation and grammatical construction. Instructional strategies that emphasize the use and function of suffixes could enhance learners' grasp of vocabulary expansion, verb conjugation, and adjective/adverb formation. By extending this research into various domains, scholars and educators can gain a deeper understanding of suffixes and their impact on language development and instruction.

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**EMPOWERING AGENCY AT MESO-LEVEL: A REFLECTIVE
ACCOUNT OF THE CEFR-INFORMED POLICY ENACTMENT IN
PUBLIC UNIVERSITY**

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ABSTRACT

The Common European Framework of Reference for Languages (CEFR) is globally influential in language education policy. It has led to policy shifts in English language education in Malaysia after the Ministry of Education Malaysia adopted CEFR as an international standard to reform English language education from pre-school to tertiary level. The CEFR-informed policy is an intervention from the Ministry of Education to public higher education institutions to ensure the curriculum design, materials, and assessments for English language courses are aligned with the intended proficiency standard. This present study problematises the top-down nature of the policy, which may raise several challenges in terms of implementation due to the unique context of the university. Hence, this highlights the importance of empowering people with expertise to exercise their agency in enacting the policy. This study aims to describe the transition process and challenges undergone by the English language unit in response to “The English Language Education Reform in Malaysia: The Roadmap 2015-2025” based on the collective experience of those involved in this reform process. It is hoped that this study will contribute to research on language education policy at the meso-level and add to the body of literature on the CEFR as a contemporary global educational policy that is widely borrowed as a basis for English language education reforms.

Keywords: CEFR-informed policy; enactment process; English language curriculum; higher education institution; Malaysia.

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1.0 INTRODUCTION

Globalisation has enabled English to become the primary language for internal and external communication among people whose first language is not English. The relationship between English and globalisation is seen as symbiotic and mutually beneficial, as both serve as pull factors for each other (Nguyen, T.H., 2016; Roshid & Chowdury, 2010). English offers a linguistic and communicative infrastructure essential for participating in a globalised environment as it facilitates social mobility for individuals and fosters economic development for nations (Erling & Seargeant, 2013; Hamid & Nguyen, H.T.M., 2016; Majhanovich, 2013). In addition, Rizvi and Lingard (2010) argue that global academic mobility helps to boost the globalisation of English, which enables English to become the medium for communication in an international context as it provides access to higher education and later leads to better job opportunities. Consequently, the spread of globalisation has created significant political and economic pressure to compare and adopt the best education system and practices from the First World countries (Steiner-Khamsi, 2016). The Common European Framework of Reference for Languages (CEFR) is one example of worldwide policy borrowing for language education (Rappleeye, Imoto & Horiguchi, 2011), including Malaysia.

Recognising the importance of English in the global landscape, the Ministry of Education Malaysia embarked on a comprehensive reform to improve English language education across all levels of schooling. This reform is encapsulated in a policy document called “The English Language Education Reform in Malaysia: The Roadmap 2015-2025.” The roadmap outlines a series of initiatives to align Malaysia’s English language education with international standards, with the CEFR as the cornerstone of this effort. The adoption of the CEFR as an international standard by the Ministry of Education Malaysia represents a significant shift in language education policy, including in Higher Education Institutions. The objective is to ensure curriculum design, teaching materials, and assessment methods in public higher education institutions align with CEFR standards. This alignment is expected to provide a consistent and high-quality approach to English language education, enhancing students’ language proficiency and better preparing them for global challenges.

2.0 LITERATURE REVIEW

Previous research has found that the CEFR has had a significant impact and is useful for planning and developing curricula and syllabi and the development of tests and certifications at the macro level. However, at the classroom level, the impact was found to be relatively limited. Although the framework was widely accepted, it was not fully utilised because local actors had difficulties to understand the framework and they were not equipped to use it (see Nagai & O’Dwyer, 2011; Nguyen & Hamid, 2015; Nguyen, Hamid & Renshaw, 2016). It is found that unclear planning made at meso-level has mediated the local actors to take up contradictory positions in response to the policy, which eventually jeopardises the policy enactment activities. In addition, Chen, Tao and Zhao (2020) argue that there is a dearth of research into the complex processes of language policy enactment, focusing on meso-level.

3.0 METHOD

This study employed a qualitative approach by using written reflections. This method was chosen to allow the selected participants to reflect on and document their experience of the CEFR

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implementation process in a public university. In addition, written reflections allowed participants to express their experiences in a structured manner, often leading to deeper and more reflective insights than verbal accounts. The participants were chosen based on their experience and involvement in the CEFR transition, especially on the challenges faced, strategies employed, the effectiveness of the implementation process and their overall perceptions of the framework. The written reflections were analysed using thematic analysis, which involved reading through the reflections multiple times to identify recurring themes, patterns and significant insights related to implementing CEFR. The analysis also focused on understanding the participants' subjective experiences and how these experiences influenced the overall success of the transition.

4.0 FINDINGS AND DISCUSSION

The first challenge in aligning the English language courses with the CEFR descriptors is the majority of the instructors at the universities in Malaysia did not receive enough training from the Ministry of Higher Education, and in the case of Universiti Malaysia Kelantan, the only interaction with the trainers was in 2017. Although it was an excellent exposure to what CEFR is, most instructors were not clear of what to do next as they only had sufficient knowledge of CEFR. Only in late 2018 were some attempts to align all English courses with the English Roadmap 2015-2025 and the CEFR framework, but any CEFR experts vetted any of the reviewed courses. This issue was resolved in 2021 when the English language courses were finally reviewed by Prof. Dr. Zuraidah Mohd Don, who used to work closely with Cambridge English in writing and producing the English Roadmap 2015-2025.

Next, the English Roadmap 2015-2025 has outlined that students would enter universities at CEFR level B2 after completing the other levels during their pre-school, primary and secondary education, and exit the university at CEFR level C1. Thus, challenge would be to ensure the instructors achieve CEFR level C2 by 2025 because they should be at one level higher than the students when they graduate. Although this is not the pre-requisite requirement, most universities have taken the steps to hire instructors who have achieved CEFR level C2 to prepare them for this situation. In the context of Universiti Malaysia Kelantan, to date 68% of the instructors are at the CEFR level C1 and the other are either at CEFR level B2 or have not sat for any language proficiency test yet. This issue has also caused some concerns among instructors in other universities since the language proficiency test is quite costly and has no financial support from the universities. Moreover, some senior instructors are reluctant to sit for the proficiency test as they argued that they are already proficient, teaching English for over twenty years.

The third challenge would be preparing the rubric and grading for assessment since the CEFR descriptors are for reference purposes and "...are not intended to be used as assessment instruments, though they can be a source for the development of such instruments" (CEFR, 2020; p. 41). This issue is still in the discussion phase and will be finalised once the guidebooks for CEFR-based assessment by the Ministry of Higher Education are hopefully completed by the end of 2024.

5.0 CONCLUSION

The implementation of CEFR-align curriculum is slowly gaining its way into the higher education institutions in Malaysia, and even though the English Language Roadmap 2015-2025 was launched in 2015, most universities have just started revising their English language courses to

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conform to the Roadmap as early as 2016 and 2017. This indicates that the majority of these higher education institutions are positive about having the Roadmap and CEFR as the way forward. Several implications may be suggested for future language policy planning, training, curriculum revision, collaborative work, and ongoing research. For example, the management of the universities would have to provide more support to the English Language department or unit to implement the CEFR-align curriculum and elevate the proficiency levels of the current instructors. Next, more training sessions and familiarisation courses are necessary for the instructors to deepen their understanding of the Roadmap and CEFR descriptors to make their implementation smoother. There should be collaboration among the universities in Malaysia regarding the standard of English language curriculum after all of them have implemented the CEFR-aligned curriculum. This would benefit the students by identifying their English proficiency levels in the case of student mobility. Lastly, other areas such as the pedagogy and assessment need to be further researched to identify how they fit into the CEFR-aligned curriculum and to gain more insights into this matter. The progress made by the higher education institutions in Malaysia shows that the universities are prepared to face the increasingly globalised CEFR-aligned curriculum, and this, having been realised, makes it more likely that the standard of English language education in Malaysia will become a rewarding experience.

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CONCEPTUALISING THE HEART AS A LIVING ORGANISM: A CORPUS-BASED STUDY OF YASMIN MOGAHED'S RELIGIOUS RHETORIC

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ABSTRACT

Metaphors are fundamental to human communication, shaping our understanding across diverse discourses and genres. Despite extensive research on metaphor usage in political discourse and news media, there is a significant gap in studies examining metaphors in religious contexts. This gap is particularly concerning given the rise of Islamophobia worldwide, which underscores the urgent need for increased understanding and accurate representations of Islamic teachings. By examining Islamic religious discourse, more published works can contribute to fostering greater understanding and combating misconceptions about Islam. This research addresses this gap by analysing the use of heart-related metaphors in the speeches of Yasmin Mogahed, a prominent Islamic speaker and author. Employing a corpus-based approach, this study scrutinises keywords, collocations, and concordances in a specially compiled corpus of 15 talks from Yasmin's official YouTube channel, using WordSmith Tools for data analysis. The results reveal that Yasmin frequently associates the keyword "heart" with terms like **sound**, **healthy**, **sick**, **alive**, **water**, and **oxygen**, portraying the heart as a LIVING ORGANISM. These findings illustrate how Yasmin conceptualises the heart in her religious rhetoric and highlight the effectiveness of a corpus-based method in uncovering metaphorical language patterns. This study underscores the importance of metaphors in religious discourse and calls for expanded research to include a larger sample size and other Islamic figures to deepen the understanding of metaphor usage in this context. Furthermore, it suggests exploring the implications of different metaphorical choices on meaning construction within Islamic motivational discourse. By contributing to the broader understanding of metaphor in religious communication, this research aims to offer a fresh perspective on contemporary Islamic rhetoric and promote a more nuanced and accurate representation of Islamic teachings, thereby addressing the pervasive issue of Islamophobia.

Keywords: religious talks; metaphor analysis; corpus-based approach; Islamophobia, Islamic preachers

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1.0 INTRODUCTION

The usage of metaphor is not limited to poetic uses, but it extends to common everyday communication (Graesser, Long, & Mio, 1989). In Graesser et al.'s (1989) study, it was found that in every 25 words, a person used roughly one unique metaphor. Its presence is evident in the speech of scientists (Taylor & Dewsbury, 2018), politicians (Partington, 2007; Rash, 2006; Semino & Masci, 1996; Stojan & Mijic, 2019), advertisements (Van Mulken et al. 2014), preachers (Suhadi, 2011; Wardani, 2019), and even communications of patients and healthcare workers (Semino, Demjén, Demmen et al., 2015). Thus, metaphor is not merely ornamental in literary work, but a device to express thoughts and ideas. Despite extensive research on metaphor usage in political discourse and news media, there is a significant gap in studies examining metaphors in religious contexts. This gap is particularly concerning given the rise of Islamophobia worldwide, which underscores the urgent need for increased understanding and accurate representations of Islamic teachings. Therefore, by analysing the use of heart-related metaphors in the speeches of Yasmin Mogahed, a prominent Islamic speaker and author, this study can contribute to fostering greater understanding of values highlighted in Islamic rhetoric while combating misconceptions about Islam.

1.1 METAPHORS FOR “HEART”

Research has predominantly shown that the heart is conceptualised as a CONTAINER for emotions (e.g., Pérez, 2008; Sirait & Lingga, 2022; Zhou & Jiang, 2020). Pérez (2008) found that in five languages (French, Italian, Spanish, English, and German), the heart is metaphorically seen as the seat and container of emotions, symbolising love, sincerity, courage, and being the core of something. Zhou and Jiang (2020) identified the HEART IS A LIVING ORGANISM as a top shared metaphor in English and Chinese, alongside CONTAINER and OBJECT metaphors. Sirait and Lingga (2022) noted similar patterns in the Corpus of Contemporary American English (COCA), highlighting CONTAINER (e.g., “the depths of his heart”), OBJECT (e.g., “her smile broke my heart”), and HUMAN/LIVING BEING (e.g., “her heart jumped”) metaphors. Additionally, Berendt and Tanita (2011) found that in Thai, the heart is metaphorically viewed as a PERSON to describe relationships. These findings underscore the heart’s universal metaphorical applications as a symbol of emotions.

1.2 CORPUS-BASED APPROACH

In the field of metaphor study, there has been a recent trend in using the corpus approach to identify and examine metaphor (Abdul Malik et al., 2022). This is because the use of word frequencies and collocations permits the linguists to learn aspects of language based on empirical evidence (Charteris-Black, 2004) instead of relying on own judgement alone. Since the collocation illustrates a significant relationship between words used in a corpus using statistical evidence (Williams, 2001), it helps to reduce the tendency of researcher’s biases when performing qualitative analysis. Additionally, the concordance feature available in corpus tools allows researchers to examine the context of the focused keywords easily and systematically regardless the size of the examined corpus, therefore making it a useful approach in analysing metaphors.

3.0 METHOD

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3.1 RESEARCH DESIGN

The nature of this research is both quantitative and qualitative. The involved corpus is a specialised spoken discourse, 15 randomly selected talks published on Yasmin Mogahed’s YouTube channel in the recent years (2019-2020). The tools involved in analysing the newly built corpora are WordSmith Tools and Oxford Learner’s Dictionary. The former is a corpus tool in analysing the language patterns through analysis of wordlist, collocates, and concordance lines. Meanwhile, the latter is used to determine the existence of semantic tension in detecting words or phrases indicating metaphors. Table 1 presents the dimension of the specialised corpus.

TABLE 1: Dimension of Yasmin Mogahed (YM) Corpus

Tokens	Types	Texts
77,874	3767	15

3.2 DATA ANALYSIS

Using WordSmith Tools, a wordlist was compiled from all 15 selected texts of Yasmin Mogahed’s talks. Collocations for the selected keywords were generated using the MI statistical test, a commonly used method in corpus studies (Hunston, 2002). Significant collocates were identified based on MI test scores of 3.0 and above and T-test scores of 2.0 and above (Hunston, 2002; Xiao, 2015). Subsequently, qualitative analysis was performed on the concordances of the significant collocations of the keyword “heart” to identify semantic tensions and determine metaphorical instances in the corpus.

4.0 ANALYSIS AND DISCUSSION

4.1 COLLOCATION ANALYSIS

Figure 1 displays the list of the top 20 collocates for the keyword “heart” based on MI scores and T-scores.

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right
1	HEART	8.41	15.83		14	252	7	7
2	CONTROLS	8.34	2.44		1	6	1	5
3	WEAKEST	8.15	2.64		6	7	0	7
4	HATE	7.83	2.63		6	7	7	0
5	SALEEM	7.83	2.63		1	7	5	2
6	LEAST	7.69	2.63		6	7	7	0
7	CORE	7.61	4.87		2	24	22	2
8	SOUND	7.47	2.44		3	6	2	4
9	SOUL	7.34	2.98		3	9	0	9
10	HEALTHY	6.99	4.44		6	20	13	7
11	ACTIONS	6.88	2.43		2	6	2	4
12	ALIVE	6.51	2.62		4	7	1	6
13	SICK	6.12	2.41		3	6	1	5
14	WATER	6.02	2.20		3	5	4	1
15	OXYGEN	6.02	2.80		3	7	6	1
16	YOUR	5.06	6.43		12	44	38	6
17	BECOMES	4.92	2.73		5	8	1	7
18	HAS	4.81	3.61		4	14	4	10
19	THE	4.63	15.05		14	246	189	57
20	THEIR	4.58	3.45		3	13	10	3

FIGURE 1: List of “heart” collocates based on MI scores and T-scores

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As shown in Table 1, the collocational analysis of the noun keyword “heart” in Yasmin Mogahed’s corpus reveals nuanced associations. Positively, “heart” is often linked with words like **controls**, **saleem** (peaceful), **sound**, **healthy**, and **alive**, portraying it as a vital, life-affirming organ. Negatively, it is associated with **weakest**, **hate**, and **sick**, indicating both strength and vulnerability. The term “heart” also shows strong association **soul**, suggesting a connection to spiritual aspects. Physiologically, links with **oxygen**, **water**, and **core** highlight the heart’s role in sustaining life.

4.2 CONCORDANCE ANALYSIS

From the analysis made in the concordance analysis together with the comparison between the contextual and basic meaning of the keywords, it can be assured that the keyword “heart” and the collocates **sound**, **healthy**, **sick**, **alive**, **water**, and **oxygen** are used metaphorically in the corpus. Figure 2 displays the metaphorical conceptualisation of HEART IS A LIVING ORGANISM based on the concordances of the collocations.

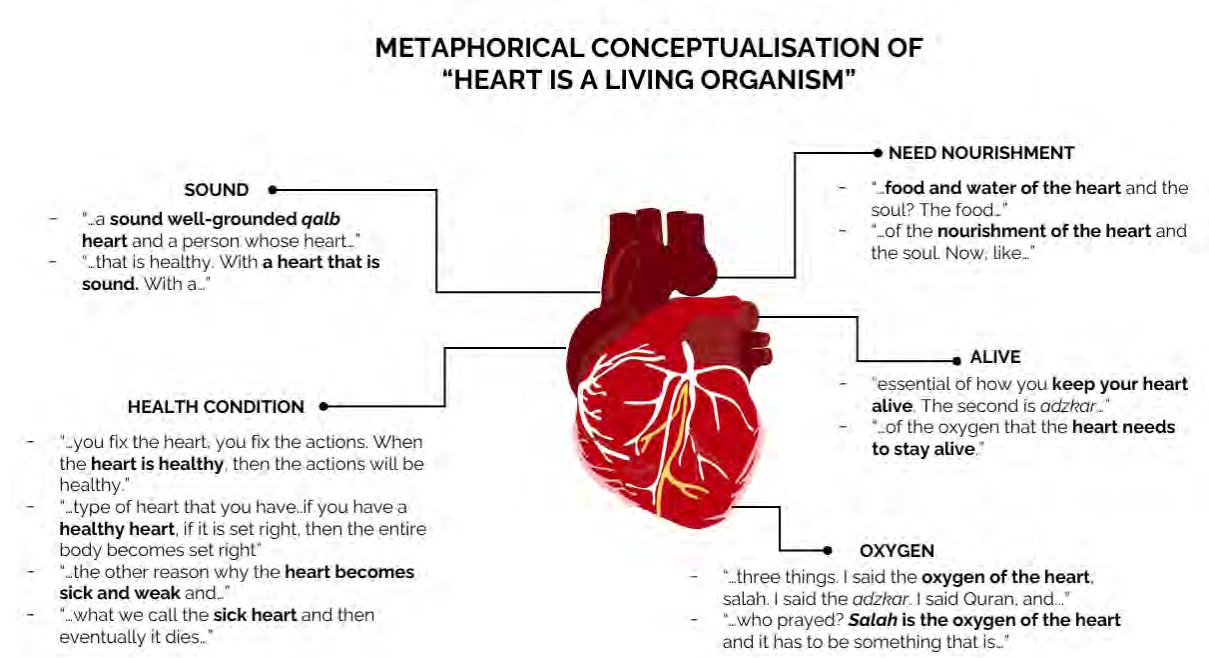


FIGURE 2: Metaphorical conceptualisation of HEART IS A LIVING ORGANISM

The analysis of the keyword “heart” and its collocates (**sound**, **healthy**, **sick**, **alive**, **water**, and **oxygen**) in Yasmin Mogahed’s corpus underscores the metaphorical understanding of the heart as a HUMAN or LIVING ORGANISM. This metaphor highlights the heart’s association with mental soundness, health conditions, nourishment, vitality, and survival needs. It aligns with Zhou and Jiang’s (2020) finding of the HEART IS A LIVING ORGANISM as a common metaphorical domain in English and Chinese. Additionally, Berendt and Tanita’s (2011) identification of the HEART IS A PERSON metaphor in Thai further validates the universality of these themes. This finding offers a novel perspective compared to past research, which commonly conceptualised the heart as an abstract entity for emotions. In Yasmin’s religious talks, however, the heart is portrayed as the

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inner core of one's faith, requiring nurturing, feeding, and care through practices like performing salah and reciting Quran and adzkar (akin to oxygen and nourishment for the heart). This metaphor effectively connects spiritual and physical well-being, making abstract concepts more relatable and enhancing rhetorical impact. Understanding these metaphorical uses provides deeper insights into religious rhetoric, demonstrating how metaphors integrate mind, body, and soul to foster a holistic view of well-being. Additionally, this understanding can help dispel misconceptions that contribute to Islamophobia by highlighting the shared human values and experiences emphasised in Islamic teachings.

5.0 CONCLUSION

In conclusion, Yasmin Mogahed's use of heart-related metaphors highlights the significance of one's spiritual heart in Islam and the importance of nurturing it in her spiritual rhetoric. This study reveals meaningful connections between her metaphorical language and broader Islamic discourse, pointing to areas for further comparative research. Understanding Yasmin's rhetorical strategies and metaphorical resonance offers insights into classical and contemporary Islamic rhetoric. Future research should expand to include diverse metaphors, broader contexts, and cross-cultural comparisons to deepen the understanding of metaphorical language in religious and motivational discourse. The study's limitations, including the small sample size and focus on "heart"-related metaphors, suggest the need for caution and further investigation into various metaphorical domains and their cross-cultural implications.

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**METACOGNITIVE READING STRATEGIES AMONG ESL LEARNERS
OF PUBLIC TERTIARY EDUCATION IN KELANTAN**

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ABSTRACT

This study investigates metacognitive reading strategies used by ESL learners in tertiary education in Kelantan, Malaysia, using quantitative methods. Metacognitive strategies are crucial for improving reading comprehension and academic performance, especially for second language learners. The research aims to identify prevalent metacognitive strategies among ESL tertiary students, assess their frequency of use in terms of three reading strategies, namely global, problem-solving, and support, as well as examine the relationship between the three metacognitive reading strategies. Data was collected through surveys administered to a sample of ESL tertiary students at a public university in Kelantan. Statistical analyses, including descriptive and correlation, were employed to examine the data and determine the effectiveness of metacognitive strategies in predicting reading comprehension success. The study finds that problem-solving strategies are most frequently perceived by learners, and a significant positive relationship exists among all metacognitive reading strategies. These results provide insights into how metacognitive strategies can enhance reading abilities in ESL contexts and offer recommendations for improving ESL teaching practices based on the findings.

Keywords: reading strategies; metacognitive; global; problem-solving; support

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1.0 INTRODUCTION

In Malaysia, English serves as a second language (ESL) across various fields, especially education. According to Semtin and Maniam (2015), mastering reading skills in ESL presents a significant challenge for Malaysian learners. Reading strategies involve deliberate efforts to improve comprehension, decode text, and derive meaning from reading material. Metacognitive reading strategies, in particular, are crucial for enhancing reading comprehension and academic performance.

Anderson (2003) proposed that using metacognitive strategies speeds up language learning. Meanwhile, Vandergrift (2002) noted that understanding these strategies helps learners manage and guide their own learning, which is essential for autonomous learning and metacognitive awareness (Chamot, 1990). A recent study by Ahmed (2020) reviewed factors affecting learners' strategy choices, like age and gender, to name a few. Additionally, research shows that a learner's field of study, whether English, science, business, or humanities, also affects their reading strategy preferences (Park, 2010; Magogwe, 2013; Dabaghi & Akvan, 2014).

This present study aims to explore how learners perceive global, problem-solving, and support reading strategies in reading, as well as identify the relationship between all these metacognitive reading strategies. Accordingly, this study tries to answer the following research questions:

- 1.1 How do learners perceive global reading strategies in reading?
- 1.2 How do learners perceive problem-solving reading strategies in reading?
- 1.3 How do learners perceive support reading strategies in reading?
- 1.4 Is there a relationship between all metacognitive reading strategies?

2.0 LITERATURE REVIEW

2.1 METACOGNITIVE READING STRATEGIES (GLOBAL, PROBLEM-SOLVING, SUPPORT)

Metacognitive reading strategies are divided into three main types, according to Mokhtari and Sheorey (2002). Firstly, Global reading strategies help readers set goals for their reading, which improves vocabulary and understanding of topics. Secondly, Problem-Solving strategies are used when readers encounter difficulties with a text, such as adjusting reading speed, rereading, or figuring out tough words. Thirdly, Support Reading strategies provide extra techniques, like using reference materials, to aid in reading. Abu-Snoubar (2017) explains that metacognitive reading strategies involve actively managing and monitoring comprehension. The implementation of these strategies during the reading stage can be seen when learners engage in pre-reading activities, e.g. goal setting (global), the attempt to address any issues or distractions (problem-solving), and post-reading activities to improve comprehension and retention (support). However, metacognitive reading strategies are not limited to just one stage of reading. They can be applied at any point throughout the reading process.

2.2 SUMMARY OF PAST STUDIES ON METACOGNITIVE READING

Deliany and Cahyono (2020), through their study at Universitas Negeri Malang in Indonesia, looked at how aware EFL students are of metacognitive reading strategies and how they use them, comparing male (20) and female (33) students. The results show that all students are highly aware

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of and use these strategies. Although there are some differences in awareness between genders, they are not significant; hence, there are no major gender differences in how these strategies are used. In a similar Indonesian context, a study by Annury et al. (2019) examines which metacognitive reading strategies are most used by ELT students at the Faculty of Education and Teacher Training, UIN Walisongo Semarang. The study involved a single class of 43 students (10 male and 33 female). Results indicate that the students primarily use problem-solving strategies, with global reading strategies and support reading strategies used less frequently. Meanwhile, in Oman, Ahmed (2020) investigates how Omani EFL students from different fields use and understand cognitive and metacognitive reading strategies. It involved 375 first-year students in subjects like biology, business, IT, engineering, and English. The findings reveal that students prefer problem-solving (formerly known as cognitive) strategies the most, followed by support and global (previously known as metacognitive) strategies.

3.0 METHOD

A purposive sample of 103 participants responded to the survey. Data was collected through surveys administered to a sample of ESL tertiary students at a public university in Kelantan. The instrument used is a 5-point Likert scale survey based on Mokhtari & Reichard (2002). The survey consists of four sections. Section A includes survey items on the demographic profile of the respondents; Section B has 13 items on global reading strategies; Section C contains items on problem-solving strategies; and Section D includes 9 items on support reading strategies.

4.0 ANALYSIS AND DISCUSSION

4.1 RELIABILITY TEST

TABLE 1 Reliability of Survey

Cronbach's Alpha	No. of Items
0.992	30

Table 1 reveals the reliability of the survey items. The analysis showed a Cronbach alpha of 0.922, thus revealing the good reliability of the instrument used. Further analysis using SPSS is done to present findings to answer the research questions for this study.

4.2 DESCRIPTIVE STATISTICS FINDINGS FOR GLOBAL READING STRATEGIES

This section presents data to answer research question 1: *How do learners perceive global reading strategies in reading?* According to the table in Appendix A1 (Table A1: Mean for global strategies), the mean values for the global strategies range from 3.5 to 4.2. Based on the results, participants reported the most frequently used global strategies, which include leveraging prior knowledge and making guesses about the material. Skimming the text for characteristics is used the least frequently. This suggests that readers prioritize understanding and integrating information over quickly assessing the structure of the text.

4.3 DESCRIPTIVE STATISTICS FINDINGS FOR PROBLEM-SOLVING STRATEGIES

This section presents data to answer research question 2: *How do learners perceive problem-solving reading strategies in reading?* According to the table in Appendix A2 (Table A2: Mean for problem-solving strategies), the mean values for the problem-solving strategies range from 3.9 to 4.4. These scores indicate that participants frequently use effective problem-solving techniques. They regularly adjust their reading speed, concentrate more on difficult texts, and re-read passages to enhance understanding. The consistently high ratings for these strategies reflect that learners are proactive and deliberate in managing reading challenges, demonstrating a thoughtful approach to overcoming difficulties in their reading practices.

4.4 DESCRIPTIVE STATISTICS FINDINGS FOR SUPPORT READING STRATEGIES

This section presents data to answer research question 3: *How do learners perceive support reading strategies in reading?* According to the table in Appendix A3 (Table A3: Mean for problem solving strategies), the mean values for the support reading strategies range from 3.5 to 4.2. The strategies with higher scores, e.g., underlining or circling information, using reference materials, and paraphrasing, are seen as particularly helpful.

4.5 CORRELATION ANALYSIS

This section presents data to answer research question 4: *Is there a relationship between all metacognitive reading strategies?* To examine whether there is a significant association among the mean scores of various metacognitive reading strategies, the data were analysed using SPSS to perform correlation analyses. According to Jackson (2015), the coefficient is significant at the .05 level, and positive correlation is measured on a 0.1 to 1.0 scale. Weak positive correlation would be in the range of 0.1 to 0.3, moderate positive correlation from 0.3 to 0.5, and strong positive correlation from 0.5 to 1.0. The findings are detailed in Tables 7, 8, and 9, which present the results of these analyses separately.

4.5.1 Correlation between Global and Problem-Solving Strategy

TABLE 2: Correlation between Global and Problem-Solving Strategy

		Global	Problem Solving
Global	Pearson Correlation	1	.762**
	Sig. (2-tailed)		.000
	N	103	103
Problem Solving	Pearson Correlation	.762**	1
	Sig. (2-tailed)	.000	
	N	103	103

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

Table 2 indicates a significant association between global and problem-solving reading strategies. The correlation analysis reveals a strong positive correlation between these two strategies, with a

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correlation coefficient of $r=.762^{**}$ and a significance level of $p=.000$. This suggests a highly significant relationship between global and problem-solving strategies.

4.5.2 Correlation between Problem-Solving Support Strategy

TABLE 3: Correlation between Problem-Solving and Support Strategy

		Problem Solving	Support
Problem Solving	Pearson Correlation	1	.535**
	Sig. (2-tailed)		.000
	N	103	103
Support	Pearson Correlation	.535**	1
	Sig. (2-tailed)	.000	
	N	103	103

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

Table 3 demonstrates a connection between problem-solving and support strategies. The correlation analysis reveals a significant positive relationship between the two variables, with a correlation coefficient of $r = .535^{**}$ and a p-value of $.000$. This indicates that as problem-solving skills improve, support strategies also tend to be more effective.

4.5.3 Correlation between Problem-Solving Support Strategy

TABLE 4: Correlation between Support and Global Strategy

		Support	Global
Support	Pearson Correlation	1	.577**
	Sig. (2-tailed)		.000
	N	103	103
Global	Pearson Correlation	.577**	1
	Sig. (2-tailed)	.000	
	N	103	103

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

Table 4 illustrates a relationship between support and global strategies. The correlation analysis indicates a strong positive association between these two variables, with a correlation coefficient of $r = .577^{**}$ and a p-value of $.000$. This suggests that higher levels of support are strongly related to more effective global strategies.

5.0 CONCLUSION

In conclusion, problem-solving strategies indicate the highest engagement among participants, as reflected in their mean scores. This highlights their crucial role in enhancing reading comprehension and demonstrates participants' dedication to using various methods to improve their reading skills. In contrast, global and support strategies have similar mean scores, showing equal strength after problem-solving strategies. Global strategies suggest that readers focus on

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understanding and integrating information rather than just quickly assessing text structure. Support strategies reflect an average level of usefulness, indicating that participants find them somewhat effective for reading comprehension. Furthermore, correlation analysis shows a significant positive relationship between all metacognitive reading strategies, underscoring their interconnected effectiveness in supporting reading comprehension. Therefore, educators should focus on teaching problem-solving strategies to help students overcome reading challenges and boost comprehension. Adding global and support strategies to the curriculum will provide a balanced approach, improving students' overall understanding and information integration. Combining these strategies will offer thorough reading instruction that covers both problem-solving and general comprehension.

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APPENDIX A1

Descriptive Statistics findings for Global Reading Strategies

TABLE A1: Mean for Global Strategies

GLOBQ 1- I have a purpose in mind when I read.	3.8
GLOBQ 2- I think about what I know to help me understand what I read.	4.2
GLOBQ 3- I preview the text to see what it's about before reading it.	4
GLOBQ 4- I think about whether the content of the text fits my reading purpose	4
GLOBQ 5- I skim the text first by noting characteristics like length and organization.	3.5
GLOBQ 6- I decide what to read closely and what to ignore	3.9
GLOBQ 7- I use tables, figures, and pictures in text to increase my understanding.	3.9
GLOBQ 8- I use context clues to help me better understand what I'm reading.	4.1
GLOBQ 9- I use typographical aids like bold face and italics to identify key information.	3.8
GLOBQ 10- I critically analyze and evaluate the information presented in the text	3.8
GLOBQ 11- I check my understanding when I come across conflicting information.	4.1
GLOBQ 12- I try to guess what the material is about when I read.	4.2
GLOBQ 13- I check to see if my guesses about the text are right or wrong.	4.1

APPENDIX A2

Descriptive Statistics findings for Problem-Solving Strategies

TABLE A2: Mean for Problem-Solving Strategies

PROBQ 1- I read slowly but carefully to be sure I understand what I'm reading.	4.2
PROBQ 2- I try to get back on track when I lose concentration.	4.4
PROBQ 3- I adjust my reading speed according to what I'm reading.	4.3
PROBQ 4- When text becomes difficult, I pay closer attention to what I'm reading.	4.4
PROBQ 5- I stop from time to time and think about what I'm reading	3.9
PROBQ 6- I try to picture or visualize information to help remember what I read.	4.1
PROBQ 7- When text becomes difficult, I re-read to increase my understanding.	4.4
PROBQ 8- I try to guess the meaning of unknown words or phrases.	4.4

APPENDIX A3

Descriptive Statistics findings for Support Reading Strategies

TABLE A3: Mean for Support Reading Strategies

SUPPQ 1- I take notes while reading to help me understand what I read.	3.5
SUPPQ 2- When text becomes difficult, I read aloud to help me understand what I read.	3.9
SUPPQ 3- I summarize what I read to reflect on important information in the text	3.7
SUPPQ 4- I discuss what I read with others to check my understanding.	3.6
SUPPQ 5- I underline or circle information in the text to help me remember it.	4.2

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SUPPQ 6- I use reference materials such as dictionaries to help me understand what I read.	4
SUPPQ 7- I paraphrase (restate ideas in my own words) to better understand what I read	3.9
SUPPQ 8- I go back and forth in the text to find relationships among ideas in it.	3.9
SUPPQ 9- I ask myself questions I like to have answered in the text	3.8

**ISLAMIC ART AND ESCHATOLOGY IN THE KEMAS COMMUNITY
DAKWAH AT MEDIA: AN QURAN RHETORICAL APPROACH**

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ABSTRACT

The study focuses on the concept of eschatology in the Quran, emphasizing the element of "al-Wa'dzu" (warning) to humanity in the latter times, applicable across various aspects of life. The main objective is an analyse rhetoric to enhance understanding of Islamic art within the KEMAS community. Past studies have shown a widespread use of rhetorical approaches in explaining eschatological verses in the Quran. However, this approach has not been fully utilized, particularly in the context of Islamic art, where "al-Wa'dzu" (warning) is not prominently highlighted for the target community. Data will be gathered through observation during the Islamic Festival organized by KEMAS Malaysia, utilizing a qualitative research approach with a focus on data observation. Dakwah @ Media show main characteristic of Islamic Art by present the related topic to audience. The main themes presentation are parenting, Sirah of Prophet Muhammad and Islamic attitude. The most of candidates does not present the related value of the topic to the concepts of eschatology meanwhile the points are direct to the meaning of the sign eschatology in Islam.

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Keywords: Islamic art; eschatology; rhetorical approach; KEMAS

1.0 INTRODUCTION

Establishing a robust Islamic art through eschatology in the Quran is not an easy task, especially when involving large communities. They are attracted to Islam based on the applied pure values, in addition to their belief in the pillars of faith and observed religious education (Abdul Ghafar, 2014). One of the pillars of faith is belief in the Day of Judgment (eschatology), which leads to a revolution in mindset regarding unseen events. This is grounded in Quranic verses, particularly those from Makkiyah surahs, which explain many signs related to eschatology. However, the understanding of these verses doesn't always extend to al-Wa'dzu, which is Allah's warning to humanity. This issue stems from unclear translations about the upcoming situations without incorporating rhetoric in the produced translation.

Rhetoric is an approach that can be employed to provide a deeper understanding of eschatology. This approach has generally been used to explain legal verses in order to facilitate a clear understanding of certain laws for Muslims. However, when the rhetorical approach is not fully understood, it can lead to confusion in the translation process. This issue also affects the general public's comprehension of the end times scenario through the portrayal of eschatology in the Quran.

The past studies of rhetoric in understanding eschatology in the Quran, focused on specific aspects, such as analogies (tashbih) and variations in terminology used in the Quran. However, there was a lack of connection between the situations described in the Quran and the signs of eschatology mentioned in the Hadiths of Prophet Muhammad (PBUH).

The passage emphasizes that the rhetorical approach is an old method that has been renewed in Quranic text analysis. It has been used by scholars from various backgrounds, including Hindu, Roman, Parsi, Greek, as well as Islamic scholars through the Quran and Hadith. However, it points out that studies using this rhetorical approach mostly concentrated on combining religious texts, scientific discoveries, and logical approaches to understanding Quranic verses.

Some studies focused on the diversity of meanings related to the Quran, including those closely connected with the language used by society. It highlights that previous research didn't extensively delve into the broad concepts of rhetoric involving community involvement, societal factors, and groups, especially through Islamic art programs.

In conclusion, the passage asserts that by focusing on these target groups, a deeper understanding of the Quran's content, particularly concerning eschatological elements, can be achieved. It further explains that eschatological elements in the Quran come in various forms, with clear verses or in the form of analogies, demonstrating the high linguistic intricacy. Past research showed that there are 87 verses related to eschatology using comparative elements. Additionally, there are 28 different terminologies related to eschatology in the Quran, all depicting the same meaning of the Day of Resurrection but with distinct nuances.

Lastly, it mentions Al-Qurtubi's assertion that the terminology of the Day of Judgment in the Quran is one of the most frequently mentioned, appearing in various forms across different verses and chapters, some of which are even named specifically after it. However, the diversity in verses and terminology related to eschatology has not been thoroughly examined, particularly in the context of education and warning for Muslims, especially in communities actively promoting Islamic art through organized programs.

2.0 LITERATURE REVIEW

Understanding the science of eschatology in the context of Islamic art is crucial. Eschatology refers to the discussion of end-time matters before the culmination of all life on this earth a time and event beyond human description. However, Allah SWT has explained the signs of the Day of Judgment in the Quran with significant warnings so that humans are always prepared for it (Al-Ashqar, 1990). In the context of Islamic art, the need for understanding this knowledge is essential through the incorporation of recommended programs. This pertains to the necessity of embedding warnings in every Islamic art program to ensure that each element of eschatology can have an impact on the involved community.

Explanation of these end-time events refers to the signs that elucidate them and the benefits to humans in knowing them. In this context, the state of humanity before the occurrence of the Day of Judgment needs to be examined and explained one by one through strong evidence from the Quran and Hadith. This is one of the continuities that researchers need to use in studying verses related to eschatology and their relation to the state of humanity during the impending great destruction. Therefore, any sharing in recommended art programs should consider authentic sources to ensure effectiveness on the target community.

The meaning of the Day of Resurrection and destruction in the Quran encompasses more than just the phrase "yaum al-qiyamah." There are various other phrases related to the Day of Judgment that underlie the content of the Noble Quran. Among them are yaum al-Akhirah, al-Sāah, al-Wāqiah, al-Qāriah, al-Zalزالah, and others. Akhtar Rizvi (1994) states that there are ten most commonly used definitions of the Day of Judgment in the Quran and Hadith. All of these definitions provide distinct descriptions regarding the Day of Reckoning based on evidence from the Quran and Sunnah.

2.1 ESCHATOLOGY AND THE QURAN

The importance of understanding eschatology can be seen through the variation of verses in the Quran. Hanik (2004) explains that there are 1075 verses in the Noble Quran that discuss the Day of Judgment, with 87 of them focusing on comparative style. This aligns with Quṭb's (2006) assertion that verses related to the Day of Judgment are found in 80 out of the 114 chapters of the Noble Quran. This indicates that 70% of the chapters in the Quran provide explanations about the warning of the Day of Judgment. Out of this total, the 30th section, containing 37 chapters, is among the most extensive in discussing verses related to the Day of Judgment, specifically in 20 chapters.

The specific scope related to eschatological elements is outlined in the Quran. Quṭb (2006) states that the Quran has clearly placed several important matters related to the Day of Judgment. This discussion scope encompasses two main aspects, namely, (the day of resurrection and recompense) and (blessings and punishment). Therefore, understanding a verse that explains the state of the Day of Judgment is crucial in connecting each word with the context of the studied verse.

2.2 RHETORIC AND APPROACH IN UNDERSTANDING ESCHATOLOGICAL ELEMENTS

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In enhancing the understanding of eschatological elements, the rhetorical approach needs to be thoroughly understood. This discussion is inseparable from two main elements: making a conversation and speech appropriate to the situation and leaving a deep impression on the soul of the listener to elicit a response. These two elements are:

1. The discussion of maani (meanings) in the Quran cannot escape from the elements of khabar (news) and insya (address), taqdim (fronting) and taakhir (delaying), zikr (mention) and hazf (omission), taarif (definition) and tankir (negation), qasar (conciseness), ijaz (inimitability), ithnab (reiteration), and musawat (equality) (Abbas, 2009). All of these maani elements refer to three main components: the words used, the existing meanings, and the relationship that exists between the words and meanings. When these three elements are viewed through the context of the Quran, there are no words and arrangements more profound and of higher value than those found in the Quran. In terms of meaning, every revealed verse carries a meaning that surpasses human thought and intellect.

2. The discussion of ilmu bayan (rhetorical sciences) encompasses four main areas: tashbih (simile), istiarah (technical terminology), majaz mursal (metaphorical expressions), and kinayah (allusion) (Muhammad, 2016). The bayan elements are methods or ways of conveying meaning, and they involve a diversity of forms. This discussion focuses on the process of expressing a thought into an expression with varying approaches. Each approach will yield a different level of clarity of meaning. Upon examination, the purpose of bayan is to detect beauty in verses that touch the feelings and emotions of the listener and to understand the meaning of the prose content.

2.3 THE CONCEPT OF ART

Art, in general, can be defined as a human creation that holds specific value according to the type of art produced. In this context, there are various forms of art that can be categorized into fine arts and performing arts. These encompass calligraphy, carving, architecture, textiles, pottery, drama, dance, music, and self-defense (silat) as outlined by Nik Hassan Suhaimi et.al (2011).

According to Beg (1981), art that leans towards Islam generally embodies the clear concept of tawhid (monotheism). However, the question that arises is whether Islamic art that encompasses this monotheism is applied and conveyed effectively? This pertains to all types of art, whether they fall under fine arts or performing arts.

Life as a whole cannot escape from the understanding of faith, which leads to the oneness of Allah SWT and affirms the Prophet Muhammad SAW. Idris Zakaria (2012) explains that Islamic art encompasses the values of beauty (al-Jamal) and truth (al-Haq), which should be upheld by all art enthusiasts or those involved in any art program.

The execution of an art program also requires rational and intellectual capacity to ensure that every pure value brought forth is related to the understanding of faith and does not deviate from the religious foundation. Kalam Syed Muhammad Naquib (1972) explains that many artistic creations have been developed by scholars, ultimately leading to a new era where Islam has provided a fresh face and inspiration to life and culture.

Islamic art is closely related to the soul of the individual, having a profound connection with the appreciation of spiritual values (Nik Hassan Shuhaimi, 2000). However, due to the blending of cultures, Islamic art developed through these spiritual values gradually deviated from the boundaries set by Islam, resulting in art programs being carried out without expressing the

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element of monotheism itself. Therefore, this discussion on art stems from the objectives of Shariah through entertainment that should be adhered to correctly (Halipah Hamzah, 2020).

If we reflect, contemporary society cannot escape from entertainment to the extent that every celebration or festivity is accompanied by it (Halipah, 2013). In this regard, the crafted entertainment should assess and evaluate the appreciation of Islamic art so as not to fall into practices that contradict Islamic law.

3.0 METHODOLOGY

This study used Thematic Analysis, sometimes referred to as Qualitative Content Analysis (QCA). A procedure called Qualitative Content Analysis is used to group unstructured material into categories or topics based on reliable deduction and interpretation. These methods are frequently employed when there is a lack of understanding of a complex phenomenon that cannot be resolved solely using physical measures, when an issue is being thought about from a fresh angle, or when existing knowledge is dispersed. While using content analysis, researchers can create their own framework of inquiry, which opens the door to a wide range of social-scientific conceptions that can help texts take on meaning that a culture might not be aware of (Krippendorff 1989).

In this study, the Qur'anic verses that are pertinent to eschatological phenomena were employed as secondary data in this study, and they were categorized by theme based on rhetorical framework analysis. The major goal of conducting the content analysis for this study is to discover the number of verses in Holy Quran that are closely related to eschatology phenomenon. and the lexicon associated with it will be studied by the researchers. A set of eschatology elements from the Islamic perspective will be established and analyzed to identify which elements could be applied to the Islamic Art Module of the KEMAS MADANI community.

A few steps are involved in conducting the content analysis (Ary et al., 2009):

1. **Specifying the phenomenon to be investigated.** In this study, the researchers investigated eschatological concepts associated with the sign of the end of the world.
2. **Selecting the media or sources from which the observations are to be made.** This study involved text from the Holy Quran. The researcher only took 30 verses that were randomly selected based on the determined theme.
3. **Formulating exhaustive and mutually exclusive coding categories.** In this study, seven categories were identified, and each category contains 4 – 6 sub-categories. The seven categories are: purpose/ meaning of life, consciousness, transcendence, spiritual resources, self-determination, reflection-soul purification and coping with obstacles.
4. **Deciding on sampling plan.** For this study, the researchers examined the entire Quran, with a focus on the verses that mentioned the sign of the apocalypse or doomsday.
5. **Training the coders.** (Not relevant in this study as the researchers had the sole responsibility in the coding activity).
6. **Analyzing the data.** To support the chosen themes, secondary sources were used to examine the data, including the Holy Quran and other works of literature to understand the presence, meanings, and relationships of certain words, themes, or concepts.

3.1 THE TITLES OF DAKWAH @ MEDIA ARE MENTION BELOW

DAKWAH @ MEDIA

Title

Sebuah Tanggapan
Itulah sahabat
Ilmu Penyuluh Kehidupan
Ada apa dengan Fitnah
Kasihnya Ibu Membawa ke Syurga
Amalan Rosak Kerana Perbuatan Ini
Jangan mengambil Hak Orang Lain

4.0 ANALYSIS AND DISUSSION

Title “*Sebuah Tanggapan*” (response to something) show the human response when faced with situations in society is often preceded by negative assumptions before making positive assumptions. In the context of the eschatology, these assumptions refer to the spread of slander that occurs. The dalil from Quran in Surah Al-Maidah verses 91:

“Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?”

The Candidate explain the related issues that happen in community now days but did not show the connection between issue and the sign of eschatology.

Title “*itulah sahabat*” show the Friendship becomes an obligation in human life. However, the end times show that humans only exchange greetings with their acquaintances, even though they are indirectly familiar with each other's realities. The dalil from Quran in Surah Al-Zukruf verses 67:

“Friends on that day will be foes, one to another, - except the Righteous.”

Tafsir Maududi mention that in other words, only those friendships will remain unaffected which are based on righteousness and piety in the world. All other friendships will turn into enmities, and those who are cooperating with one another in deviation, tyranny and wickedness today, will on the Day of Resurrection, put the blame on others and try to escape. This subject has been treated repeatedly at many places in the Quran so that every person in this very world may fully realize with whom it would be beneficial for him to cooperate and with whom it is harmful.

Title ‘*Ilmu Penyuluh kehidupan*’ show the Knowledge has become a mandatory aspect in today's world. Individuals without knowledge are looked down upon, while those with knowledge are praised, and their status is elevated by Allah SWT. In the context of the apocalypse, Allah SWT will elevate knowledge by taking the lives of scholars who are the supporters of that knowledge. Dalil from Quran in Surah Ali Imran verses 18:

“There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.”

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Tafsiri Maududi mention that the testimony in question is from God Himself, who knows directly all the realities of the universe, Who observes every existing thing without obstruction. It is the testimony of the One from Whose sight nothing is hidden, and who can be a better first-hand witness than He? His testimony is that only He is possessed of the attributes of godhead; no one has the power to govern the universe, and no one has the right to claim the rights which belong exclusively to God. After God, the most trustworthy testimony is that of the angels, for they carry out the administration of the universe. The testimony of the angels, based on their own observations, is that the Will of God alone reigns supreme in the universe, and they turn to Him alone in the governance of the heavens and the earth. Moreover, all creatures possessing knowledge of reality have testified, unanimously, that no one except the One True God reigns and rules over the universe.

Title *'ada apa dengan fitnah'* show the Slander and the end times are inseparable because there are too many divisions and distributions of slander that occur in life. In the context of the end times, slander is divided into several parts: the slander of wealth, the slander of power, the slander of women, and the greatest slander, which is the slander of the Antichrist (Dajjal). Dalil from Quran in Surah An-Nur verses 11-12 said:

“Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.”

Title *'kasihnya ibu membawa ke syurga'* show the no mother means no human and no continuity to life. The end times are characterized by the condition where mothers are neglected by their own children, to the extent that some are placed in elderly homes, while others are treated as hired help. This situation validates the saying of the Prophet Muhammad (SAW), that a mother gives birth to her master. Dalil from Quran ini Surah Al-Isra' verses 23:

“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.”

Tafsir Maududi mentions that in the succeeding verses, those main basic principles have been put forward on which Islam desires to build the entire structure of human life. These form the manifesto of the invitation of the Prophet (peace be upon him) declared by him at the end of the Makki stage of his mission, and the eve of the new stage at Al-Madinah so that it should be known to all that the new Islamic society and state were going to be built on such and such ideological, moral, cultural economic and legal principles. This commandment is very comprehensive. It prohibits not only the worship of anyone except Allah but also implies that one should obey and serve and submit to Allah alone without question. One should accept His commandments and law alone to be worthy of obedience and His authority to be supreme above all. This was not merely an instruction confined to a religious creed and individual practice, but it served as the foundation of the moral, cultural, and political system which was practically

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established in Al-Madinah by the Prophet (peace be upon him). Its first and foremost principle was that Allah alone is the Master, Sovereign and Lawgiver.

Title *'Amalan Rosak Kerana Perbuatan Ini'* show the act of self-aggrandizement after performing good deeds turns the intention of seeking reward into receiving sin. The trait of showing off is included in the signs of widespread slander. The dalil from Quran in Surah Al-Maidah verses 91:

"Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?"

The Candidate explain the related issues that happen in community now days but did not show the connection between issue and the sign of eschatology.

Title *'Jangan mengambil Hak Orang Lain'* show today, society no longer pays attention to what is lawful or unlawful, to the extent that rights are taken without permission. In the context of the signs of the end times, taking the rights of others is included, such as only greeting acquaintances. Dalil from Quran in Surah Al-Baqarah verses 188:

"And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property."

5.0 CONCLUSION

In conclusion, the human factor in relationships is intricately connected to the teachings of the Quran, which emphasize the significance of compassion, empathy, and mutual respect. The Quran not only guides believers on how to cultivate healthy relationships in this life but also underscores the importance of these virtues in the context of life after death. According to Islamic belief, the quality of our relationships and the way we treat others will be accounted for in the Hereafter. By fostering relationships grounded in patience, forgiveness, and kindness, individuals align their actions with divine principles, thereby preparing for the eternal life to come.

The Quran encourages believers to treat one another with mercy and justice, reminding them that these actions are pleasing to Allah and will be rewarded in the Hereafter. Embracing these values not only enhances personal bonds in this life but also contributes to one's spiritual well-being and ultimate success in the Hereafter. Thus, the human factor in relationships, as guided by the Quran, serves as a vital component of both worldly fulfilment and eternal salvation.

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RHETORICAL DEVICES AND STRATEGIES IN ADVERTISING SLOGANS FOR *PIZZA HUT* COMMERCIALS

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ABSTRACT

This paper provides the analysis of rhetorical devices and strategies applied in advertising slogans for Pizza Hut commercials presented in English. Rhetorical devices and strategies can be implemented in order to persuade and attract readers or listeners, and one example of such implementation is advertising. McQuarrie and Mick (1996) conducted a research on rhetorical figures in advertising and classified the devices into two main categories: scheme and trope. Aristotle proposed three types of rhetorical strategies: ethos, focusing on ethics and credibility, pathos, focusing on feelings and emotions, and logos, focusing on statistics and logical facts. This research collects data from You-tube videos of Pizza Hut commercials and the featured slogans are the only element examined. From the videos, screenshots featuring the slogans are taken and the slogans are dissected based on the classification of rhetorical devices by McQuarrie and Mick (1996) and rhetorical strategies proposed by Aristotle. The findings of the study signify that only four of the slogans obtained for this research have rhetorical devices that are easily identified and while none of the slogans implements logos, 8 apply pathos while 2 apply ethos as a persuasive strategy.

Keywords: rhetorical devices and strategies; persuade; advertising; commercials

1.0 INTRODUCTION

According to Skorupa and Dubovičienė (2015), slogans have been an important element for any marketing campaign for years, and, while other components such as audio and visual materials are only used to enhance their memorability, slogans are the most effective tool to draw people's attention to a certain brand. Among the characteristics of an advertising slogan is the ability to persuade customers to purchase a certain product. In other words, there are some linguistic

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elements that serve to influence audiences to recognize the product's concepts, traits, and advantages, and also to create trust towards the manufacturer. Moreover, persuasive elements in advertising slogans can create brand imagery so that consumers can associate a slogan with a certain product and preserve the meaning of the slogan in memory.

This paper focuses on rhetorical devices and strategies implemented in the slogans for Pizza Hut because Pizza Hut is one of the world's largest and most popular fast food franchises ever established, with more than 16,000 restaurants opened in over 100 countries worldwide (Attride (2018)). Another reason is that, regardless of the point of emphasis, there are some linguistic features of the slogans that play the roles of showcasing its identity and popularity as a vast fast food chain and also associating the franchise with people's interests in purchasing such products.

2.0 LITERATURE REVIEW

Perloff (2003) listed five components of persuasion based on the definitions collected from some scholars as follows: a) symbolic process, b) attempts to influence, c) the fact that people persuade themselves, d) the transmission of a message, and e) the requirement of free choice. Therefore, it can be assumed that those elements can be applied in the world of advertising, especially when it comes to creating a beneficial, effective, and highly impactful slogan for a certain product. O'Shaughnessy (2003) stated that persuasion and influence differ in terms of intention and trust. Persuasion relies on deliberately produced beliefs, values, and actions aimed in the direction of the persuader, while influence is described as unintentional and without any deliberate attempts to manipulate people's opinion about a certain subject. On the other hand, persuasion relies on making trust and, therefore, loyalty, while influence can be executed without some degree of trust. Kenechukwu, Asemah, and Edegoh (2019) asserted that "the language of persuasion is very important for a successful advertising campaign." It means that, because the focus of advertising is to convince people to purchase advertised products or engage in advertised services as well as to have them keep such purpose, copywriters must create slogans with persuasive elements so that consumers will be persuaded "to make the right choice in buying decisions."

Aristotle (in Krishnan et al, 2020) defined the three types of rhetorical strategies of persuasion as follows.

1. Ethos is defined as a method of persuasion consisting of ethical appeal, i.e. projecting that a speaker or writer is noteworthy, credible, worthy of respect, and likeable. It also applies certain characters of a persuader as the main points of persuading people so that people will rely on the persuader and trust their values and motivations embedded in their persuasive motives. In other words, a persuasive text applying ethos has statements that reflect the characteristics and purposes of a persuader so that audiences will grasp their credibility and trustworthiness.
2. Pathos is described as persuading audiences (listeners or readers) by manipulating
3. thoughts, feelings, and emotions, affecting people by the choice of words, phrases, or
4. clauses, and enhancing arguments in a persuasive text through the use of an effective
5. emotional appeal.
6. Logos relies on logical statements and factual pieces of information when it comes
7. to persuading people. It basically consists of deductive and inductive reasoning and

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8. supportive ideas to backup main arguments in a persuasive text.

McQuarrie and Mick (1996) conducted the research about the application of rhetorical devices because they saw a small number of researches about implementation of rhetorical devices in advertising industry. In the study, there are three major reasons why consumer research needs to examine rhetorical devices in advertising:

1. New research articles demonstrating the power of persuasion in advertising
2. Continuous usage of rhetorical figures in experimental protocols without acknowledging their history and uniqueness
3. Rhetorical phenomena in advertising which rely on the paradigmatic substances associated with the emergence of postmodern, semiotic, and text-based perspectives

For such reason, they created a framework of the classification of rhetorical devices which “would be both comprehensive and parsimonious, capable of reflecting the range of rhetorical figures present in advertisements but also restricted to include only those rhetorical figures that actually appear in ads.”

There are two categories of figurative modes in the realm of rhetorical devices: schematic mode and tropic mode. McQuarrie and Mick (1996) stated that schemes happen when a text consists of excessive order or regularity, while tropes happen when a text comprises a deficiency of order or irregularity. In relation to reception, schemes belong to a model of over coding because there are more possible arrangements of information than are necessary, while tropes belong to a model of under coding because the assemblies of information are insufficient.

According to their results, rhyme and other kinds of repetition are considered the simplest types of persuasive rhetorical figures in advertising, while puns and paradox are deemed the most complicated. It can be assumed that people admire slogans with rhyming words or words that have the same initial consonants because such slogans are easily captivating and memorable, while puns are sometimes difficult to comprehend because the audience may not understand the actual meaning. Regarding the categories of figurative mode, rhyme belongs to scheme, and therefore schematic modes are more comprehensible and memorable than tropic modes such as pun or paradox.

Silveira and Bogas (2019) described slogan as “a motto or short sentence designed to encapsulate the beliefs, appeals and/or distinctive traits of an entity” and it “can be used by brands, firms, companies, institutions or individuals.” Borchers (in Hussein and Ghadhbhan (2015)) stated that slogans are made from “statements designed to produce an emotional connection between an audience member and a persuader”. Moreover, as described by Gatbonton (in Fialová (2017)), slogans are “advertising tag-lines or phrases that advertisers create to visually express the importance and benefits of their product.” Moreover, Denton (1980) proposed the purposes of slogan as follows.

1. Slogans provide simplification of ideas. In other words, a slogan gives a summary of the intention of an advertiser and the characteristics and the benefits of the product being promoted.
2. Slogans emphasize a specific point, issue, or message. An advertising slogan signifies what type of product the company is selling, what makes the product different than any other, what benefits that people can get from the product.

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3. Slogans create consciousness or awareness, interest, and attention. This purpose also applies to the world of advertising; advertisers create slogans for their products so that consumers will be aware of and purchase the products from their advertisements.

3.0 RESEARCH METHODOLOGY

MacDonald and Headlam (2011:8) noted that qualitative research relies on contextualization, interpretation, and perspectives, signifies the data in the form of words and sentences, and promoting subjectivity in that such research is based on researchers’ own point of view regarding a certain topic. In this study, qualitative research is used to describe the types of rhetorical strategies and devices applied in the slogans from *Pizza Hut* commercials because the data are interpreted and analyzed according to the author’s perspective in regards to the subject.

The data for this study, the advertising slogans, will be obtained from You-tube videos from *Pizza Hut* commercials presented in English. For this research, ten slogans will be collected and analyzed so that each has its own rhetorical strategy and device. The frames that feature the slogans for this thesis will be captured and only the slogans featured in the screenshots will be examined and no other elements such as logo, colors, font, or backgrounds.

After the screenshots are captured, the featured slogans are then analyzed using the classification of rhetorical devices from McQuarrie and Mick (1996) and other scholars and the three types of persuasive strategies proposed by Aristotle. Eventually, the explanation about rhetorical devices that are easily observable from the slogans along with the type of persuasion strategy used in the slogans is provided in this paper.

4.0 RESULTS AND DISCUSSION

The slogans collected for this thesis are coded as PH1, PH2, etc. and PH means Pizza Hut in that the objects of research are slogans taken from English Pizza Hut commercials. The sources from which the slogans were obtained, along with the original airing year, the date when the videos were uploaded, the respected uploaders, and the links, are listed in the table below.

TABLE 1: List of slogans obtained from Pizza Hut commercials in English

Code	Slogan	Original Year/Upload Date	Uploader	Link
PH1	“Our people make it better”	1975/February 2, 2017	MemoryMuseum	https://youtu.be/fc_mTljZxLg
PH2	“Comin’ in for good”	1979/May 6, 2016	Bionic Disco	https://youtu.be/p_UcHpy5zos
PH3	“Makin’ it great”	1987/October 14, 2009	Retro Delights	https://youtu.be/a3kApU0SVjE
PH4	“Hit the Hut”	1990/October 27, 2009	Kiwi Retro	https://youtu.be/A1e-wuSWB1I
PH5	“A slice of life”	1994/March 15, 2015	Classic TV Ads	https://youtu.be/pUXEC27rthM
PH6	“You’ll love the stuff we’re made of”	1994/August 24, 2021	The Dead Media Group	https://youtu.be/dLQ6GSxsgXo

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PH7	“Stop and smell the pizza”	1994/May 5, 2020	Ewjxn	https://youtu.be/IOk6hkgJmn8
PH8	“The best pizzas under one roof”	1999/January 8, 2018	PastMeetsPresent	https://youtu.be/PxShRdBBI0
PH9	“Gather ’round the good stuff”	2003/May 5, 2021	The Dead Media Group	https://youtu.be/FuP2g1a7GvA
PH10	“No One Outpizzas the Hut”	2022/February 14, 2022	Pizza Hut (official channel)	https://youtu.be/KFvI7whwm-o

Out of the 10 slogans collected for this research, only four have linguistic devices that are easily identifiable from the classification. However, each of the slogans possesses its own rhetorical strategy.

4.1 LINGUISTIC DEVICES

4.1.1 Comparison

In the results, it is observed that datum PH1 uses second term comparison while datum PH8 applies third term comparison. It is also argued that using comparison in advertising improves the chances of persuading customers.

The slogan in datum PH1 is an example of a rhetorical device called comparison because the word “better” in the slogan is used to compare Pizza Hut to Domino’s Pizzas and Little Caesars – other pizza chains existing at that time – in terms of products and offers. In the world of advertising, there are companies making comparison to others in many aspects such as quality, service, and consumer response. As a result, there is competition involved between companies which becomes a trend in advertising.

Using comparative adjectives in advertising to differentiate one product or company from another is one of the keys to comparative advertising. Jain (1993) distinguished comparative advertising based on valence: positive and negative. In positive comparative advertising, a company or advertiser claims that its product has better functions and advantages compared to any other product of the same field with no means of defaming or downgrading the competitors’ values. Conversely, in negative comparative advertising, an advertiser highlights weaknesses and disadvantages of competing products compared to their own product. It appears that the slogan “Our people make it better” implements positive comparative advertising because Pizza Hut claims that it provides better and more valuable service, products, and offers than any other pizza chain existing at the time of airing the advertisement such as Domino’s Pizza or Little Caesars while not ridiculing or defaming mentioned competing pizza chains.

Another example of comparison is the usage of superlatives such as that implemented in datum PH8 featuring the slogan “The best pizzas under one roof”. Fialová (2017: 81) stated that superlative adjectives “always signify that there is nothing at the same or better level and quality”; the word “best” in the slogan suggests that Pizza Hut produces pizzas with highest quality compared to any other pizza franchise ever established. Moreover, according to Fan (2013), superlative adjectives are used to signify “the excellent quality of their product or service” and they are used in order for an advertiser to “focus on the difference of the product or service and enhance persuasion at the same time”.

4.1.2 Alliteration

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Datum PH4 featuring the slogan “Hit the Hut” signifies an example of alliteration used in advertising slogans. In terms of linguistic devices, it uses alliteration because the words “hit” and “hut” use the same starting consonant sound. Alliteration plays a major role in persuading customers to purchase a certain product; in fact, Stashko (2020) stated that repetition of initial consonant sounds provokes “attention both visually and phonetically” and the sounds are “usually subtle” and works at a subconscious level. Moreover, according to Perfetti, Bell, and Delaney (in Davis et al. 2016), using alliteration in a slogan is common because “the subsequent alliterative words are chosen because of increased accessibility in memory” In other words, when a person uses a certain word in his speech, he tends to use another word starting with the same consonant sound because it can be obtained from the memory more rapidly.

4.1.3 Metalepsis

Metalepsis is defined as a figure of speech or linguistic device in which one part of a phrase or a saying is used in another context or substituted with another part. Although it does not belong to any classification obtained for this study, metalepsis can be implemented for persuasive speech, in this case food advertising. Datum PH7 featuring the slogan “Stop and Smell the Pizza” is an example of metalepsis. The slogan actually originates from the idiom “stop and smell the roses”, meaning “to take time to enjoy the finer or more enjoyable aspects of life, especially when one has become overworked or overly stressed.” In other words, the idiom encourages people to stop their activities temporarily and relax. However, the idiom is implemented in another context by replacing the word “roses” with the word “pizza” in order for the phrase to be associated with Pizza Hut. It is thought that the slogan “Stop and Smell the Pizza” influences consumers to halt their activities and arrive at a Pizza Hut restaurant to enjoy the menu and service.

4.1.4 Anthimera

Anthimera is described as the usage of a part of speech as another, e.g. the usage of a noun as a verb, as exemplified by datum PH10 featuring the slogan “No One Outpizzas the Hut”. From a linguistic point of view, the word “outpizzas” becomes a point of interest because it applies a certain type of linguistic devices used for persuasion. The prefix “out-“ can mean “to be more than or better than”, “in a manner that is greater, better, or more than something else”, or “in a manner that exceeds or surpasses and sometimes overpowers or defeats”. It is usually used with a verb to mean “to do something better than someone else”. Another point of interest is that while the prefix “out-“ is usually used with a verb, the prefix in the slogan is used with a noun, “pizza”. The word “pizza” as a verb might mean “running a pizza chain in a certain way” or “serving and delivering pizzas”, so the slogan “No One Outpizzas the Hut” gives a sense claiming that no other pizza chain can make, serve, and deliver pizzas better than Pizza Hut and that no other pizza chain can run service like Pizza Hut does.

4.1.5 Commonality of linguistic devices

Datum PH10 featuring anthimeria and datum PH4 featuring alliteration provide examples of schematic mode because they reflect a different system in grammatical structure or pattern, word order, syntax, and sounds; while data PH1 and PH8 featuring comparison, and datum PH7 featuring metalepsis are examples of tropic ad slogans because tropic ad language conveys meanings of a certain word or phrase in different contexts. Tropic sentences also tend to be more

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sophisticated than schematic sentences because, as McQuarrie and Mick (1996) argued, they represent deviation at a “deeper, semantic level of processing”.

Enhancing memorability of advertised products, signifying the products’ characteristics, and promoting the products to consumers are some of the purposes of creating slogans. Companies such as Pizza Hut use numerous ways to persuade customers to purchase their products or enjoy their services, one of which is through linguistic devices. Alliteration can be considered a required tool for advertisers because a company desires to increase its publicity, influence people to buy its products, and therefore increase product sales; yet other linguistic devices can also be applied for such purposes. It can be assumed that Pizza Hut used schematic advertising language to their advantage to capitalize off their success in creating beneficial service for fast food consumers, in particular pizza consumers, and also to signify their reputation as one of the most prolific pizza chains ever established in the realm of fast food industry.

4.2 RHETORICAL STRATEGY

From the results, it is determined that the type of persuasion strategies used the most often is pathos (8 out of 10) as examined from data PH2 to PH9; data PH1 and PH10 use ethos and none of the slogans uses logos.

4.2.1 Pathos

There are pathos slogans that use adjectives as means of persuasion such as the ones in data PH2 (good), PH3 (great), PH5 (best), and PH9 (good). The slogans from these data exemplify the usage of positive adjectives, and according to Brooke (2016) positive adjectives are used in order to emphasize the reason the company’s products or services are the best and why consumers choose their brand. Hambur (2019:47) stated that positive adjectives signify “the qualities of the products as the way to build an image of the product in customer’s mind”; such qualities are also associated with the reason why the products or services are chosen with best preferences. With this perspective, it can be argued that Pizza Hut used positive adjectives on slogans from data PH2, PH3, PH5, and PH9 in order to create an image of Pizza Hut as a pizza chain offering best products with best services and a notion as to why Pizza Hut is preferable among consumers. Aristotle (in O’Shaughnessy and O’Shaughnessy (2004:46)) stated that pathos is associated with “inducing a certain frame of mind in the audience through appeals to the emotions”. Positive adjectives also have the capability to do so and therefore positive adjectives can be implemented in rhetorical works especially when it comes to advertising.

Some advertising slogans use imperative sentences in order to influence consumers to purchase the products, while influencing feelings and emotions is one of the key points of pathos. Data PH4, PH7, and PH9 are examples of Pizza Hut slogans from the sources that apply imperative sentences. Sukarno (2021) identified persuasive strategies used in some utterances from MLM promotional campaigns and discovered that imperative sentences from an advertisement applied pathos as a persuasive strategy. He argued that using imperative sentence in an advertising campaign helps a company influence people to purchase their products or use their service. Following this notion, it can be interpreted that the slogan “Hit the Hut” is meant to persuade curious customers to enjoy the products and services from Pizza Hut. According to the classification created by Pennock-Speck and Fuster-Márquez (2014), the word “hit” in the slogan “Hit the Hut”, meaning “to arrive or go to a certain position or place”, belongs to the category

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‘acquisition of products and services’ because in order to eat their favorite pizza from Pizza Hut, consumers need to arrive at their nearest Pizza Hut restaurant. The slogan “Gather ‘round the good stuff” also belongs to the category of ‘acquisition of products and services’. On the other hand, the slogan “Stop and Smell the Pizza” belongs to the group ‘attention focusers’ because it shifts people’s attention from their activities and encourages people to go to a Pizza Hut restaurant to enjoy the food and service.

Another key element in implementing pathos as a persuasive strategy is involving consumers’ life experiences. The slogan “A slice of life” in datum PH5 uses pathos because it relates to people’s emotions, especially when life experience is involved. The slogan “A slice of life” signifies that Pizza Hut has become part of people’s lives and experiences as it has solidified its image as one of the world’s most famous pizza franchises. It also influences consumers’ opinions regarding Pizza Hut and its products and offers and appeals audiences of all kinds, especially fast food enthusiasts.

Pathos also applies words related to human emotions such as “love”, “like”, “enjoy”, etc. as exemplified in datum PH6 featuring the slogan “You’ll love the stuff we’re made of.” The slogan uses pathos because love is one of the feelings “frequently used to persuade in television commercials” and it also “help to persuade consumers to purchase the product” (Smith (2013: Ch. 1 Subch. 2 “How Logos, Pathos, ...”). The advertiser used the word “love” to signify that the ingredients obtained to make Pizza Hut pizzas are so good that they will be loved by consumers, especially avid Pizza Hut enthusiasts. In order to attract customers, the company uses expected feelings from costumers, that is expected consumer response once purchasing and enjoying the products.

4.2.2 Ethos

Simply put, ethos in advertising shows reliability, trust, and ethics of a company and allows consumers to believe that the products advertised have been recommended by experts and notable figures. There are two Pizza Hut advertising slogans implementing ethos: data PH1 and PH10.

In datum PH1 featuring the slogan “Our people make it better”, Pizza Hut attempts to indicate that the service and the work ethics of their employees are more favorable than those of other competing pizza chains such as Domino’s and Little Caesars. The word “better” in the slogan “Our people make it better” reflects the claim that Pizza Hut provides better, more satisfactory service and products than any other pizza chain and also the reason why it has a solidified desire to compete against other famous pizza chains at the time; it also signifies the work ethics of Pizza Hut employees showing that they are part of a developing and competitive pizza chain in the fast food industry, as at the time of the airing of the advertisement Pizza Hut had become the largest pizza chain in the world in terms of sales and number of restaurants (only bested by Domino’s Pizza in 2017).

Datum PH10 with the slogan “No One Outpizzas the Hut” also uses ethos because the advertisement uses a certain way to prove that the company uses its credibility to emphasize its uniqueness in terms of service and innovation.

Another implementation of ethos can be found in involvement of celebrities in advertising. Datum PH10 featuring the slogan “No One Outpizzas the Hut” features a celebrity named Craig Ferguson, famous for his roles as Darryl in “The Office” and Doug also known as the Pontiac Bandit in “Brooklyn Nine-Nine”. Therein, he mentions things that might “outpizza” or outperform

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Pizza Hut, including trends such as K-Pop and TikTok dance challenges; the reply is that none of them does. Celebrities in advertisements are often associated with trust and credibility, which are main points of ethos. In fact, Kettlewell (2017: 9-10) argued that a celebrity featured in an advertisement “provides reassurance for customers in terms of product quality” and there is a high probability of the product being purchased if the celebrity actually uses the product. With this perspective, the pizzas from Pizza Hut might be purchased at a significantly higher rate if a celebrity, in this case Craig Robinson, were seen eating at a Pizza Hut restaurant, since he was elected as a brand ambassador.

4.2.3 Reason of Implementation

To figure out the reason why pathos is the most common persuasive strategy used in *Pizza Hut* commercials, it is important to observe similar studies. According to a study conducted by Masnovi (2013), the most effective way to advertise a product or service is through pathos, because it states that pathos is the most preferred persuasion strategy. Ibrahim et al (2019) argued that pathos is implemented to attract consumers’ attention by projecting suitable moods and surrounding elements to provoke their emotional responses. Additionally, in a research conducted by Hasanah (2019: 52, 56), while ethos is the most common persuasive strategy implemented in the utterances from the advertisements of online travel agency Traveloka (59% of the utterances), pathos, although second-most common with 29% of the utterances, can be applied to create “a lot of empathy or even sympathy from the listener” and to bring expectation of the consumers responding to such emotional influences while persuading their feelings so that they will purchase the advertised products. Similarly, in an article authored by Purba (2017: 10), displaying a research on persuasive strategies used in commercials of skin whitening products, pathos is the second-most common persuasive strategy with 12 out of 50 utterances or 24 percent, bested by logos with 32 out of 50 utterances or 64 percent. However, in a research by Harefa (2019), pathos is the persuasive strategy with the highest frequency with 90% of advertising texts from 20 soft drink advertisements.

It can be concluded that Pizza Hut implements pathos in some of their advertising slogans in order to influence consumers by stating the quality of the products and the effects upon enjoying such products; from the findings stated above, it can be argued that it is important to apply pathos as a persuasive strategy while emphasizing ethos or logos mainly. However, from the findings from this research, Pizza Hut mostly implements pathos as a persuasive strategy possibly due to high effectiveness in terms of influencing people to purchase their products and therefore increasing their products sales.

5.0 CONCLUSION

Rhetorical devices are classified into schemes, focusing on structures, and tropes, focusing on meaning and context. Aristotle proposed three main types of rhetorical strategies: ethos, pathos, and logos. Ethos is commonly associated with work ethics, trust, and credibility. Pathos is related to how emotions are influenced through persuasion. Logos is associated with statistics, surveys, and logical facts. With rhetorical devices and strategies, companies promote their products and services more efficiently and more beneficially.

Pizza Hut attempted to apply such rhetorical devices as alliteration and comparison to advertise their products. Advertising slogans using alliteration is thought to be more efficient and

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memorable because schematic modes like alliteration can help increase brand influence and memorability. Comparison is also chosen as a rhetorical device for Pizza Hut because it is also common in the world of advertising. The Second and the third degree of comparison is often used to signify that a company is comparable to another and that those companies involve in a competition especially when it comes to their products and service while also gaining popularity.

The slogans from Pizza Hut commercials presented in English mostly implement pathos as a persuasive strategy, while two of the slogans apply ethos. Pathos is related to an attempt of influencing customers by making use of human emotions, so Pizza Hut applies pathos in their advertising in order to showcase the products' qualities, expect people to purchase their products, and entice people's feelings about the products being advertised. While ethos is also implemented to show Pizza Hut's credibility and work ethics, pathos is the emphasis of Pizza Hut's advertising techniques because most of the commercials focus on people's feelings and emotions especially when they are interested into purchasing Pizza Hut products.

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CRAFTING THE LINGUAPRENEUR MODEL: A NEW PARADIGM FOR LANGUAGE ENTREPRENEURSHIP IN MALAYSIAN UNIVERSITIES

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ABSTRACT

This paper proposes the linguapreneur model, a groundbreaking framework for language education in Malaysian universities. This model addresses the critical gap between academic linguistic training and industry demands by combining advanced language proficiency with entrepreneurial skills. The research uses a Design and Development approach with three phases: analysis, model development, and rigorous evaluation. Linguapreneurship requires linguistic expertise, entrepreneurial mindset, innovative thinking, digital fluency, and cross-cultural competence. A curriculum emphasises hands-on application and experiential learning. Using mixed methods, the study gathers insights from students, educators, industry leaders, and policymakers. A tailored, innovative model that boosts graduate employability, promotes industry innovation, and meets Malaysia's educational and economic goals is expected. This study positions Malaysia as a language services hub, transforming local language education and providing a model for multilingual contexts worldwide. It aims to train linguistically adept entrepreneurs for the 21st century global market.

Keywords: linguapreneurship; higher education; language industry; entrepreneurial skills; Malaysian education

1.0 INTRODUCTION

In the fast-changing 21st century, linguistic skills and entrepreneurial drive are essential for success in many fields. Linguapreneurship—using language skills for profit and innovation—has emerged from this intersection. The need for entrepreneurs who can navigate diverse linguistic landscapes and create value is growing as nations struggle with globalisation and digital transformation.

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Malaysia is at a unique crossroads in this global shift due to its multicultural heritage and ambitious economic goals. Aspiring to become a developed nation and knowledge economy powerhouse requires a linguistically skilled and entrepreneurial workforce. However, traditional language education programs lack the skills needed for today's complex job market and business environment.

We propose a research project to create a comprehensive linguapreneur model for Malaysian higher education institutions. Language graduates struggle to find meaningful work or start successful language-based businesses. The project aims to grow and innovate Malaysia's language industry. Recently, Malaysia's language industry—including translation, interpretation, language teaching, and content creation—has grown. Many language graduates lack the skills to take advantage of these opportunities as employees or entrepreneurs. This disconnect between academic preparation and market demands emphasises the need for an integrated language education approach that incorporates entrepreneurial skills and mindset.

This research presents a Malaysian linguapreneur model to bridge the gap between linguistic expertise and entrepreneurial competence. The model will help higher education institutions train language-savvy graduates who can find and create language industry opportunities. This approach supports Malaysia's goals of innovation, graduate employability, and knowledge-based economy.

This research is important beyond its immediate benefits to graduates and institutions. Malaysia can become a regional language hub by fostering linguapreneurs, boosting economic growth and cultural exchange. The creation of such a model could inspire other multilingual nations to use their linguistic diversity for economic and social development. This paper discusses the theoretical foundations of the linguapreneur model, its potential benefits and implications, and the research methodology used to develop and evaluate it. We hope this conceptual framework will spark discussion and collaboration among educators, policymakers, and industry stakeholders, enabling innovative language education and entrepreneurship in Malaysia and beyond.

2.0 LITERATURE REVIEW

The concept of linguapreneurship, while relatively new in academic discourse, draws upon a rich body of literature from various fields, including applied linguistics, entrepreneurship studies, and educational research. This section provides a comprehensive review of the existing scholarship that informs our proposed linguapreneur model.

2.1 CONCEPTUALISING LINGUAPRENEURSHIP

From "linguistic" and "entrepreneur," "linguapreneur" combines language skills with entrepreneurial mindset and activities. Linguapreneurship is "the strategic use of language skills and knowledge for economic gain and social impact in diverse contexts." (De Costa et al., 2021). Entrepreneurship's profit-driven nature and potential social impact are highlighted in this definition. Heller (2010) argues that linguapreneurship extends language commodification. Heller claims that language skills are valuable in the globalised economy, trading in tourism and international business. Linguapreneurship emphasises individuals' active role in creating value with their linguistic resources. Linguapreneurship emerged from linguistics and entrepreneurship research trends. Language economics (Grin, 2003) and linguistic capital (Bourdieu, 1991) show that linguistics is increasingly interested in language use's economic aspects. Entrepreneurship

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studies have focused more on specific skills and knowledge domains, leading to concepts like "knowledge entrepreneurship" (Senge, 2007) and "academic entrepreneurship" (Shane, 2004).

2.2 LANGUAGE EDUCATION IN MALAYSIAN HIGHER EDUCATION

The current state of language education in Malaysian higher education institutions must be understood to contextualise the need for a linguapreneur model. Malaysia's multilingual and multicultural society has long valued language skills, especially Malay (the national language), English, Mandarin, and Tamil. Recent studies have shown Malaysian university language education's strengths and weaknesses. Dazali and Awang (2016) surveyed 100 Malaysian public and private university graduates. They found that many graduates had a solid foundation in language theory but struggled with practical application, especially in professional writing and speaking. Only 30% of respondents were confident in their ability to write effectively in their studied language, and nearly half had trouble using correct grammar and vocabulary in professional settings.

The Malaysia Education Blueprint 2015-2025 for Higher Education (Ministry of Education Malaysia, 2015) acknowledges these issues and calls for more industry-relevant language education. The blueprint encourages universities and industry partners to work together to align language programs with market needs. According to Omar et al. (2019), many Malaysian university language programmes still prioritise linguistic competence over job-market skills. This gap is especially noticeable in language program entrepreneurship education.

2.3 ENTREPRENEURSHIP EDUCATION IN LANGUAGE PROGRAMS

Malaysia is following the global trend of incorporating entrepreneurship into academic disciplines. Khan et al. (2016) review Malaysian higher education entrepreneurship education and note its growing importance across disciplines. They also found that entrepreneurship education is mostly limited to business and management programs and rarely integrated into humanities and language curricula.

Entrepreneurship education in language programs is underdeveloped. Nordin and Abdullaal (2020) examined entrepreneurship in language curricula at ten Malaysian universities. They found that while some universities offered electives on business communication or language for specific purposes, core language programs did not integrate entrepreneurship skills and mindset.

This gap is concerning because language graduates can be entrepreneurs. From translation and interpretation to language schools and cross-cultural consultancy, Kholiavko et al. (2022) suggest using language skills in entrepreneurship. Without entrepreneurship training, many language graduates lack the skills and confidence to pursue these opportunities.

2.4 EXISTING MODELS AND FRAMEWORKS FOR LINGUAPRENEURSHIP

While the concept of linguapreneurship is relatively new, several existing models and frameworks inform our approach. These can be broadly categorised into three areas:

1. Language for Specific Purposes (LSP) Models: Business English and Legal Spanish aid in integrating language skills with professional contexts. Belcher (2009) covers LSP approaches and their potential to prepare students for specific professions.

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2. Generic entrepreneurship education frameworks, like the EntreComp framework by the European Commission (Bacigalupo et al., 2016), provide valuable insights into essential competencies for entrepreneurial success. These non-language education models help identify core entrepreneurial skills that can be integrated into language programs.
3. Interdisciplinary Models: Researchers have suggested integrating language skills with other domains. The CLIL (Content and Language Integrated Learning) approach (Coyle et al., 2010) shows how language learning can be integrated with subject-specific content. Although not focused on entrepreneurship, CLIL provides a template for integrating language learning with other skills.

There are few comprehensive models that integrate language skills and entrepreneurship in higher education. This gap highlights the need for our linguapreneur model, which aims to develop linguistic and entrepreneurial competencies in Malaysia.

2.5 THEORETICAL FRAMEWORK

This study adopts a Design and Development Research (DDR) approach outlined by Richie and Klien (2007). This methodology is suitable for creating and evaluating new educational models and frameworks.

The proposed linguapreneur model aims to integrate language skills with entrepreneurial competencies, aligning with Malaysia's educational policies and economic goals. It resonates with the Malaysia Education Blueprint 2015-2025 and the National Entrepreneurship Policy, both of which emphasise the importance of producing skilled and entrepreneurial graduates.

2.6 PROPOSED LINGUAPRENEUR MODEL

The proposed model will encompass five key components:

1. Language proficiency: Advanced skills in target languages, including written and oral communication.
2. Entrepreneurial mindset: Business acumen, opportunity recognition, and risk management.
3. Innovation and creativity: Ability to generate novel ideas and solutions in language-related businesses.
4. Digital literacy: Proficiency in using technology for language services and business operations.
5. Cultural competence: Understanding of diverse cultural contexts for effective global communication.

These components will be integrated into curriculum design, emphasising practical application and experiential learning opportunities. This could include internships, industry projects, and simulated business scenarios.

2.7 POTENTIAL BENEFITS AND IMPLICATIONS

For students and graduates, this model promises enhanced employability and the ability to create opportunities in the language industry. Higher education institutions will benefit from improved graduate outcomes and stronger industry connections.

The language industry and broader economy stand to gain from a more skilled and entrepreneurial workforce. At a national level, this aligns with policies that foster entrepreneurship and position Malaysia as a hub for language services in the region.

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3.0 RESEARCH METHODOLOGY OVERVIEW

The research will employ a three-phase approach:

1. Analysis: Exploring current challenges and needs through literature review and stakeholder interviews.
2. Development: Creating the linguapreneur model using Interpretive Structural Modeling (ISM).
3. Evaluation: Assessing the model's effectiveness through expert validation and pilot implementation.

A mixed-methods design will be used, combining qualitative data from interviews and focus groups with quantitative data from surveys and assessments. Participants will include students, educators, industry experts, and policymakers, selected through purposive sampling to ensure diverse perspectives.

4.0 EXPECTED OUTCOMES AND CONTRIBUTIONS

The primary outcome will be a novel linguapreneur model tailored to the context of Malaysian higher education. This model is expected to enhance graduate employability and entrepreneurship in language-related fields.

Additionally, the research will contribute to the development of the language industry in Malaysia, providing insights into the skills and competencies needed for success in this sector. The findings may also inform policy decisions related to language education and entrepreneurship support.

5.0 CONCLUSION

The proposed linguapreneur model represents a significant step towards addressing language graduates' challenges in Malaysia. By integrating language skills with entrepreneurial competencies, this research aims to create more opportunities for graduates and contribute to the growth of the language industry.

Future research could explore the long-term impact of this model on graduate outcomes and industry development. We call for collaboration and support from all stakeholders - educational institutions, industry partners, and policymakers - to realise the full potential of this initiative.

As Malaysia strives to position itself as a competitive player in the global knowledge economy, developing linguapreneurs could be a critical factor in achieving this goal. This research project aims to provide a foundation for this endeavour, paving the way for innovative approaches to language education and entrepreneurship in Malaysia and beyond.

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**CUSTOMERS' PERCEIVED AWARENESS AND ATTITUDES TOWARDS
THE COMPANY'S ENVIRONMENTAL RESPONSIBILITY AND
PURCHASE INTENTION**

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ABSTRACT

Corporate Social Responsibility (CSR) initiatives have been conducted by companies for reputation enhancement. The current environmental issues that are caused by human activities make CSR much more needed, specifically in environmental responsibility in order to show that they are responsible towards the environment. In executing positive environmental values within the public, human behaviour towards the environment needs to be changed. Thus, Theory of Planned Behaviour (TPB) can be used as a model to illustrate behavioural change among humans in appreciating environment. This study investigates perceived awareness, customers' attitude, perceived visibility and perceived behavioural control towards the company's environmental responsibility and intention to purchase the company's product and services. The method used for this study is survey questionnaire. The results show that customers' awareness, attitudes, perceived visibility, and perceived behaviour control is significantly related to purchase intention. This study suggests that change in customers' behaviour in appreciating environment will help to generate sales and incidentally improve company's reputation.

Keywords: corporate social responsibility; environmental responsibility; Theory of Planned Behaviour; awareness; purchase intention

1.0 INTRODUCTION

Throughout the years, public has been consistently aware towards social, environmental, and humanitarian issues around them. Continuous efforts to practice CSR initiatives will assist businesses in depicting their responsibilities towards the issue. In addition, CSR has great potential in increasing sustainable development for business in a durable time and responsible manner (Moir, 2001; Zu, 2023).

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Environmental responsibility is one of the prominent issues raised by multiple stakeholders. It is proven in the research conducted by Ignatius in 2022 where two thirds of Malaysians acknowledge that companies should play their role in protecting the environment over profits. Colson (2023) defined environmental responsibility as organization's devotion in preserving the environment from any harm by minimizing environmental effects. It can be done by abolishing waste and emissions as well as maximizing the efficiency and productivity of its resources for a better future (Colson, 2023).

It is known that Malaysia is currently in a state of developing nation. Thus, it is vital for all companies in Malaysia to execute CSR. One of the companies involve actively in environmental responsibility is the pioneer in retail industry of Malaysia. This company is highly emphasized on environmental responsibility as they believe that environmental responsibility belongs to all parties. Besides, this company believe that everyone should play the role in protecting environment. Since the company's main goal is to generate profit, they need to execute effective environmental responsibility. From there, their stakeholders will quickly notify their brand via exceeding their expectations and influencing them to purchase their products and services (David et al., 2005). Because of the company's involvement in environmental responsibility, this study is mainly focusing on customer's awareness and attitude towards the company's purchase intention.

In implementing effective environmental responsibility, there are several problems faced by Malaysian retailers. Nicolopoulos (2019) described the issues faced by retailers are pertaining to the lack of human interaction as more and more products are sold online which affects brand loyalty. Apart from that, the retailers receive huge pressure from the public because of the haze issue that keep happening all year around where most of the forest trees in the state of Perak and Sarawak were cleared up for the purpose of oil palm or pulpwood plantations (Mustafa, 2020). This activity of deforestation can lead to global warming, decreased biodiversity, climate change and decreasing number of natural resources among local people (Atkinson, 2014). Apart from haze, the issues of excessive smokes from vehicles, and industrial activities affect the air quality in Malaysia (Siti Haslina, 2024). Since these illegal activities such as haze, deforestation, and excessive smokes can bring harm to the environment, Hindson (2023) believes that there is a need for industrialist to be responsible in their actions by preserving the environment.

According to Emeka-Okoli et al. (2024), companies should be responsible in protecting environment by providing transparent communication. Transparent communication is vital for companies as they need to be truthful and honest in order to reduce the ambiguity among their stakeholders (Emeka-Okoli et al., 2024). Due to the fact that environmental issues need to be solved, elements of awareness must be addressed seriously. In Malaysia, most of the companies already execute CSR. However, lack of creativity, support, time, and ineffective strategic tactics in implementing CSR has caused stakeholders to not fully aware with existence of CSR's initiatives (Ng, 2008; Adnan et al., 2019).

In applying environmental responsibility, it is widely known that it can make our world greener. This is proven by Young (2013) where he identified that appreciating environment by planting trees can lower the environmental effects of urbanization like flooding, air quality and air temperature. However, despite of all positive effects of protecting environment, there are few negative effects as well. A survey conducted by Battaglia et al. in (2014) where they studied on resisting factors of planting tree among citizens in Baltimore. The results shown that most people

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in Baltimore opposed in idea of planting trees as issues of bird droppings, tree pollen allergic and property damage from trees due to weather factors (Battaglia et al., 2014). Besides, project of massive tree-planting campaign can affect trees carbon storage, destroying biodiversity and threatening rural livelihoods (Fleischman, 2020).

Being ignorant towards environmental issue could be another problem on why public do not realize on consequences of environmental impact and climate change. It is proven by the research conducted by Sorqvist and Langeborg (2019). Both highlighted that public are being ignorant with these issues because of geographical distances, high level of difficulty in adapting environmental challenges surrounding and inability to understand human-environmental interactions correctly (Sorqvist & Langeborg, 2019). In addition, avoiding environmental information produce less environment-friendly behaviors among the public (Lind et al., 2019)

Companies in Malaysia have done a very good effort in executing CSR. Somehow, elements of marketing and content of CSR needs to be polished. Yuen & Lim (2016); and Azid & Tahir (2019) outlined that companies executing their CSR initiatives ineffectively due to lack of resources, lack of strategic vision and lack of measurement system. On the other hand, Yohannan (2012) believed that CSR activity can be impactful if companies continuously building engagement with relevant stakeholders, managing brand for image and reputation enhancement and being sustainable in executing CSR activity.

In performing CSR initiatives, elements of consistency in sharing values of saving environment should be taken into account. Customer's buying decision will be affected if the company frequently sharing positive values of environmental responsibility. Cox (2019) supported this statement where his research indicates 75% of sample from 420 respondents went to purchase at the company who frequently highlights environmental responsibility.

In attracting public to participate in environmental initiatives, companies must have a sort of motivation for public to join by instilling sense of preserving environment. It is proven through research conducted by Obiri et al. in 2011 where they studied on perception and participation of local communities in tree planting initiatives in Northern Ghana. The results depict that people in Northern Ghana demanding necessary materials in planting tree, food aid and free supply of seedlings (Obiri et al., 2011). Apart from that, companies must motivate the public to disseminate the information related to environmental responsibility by getting involved in public's self-enhancement and social bonding (Aguirre et al., 2023)

Apart of motivation, elements of practical knowledge should be applied in executing environmental initiatives. This is because from learning on how to plant a tree through day-to-day hands-on experience can enable customers to perform the activity effectively (Postuma-Coelho, 2016). Thus, it is important for public to fully applied on what they have learned since most of Malaysian companies provide hands on experience to public on how to plant a tree.

Thus, this study primarily aims on identifying relationship between customers' attitude, awareness, perceived visibility, and perceived behavior control of company's environmental responsibility towards purchase intention.

2.0 LITERATURE REVIEW

2.1 CUSTOMERS' AWARENESS

Different scholars have different view on how customers are aware with CSR conducted by companies. Shabib and Ganguli (2017) discovered that Bahraini women are not aware with CSR

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initiatives conducted due to lack of understanding on concept of CSR, lack of societal concerns and lack of desire in seeking for CSR-related information. In contrary, Einwiller et al. (2019) found out that public aware with CSR initiatives because of company's effective role in delivering CSR communication, increasing of media coverage in addressing issues and increasing of issue involvement. In Malaysia, public are aware with CSR initiatives. Salmi et al. (2018) studied that level of awareness among Malaysians is high as they are very concern with environmental issues. Thus, high level of concern on environmental issues lead to high level in purchase intention (Al-Kumaim et al., 2021).

2.2 CUSTOMERS' ATTITUDE

It is very important to study general public's attitude towards CSR initiatives. This is because CSR initiatives can be an antecedent to sustainable development and purchase intention (Ramesh et al., 2019; Titko et al., 2021). Foreh & Grier (2003) described that public will perceive CSR initiatives positively if the company handle it out sincerely whereas public will perceive CSR initiatives negatively if there is any deception. Besides, when somebody follow rules and protocols in protecting environment, they will look CSR initiatives conducted positively (Bhalla & Overton, 2019). Thus, it is safe to conclude that higher level of environmental consciousness led to higher level of customers' attitude and purchase intention (Bhalla & Overton, 2019). According to Jin & Lee (2019), public will view CSR initiatives negatively if the company frequently portraying negative publicity. On the other hand, good corporate image will affect customers' attitude towards CSR initiatives positively (Jin & Lee, 2019).

2.3 PERCEIVED VISIBILITY

In order to accomplish positive outcome of CSR, companies should emphasize more on in-kind contributions, compared to money contributions (Hildebrand et al., 2017). The reason why Hildebrand et al. (2017) believe that in-kind contributions is more effective than monetary contributions because it is more emotionally and empathy, in terms of time, resources and efforts. From there, general public's response will be higher. Stakeholder involvement strategy will be the perfect option for companies in executing CSR as it is more recognizable, messages delivered are more credible and relationship between customers and company are more strengthen (El-Bassiouny et al., 2017; Fiore et al., 2020). According to Ischen et al. (2022), salience can be increased once the company provides high quality and service, highlights on environmental issues and fulfills environmental standards.

2.4 PERCEIVED BEHAVIOR CONTROL

General public will be more determined to participate on CSR initiatives if they have sufficient time, money, and opportunities in enhancing their social value (Chung et.al, 2012; Yoo, 2023). Therefore, Chung et.al (2012) described that once public performs CSR initiatives, their perception of control increases and their behavioral intention to purchase increases. In addition, public who have higher degree of internal control in preserving environment will purchase the "Green" products effectively (Tenkasi & Zhang, 2018). On the other hand, public with lower degree of internal control in preserving environment will not purchase "Green" products. Besides, Thoradeniya et.al (2015) & Vu et al., (2022) heavily emphasized on practical knowledge where companies must provide training on environmental knowledge to their stakeholders when they

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applied CSR initiatives. By executing hands-on knowledge, stakeholders will perceive the task easily and incidentally lead to purchase intention (Thoradeniya et.al, 2015; Vu et al; 2022).

2.5 PURCHASE INTENTION

Hsu et.al (2019) explained that customers with high level of environmental concern will affect the purchase intention and it also has indirect effect on company's implementation of CSR. Moreover, customers with higher value in perceiving CSR initiatives will lead to greater intention for them to purchase products and services (Bae et.al, 2019; Faeq et al., 2022). As stated by Harun et.al in 2018, they believed that customers are really care with CSR initiatives if the company executes CSR with affective identification as well as satisfaction. Once these elements are included in CSR initiatives, eventually it will affect purchase intention (Harun et.al, 2018).

2.6 CONCEPTUAL FRAMEWORK

Based on previous studies, this study can be hypothesized that:

H1 : Customers' perceived awareness towards company's environmental responsibility is positively related to purchase intention.

H2 : Customers' attitude towards company's environmental responsibility is positively related to purchase intention.

H3 : Customers' perceived visibility towards company's environmental responsibility is positively related to purchase intention.

H4 : Customers' perceived behavior control towards company's environmental responsibility is positively related to purchase intention.

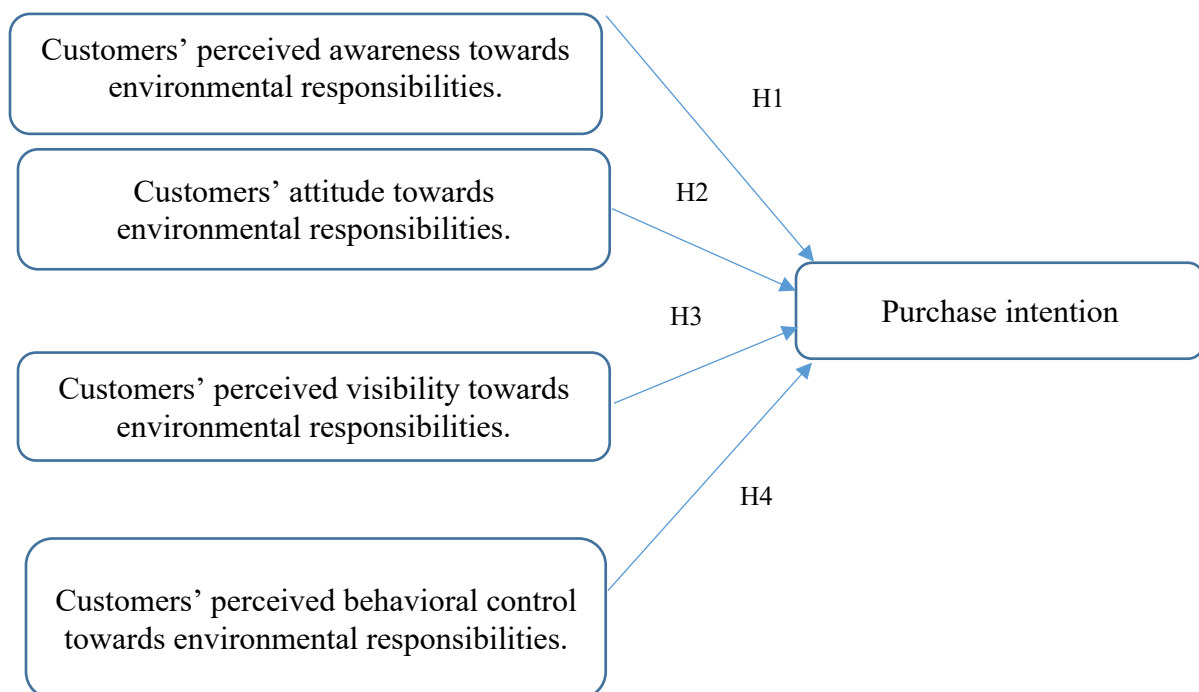


FIGURE 1: Framework of the study

3.0 METHODOLOGY

This study used quantitative method. It is very prevalent in social science studies as this type of research involves gathering data and performing statistical analysis (Akhtar, 2016). A set of questionnaires have been distributed on 400 respondents on the customers throughout Klang Valley area. These 400 respondents have been identified from total population and being calculated by using Yamane's Formula in attaining number of samples.

Purposive sampling is used in this study as respondents based on this sample will give the best information in achieving objectives as well as ability to focus on respondent's opinion of required information (Etikan & Bala, 2017). Strategies used in this type of sampling is criterion sampling. This is because it is widely used and easily searching respondent based on certain criteria (Palys, 2008). Criteria in this study refers to all customers, ranged from 18 to 60 years old as they are the ones who come to shop at this retailer company.

The questionnaires divided into six sections. Section A consist of customers' perceived awareness. Section B is about customers' attitude. Section C includes customers' perceived visibility. Section D consist of customers' perceived behavior control. Section E is about purchase intention. Section F includes demographic section.

Survey items from Section A until Section E were arranged in a statement, measured through five-point Likert Scale. 1 represent "Strongly Disagree", 2 represent "Disagree", 3 represent "Neutral", 4 indicate "Agree" and 5 indicate "Strongly Agree". All questions from these five sections derived from past literature of (Shabib & Ganguli, 2017), (Einwiller et.al, 2019), (Salmi et.al, 2018), (Al-Kumaim et al., 2021), (Ramesh et al., 2019), (Titko et al., 2021), (Foreh & Grier, 2003), (Bhalla & Overton, 2019), (Jin & Lee, 2019), (Hildebrand et.al, 2017), (El-Bassiouny et.al, 2017), (Fiore et al., 2020), (Ischen et al., 2022), (Chung et.al, 2012), (Yoo, 2023), (Tenkasi & Zhang, 2018), (Thoradeniya et.al, 2015), (Vu et al., 2022), (Hsu et.al, 2019), (Bae et.al, 2019), (Faeq et al., 2022) and (Harun et.al, 2018). Section F was designed to gather data regarding respondents' gender, age, race, education, and monthly income.

Pilot test was carried out in testing the reliability of questionnaire before submitting to the respondents for data collection. A total of 30 respondents answered the survey. The results of pilot test as per below:

TABLE 1: Cronbach Alpha of the study

Variables	Item	Cronbach α value
Perceived Awareness	7	0.779
Customers' Attitude	7	0.831
Perceived Visibility	8	0.674
Perceived Behavior Control	8	0.797
Purchase Intention	7	0.836

Based on the results, all variables of the study are reliable with Cronbach Alpha value ranging from 0.674 until 0.836. This is in line with Hinton et.al (2004) whereby the reliability of the questionnaire is more than 0.500. At the same time, one question on Section C, perceived visibility was omitted, in order to achieve higher reliability, which is 0.689.

4.0 ANALYSIS AND DISCUSSION

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214 sets of questionnaires (53.5% response rate) have been returned from a total of 400 respondents within 3 weeks. The number of valid questionnaires is sufficient enough as most of the high impact journals have at least 50% response rate (Baruch & Holtom, 2008).

Table 2 shows mean scores for customer’s awareness. In this table, most of respondents understand the definition of environmental responsibility and ready to act in preserving environment. Somehow, they are uncertain in seeking information and recalling any environmental responsibility initiatives conducted.

TABLE 2: Mean scores of customer’s awareness

Item	Mean	Interpretation
Concerning with Environmental Responsibility	4.271	Very High
Understanding of Environmental Responsibility	4.234	Very High
Willingness in reducing overconsumption	4.187	High
Instilling responsibility in protecting environment	4.117	High
Seeking information for Environmental Responsibility	3.393	Medium
Accessible information on environmental responsibility initiatives	3.224	Medium
Recalling any environmental responsibility initiatives conducted	3.122	Medium

The following table describes the mean score of customers’ attitudes. Respondents want this retailer to contribute tremendously towards community and society via environmental responsibility initiatives. It is also concluded that generally, the customers perceiving the company’s environmental responsibility initiatives positively.

TABLE 3: Mean scores of customers’ attitude

Item	Mean	Interpretation
Importance of the company in contributing environmental responsibility towards its society and community	4.210	Very High
Socially irresponsible business practice will lead to negative perception among stakeholders	4.122	High
Assuming the company’s brand will be perceived positively by executing environmental responsibility initiatives	4.112	High
Company’s environmental responsibility do comply with standard rules and protocols of environment	4.210	High
Media’s role in portraying the company’s environmental responsibility initiatives positively	3.804	High

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Believing the company is being conscious with environmental issues	3.785	High
This company is being honest to its stakeholders	3.780	High

The following table represents mean scores of perceived visibility. The results show that respondents highly notice the company’s effort in advocating environmental responsibility initiatives to them. However, the company needs to go deeper in collaborating with various NGOs and increasingly the frequency of posting environmental responsibility initiatives on social media.

TABLE 4: Mean scores of perceived visibility

Item	Mean	Interpretation
Perceiving those in-kind contributions is more effective than monetary contributions	4.112	High
The company consuming eco-friendly service	3.855	High
The company selling eco-green products	3.729	High
Company’s consistency and credibility in delivering environmental responsibility initiatives messages	3.715	High
Noticing company’s effort in providing effective environmental information on notice board	3.407	High
Knowing that the company collaborates with various NGOs	3.360	Medium
The company frequently posting environmental responsibility initiative information on social media	3.065	Medium

The table below illustrates the mean scores for perceived behavior control. Respondents do perceive that bringing their own shopping bag is an easy task to do. They also can plant a hydroponic tree and recycling at home. Respondents believe the company has enough resources and provides practical knowledge while handling environmental responsibility initiatives. Somehow, they are undecided whether they have time and opportunity to participate in the company’s environmental responsibility initiatives.

TABLE 5: Mean scores of perceived behavior control

Item	Mean	Interpretation
Respondents able to bring their own shopping bag while shopping	4.379	Very High
Respondents can do the recycling easily	4.154	High
There are enough resources for the company to execute environmental responsibility initiatives	4.075	High
Respondents’ ability to participate the company’s environmental responsibility initiatives voluntarily	3.692	High
Respondents are capable to plant a hydroponic tree at home	3.636	High

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The company provides hands-on knowledge during environmental responsibility initiatives	3.622	High
Respondents have opportunity to participate on environmental responsibility initiatives	3.243	Medium
Respondents have time to participate on environmental responsibility initiatives	3.215	Medium

The next section describes the mean scores of purchase intention. The results show that respondents will keep purchasing in this company as this company is known as one of the leading retailers in Malaysia and this company itself has an established brand and have a good reputation. However, respondents were unsure if they keep shopping at this company since some retailers provide cheap prices and respondents tend to look out for cheaper price, in order to survive.

TABLE 6: Mean scores of purchase intention

Item	Mean	Interpretation
Respondents will purchase at the company when they want to shop	3.902	High
Respondents will consider ethical reputation when they shop	3.752	High
Respondents will keep purchase with the company in future	3.636	High
Respondents will shop at the company since the company implements environmental responsibility initiatives	3.411	High
Respondents will pay more for the company	3.407	High
Respondents will spend more money since the company concerns on environmental issues	3.243	Medium
Respondents will keep shopping at this company, even other retailer have cheaper price	2.930	Medium

The table below depicts the correlation test between variables. It was shown that correlation test of all four independent variables, perceived awareness ($r=0.475$, $p<0.01$); customers' attitude ($r=0.426$, $p<0.01$); perceived visibility ($r=0.500$, $p<0.01$); perceived behavioral control ($r=0.564$, $p<0.01$) have a positive, weak, and moderate relationship with purchase intention as a dependent variable. The results are significant. Therefore, all hypothesis of the study is accepted.

TABLE 7: Pearson Correlation Test of the study

Variable	1	2	3	4	5
1 Perceived Awareness	1				
2 Customers' Attitude	0.393**	1			
3 Perceived Visibility	0.525**	0.559**	1		
4 Perceived Behavior Control	0.641**	0.572**	0.637**	1	
5 Purchase Intention	0.475**	0.426**	0.500**	0.564**	1

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

5.0 CONCLUSION

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In conclusion, all variables emphasized in this study, namely perceived awareness, customers' attitude, perceived visibility, perceived behavior control have a positive and significant relationship with purchase intention. Therefore, the company's attempt in executing environmental responsibility initiatives affects its customers to keep purchase at the company. The findings of this study give a new insight for organization, particularly on profit-oriented companies by creating some new and creative strategies in executing CSR. Probably, public relations practitioner can highlight more on environmental issues since most stakeholders in Malaysia are really concern with environmental issues surrounding. This study also gives a deep understanding on Theory of Planned Behavior. This study aimed on how attitude, subjective norm, perceived behavior control, together with awareness as add-on value able to influence the intention. Thus, the study fully supported the theory as all hypothesis of the study is accepted.

As this study greatly contribute to CSR development in Malaysia, there are some limitations found in this study. Firstly, this study is solely focusing on external stakeholders. Apart from that, aspect of internal stakeholder also should be considered by identifying does employee's awareness, attitude, perceived visibility, and perceived behavior control able to influence the employees job motivation in the company. By studying on both internal and external stakeholders, this study will be more valuable on body of knowledge. Secondly, scope of study already limited to one organization. Hence, future research can study other retailer's organization in predicting their environmental responsibility initiatives and its influence towards purchase intention. Comparative study also can be conducted by identifying both strengths and weaknesses in implementing environmental responsibility initiatives.

In a nutshell, the findings between customer's awareness and attitudes and purchase intention can be explored in detail. Particularly, in aspect of customers' desire in information seeking, effective social media management and executing successful CSR strategy. These future studies will absolutely increase the knowledge in CSR context.

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UNVEILING MALAYSIA'S FILM HERITAGE OF THE CREATIVE CULTURAL INDUSTRY

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ABSTRACT

This paper explores the vital role of Malaysian heritage films in preserving and portraying the nation's rich cultural narratives. Tracing the origins of Malaysian cinema back to the 1930s with the production of the first Malay film, *Laila Majnun*, the paper highlights how these films encapsulate traditional attire, language, customs, landscapes, and indigenous wisdom. While the Malaysian film industry has experienced significant growth and garnered international recognition, scholarly attention on film heritage remains limited compared to the focus on film culture. This study aims to bridge this gap by providing a comprehensive review of existing literature on the cultural heritage depicted in Malaysian films, with a particular emphasis on cinematic traditions. Utilizing an analytical approach, the paper synthesizes insights from various sources and uses select Malay and Malaysian films as illustrative examples. It delves into the concept of national cinema and the critical framework of heritage film, exploring how these films serve as a medium for cultural expression and preservation. Additionally, the paper examines the impact of government policies, such as the National Creative Industry Policies (DIKN) and the Malaysia Digital Economy Blueprint, in supporting the film industry's role in cultural preservation. The paper also discusses the challenges posed by globalization and the potential of emerging technologies, such as virtual reality (VR), augmented reality (AR) and XR Production in enhancing the representation and engagement with Malaysian cultural heritage. By addressing these elements, the study offers a nuanced understanding of the interplay between cinema and cultural heritage, highlighting the importance of films in celebrating Malaysia's diverse cultural identity. The findings contribute to a broader discussion on the significance of heritage films in the global landscape, providing new perspectives and methodologies for future research.

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Keywords: Malaysian cinema; heritage films; cultural preservation; national cinema; cultural identity

1.0 INTRODUCTION

Through the medium of film, a nation's cultural heritage is portrayed and preserved. The roots of this practice can be traced back to the early 1930s when the first Malay film, *Laila Majnun* (1933), was produced (Hatta, 1997; Fatimah & Nur, 2016). This film stands as a powerful portrayal of Malay culture and heritage, embodying traditional clothing, language, customs, scenery, and local wisdom. Following this, many other Malay and Malaysian films have carried on the tradition of highlighting and honouring these cultural elements in their storytelling, such as *Hang Tuah* (1956), *Puteri Gunung Ledang* (2004), *Wayang* (2008), *Duan Nago Bogho* (2023) and many more. While the Malaysian film industry has experienced significant growth and certain Malaysian films have gained international acclaim, more scholarly attention still needs to be directed toward Malaysian film heritage compared to the abundance of works centred on Malaysian film culture.

Malaysia has a rich and diverse film culture and heritage that has seen significant development in the creative industry over the years. The country's film industry has transformed, moving from a state of being influenced by the tradition of Hindi films to one that has embraced popular cinema that resonates with audiences both locally and globally (Hassan, 2013; Hizral, 2019). This transformation has been a significant milestone in the growth of Malaysia's creative film industry, as it has allowed for the creation of films that reflect the cultural diversity and aspirations of the nation.

The creative film industry traces back to the glorious black-and-white film era in the 1950s and 1960s. One of the few influential names in the history of Malay films was P. Ramlee, Saloma, Nordin Ahmad, Jamil Sulong, and Jin Shamsuddin (Hatta, 1997; Khoo, 2006; Hassan, 2013). Some of these mentioned names were born actors/actresses and soon became distinguished filmmakers. For example, P. Ramlee, a legendary figure in the Malaysian film industry, produced and starred in numerous films that are considered classics today (Mahyuddin & Lee, 2015). These early films laid the foundation for the development of Malay cinema, establishing a unique identity and storytelling style that continues to influence filmmakers in Malaysia.

During the 1950s and 1960s, Malay film production experienced a significant surge with the establishment of production companies and the introduction of colour films (Nur et al., 2015). This era marked a period of experimentation and growth, shaping the future of Malaysian cinema. The themes explored in these films often revolved around social issues, cultural heritage, and traditional values, reflecting the nation's aspirations during that time. Films that present such issues are *Anak-ku Sazali* (1956), *Hang Tuah* (1956), *Sergeant Hassan* (1958), *Singapura Dilanggar Todak* (1961), *Gurindam Jiwa* (1966) and many more.

In the next few decades, the Malaysian film industry underwent changes influenced by technological advancements and global cinematic trends. These changes led to a diversification of genres and styles and an increased focus on international collaborations and film festivals. The industry continues to evolve, embracing new storytelling techniques and addressing contemporary issues while preserving its rich cultural heritage.

The early development of Malay film laid the groundwork for the thriving creative industry that Malaysian enjoys today. It set the stage for filmmakers to explore diverse narratives, celebrate cultural diversity, and contribute to the global landscape of cinema. Thus, this article aims to delve

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into existing literature concerning the cultural heritage depicted in films, specifically emphasising Malaysian cinematic traditions. This article will also explain how heritage films represent national cinema, offering a deeper understanding of cultural heritage.

2.0 THE CONCEPT OF HERITAGE FILM AS A NATIONAL CINEMA

The concept of national cinema refers to the films associated with a specific nation-state, reflecting that nation's cultural, historical, and social aspects (Higson, 1989; Crofts, 1993; Rosen, 1996). It encompasses a broad range of cinematic works that are connected by their national origin, language, cultural elements, or the nationality of the filmmakers or characters. Thus, the definition of national cinema is complex and has been debated by film scholars and critics due to its broad range and how it represents a nation.

National film studies and the concept of heritage film are interconnected within the realm of cinema heritage. The preservation and dissemination of cultural heritage in Europe has taken on increasing importance within the field of film studies, particularly through active engagement with film exhibitions and audiences. The focus on cinema audiences and their experiences has broadened the scope of cultural heritage, emphasising the importance of the cinemagoing experience as a cultural phenomenon in its own right (Ercole et al., 2016).

Moreover, the aesthetic and narrative styles of Malaysian heritage films are deeply influenced by traditional art forms and storytelling techniques (Barnard, 2009). Incorporating traditional music, dance, and folklore into cinematic narratives serves to authenticate the portrayal of historical periods and cultural practices. This blend of traditional and modern elements creates a distinctive cinematic language that is uniquely Malaysian (Santano & Mustaffa, 2016). The film "Puteri Gunung Ledang" (2004), for example, integrates elements of traditional Malay theatre and music, thereby offering an immersive cultural experience that resonates with the Malaysian audience (Hijjas, 2010).

The portrayal of gender and the role of women in Malaysian heritage films also warrants attention. Many heritage films challenge traditional gender roles and highlight the contributions of women to the nation's history. Films such as "Lelaki Harapan Dunia" (2014) and "Mencari Rahmat" (2018) present strong female characters who navigate and negotiate their identities within the socio-political landscape of their times. This focus on gender not only enriches the narrative complexity of heritage films but also aligns with broader feminist discourses within Malaysian cinema (Lo, 2005).

Furthermore, Malaysian heritage films' reception and impact on local and international audiences underscore their significance as cultural products (Changsong & Kerry, 2022). The critical and commercial success of films like "Ola Bola" (2016) and "The Journey" (2014) demonstrates the broad appeal of heritage narratives. These films not only resonate with Malaysian audiences by evoking shared memories and cultural pride but also attract international viewers who gain insights into Malaysia's rich history and heritage. The global reach of Malaysian heritage cinema thus contributes to the internationalisation of Malaysian culture and enhances the nation's cultural diplomacy.

Additionally, digitising cultural assets plays a crucial role in sharing knowledge and preserving heritage, presenting both challenges and opportunities for European and global heritage (Ercole et al., 2016). Furthermore, critical transnationalism in film studies explores the interface between global and local perspectives, highlighting how transnational trajectories in film

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production, distribution, and reception interact with national cinemas and cultural identities (Higbee et al., 2010). In essence, national film studies and the heritage film concept are intertwined by exploring cultural preservation, audience engagement, transnational influences, and the dynamic interplay between global and local cinematic expressions.

Guy Austin (2019) defines film heritage as a concept encompassing films' cultural significance and historical value. According to Austin, film heritage is not just about preserving and showcasing classic films but also about understanding the historical context in which they were made and the cultural norms they reflect. Austin's definition emphasises the importance of considering aesthetic elements, such as language, dialect, and narrative choices, in the context of film history and cultural norms. He argues that these elements are culturally specific and can vary greatly depending on the filmmaker, the intended audience, and the historical period depicted. Austin's work highlights the complexity of film heritage, which goes beyond mere preservation to include a nuanced understanding of the cultural and historical contexts that shape our perceptions of films (Austin, 2010).

According to Claire Monk's book "Heritage Film Audiences: Period Films and Contemporary Audiences in the UK " (2011), the concept of heritage cinema is now firmly established as an influential - as well as much-debated and contested - critical framework for the discussion of period or historical representation in film, most prominently concerning British heritage and post-heritage film successes since the 1980s, but also to comparable examples from Europe, North America and beyond. These successes have ranged from Merchant Ivory's *A Room with a View*, *Maurice*, *Howards End*, and *The Remains of the Day*, via Jane Austen adaptations such as Ang Lee's *Sense and Sensibility* to post-heritage adaptations such as Sally Potter's *Orlando* (Monk, 2011).

Nevertheless, the very idea of the heritage film has rested on untested assumptions about its audiences. Monk engages directly with two highly contrasting sections of these audiences, surveyed in the UK in the late 1990s, to explore their identities, broader patterns of film taste, and attitudes and pleasures about the heritage film genre (Monk, 2011). She breaks significant new ground in the scholarship on contemporary period films. She makes a distinctive new contribution to the growing field of film-audience studies by presenting the first empirically based study of the audiences for quality period films.

Sarah Louise Smyth analyses the portrayal of race, gender, and class in Amma Asante's film *Belle* by examining how the film intersects these elements in the context of British heritage films (Smyth in Massood et al., 2021). As the first British heritage film with a mixed-race woman as the lead protagonist, *Belle* enables an explicit interrogation into the marginalised female subject (Smyth, 2019). Smyth argues that while the film incorporates political discussions surrounding the Zong massacre case, it is primarily about Dido Belle, as the title suggests (Smyth in Massood et al., 2021). The film uses the real-life event of the Zong massacre to draw attention to continuities between the late 18th century and the present day. Smyth's analysis contributes to critiques of the representation of race, gender, and class in media, particularly in the context of British heritage films (Smyth in Massood et al., 2021). She examines how the film portrays a mixed-race woman of privilege, which is a departure from the typical representations in the genre (Benshoff et al., 2019).

In conclusion, heritage films, often referred to as heritage cinema, function as a significant medium for representing the culture of a nation-state. The films produced within this genre

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facilitate the preservation and remembrance of specific cultural narratives. This narrative is particularly evident when heritage films explore the historical contexts of nation-states that are increasingly overlooked by their societies. Through cinematic representation, the history, culture, attire, and fundamental aspects of a community's identity are articulated to commemorate and reinforce the cultural heritage of the nation-state.

2.1 POLICIES AND STRATEGIES MALAYSIAN FILM INDUSTRY

In examining the concept of heritage film as a national cinema in Malaysia, it is essential to consider the institutional and policy frameworks that support the production and dissemination of such films. Government bodies like the National Film Development Corporation Malaysia (FINAS) play a pivotal role in promoting heritage cinema through funding, festivals, and international collaborations. Initiatives such as the Malaysia International Film Festival (MIFF) and the Malaysian Film Festival (FFM) provide platforms for heritage films to reach wider audiences and gain critical acclaim. These institutional supports are crucial for sustaining the heritage film genre and ensuring its continued relevance in Malaysian national cinema (Barnard, 2014).

The role of government policies in shaping the cultural landscape of a nation cannot be understated. In Malaysia, policies such as the Malaysia Digital Economy Blueprint and the Film Censorship Act 2002 have been pivotal in fostering a thriving film industry while ensuring cultural preservation (Malaysiakini, 2022). These policies provide financial support and training opportunities for filmmakers, thereby enabling the production of high-quality films that reflect Malaysia's rich cultural heritage (Malay Mail, 2023).

The globalization of the film industry has brought new challenges and opportunities for preserving cultural heritage. As Higbee and Lim (2010) argue, transnational cinema often necessitates a balance between local cultural elements and global market demands. Malaysian filmmakers face similar challenges, as they strive to retain cultural authenticity while appealing to international audiences. These dynamic highlights the importance of strategic policies like the National Creative Industry Policies (DIKN) in supporting culturally rich content that resonates both locally and globally (Malay Mail, 2020).

Preserving culture and heritage in Malaysia goes hand in hand with the policies and acts. Policies and acts such as National Creative Industry Policies (DIKN), Malaysia Digital Economy Blueprint, and Film Censorship Act 2002 serve as guidelines for the film industry in Malaysia.

2.1.2 Preserving Culture, Heritage, and Local Wisdom

Malaysia's strategic policies, particularly the National Creative Industry Policies (DIKN), MyDIGITAL, and the Malaysia Digital Economy Blueprint, are designed to fortify the film industry while preserving the nation's cultural heritage and local wisdom. These policies provide a comprehensive framework that ensures the film sector not only thrives economically but also continues to be a custodian of Malaysia's diverse cultural narratives.

1. Preservation of Cultural Heritage through Film

The DIKN and related policies emphasise the importance of cultural preservation in the creative industries. By fostering an environment where filmmakers can explore and depict traditional narratives, customs, and local wisdom, these policies ensure that Malaysia's rich cultural heritage

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is documented and celebrated. Cultural representation in films such as *Puteri Gunung Ledang* (2004) and *Wayang* (2008) showcases traditional Malaysian folklore and performing arts. These films play a crucial role in preserving and promoting Malaysia's cultural heritage by bringing age-old stories and practices to contemporary audiences (Malay Mail, 2023; Malaysiakini, 2022).

The use of heritage sites in filmmaking is seen in the film *Crazy Rich Asians* (2018), which featured the Cheong Fatt Tze Mansion. This highlights Malaysia's architectural heritage and brings international attention to these cultural landmarks (Malay Mail, 2020). Heritage films play a crucial role in safeguarding the history, folklore, symbols, and ideology of specific cultures. In Malaysia, researchers have noted the significant impact of international films like *Crazy Rich Asians*, which utilized heritage sites such as Carcosa Seri Negara and Cheong Fatt Tze Mansion. The inclusion of these iconic locations has not only enhanced their global recognition but also spurred film-induced tourism, thereby drawing attention to Malaysia's rich cultural heritage (Sebatianpillai & Ting, 2021).

Through films, local wisdom will be shared and made well-known to others. Local wisdom, encapsulating traditional knowledge and practices, is a crucial element of Malaysia's cultural identity. The policies support filmmakers in portraying these aspects authentically, ensuring that such wisdom is passed down through generations. Narratives centred on local history and news, such as *Dukun* (2018), which are based on local news about a horror killer who slaughtered and dismembered a body due to her belief it can bring out her power in black magic. These films serve as a medium to document and disseminate a tragic history that once happened in Malaysia (Malay Mail, 2023).

The medium of film also promotes educational and cultural content. By promoting educational and culturally enriching content, policies ensure that films like *Kampong Boy* (1997), based on the works of Malaysian cartoonist Lat, continue to educate and entertain, providing insights into rural Malaysian life and values (Malaysiakini, 2022). The narrative captures the essence of Malay culture, showcasing traditional practices, familial relationships, and the simplicity of rural living. Through its engaging storytelling and vibrant animation, the film resonates with both children and adults, allowing viewers to connect with their cultural roots. The educational impact of films like *Kampong Boy* extends beyond mere entertainment; it encourages discussions about cultural preservation and the significance of understanding one's heritage. By integrating humour and relatable experiences, the film invites audiences to reflect on their own lives and the changes that have occurred within their communities. This connection to personal and collective history is vital in a rapidly modernising society, where traditional values may be at risk of being overshadowed. Thus, the promotion of educational and culturally rich content through film not only enriches the viewing experience but also plays a crucial role in shaping societal values and fostering a deeper understanding of Malaysia's cultural identity.

Regarding economic and institutional support, the policies provide substantial support for ensuring filmmakers have the resources and infrastructure to produce high-quality films reflecting Malaysia's cultural and historical context. Nevertheless, government grants and subsidies help filmmakers tackle financial barriers. For example, the success of *Hikayat Merong Mahawangsa* (2011), an epic historical film, was partly due to financial support that enabled its grand production scale, showcasing Malaysia's ancient history and legends (Malay Mail, 2023). The Malaysian government also provides training for filmmakers to enhance their film production skills. Investments in training programs ensure that filmmakers have the skills needed to produce

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culturally rich content. Institutions like the National Film Development Corporation Malaysia (FINAS) provide crucial support in this area (Malay Mail, 2020).

To contextualize the significance of heritage films in preserving cultural narratives, a comparative analysis with similar practices in other countries can be enlightening. For instance, Claire Monk has extensively explored the concept of 'heritage cinema' in the UK, who discusses how these films often depict an idealized version of the past, reflecting national pride and identity (Monk, 2011). Similarly, in Malaysia, heritage films like *Puteri Gunung Ledang* serve to highlight national history and cultural pride, paralleling the UK's use of cinema as a cultural tool (Hassan, 2013). This comparison underscores the universal role of cinema in cultural preservation.

2. Embracing Digital Technologies

MyDIGITAL and the Malaysia Digital Economy Blueprint emphasise the adoption of digital technologies, which can be leveraged to preserve and promote Malaysia's cultural heritage. Digitising classic films ensures that they are preserved for future generations. This initiative protects films like *Laila Majnun* (1933), the first Malay film, from degradation and makes them accessible to a wider audience (Malaysiakini, 2022).

With technological advances, filmmakers should use this opportunity to go beyond traditional storytelling and go for innovative storytelling techniques. Hence, the policies encourage virtual reality (VR) and augmented reality (AR) in filmmaking, allowing for immersive experiences of Malaysian heritage sites and cultural narratives and providing new ways for audiences to engage with Malaysia's cultural heritage (Malay Mail, 2023).

In addition to that, the integration of emerging technologies, such as virtual reality (VR), augmented reality (AR) and XR Production, into filmmaking presents novel opportunities for engaging audiences with Malaysia's cultural heritage. These technologies can provide immersive experiences, cost and time saving in pre- and post-production which will allow viewers to explore historical sites and cultural narratives in unprecedented ways. This innovative approach can enhance the educational value of heritage films and broaden their appeal to a younger, tech-savvy audience.

3. Thematic Exploration of Cultural Heritage

The thematic representation of cultural heritage in Malaysian cinema is diverse, encompassing historical narratives, traditional practices, and the interplay of multiple cultural influences. Films such as *Puteri Gunung Ledang* (2004) and *Hanyut* (2012) highlight historical events and traditional legends, thereby preserving and reinterpreting Malaysia's rich past. (Hijjas, 2010) argues that these films serve not only as entertainment but also as cultural artifacts that document and perpetuate national history (Hijjas, 2010). Through their visual and narrative structures, they offer viewers a means of engaging with the past, fostering a sense of continuity and identity.

The incorporation of traditional practices and folklore is another significant aspect of cultural heritage in Malaysian films. For example, the use of traditional dance, music, and costumes in *The Garden of Evening Mists* (2019) enriches the narrative with cultural authenticity. This aligns with analysis, which suggests that such artistic choices enhance the cultural resonance of films, making them powerful mediums for cultural preservation. The portrayal of traditional ceremonies and rituals further embeds local wisdom into the cinematic experience, providing audiences with insights into the values and beliefs of different Malaysian communities.

4. Aesthetic Approaches to Portraying Local Wisdom

Malaysian filmmakers employ various aesthetic strategies to effectively portray local wisdom. The visual aesthetics of Malaysian heritage films often draw from traditional art forms, including batik designs, *wayang kulit* (shadow puppetry), and classical Malay architecture. This integration of traditional aesthetics into filmic language is evident in films like *Lelaki Harapan Dunia* (2014), where the visual narrative is steeped in local color and symbolism. Barnard (2014) notes that such visual elements serve not only to beautify the film but also to anchor it within a specific cultural milieu, thereby enhancing its authenticity and impact.

Narrative techniques also play a crucial role in conveying local wisdom. The use of non-linear storytelling, reminiscent of oral traditions, is a common feature in films like *Bunohan* (2012) and *Jagat* (2015). These films often employ a fragmented narrative structure that mirrors the way local stories and wisdom are passed down through generations. According to (Santano & Mustaffa, 2016), this narrative approach allows for a deeper exploration of themes and character development, creating a more immersive and reflective viewing experience (Santano & Mustaffa, 2016).

5. Socio-Political Implications

The portrayal of cultural heritage and local wisdom in Malaysian cinema is not merely a cultural endeavor but also a socio-political act. The representation of Malaysia's multicultural heritage can be seen as a response to the country's colonial past and its ongoing struggle with ethnic and cultural identity. Films like "1941" (2017) and "Ola Bola" (2016) address these issues by highlighting the contributions and struggles of various ethnic groups, thereby promoting a narrative of unity and inclusiveness. (Radzi et al., 2022) emphasizes that such representations are crucial in fostering a sense of national identity that is inclusive and reflective of Malaysia's diversity (Radzi et al., 2022).

Furthermore, the depiction of local wisdom in films often critiques contemporary social issues, such as modernization and globalization. For instance, "Sepet" (2004) and "Gubra" (2006) explore the tensions between traditional values and modern lifestyles, highlighting the challenges faced by individuals in reconciling these often conflicting demands. These films serve as platforms for sociocultural commentary, encouraging audiences to engage with the complexities of Malaysian identity and the negotiation of traditional and contemporary influences.

5.0 CONCLUSION

This paper provides a unique contribution to the study of Malaysian cinema by focusing specifically on the underexplored topic of Malaysian film heritage. Unlike the commonly studied aspects of Malaysian film culture, this paper delves into how heritage films play a crucial role in preserving and portraying the nation's cultural narratives. By conducting a comprehensive literature review, the paper synthesizes key insights from various sources, offering a holistic understanding of the historical and cultural evolution of the Malaysian film industry.

The strategic policies of DIKN, MyDIGITAL, and the Malaysia Digital Economy Blueprint are crucial in strengthening the Malaysian film industry's role in preserving and promoting the nation's cultural heritage and local wisdom. Through financial support, capacity building, and the integration of digital technologies, these policies ensure that Malaysian films continue to serve as a vital medium for cultural expression and preservation. By supporting films

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that highlight Malaysia's rich cultural narratives, these policies contribute to a robust and culturally vibrant film industry that resonates both locally and globally (Lee & Lim, 2019).

A notable aspect of this paper is its comparative analysis, which places Malaysian heritage films in a global context by comparing them with British heritage cinema. This comparison highlights the unique challenges and strategies faced by Malaysian filmmakers in preserving cultural heritage through cinema, offering new perspectives on the role of national cinema in a globalized world. The paper also explores the potential of emerging technologies, such as virtual reality (VR) and augmented reality (AR), in enhancing the preservation and presentation of cultural heritage, positioning the discussion at the forefront of current trends in film and cultural studies.

Furthermore, the paper provides a detailed analysis of government policies, highlighting their strategic role in supporting the film industry. These policies offer a framework for both cultural preservation and economic growth, a topic that has been relatively unexplored in existing literature. By suggesting the use of innovative methodological approaches, including digital humanities methods like data mining and sentiment analysis, the paper introduces new ways to study film reception and cultural impact.

Despite these advancements, challenges remain in establishing a solid foothold in the domestic market. Future research should focus on evaluating the long-term impacts of these policies and exploring additional strategies to enhance local audience engagement. Additionally, future research could explore the evolving role of digital platforms in disseminating heritage films and investigate the impact of audience demographics on the reception of these films, offering insights into how different generations engage with cultural narratives.

Finally, this paper emphasizes the importance of films in celebrating and preserving Malaysia's cultural diversity, reflecting not only the dominant Malay culture but also the diverse ethnic communities within the country. This focus on cultural diversity within the context of national cinema provides a nuanced understanding of Malaysian identity. The combination of these elements underscores the paper's novelty, offering new perspectives, methodologies, and comparative analyses that significantly contribute to the fields of film studies, cultural studies, and Malaysian cultural history.

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ANALYSIS CONTENT OF MEDIA PROPAGANDA REGARDING NEWS OF PALESTINE – ISRAEL CONFLICT (VOA INDONESIA CASE STUDY)

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ABSTRACT

Media propaganda has an important role in the production of news texts. Mass media efforts often display unbalanced perceptions in the delivery of information, especially in conflict reporting. One of the news media that aggressively covers conflicts is VOA Indonesia Media. News coverage of the Palestinian-Israeli conflict in the VOA mass media has not succeeded in presenting balanced facts. This research looks at how VOA shapes public opinion through the media propaganda presented in its news narrative. By using a literature review on the VOA Indonesia media portal, this research will be carried out using Alfred McClung & Lee's qualitative propaganda method. Researchers analyzed three news texts containing humanitarian issues since the events of October 7, 2023. Researchers analyzed the data based on four propaganda techniques: name-calling, glittering generalities, card stacking, and plain folks. The name-calling propaganda technique was found to have the most intensity; 'barbarism' and 'holocaust' are examples of the use of bad and inappropriate nicknames used by VOA. Using the card stacking technique, researchers found that there was an attempt by VOA to reconstruct the news about the humanitarian crisis in Gaza. The use of the plain folks propaganda technique with the 'political unity' narrative to describe Israel's actions in the Hamas attack mission to the use of the glittering generalities technique by presenting President Biden's testimony that.

Keywords: media propaganda; mass media; conflict issues; Palestine-Israel Conflict

2.0 INTRODUCTION

The spread of propaganda targeting certain parties has a significant negative impact (Kunandar, 2019). The application of propaganda elements to the news is, of course, done through various methods, ranging from elements that are emphasized or highlighted, elements that need to be disguised or obscured by changing the meaning, to adding words in order to disguise the news facts that should be conveyed to the audience (Launa, 2020; Simanjorang et al., 2023). It cannot be denied that media propaganda has become a familiar topic, one of which is the case of news involving conflicts between countries and seizing attention, especially from Muslims around the world, in the Palestinian and Israeli conflict (Ma'arif & Widadt, 2023).

In this case, the media occupies a strategic role in reporting the Israeli-Palestinian war conflict (Ramasubramanian & Miles, 2018). Another thing that also needs to be considered is that each media outlet has its own way of reviewing news about the prolonged conflict (Apul, 2022). The genocide has clearly happened in Palestine and is critical to be reported (Aljazeera, 2023), but the

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22 thousand people (01/24) who are recorded every day by the Palestinian fighters seem to be mere numbers that are not accounted for. It seems that genocide can be easily suppressed only by changing the narrative that successfully controls the flow of world opinion when consuming war news.

Information presented in media coverage has the potential to be influenced by certain ideologies, opening up opportunities for propaganda elements (Martianto & Isnaini, 2021). Therefore, the role of the media, especially the mass media, is no longer just a disseminator of information; it can even be a means of spreading media propaganda (Roosinda & Suryandaru, 2020). One of the mass media that aggressively discusses conflict issues is the Voice of America (VOA) news media. However, with a strong affiliation with the United States, the role of VOA Indonesia actually raises big questions for the Indonesian people about whether the presentation of propaganda messages in the news is related to the Palestinian-Israeli conflict. Given that America is a country that is very vocal in defending Israel (voaindonesia.com, 2023).

Previous research on propaganda techniques has focused on the use of propaganda language in political dimensions (Hendaryan et al., 2024). Then, research that discusses the issue of the Palestinian-Israeli conflict pays attention to the framing of one media's news with other media (Oktavina et al., 2024). Researchers find that research on media propaganda techniques, especially on conflict issues, is still rarely done. Thus, in-depth research is needed to discuss propaganda techniques in conflict issues, especially the Palestinian-Israeli issue.

2.0 LITERATURE REVIEW

2.1 PROPAGANDA MEDIA

Propaganda can be interpreted as a theory or as an appeal that comes from emotions, not from a person's intelligence or logic. Propagandists can also play a role in influencing the perceptions of individuals and even groups (Sparks, 2017). Propaganda has a definition as an attempt to influence opinion through the communication of ideas and values for persuasive purposes, even done consciously to serve the interests of the propagandist either directly or through intermediaries (Kunandar, 2019). Harold D. Laswell (1971) concluded that propaganda is the use of all forms of communication that have been systematically designed in an effort to influence the thoughts, emotions, and actions of a group.

2.2 PROPAGANDA TECHNIQUES

Based on the book *The Fine Art of Propaganda*, there are seven propaganda techniques based on examples of propaganda carried out. Of the seven techniques introduced, researchers only used four propaganda techniques, including: a) name-calling; b) glittering generalities; c) plain folks; and f) card stacking. According to Alfred McClung and Elizabeth Lee (1939), name-calling can be identified as giving ideas a bad label. The Glittering Generalities propaganda technique, which associates something with the word phenomenon, is commonly used to make the audience accept the thing in question without examining the evidence. The plain folks technique is a method used by a propagandist to encourage his audience to agree with his ideas. Card stacking is a technique that involves the selection and use of facts or lies. Whatever type of propaganda technique is used by the media, the public will certainly find it difficult to avoid exposure to propaganda messages (Susanti & Ismira, 2023; Geissler et al., 2023).

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3.0	Unit of Analysis	Focus Issues	Propaganda Techniques	Indicator	Total
	News Content and Statement	Humanitarian issue	<i>Name Calling</i>	Bad nicknames	5
			<i>Glittering Generalities</i>	Good nicknames	1
			<i>Card Stacking</i>	Confusing and manipulating facts	3
			<i>Plain Folks</i>	Popular	1

METHOD

Based on the discussion of research conducted by researchers on media propaganda analysis of the content of the Palestinian-Israeli conflict news with a case study of VOA Indonesia, So the author determines the method that will be used in this research, namely qualitative methods with literature (library research) as a method used to analyze media propaganda techniques Alfred McClung & Lee (1939) which is Name Calling, Card Stacking, Plain Folks and Glittering Generalities. The content analysis process will then be interpreted based on the theory used. The primary data used in this study are narratives from three news reports on the Palestinian-Israeli conflict in VOA Indonesia media for the period October 7 – December 31, 2023. In addition, researchers also focused on the four uses of propaganda techniques.

TABLE 1. Tabel Kerja Coding Berdasarkan Teknik Propaganda McClung & Lee

4.0 ANALYSIS AND DISCUSSION

1. Coverage of Humanitarian Issues

During the in-depth analysis, researchers also found a variety of news issues. However, humanitarian issues are one of the most crucial issues in conflict reporting.

Name Calling

The use of the word 'barbarism'. The use of this word appears in a statement by US President Joe Biden, who explained that he supported Israel's attack to hunt down the 'barbarism' group. The use of this negative word is aimed at a group of Hamas. Barbarism itself comes from the word barbarian or savage, which is a condition to explain the state of decline in a civilization. This word is also synonymous with the words decline and destruction, so this term is used to insult and demean another group of people. Not only that, the US President also equated Hamas' actions with the choice of the word 'Holocaust'.

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Researchers found that the term refers to a form of systematic persecution and massacre supported by Nazi Germany in 1933. The choice of negative words also represents how VOA Indonesia Media tries to describe Hamas with the use of words that should not be.

Glittering Generalities

The use of other propaganda techniques is the glittering generalities technique, which is used by spreading propaganda messages through the mention of words that are considered 'good' and are used to make audiences easily accept and agree with evidence without checking specifically. The use of this technique only appeared once in the news on October 16, 2023, with the news title "Palestinians Face Humanitarian Crisis in Gaza, Israel Prepares for War." Researchers found the use of the phrase 'political unity' conveyed by the Israeli Prime Minister, Benjamin Netanyahu, that the Israeli military would destroy Hamas in the interests of political unity. The word unity that appears above is closely related to the term good word. For this reason, the use of the word 'unity' is sought by VOA Indonesia media so that audiences can accept and agree with the ideas or actions taken by the Israeli military without the need to identify more deeply.

Card Stacking

This technique appears in the news on November 11, 2023, regarding "Humanitarian Crisis in Gaza and West Bank Worsens." The fact that is emphasized in VOA Indonesia's news here is the UN's efforts to minimize the humanitarian crisis in Gaza because hunger, thirst, and fuel are unable to revive health services in Gaza. Then another piece of news was also found on December 22, 2023, regarding "The Humanitarian and Health Crisis in Gaza is Like a Time Bomb." This news only emphasized that the humanitarian crisis occurred due to the limited supply of humanitarian aid and the depletion of fuel, so that health services could not function optimally. Researchers did not find a single VOA Indonesia media narrative that clearly and explicitly stated that Israel was the main perpetrator of the humanitarian crisis in Gaza; instead, there were sentences of denial, defense, and ignoring facts.

Plain Folks

This propaganda technique was found in the news on October 16, 2023, with the headline "Palestinians Face Humanitarian Crisis in Gaza, Israel Prepares Attack." The propaganda technique was found in President Joe Biden's statement, where he supported Israeli attacks on groups of criminals. President Joe Biden's statement seems to explain that the Israeli military only targets military operations in its mission to destroy criminals; he deliberately uses this narrative so that his ideas can be accepted and considered to represent the audience. The VOA Indonesia media wants to portray Israel as a hero who completes the mission of evil through the actions of the 'barbarism' group.

5.0 CONCLUSION

Based on the four propaganda techniques used, researchers found an effort by VOA media that was considered an act of ideological doctrine by the audience. The VOA media also places the Palestinian side as the party that deserves to be victimized but does not place Israel as the party

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that needs to be responsible for the chaos. So it can be said that VOA media has not fulfilled the element of news balance, especially in the Palestinian-Israeli conflict. VOA Indonesia news media found a number of propaganda techniques carried out. Researchers analyzed the news in the October–December period. Of the four propaganda techniques, the name-calling technique is the one that has the most intensity of use. This is also part of VOA Indonesia's media efforts to influence public views and manipulate audience representations of Hamas

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A MULTIMODAL STUDY OF EMOJI-TEXT INTERACTIONS IN TIKTOK COMMENTS BY YOUNG ADULTS

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ABSTRACT

TikTok, as a popular social media platform, has not been extensively studied regarding the relationship between emojis and texts, even though emojis are subject to interpretation and can easily lead to misunderstandings in online communication. This study examines the relationship between emojis and texts in TikTok comments by young adults. The objective was to explore how young adults use emojis to create meaning with texts in TikTok comments and how they perceive the use of emojis in texts. The research employed a qualitative design, including TikTok comment analysis and thematic analysis, with a sample of 25 TikTok comments containing emojis and texts, and 5 young adult participants. TikTok comments were analysed using the image-text relation system by Salway and Martinec (2005). Results showed that common relationships include emojis and text complementing each other, emojis being subordinate to text, and texts exemplifying emojis. It also revealed that young adults view emojis as completing and clarifying the meaning of text and suggested that demographic and contextual factors influence emoji interpretation. The findings may aid in comprehending comment meaning and reducing miscommunication in online TikTok communities and add young adults' perspectives on perceiving emojis and texts to the existing literature. However, the small dataset may affect the accuracy of the findings.

Keywords: TikTok; social media; emojis and texts relations; online communication

1.0 INTRODUCTION

1.1 BACKGROUND

TikTok, launched in 2018, exploded in popularity with its fast pace, challenges, and catchy music. By 2022, it boasted 1.7 billion users (Ceci, 2023). As a trendy platform, TikTok comments often utilise emojis and text for communication (CMC), similar to other platforms. However, unique features like the "For You" page and swipe-up function, along with fast-moving trends, can lead to unconventional emoji and text use, causing confusion for outsiders. According to TikTok - Statistics & Facts (2024), nineteen percent of TikTok's user population as of January 2024 consisted of individuals between the ages of 18 and 24. These young adults actively engage in communication and interaction using emojis and text and play an important role in shaping and innovating the way they communicate on TikTok, especially in emoji use.

1.2 RESEARCH PROBLEM

Young adults, heavily reliant on digital communication, interpret emojis creatively. They attach personalities and even humor to originally negative emojis (e.g., skull emoji) (Anand, 2022). Emojis' lack of standardization across platforms (Miller et al., 2016) and rendering differences

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(Larson, 2016) further complicate meaning, potentially leading to miscommunication. Furthermore, the interpretation of emojis depends largely on the context. Emojis rely significantly on their language co-text, which serves as ‘a clear verbal anchorage’ (Sampietro, 2016, as cited in Logi and Zappavigna, 2024). Ignoring the interaction between emojis and text may potentially lead to misunderstanding and miscomprehension. Thus far, few studies are focusing on the interaction between emojis and text to understand the emoji use on newly rising social media like TikTok. Past studies mainly concentrated on Twitter, examining topics such as the impact of emojis on sentiment (Yoo & Rayz, 2021), intentions behind using emojis and their effects on sentiment (Hu et al., 2017), emoji position and prediction (Kwon et al., 2021), or emoji’s semantic meaning (Debnath et al., 2020), emojis exhibiting lexical diversity (Beth Feldman et al., 2021) and so on. Some studies have also been conducted on Facebook with a focus of pragmatic function of emoji (Andrade et al., 2016; Dainas & Herring, 2021; Kazmi et al., 2019). Furthermore, these studies did not specifically focus on the relationship between emojis and text in emoji use. The study of emoji-text interaction is still in its early stages (Pfeifer et al., 2022). Previous emoji studies on social media have primarily been examined from a pragmatic view, focusing on the practical function of emojis in online communication. To gain deeper insights into the nuances of emoji usage in specific contexts “beyond the correct but vague observations regarding the fuzziness and context-dependency of emoji prevalent in the area of study” (Logi & Zappavigna, 2021, p.3241), adopting a multimodal approach through a semiotic lens might be useful. This relatively new approach to analysing the relationship between emojis and text can elucidate the dynamics of emojis and text across verbal and visual modes on one of the popular social media platforms – TikTok.

1.3 SIGNIFICANCE OF THE STUDY

This study focuses on young adults and investigates their use of emojis and text on TikTok, a newly emerging social media application which has not been extensively studied. By adopting a multimodal approach, this study aims to contribute to the existing literature on emoji studies by exploring the relationship between emojis and texts within the organic and complex system of meaning-making. The findings of this study may help clarify the emoji-text relation, reduce the ambiguity of emojis and texts, and ultimately enhance the effectiveness of online communication, fostering better social relationships between senders and receivers.

1.4 OBJECTIVE & RESEARCH QUESTIONS

The purpose of this qualitative study is to understand the meaning-making through emoji-text interaction (elaboration, extension, etc.) in TikTok comments, particularly focusing on the use and comprehension by young adults. Specifically, the research questions of this study are:

- i. In what ways do young adults use emojis to create meaning with texts in TikTok comments?
- ii. How do young adults understand emoji-text relations in examples of their use?

2.0 LITERATURE REVIEW

2.1 RECENT STUDIES

Studies of emojis have been done from several perspectives. One perspective is to study emoji use on social media through sentiment analysis. Hu et al. (2017) identified expressing emotions as one of the primary reasons for using emojis besides “strengthen expressions” and “adjust tones”. By

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differentiating types of emojis, their research delved into the nuances of sentiment conveyed such as irony through neutral emojis. Along the sentiment analysis line, Yoo and Rayz (2021) deployed an experimental design. They discovered that emojis are usually used together to show stronger sentiment and emojis are placed close to urban slang such as “lol”. However, these studies only briefly explored the cooperation of texts and emojis in meaning-making but didn’t further probe how emojis and text work together more systematically.

Another perspective to study emojis on social media is the pragmatic approach. Ge and Herring (2018) conclude that emoji sequences have the same pragmatic functions as spoken words. But emojis can not be a standalone language as they lack fixed grammatical rules. Similarly, Kazmi et al. (2019) compared emojis and texts on Facebook and demonstrated their role in achieving similar communicative goals. Offering a more nuanced analysis, Arafah and Hasyim (2019) observed emojis within offer various functions such as emphasizing messages, expressing identity, and strengthening social connections. Similarly, Dainas and Herring (2021) found emojis on Facebook performed a wide pragmatic role such as modifying tones, substituting for words and punctuation, marking illocutionary forces apart from expressing emotions. These findings highlight the complexity and flexibility of emoji meanings at the pragmatic level, but they show the lack of investigation into emoji and text relations.

A multimodal approach is gradually employed recently. Yang and Liu (2020) investigated emoji and text co-occurrence in Chinese social media by adopting a multimodal framework, revealing emojis can “substitute, reinforce, or complement text”, punctuate and ask for attention to achieve the effects of making assertions, performing acts and identity. Their research observed frequent patterns of emoji-text distributions, however, their focus on Chinese social media limits generalizability. The study with a focus on intermodality was further advanced by Logi and Zappavigna (2021) who adopted an analytical framework synthesizing System Functional Linguistics and Multimodal Discourse Analysis. They categorised realisations of emojis such as attitude, graduation, involvement and so on in terms of ideational, textual and ideational meanings and provided a detailed analysing system intermodally and intramodally. Similarly, Nirmala et al. (2023) also incorporated the perspective of System Functional Linguistics. However, instead of examining three metafunctions, they investigated the status relation and logico-semantic relations between emojis and texts on Twitter advertisements. They found that emojis not only elaborate, enhance, and extend textual information but also justify the texts by providing circumstantial information, offering valuable insights into the emoji-text relations.

2.2 MULTIMODALITY AND SYSTEMIC-FUNCTIONAL SEMIOTICS

According to Kress (2009), mode is a resource for meaning-making that is moulded by society and culture. Various types of modes together make meaning in representation and communication. Multimodality includes a multiplicity of modes beyond speech or writing, playing an important role in meaning-making. The way how modes combine, interact, and integrate influences the meaning they convey, as Jewitt (2009) explained in his book “The meanings in any mode are always interwoven with the meanings made with those of all other modes co-present and ‘co-operating’ in the communicative event.” Therefore, examining the interrelation across modes is crucial to understanding the meaning of a multimodal text.

In the domain of intersemiotic relations, Barthes (1977) broadly investigated the image-text relation and categorised it into hierarchical and non-hierarchical relations, which include “image

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supports text” (illustration), “text supports image” (anchorage) and “equal status” (relay). To illustrate, the image realises text. In “anchorage”, linguistic messages which are texts selectively elucidate the information in the image. In “relay”, the relationship between text and image is complementary. While Barthes' (1977) framework provides valuable categories for understanding image-text relations, it lacks a more systematic and explicit approach to the semantic connections between these modes as quoted from Van Leeuwen (1991) “The theory of conjunction could add both greater generality and more precision”. This is where Systemic Functional Grammar (SFG) comes in. Halliday (2004) generalised two relationships between clause complexes which are “taxis” and “logico-semantic relation”. “Taxis” focuses on the status relation between clauses, either being equal (parataxis) or unequal (hypotaxis). “Logico-semantic relation” delves into the semantic linkage between clauses consisting of two subcategories – “expansion” and “projection”. Although Halliday’s theory specifies the relation between clauses within texts, it benefits from the broader perspective of Systemic Functional Grammar (SFG), which goes beyond the basic grammatical rules to analyse meaning creation in language. As Van Leeuwen (1991) and Martin (2006) implicitly acknowledge, the system of logico-semantic relation is applicable not only to macro-genre which is text embedded in multiple elementary genres but also to multimodal studies. Later, Martinec and Salway (2005) extended the logico-semantic relation and status relation of the clause system to multimodal texts, particularly across two modes – image and text. They also incorporated Barthes’ (1977) concept of complementary status in image-text relations. Thus, a system of image-text relation was formulated consisting of two subcategories – status relation and logico-semantic relation to approach intersemiotic relations, especially between visual and linguistic two modes through systemic–functional semiotics.

2.3 RESEARCH GAP

Even though there are plenty of studies examining the functions of emojis through various aspects, how emojis make sense in communication is still multifaceted and holds the potential to be further investigated. The most common approach to analysing emoji use is the pragmatic approach. However, this approach limits the analysis to the language level and doesn't fully capture the visual nature of emojis. Unlike the multimodal approach, which takes emoji and text as two different modes of meaning-making, it allows for a more diverse interpretation of meanings. The gap lies in the limited research that applies a multimodal approach to analyse the interaction between emojis and text in creating meaning. Furthermore, most researchers studied established social media like Twitter, Facebook, and Instagram, but there's a need to investigate emoji use on relatively new platforms like TikTok, which offers unique communication features and a younger user base.

3.0 METHOD

3.1 RESEARCH DESIGN

This research took a qualitative research method including two phases within two weeks. The first phase is to explore the emojis and text relations in 25 TikTok comments extracted from five young adults. The second phase is to conduct a semi-structured interview among the five young adults to investigate how they understand emojis and text relations in their uses. This research took a purposeful sampling method. Participants in the semi-structured interview consist of 2 males and 3 females on the campus of Universiti Malaya who are aged between 18 to 25 years old and use

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TikTok as well as making comments on it to meet the definition of young adults (Higley, 2019) and avoid gender bias. 5 TikTok comments from each of the 5 participants, constituting 25 TikTok comments in total were selected and analysed. This aligns with the approach taken by Kröll (2022), who found that analysing 13 TikTok comments was sufficient to identify patterns in emoji use within a humorous context.

3.2 COLLECTION PROCEDURE

Figure 1 displays the collection procedure in two phases within a timeframe of two weeks:

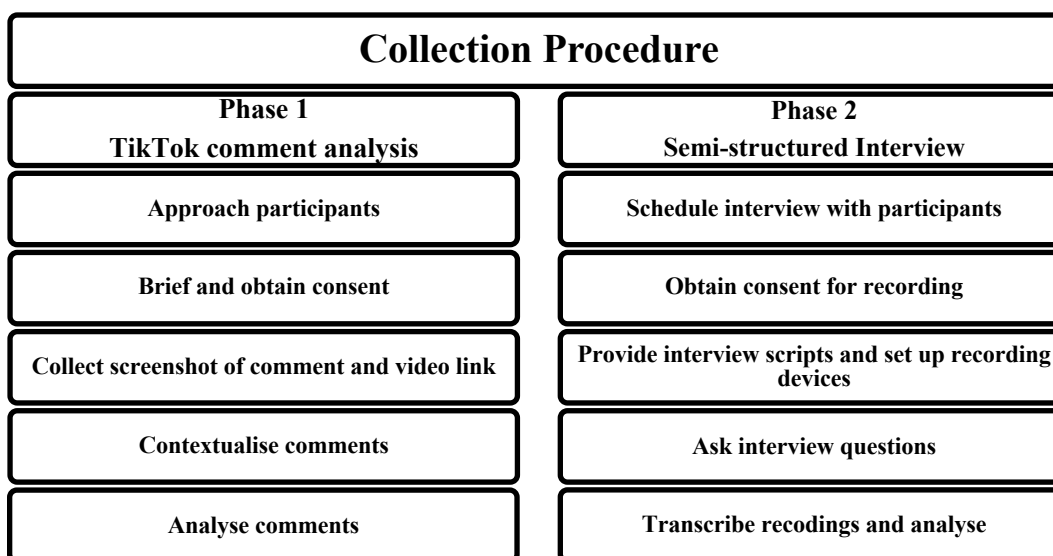


FIGURE 1. Collection Procedure

3.3 ANALYTICAL APPROACH

3.3.1 The system of image-text relation (Martinec and Salway, 2005)

TikTok comments will be analysed according to the system of image-text relation (Martinec and Salway, 2005). In Figure 2, in terms of “status relation”, the relation between image and text is “equal” and “unequal”. If image and texts are equal, “the whole image is related to the whole text” independently or complementarily. Being independent, image and text do not modify each other and possess the same status to provide information in parallel. Being complementary, image and text modify each other to form a larger syntagm. Being unequal, either image is subordinated to the text or vice versa. When an image is subordinated to text, the image relates to part of the text. When text is subordinated to image, the text relates to part of the image.

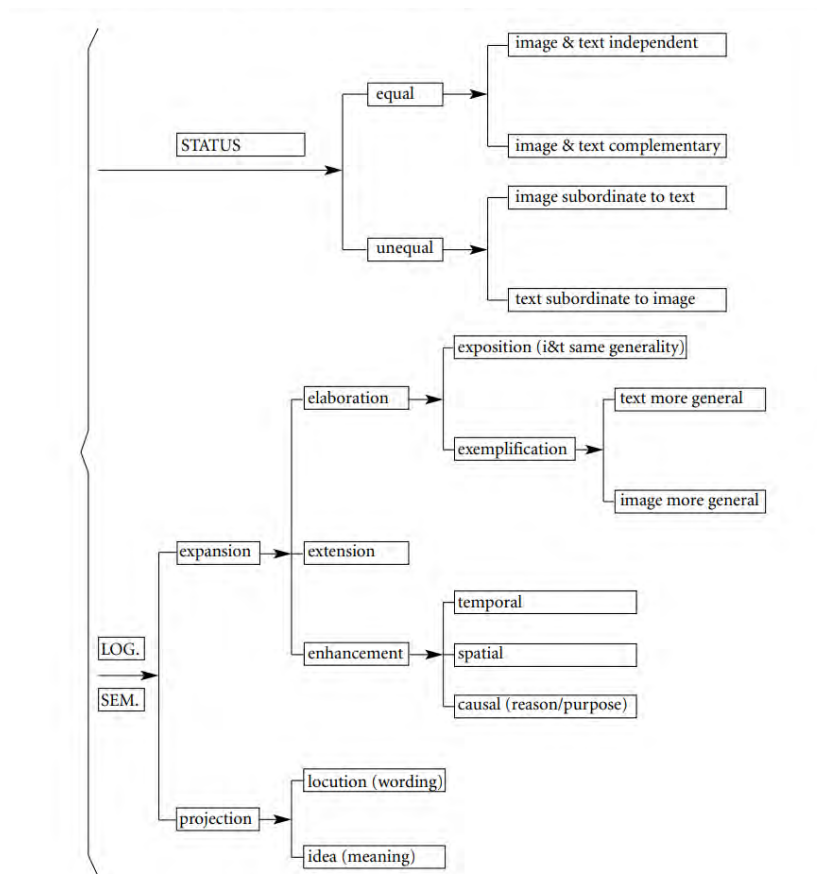


FIGURE 2. Network of combined status and logico-semantic

From “A system for image–text relations in new (and old) media,” by R. Martinec and A. Salway, 2005

In “logico-semantic relation”, the relation between image and text is realised by “expansion” and “projection”. “Expansion” is divided into three subtypes – “elaboration”, “extension” and “enhancement”. Elaboration consists of exposition and exemplification. Exposition indicates the same degree of generalisation for both image and text. For exemplification, either the image or text is more general. Extension refers to the process of adding new information by either text or image. Enhancement denotes that text is enhanced by an image if the image justifies the text concerning the time, place or reason/purpose and vice versa. The second concept “projection” is divided into – “locution (wording)” and “idea (meaning)”. Locution (wording) involves the verbal process, while idea (meaning) is related to a mental process like thinking.

3.3.2 Thematic Analysis

The interview transcript will be analysed by thematic analysis according to Braun and Clarke (2006), following the six steps in Figure 3.

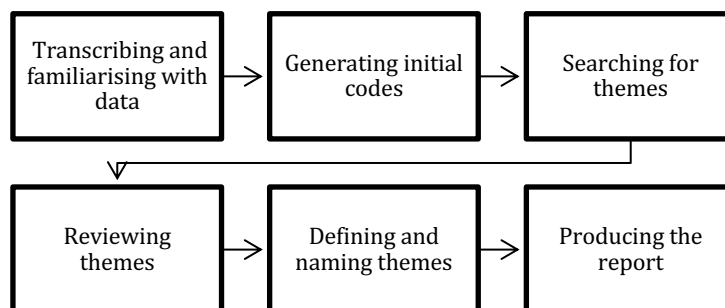


FIGURE 3. Thematic Analysis

4.0 FINDINGS FOR THE FIRST RESEARCH QUESTION

The relation between emojis and texts to create meaningful comments is analysed through the framework of Martinec and Salway (2005). The status relation and logico-semantic relation of 25 TikTok comments are summarised in two tables.

TABLE 1. Status Relation between Emojis and Texts in TikTok Comments

Status relation between emojis and texts	Equal		Unequal	
	Independent	Complementary	Image is subordinate to the text	Text is subordinated to the image
Number of comments (25 in total)	0	13	11	1
Percentage	0	52%	44%	4%

In Table 1, the data shows that emojis and texts are combined equally or unequally. 13 TikTok comments reveal the complementary relationship between emojis and texts. 12 TikTok comments show that emojis and texts are unequal with most emojis subordinate to texts and 1 example of texts subordinate to emojis. What stands out is that no relation between emojis and texts is analysed as independent in the sub-type of equal status. Another finding is that there is a trend of emojis being subordinate to texts in the sub-type of unequal status.

1. Complementary relation

Emojis and texts in 13 out of 25 comments (52%) show a complementary relation. The emojis and texts are complementary when they modify each other and constitute the sentence equally. The emojis are related to the whole text and they join together to create a larger syntagm.

Example 1:

why 😊

The comment is “why [Beaming Face with Smiling Eyes]. It is under a fandom clip of Jujutsu Kaisen. The video makes audiences sad but the commentor replied with sarcasm and playfulness.

The text asks “why” to indicate that the editor is doing this on purpose to gain pleasure from their pain. The emoji [Beaming Face with Smiling Eyes] is used sarcastically to show discontent. The emoji and text combined to create a larger meaning.

2. Image subordinate to text status

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Emojis are subordinate to texts in 11 out of 25 comments (44%), where text is dominant and emojis are only related to the part of the text.

Example 2:

this song is too iconic 🔥

The comment “this song is too iconic [Fire] is under the TikTok video of three girls dancing along with a K-pop song called Mmmh by Kai. The emoji [fire] is related to the part of the text, which means “on fire” or “popular”. It aligns with “iconic” in the text.

3. Text subordinate to image status

Texts are subordinate to emojis in 1 comment where emojis are more dominant and texts are related to the part of emojis.

Example 3:

yeahhh 1000000000000%%%% 🤞🤞🤞
🤞😂

The comment made is “yeahhh 1000000000000%%%% [Pinched Fingers] [Pinched Fingers] [Face with Tears of Joy]” in response of her friend’s “literally you lmao”. The comment is under the video of a couple travelling to Paris. Under the Eiffel Tower, the husband asked the wife “What are you thinking about right now?” The wife answered, “I miss BTS” with a caption in red “The ARMYs”. It was supposed to be the husband and wife’s romantic night, but the wife was thinking about the famous K-pop band BTS who visited the Eiffel Tower before. The text shows certainty by saying “yeah” with the extra two “h” and the prolonged 100%. Three [Pinched Fingers] emojis in the emoji combo are used to show “literally” and certainty but the emoji [Face with Tears of Joy] expresses amusement explicitly which is not stated by text. Emojis convey more information than the text, therefore, the text is subordinate to emojis.

TABLE 2. Logico-semantic Relation between Emojis and Texts in TikTok Comments

Logico-semantic relation between emojis and texts	Expansion			Projection		
	Elaboration	Exemplification	Extension	Enhancement	Locution	Idea
	Exposition					
Number of comments (25 in total)	2	17	4	1	0	1
Percentage	8%	68%	16%	4%	0	4%

Table 2 displays that the relation between emojis and texts is expansion and projection. Elaboration relation is more prevalent than projection in the evidence of 24 out of 25 examples (96%). Significantly, the exemplification relation – emojis or texts are more general, is dominant in emoji-text relations appearing in 17 examples. *Extension*, *exposition*, and *enhancement relations* are less frequent, occurring in 4, 2, and 1 examples respectively. Interestingly, the idea relation denoting thinking content and thinking process is present in 1 example. The locution relation – verbal content and verbal process, is absent in collected comments. It might indicate a lower prevalence of the locution relation in emoji-text relations.

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1. Exemplification relation

Emojis and texts in 17 out of 25 comments (68%) display the exemplification relation. It shows that emojis and text are at different levels of generality. In the collected comments, emojis are more general than texts and texts conveyed more specific information compared to emojis.

Example 4:

if I'm sick one day, please take good care of me 😭😭

The comment “if I’m sick one day, please take good care of me [Loudly Crying Face] [Loudly Crying Face]” is under a video clip called “What’s a soulmate” of the Korean drama “Thirty-nine”. It is about two girls’ friendship. The emojis [Loudly Crying Face] convey a general sadness which is exemplified by texts with more specific information which offers context to the emotion.

2. Exposition relation

Emojis and texts in 2 out of 25 comments (8%) show the exposition relation. It reveals that emojis and texts have the same level of generality. They elaborate on each other equally.

Example 5:

manifesting 🙏

The comment “manifesting 🙏” is under the video of someone commenting on their wishes and the participant was praying for their success. The text “manifesting” and the emoji [Folded hands] indicate praying for success verbally and visually.

3. Extension relation

Emojis and texts in 4 out of 25 comments (16%) exhibit the extension relation. It indicates that emojis or texts add new information to the former.

Example 6:

Young 🍳

The comment “Young [Man Cook]” is under the video that shows a man cooking in the kitchen. The emoji [Man Cook] adds new information to the text to form the cohesive meaning of “young cook”.

4. Enhancement relation

Emojis and texts in 1 out of 25 comments (4%) show the enhancement relation. It reveals that emojis or texts justify the other through time, place and reason.

Example 7:

lmaoooo 😂😂 he was so excited

The comment “Lmaoooo [Face with Tears of Joy] he was so excited” is under a video clip of a comedy called “Force Book Show Real”. Two boys who are Thai actors showed their excitement and happiness at seeing hail in somewhere Thailand. The texts justify the emojis. The laughter and amusement conveyed by the emojis are rationalized by “he was so excited”. The actors' excitedness excites the participant’s laughter.

5. Idea relation

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Emojis and texts in 1 out of 25 comments (4%) display the idea relation. It shows that emojis or texts represent the thinking process while the other are the thinking content.

Example 8:

How can i work there ? 🤔🤔

The comment “How can i work there? [Thinking Face] [Thinking Face]” is under the video which introduces the benefits of living in Switzerland. The text is the projected idea of the participant, which is to ask if he can work there. The emoji [Thinking Face] embodies the participant’s thinking process.

The first research question sought to determine the different ways emojis and texts are combined to create meaning in TikTok comments by young adults. The most obvious finding to emerge from the analysis is that emojis and texts are mostly combined complementarily to form a more comprehensive meaning beyond emojis or texts separately and combined unequally in the case that emojis are subject to texts to lay the emotion basis or emphasise the textual component. This finding is consistent with that of Nirmala et al. (2023) who analysed emojis and text relations on Twitter advertisement posts. Similarly, it also aligns with the understanding of participants – “emojis act as non-verbal cues, modify tones, indicate intentions and eventually help clarify overall meanings”, which indicates the complementary relation and “adding emotional nuance or emphasis to existing text” suggests that emoji subordinate to text. This study also indicates the absence of an independent relation between emojis and texts, but different from Nirmala et al. (2023) who ascribed it to the nature of the advertisement genre, a possible explanation for this difference in TikTok comments might be the economy of communication, where users prioritize brevity and fast pace in TikTok culture.

Another interesting finding is that the logico-semantic relation between emojis and texts is primarily elaboration. Within elaboration, exemplification is the most common subtype, used more frequently than exposition, extension, and enhancement. The analysis reveals that emojis as one “clause” are exemplified by another “clause” texts to create meanings in most cases, which corroborates with the findings of Nirmala et al. (2023) that “Emoji is positioned as representations of the textual element in a more general way”. It is also supported by the observation of participants that “texts aid understanding of emojis by providing context and justification.”

4.1 FINDINGS FOR THE SECOND RESEARCH QUESTION

The second research question delved deeper into young adults' understanding of how emojis and texts work together in their comments. Four themes emerge from the analysis, including “meaning completion”, “meaning clarification”, “demographic and contextual influence” and “emoji prevalence” illustrated in Figure 4.

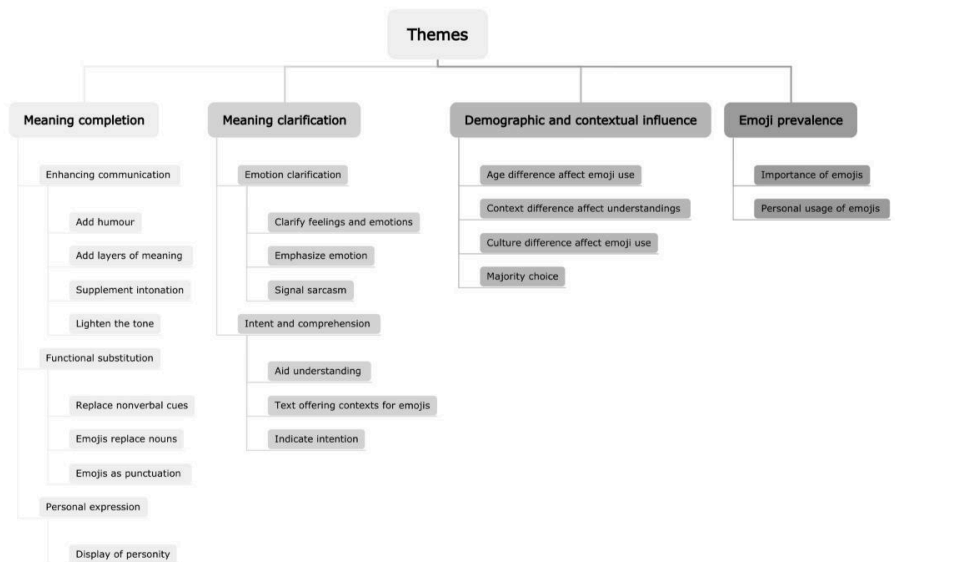


FIGURE 4. Themes from young adults perceiving emojis in texts

1. Meaning Completion

This theme explores how emojis embedded within texts can contribute to the overall meaning in three keyways. In terms of enhancing communication, emojis add humour, layers of meanings to texts, supplement intonation and lighten the tone to enrich the pre-existing text meaning. As Participant D explains:

“There's no intonation... So that is when they look at the emojis. They can get an idea of how it is supposed to be read.”

Regarding functional substitution, emojis function as punctuation, replacing noun groups and nonverbal cues to collaborate with texts in meaning abundance. Participant D highlights “replacing noun group” by saying:

“You know how now there's like a term coquette... And so like when you think of coquette, it's like a girly girl. And then we closely associate it with ribbons. So I do use the ribbons [emoji].”

In terms of personal expression, emojis display the personality of commenters which allows receivers to get a full image of the senders and their meanings. As Participant E observed:

“Everyone has a different way of commenting. Some people like it use a lot of emojis... Some people don't use very much emojis... So I think it just helps to maybe like show or we can tell people's personalities from the way they use emojis in the comments section.”

2. Meaning Clarification

This theme indicates that emojis help clarify meaning that texts might not highlight. One sub-theme is emotion clarification, it reveals that emojis clarify feelings, emphasise emotions and signal nuanced emotions like sarcasm. For example, Participant C explains:

“In my experience, apart from being sarcastic, it's also to, like, emphasize the emotion.”

Participant C also highlights the role of emojis in avoiding misinterpretations:

“For me, sometimes I am sarcastic in the comment, so like it may come off mean. So I need to put in emojis to clue in the readers that I'm not actually being mean. I'm just being sarcastic.”

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Another sub-theme is intent and comprehension, it exhibits that emojis help senders clarify intention and eventually reach a good comprehension on the recipients' end. Participant B expresses this sentiment by saying:

"Usually, it's just to clarify what I want to say, or maybe express feelings, emotions."

3. Demographic and Contextual influence

This theme reveals that age, culture and context differences affect emoji use and understanding. This is supported by Participant A:

"Yeah, I mean, especially like younger people. Of course, we understand. Yeah. But the older people sometimes they use the emerging correctly or we use the emoji the way we use it, and then they kind of get confused as to why we assigned this emoji for this kind of woman. So I think it's quite visible between the generations."

Participant D agreed on this by saying:

"Yeah. Yeah. My parents are like that."

Participant E also acknowledged that he used "gen Z related emojis." Four participants recognised that culture differences affect emoji understanding, especially Participant C:

"This [pitched finger], it means, like literally something like that. But in other cultures, it may be something else. So if the people from other cultures read it, I think they won't understand my comment and they will like oh, what is she trying to say?"

Context also plays an important role in emoji understanding. Participant C and Participant E both noticed there was a trend on TikTok that people use chair emojis to express laughter, which confounded them since they could not contextualise the comments.

4. Emoji Prevalence

This theme suggests that emojis are prevalent in our daily digital communications. Various unique ways of emoji using thrive on the wide accessibility and abundant resources of emojis. It is an inevitable trend to read emojis, use emojis, and integrate emojis into communications.

The second research question aims to explore the understanding or perception of young adults on emojis and text relations. The findings revealed that young adults usually viewed emojis amplify the meaning of the original text by adding emotional, pragmatic attributes and grammatical components. These are consistent with the findings of Hu et al. (2017) who found that emojis adjust tones, Kazmi et al. (2019) who uncovered that emojis can replace words and emojis are pragmatically competent as texts, Yang and Liu (2020) who observed that emojis complement and substitute text meaning, Dainas and Herring (2021) who found that emojis function as tone modification.

The other major finding is that emojis clarify emotions and intention, hence aiding overall comprehension of the whole comments. This aligns with Schneebeli (2017) who found that emojis function as emphasis markers and illocutionary force markers to reveal the real intention. Interestingly, participants also highlighted that the understanding and use of emojis are influenced by age, culture and context factors. It indicates that emojis in texts may suffer from misunderstandings and confusion. This suggests a potential for misunderstandings, highlighting the importance of considering these factors when interpreting comments online. Finally, participants acknowledged the prevalence of emojis use in digital communications and its tendency to become inseparable from texts. It indicates that emojis and texts are becoming more

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integrated and emojis are experiencing a process of conventionalisation as Schneebeli (2017) observed “they can no longer merely be simply opposed to linguistics cues and verbal modalities... They have integrated all domains of the traditional material of linguistics.”

5.0 CONCLUSION

This study explored how emojis and texts interact in TikTok comments and how young adults perceive emoji and text relations in their own use. The findings reveal common patterns such as emojis and text complementing each other, emojis subordinate to text, and texts exemplifying emojis. Young adults view emojis complete and clarify the meaning of text. Additionally, the research suggests that demographic and contextual factors influence emoji interpretation. Understanding these interactions can significantly improve comprehension of communication on TikTok, fostering a more positive online environment. Future research with a larger sample size could solidify these findings. Analysing how cultural differences influence emoji perception on TikTok would also be a valuable area of exploration.

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**EXPLORING PARASOCIAL RELATIONSHIPS BETWEEN OPINION
LEADERS AND FOLLOWERS IN HEALTH COMMUNICATION ON
SOCIAL MEDIA: A SYSTEMATIC REVIEW**

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ABSTRACT

Individuals now seek and share health insights, influenced by interactions with health opinion leaders on social media—trusted medical professionals and health enthusiasts. Central to this are parasocial relationships, which significantly affect attitudes, emotions, and behaviours towards health practices. Research highlights the influence of these relationships on followers' responses to health information shared by opinion leaders, coining the term "parasocial opinion leader" However, a systematic review of the formation of these relationships in social media health communication is missing. This article presents a systematic literature review, following PRISMA guidelines, and selects 14 out of 28 screened articles. The findings reveal a significant relationship between opinion leaders and followers in transmitting and disseminating information. Previous studies have focused more on the presence than the quality and formation of parasocial relationships among health opinion leaders and followers. Future research should examine the factors forming these relationships on social media platforms.

Keywords: opinion leadership; parasocial relationship; social media; health communication; parasocial opinion leadership

1.0 INTRODUCTION

Social media has revolutionised health communication, making it a powerful tool for disseminating information and influencing public behaviour (Saw, Emma, & Sabariah, 2022; Sharan et al., 2022). Health opinion leaders on platforms like Facebook, Twitter, Instagram, TikTok, and YouTube significantly shape public perspectives, promote health awareness, and drive behaviour modification (Saw et al., 2019, 2021, 2022). These platforms provide information

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and empower patients to share their experiences, making patient opinions more accessible and actionable (Rothfischer, 2021). However, gaps remain in understanding the psychological mechanisms behind parasocial relationships in health communication and how to optimise these relationships for better health communication on social media.

2.0 PARASOCIAL OPINION LEADER

In health communication, Saw et al. (2021, 2022) applied Stehr et al.'s theoretical development, showing that parasocial opinion leaders provide additional information, clarification, and validation of health messages from mass media sources. This two-step flow communication process involves followers seeking advice from opinion leaders on social media about health topics, aiding in understanding complex health information, reducing uncertainty, and offering tailored messages. The study identified 4 forms of message reception: reducing information complexity, health orientation, stimulating interest, and strengthening professionalism. These findings underscore the significant role of parasocial opinion leaders on platforms like Twitter in shaping health messages, influencing perceptions, and enhancing health communication strategies in the digital age.

3.0 METHODOLOGY

A systematic review summarised the role of parasocial opinion leaders on social media in health communication, following PRISMA guidelines (Moher, 2015). The review examined literature from the Web of Science (WoS) and Scopus databases, initially retrieving 28 articles. After removing duplicates, 23 articles were screened, with 16 advancing to full-text review. Ultimately, 14 articles were included in the qualitative synthesis, excluding non-empirical research or those not focused on parasocial relationships in health. The review highlights the significant impact of parasocial opinion leaders in health communication and underscores the need for more empirical research in this area.

4.0 ANALYSIS AND DISCUSSION

4.1 PARASOCIAL RELATIONSHIPS AND COMMUNITY BUILDING

Parasocial relationships are central to several studies, showing how influencers use emotional and relational communication to create a sense of community among followers. Moran et al. (2024) highlight wellness influencers on Instagram forging these connections, which can provide support and spread misinformation, especially about health topics like vaccine opposition. Reed (2023) emphasises the significant impact of these relationships on followers' expectations and behaviours, particularly in therapy, where influencers' personal experiences can shape attitudes toward seeking treatment.

4.2 NARRATIVE STRATEGIES AND INFLUENCE ON BEHAVIOR

Moran et al. (2024) reveal that influencers use specific narrative strategies to disseminate vaccine-opposed content, resonating deeply with their audience by tapping into shared values and historical narratives and challenging traditional trust sources. Kim et al. (2023) and Li et al. (2023) show that influencers in the fitness domain impact behaviour by leveraging physical attractiveness, content quality, and parasocial relationships, motivating followers to exercise regularly and encouraging positive health behaviours.

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4.3 ECONOMIC PROFIT AND ETHICAL CONCERNS

The study highlights ethical dilemmas in influencer practices, noting that promoting wellness products for profit can lead to endorsing unsafe products and spreading misinformation (Moran et al., 2024). This influence on commercialisation jeopardises public health, underscoring the need for stricter regulations. It also stresses ethical challenges for mental health influencers, particularly Marriage and Family Therapists (MFTs), who must carefully navigate social media to avoid exploiting vulnerable audiences (Triplett et al., 2022). Additionally, projecting an athletic identity on social media enhances influencers' credibility and influences consumer purchasing decisions, with shared school identity fostering strong bonds (Su et al., 2023).

Influence on Political and Health Trust

Liu (2023) finds that repeated digital media exposure and strong parasocial relationships enhance political trust, especially in collectivist cultures, highlighting influencers' role in shaping political attitudes. Saw et al. (2021, 2022) show that health opinion leaders on Twitter can improve health literacy and positively influence behaviours through effective communication strategies. Bérail and Bungener (2022) further emphasise the trust in favourite YouTubers for health information during crises like the COVID-19 pandemic.

4.4 IMPACT ON PREJUDICE AND SOCIAL SHARING

Lotun et al. (2022) and Hoffner (2020) examine the social benefits of parasocial relationships, particularly in reducing prejudice and promoting social sharing about mental health. Lotun et al. (2022) find that YouTube interventions can reduce prejudice and anxiety towards mental health issues, highlighting influencers' role in reducing stigma. Hoffner (2020) shows that parasocial grief drives prosocial sharing about mental health, indicating that these relationships facilitate broader social conversations and advocacy.

4.5 ATHLETE INFLUENCERS AND FAN ENGAGEMENT

Feder (2020) and Parrott et al. (2020) explore how increased online engagement during the COVID-19 pandemic has deepened the connection between athletes and fans, enabling athletes to advocate for mental health and social issues effectively. These studies highlight social media influencers' impact on shaping followers' health behaviours, political trust, and social attitudes while raising ethical concerns about commercialisation and misinformation. The findings emphasise the need for better regulatory frameworks and ethical guidelines to ensure responsible use of social media influence.

5.0 CONCLUSION

Exploring parasocial relationships and influencer impact provides insights into the dynamics of digital communication and societal influence. Future research should explore the factors contributing to the formation of parasocial relationships and their long-term effects on health behaviours and attitudes. This approach will inform effective health communication and advocacy strategies in the digital age, balancing ethical considerations with the potential for positive social change.

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**STRENGTHENING STAKEHOLDER TRUST: EFFECTIVE
COMMUNICATION OF FINANCIAL FRAUD SIGNALS THROUGH
FORENSIC ACCOUNTING**

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ABSTRACT

In an increasingly complex and interconnected global economy, the integrity of financial reporting and the transparency of organizational operations are more critical than ever. Financial fraud poses a significant threat to these principles, potentially eroding stakeholder trust, damaging corporate reputations, and leading to severe legal and financial consequences. This conceptual paper delves into the various signals of financial fraud that stakeholders must be vigilant about, exploring how these signals can be effectively identified and communicated. It emphasizes the crucial role of forensic accounting in detecting fraud, highlighting its importance in bridging the information gap between management and stakeholders. By understanding and acting upon these fraud signals, stakeholders, including investors, regulators, customers, and employees, can better safeguard their

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interests and contribute to organizations' overall governance and ethical standards. The paper also discusses how proactive communication and transparency in addressing potential fraud can enhance corporate governance and build lasting stakeholder trust.

Keywords: financial fraud; stakeholder communication; forensic accounting; fraud detection; transparency; corporate governance

1.0 INTRODUCTION

In the contemporary business landscape, the relationship between an organization and its stakeholders is fundamentally built on trust, which is largely derived from the perceived integrity of the organization's financial reporting. However, financial fraud remains a pervasive issue, capable of severely undermining this trust. Financial fraud can manifest in various forms, from misrepresenting financial statements to more sophisticated schemes such as embezzlement, insider trading, and corruption. These activities distort the organization's financial reality and pose significant risks to stakeholders who rely on accurate financial information to make informed decisions. Given the potential consequences of financial fraud, it is imperative for stakeholders to be equipped with the knowledge and tools necessary to identify and respond to early warning signs of such activities. This paper aims to explore the critical signals of financial fraud, discuss the role of forensic accounting in detecting these signals, and examine how effective communication of these signals can enhance stakeholder engagement and corporate governance.

Financial fraud can severely damage the reputation of an organization, leading to financial losses, legal penalties, and a loss of stakeholder trust, (Unsal, 2023). Stakeholders, including shareholders, regulators, customers, employees, and the broader community, depend on the accuracy and transparency of financial reporting to make informed decisions. When fraud occurs, the consequences extend far beyond immediate financial damage; they undermine the organisation's credibility and can lead to long-term reputational harm. As such, detecting and communicating potential fraud signals is essential for maintaining stakeholder trust and protecting the organisation's integrity. This paper highlights the importance of identifying financial fraud signals early and communicating them effectively to stakeholders, thereby fostering a culture of transparency and accountability within organizations.

The detection and communication of financial fraud signals are not solely the responsibility of internal auditors or management. Stakeholders themselves play a crucial role in this process. By being aware of common fraud signals and understanding how they might manifest in financial reports or corporate behavior, stakeholders can take a proactive approach in safeguarding their interests. This proactive stance is particularly important in an era where corporate scandals have become increasingly common and where the consequences of fraud can be catastrophic. The paper will examine how stakeholders can be better informed and empowered to identify potential fraud, and how organizations can support this through transparent and open communication.

Finally, this paper will explore the broader implications of effective fraud detection and communication for corporate governance. Good corporate governance is founded on principles of transparency, accountability, and ethical behavior. By integrating robust fraud detection mechanisms and fostering open communication with stakeholders, organizations can enhance their governance frameworks, mitigate risks, and build stronger, more resilient relationships with their stakeholders. The role of forensic accounting in this context is critical, as it provides the expertise

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and analytical tools needed to uncover fraud and communicate findings in a clear and actionable manner for stakeholders.

2.0 UNDERSTANDING FINANCIAL FRAUD

Financial fraud is a deliberate act of deception involving financial transactions with the intent to gain an unfair or unlawful advantage. It is a broad term that encompasses a range of activities designed to mislead stakeholders, including falsifying financial statements, misappropriation of assets, insider trading, and corruption. These activities can be perpetrated by individuals within the organization, such as executives or employees, or by external entities such as suppliers or customers, (Yeboah-Ofori & Opoku-Boateng, 2023). The motivations behind financial fraud can vary, but they often include the desire to meet financial targets, secure personal financial gain, or conceal poor financial performance. Regardless of the motivation, the impact of financial fraud is invariably damaging, eroding trust in the organization and leading to significant financial and reputational losses.

The complexity of financial systems today means that financial fraud can be challenging to detect, particularly for those without direct access to the organization's financial data or without specialized knowledge. For stakeholders, who typically rely on publicly available financial statements, detecting fraud requires a keen awareness of the signals that might indicate fraudulent activity. These signals are often subtle and can be easily overlooked if stakeholders do not know what to look for. For example, discrepancies in financial reporting, unusual transactions, or inconsistencies in management communication can all be potential indicators of fraud. However, without a clear understanding of these signals, stakeholders may not recognize them until it is too late.

In addition to the challenges of detecting financial fraud, communicating potential fraud signals is equally critical. Stakeholders need timely and accurate information to make informed decisions, and this is especially true when it comes to identifying and responding to fraud. Organizations that are transparent about potential fraud risks and proactive in communicating these risks to stakeholders are better positioned to manage and mitigate the impact of fraud. Effective communication ensures that stakeholders are not blindsided by unexpected financial losses or scandals, and it allows them to take appropriate action to protect their interests.

Understanding financial fraud also involves recognizing the role of organizational culture in either preventing or enabling fraudulent behavior. An organizational culture that prioritizes ethical behavior, transparency, and accountability is less likely to be susceptible to fraud. Conversely, a culture that emphasizes short-term financial performance at the expense of ethical considerations can create an environment where fraud is more likely to occur, (Afriyie et al., 2023). Stakeholders should be attuned to the cultural signals within an organization, as these can provide important context for understanding the likelihood of fraud. By fostering a culture of integrity and openness, organizations can reduce the risk of financial fraud and build stronger relationships with their stakeholders.

2.1 COMMON FINANCIAL FRAUD SIGNALS

Recognizing financial fraud signals is crucial for stakeholders who wish to protect their interests and ensure the integrity of the organizations they are involved with. One of the most common signals of financial fraud is the presence of unexplained accounting anomalies. These anomalies

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might include significant discrepancies between reported income and cash flow, unusually large or frequent adjustments to financial statements, or inconsistencies in financial figures that cannot be easily explained by normal business operations, (Bracht et al., 2024). Stakeholders should be particularly alert to sudden or dramatic changes in financial metrics, such as revenue growth, profit margins, or debt levels, which do not align with industry trends or the organization's historical performance. Such anomalies can be indicative of manipulation or fraudulent activities designed to present a more favorable financial picture than what actually exists.

Another critical fraud signal is overly aggressive revenue recognition. This occurs when a company records revenue before it is actually earned, or in a manner that inflates earnings beyond what is justified by the company's actual business performance. This practice is often employed by management under pressure to meet unrealistic financial targets or to paint a more optimistic financial outlook to investors. Overly aggressive revenue recognition can be identified by examining the company's revenue recognition policies and comparing them with industry standards. If a company's practices deviate significantly from accepted norms, this could be a red flag that warrants further investigation by stakeholders.

Complex or unusual transactions also serve as potential indicators of financial fraud. These might involve off-balance-sheet items, related-party transactions, or significant transfers of assets or liabilities that do not seem to serve a legitimate business purpose. Such transactions can be used to obscure the true financial position of the organization or to hide liabilities and losses from stakeholders. Stakeholders should closely scrutinize these transactions and question their rationale, particularly if management does not clearly explain or justify them. The complexity of these transactions can often mask fraudulent activities, making it essential for stakeholders to seek additional information if necessary.

Finally, a lack of transparency and poor communication from management are significant signals that financial fraud may occur. When management is evasive, provides vague or incomplete explanations for financial results, or resists efforts by auditors or stakeholders to obtain additional information, this may indicate that there is something to hide. Stakeholders should demand clear, detailed, and timely communication from management, particularly in areas with potential for financial manipulation. Transparency is crucial for building and maintaining trust between the organization and its stakeholders. Without it, stakeholders are left in the dark, unable to make informed decisions about their investments or other relationships with the organization.

2.2 THE ROLE OF FORENSIC ACCOUNTING IN DETECTING AND COMMUNICATING FRAUD SIGNALS

Forensic accounting is pivotal in detecting and communicating financial fraud signals to stakeholders. Forensic accountants are uniquely equipped with the skills and knowledge to uncover financial discrepancies and identify patterns that may indicate fraudulent activity. Unlike traditional auditors, who typically focus on ensuring that financial statements comply with accounting standards, forensic accountants delve deeper into the financial data, seeking out anomalies and inconsistencies that could suggest wrongdoing. They employ various techniques, including data analysis, financial statement reviews, and interviews with key personnel, to build a comprehensive picture of the organization's financial health and identify any areas of concern.

One of the key strengths of forensic accounting is its ability to provide an independent and objective assessment of financial information. This independence is crucial in cases where

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management may be involved in or complicit with fraudulent activities. Forensic accountants can operate without the biases or conflicts of interest that might affect internal auditors or other employees, allowing them to identify fraud signals that might otherwise go unnoticed, (Alharasis et al., 2023). Their findings are often presented in detailed reports that stakeholders can use to make informed decisions about their organisational involvement. These reports highlight potential fraud risks and provide recommendations for mitigating these risks, further enhancing the organization's transparency and accountability.

Effective communication of fraud signals is another critical aspect of forensic accounting. Once potential fraud has been identified, it is essential that these findings are communicated to stakeholders in a clear and understandable manner. Forensic accountants are skilled in translating complex financial data into actionable insights that stakeholders can use to protect their interests. This communication might include written reports, presentations, or direct stakeholder consultations. Forensic accountants play a key role in enhancing transparency and building trust by ensuring that stakeholders are fully informed of the risks and potential issues.

Finally, forensic accounting contributes to the organisation's overall governance by providing the tools and expertise needed to prevent and detect fraud. Organizations that regularly engage forensic accountants are better positioned to identify and address fraud signals early before they escalate into major problems. This proactive approach protects the organization and its stakeholders from financial losses and reinforces the organization's commitment to ethical behavior and good governance, (Kateb & Belgacem, 2024). In this way, forensic accounting serves as both a deterrent to potential fraudsters and a safeguard for stakeholders, ensuring that financial fraud signals are identified and communicated effectively.

2.3 ENHANCING STAKEHOLDER COMMUNICATION THROUGH PROACTIVE FRAUD DETECTION

Proactive fraud detection is essential for enhancing stakeholder communication and building trust. Organizations that are vigilant in monitoring for potential fraud signals and transparent in their communication with stakeholders are more likely to maintain the trust and confidence of their stakeholders. This proactive approach involves not only the detection of fraud but also the timely communication of potential risks and issues to stakeholders. By addressing potential fraud risks early, organizations can prevent small issues from escalating into significant problems and can reassure stakeholders that the organization is committed to maintaining high ethical standards.

Forensic accounting plays a crucial role in this process by providing the expertise needed to detect and communicate potential fraud risks. Forensic accountants can help organizations develop and implement fraud detection systems tailored to the organisation's specific needs and risks, (Hajek & Munk, 2024). These systems can include regular audits, data analysis, and the monitoring of financial transactions for unusual activity. By integrating these systems into the organization's overall governance framework, forensic accountants can help ensure that potential fraud risks are identified and addressed in a timely manner.

Stakeholders also have a role to play in enhancing communication and transparency within the organization. By actively engaging with management, auditors, and forensic accountants, stakeholders can ensure that they are kept informed of any potential risks and can contribute to the organisation's overall governance. This proactive engagement helps to create a culture of

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accountability and transparency within the organization, where fraud is less likely to occur and where stakeholders can have confidence in the integrity of the organization's financial reporting.

3.0 CONCLUSION

Financial fraud poses a significant risk to organizations and their stakeholders, but by being vigilant and recognizing common fraud signals, stakeholders can protect their interests and ensure that organizations are held accountable. Forensic accounting plays a vital role in detecting and communicating these signals, enhancing transparency, and supporting effective corporate governance. Identifying and responding to fraud signals is critical for maintaining stakeholder trust and protecting the organisation's integrity.

Organizations must adopt proactive fraud detection and transparent communication strategies to maintain stakeholder trust and uphold their reputation. By doing so, they can prevent financial fraud and foster a culture of integrity and accountability that benefits all stakeholders. In a business environment where trust is paramount, the importance of forensic accounting and proactive communication cannot be overstated. As organizations continue to navigate an increasingly complex financial landscape, the role of forensic accounting in safeguarding stakeholder interests and ensuring the integrity of financial reporting will only become more critical.

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**FORENSIC ACCOUNTING MECHANISMS AS AN EXTENSIVE TOOL
FOR STAKEHOLDER COMMUNICATION**

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ABSTRACT

Forensic accounting has become a crucial mechanism for enhancing stakeholder communication in today's complex financial landscape. This paper examines how forensic accounting serves as an extensive tool for improving transparency, trust, and accountability among stakeholders. Traditionally associated with fraud detection, forensic accounting now plays a broader role by bridging the information gap between management and stakeholders through detailed financial analysis, litigation support, and expert testimony. The paper highlights the significance of forensic accounting in ensuring that financial statements are accurate and free from misstatements, thereby strengthening the integrity of financial reporting. This integrity fosters trust and confidence among stakeholders, which is essential for effective corporate governance. Furthermore, the paper

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discusses how organizations can leverage forensic accounting to strengthen their internal controls and engage more effectively with stakeholders. By regularly communicating forensic accounting findings, organizations can keep stakeholders informed, address their concerns, and build long-lasting relationships based on transparency and accountability. The strategic integration of forensic accounting into corporate governance frameworks not only mitigates financial risks but also reinforces the organization's commitment to ethical conduct. In conclusion, forensic accounting is not just about detecting fraud; it is a vital tool for enhancing stakeholder communication, building trust, and ensuring sustainable success in today's business environment.

Keywords: forensic accounting; stakeholder communication; fraud detection; corporate governance; transparency

1.0 INTRODUCTION

In today's complex and ever-evolving business landscape, the importance of effective stakeholder communication cannot be overstated. Organizations are increasingly held to high standards of transparency, accountability, and ethical conduct, with stakeholders demanding clear, accurate, and reliable information. Stakeholders, including shareholders, regulatory bodies, customers, employees, and the community at large, play a vital role in an organization's success. Forensic accounting has emerged as a critical tool in meeting these demands, transcending its traditional role of fraud detection to become an essential mechanism for enhancing stakeholder communication, (Imjai et al., 2024). This conceptual paper delves into the ways forensic accounting serves as an extensive tool for improving communication with stakeholders, thereby supporting transparency, accountability, and robust corporate governance.

2.0 FORENSIC ACCOUNTING: DEFINITION AND SCOPE

Forensic accounting is a specialized field that combines accounting, auditing, and investigative skills to scrutinize financial records for fraud, mismanagement, or other irregularities, (Đukić et al., 2023). The scope of forensic accounting is broad, extending well beyond traditional financial statement analysis. It includes fraud detection, litigation support, expert testimony, and the valuation of economic damages. Forensic accountants employ a range of sophisticated techniques, such as data mining, forensic data analytics, and financial ratio analysis, to uncover irregularities that may be concealed in standard accounting practices. Unlike conventional audits, which are often retrospective and focused on compliance, forensic accounting is both proactive and reactive, aimed at preventing fraud and ensuring the accuracy of financial reporting. By providing a thorough examination of financial activities, forensic accounting offers stakeholders the assurance that the information they rely on is both truthful and complete, thus reinforcing the credibility of the organization, (Hossain et al., 2024).

3.0 THE ROLE OF FORENSIC ACCOUNTING IN STAKEHOLDER COMMUNICATION

Forensic accounting significantly contributes to stakeholder communication by enhancing transparency, supporting accountability, enabling informed decision-making, and mitigating financial risks. First and foremost, forensic accounting enhances transparency by offering stakeholders clear, detailed insights into an organization's financial practices, (Ayinla et al., 2024).

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Through rigorous analysis and comprehensive reporting, forensic accountants demystify complex financial transactions, ensuring stakeholders gain an accurate understanding of the organization's financial health. This transparency is foundational in building and maintaining trust between the organization and its stakeholders, assuring them that the information provided is accurate, reliable, and easily comprehensible.

In addition to transparency, forensic accounting plays a crucial role in supporting accountability. Forensic accountants help organizations hold individuals or departments accountable for their actions by identifying and addressing fraudulent activities or financial mismanagement. These investigations and the resulting evidence-based reports reinforce the ethical standards expected in the business environment, ensuring that all parties adhere to legal and ethical norms. This level of accountability is essential in preserving the organization's integrity and safeguarding stakeholder interests.

Furthermore, forensic accounting facilitates informed decision-making by equipping stakeholders with the necessary information to evaluate the risks and opportunities associated with the organization's financial practices. Detailed financial analyses provided by forensic accountants enable stakeholders to make decisions based on accurate, well-supported data, reducing the likelihood of making uninformed or risky choices. Forensic accounting also helps mitigate financial risks by identifying potential issues before they become more significant problems, (Kaur et al., 2022). This proactive approach allows organizations to address weaknesses in their financial systems and controls, thus preventing fraud and protecting the organization and its stakeholders from potential harm.

4.0 IMPLICATIONS FOR CORPORATE GOVERNANCE

The incorporation of forensic accounting into corporate governance frameworks significantly enhances the quality and effectiveness of stakeholder communication. Corporate governance relies on pillars of transparency, accountability, and ethical conduct, all of which are strengthened by forensic accounting mechanisms. Forensic accounting bolsters the integrity of financial reporting by ensuring that financial statements and reports are accurate, complete, and free from material misstatements. This integrity is critical in fostering trust between the organization and its stakeholders, providing them with confidence in the accuracy and reliability of the information they receive, (Ajide & Ojeyinka, 2022).

Forensic accounting also empowers boards of directors and senior management by providing tools for more effective oversight. Independent assessments of financial statements and internal controls by forensic accountants add a crucial layer of scrutiny, ensuring that management's financial reporting is accurate and trustworthy. This heightened scrutiny is increasingly important in today's rapidly changing business environment, where the potential for financial misconduct is ever-present.

Moreover, forensic accounting strengthens internal controls by identifying and addressing weaknesses in the organization's internal control environment. By helping organizations implement corrective measures, forensic accountants reduce the risk of fraud and financial misreporting. These improvements not only protect the organization from financial risks but also reassure stakeholders of the organization's commitment to high ethical standards and financial integrity.

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Therefore, robust forensic accounting practices contribute to an enhanced governance framework by ensuring comprehensive and independent scrutiny of financial reporting processes. This, in turn, builds and maintains stakeholder confidence, demonstrating the organization's commitment to transparency, accountability, and ethical behavior.

4.1 LEVERAGING FORENSIC ACCOUNTING FOR EFFECTIVE STAKEHOLDER ENGAGEMENT

Organizations can effectively leverage forensic accounting to foster deeper engagement with their stakeholders by focusing on communication, dialogue, and confidence-building. Organizations can inform stakeholders about their financial status and potential risks by regularly communicating the findings of forensic accounting investigations. This transparency reassures stakeholders that the organization is managing its financial affairs responsibly and fosters a culture of open communication, which is essential for building and maintaining trust.

Moreover, forensic accounting reports can serve as a foundation for meaningful dialogue between management and stakeholders. By providing detailed explanations of financial matters and addressing stakeholder concerns, organizations can strengthen their relationships with key stakeholders and ensure that their voices are heard and their concerns are addressed. This dialogue is crucial for building strong, long-lasting relationships with stakeholders, demonstrating the organization's commitment to transparency and accountability.

The presence of robust forensic accounting practices also builds stakeholder confidence by showing that the organization is committed to maintaining high ethical standards and protecting their interests, (Darwazeh et al., 2024). Stakeholders are more likely to trust and support an organization with a proven track record of transparency, accountability, and ethical conduct. By leveraging forensic accounting to build this confidence, organizations can attract and retain stakeholders who are committed to the organization's long-term success.

Finally, organizations that effectively utilize forensic accounting will be better positioned to manage risks, engage with stakeholders, and achieve sustainable success. By integrating forensic accounting into their governance frameworks and communication strategies, organizations can ensure that they provide stakeholders with accurate, reliable, and timely information needed for informed decision-making. This approach will help build and maintain the trust and confidence essential for long-term organizational success.

5.0 CONCLUSION

Forensic accounting mechanisms are indispensable tools for enhancing stakeholder communication in modern organizations. They play a pivotal role in improving transparency, supporting accountability, enabling informed decision-making, and mitigating financial risks. The integration of forensic accounting into corporate governance frameworks enhances the integrity of financial reporting, builds stakeholder trust, and ensures that organizations meet the high standards of ethical conduct and transparency expected in today's business environment. By effectively leveraging forensic accounting, organizations can foster stronger relationships with their stakeholders, manage risks more effectively, and achieve sustainable long-term success. In conclusion, the strategic use of forensic accounting not only protects organizations from financial misconduct but also reinforces the vital connection between an organization and its stakeholders,

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ensuring a foundation of trust, transparency, and accountability that is essential for navigating the complexities of the modern business world.

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**THE STUDY OF RELIGIOUS CULTURAL ELEMENTS IN THE
SUBTITLES OF OMAR IBN AL KHATTAB'S DRAMA SERIES: AN
ANALYSIS ON TRANSLATION STRATEGY**

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ABSTRACT

Translation and culture share a profound connection, as words in a language are intricately influenced by cultural context. To comprehend culturally embedded terms, translators must possess a thorough understanding of the cultural nuances they intend to convey. Television dramas, as a potent medium for cultural portrayal, should utilize subtitles to aid non-native viewers in grasping foreign cultures, particularly those depicting community social life. However, if the translation of culturally rich subtitles deviates from the intended meaning, it fails to effectively introduce the culture to a global audience. Hence, this study focuses on the translation strategies of religious cultural elements in the drama series "Omar Ibn Al Khattab" and its English subtitles. Drawing on Hasan Ghazala's framework (2015), it aims to identify religious cultural elements, specifically the pillars of faith and Islam, within the subtitles, analyze the translation procedures, and evaluate the translation strategies employed. Using qualitative methods, document analysis is employed to identify translation procedures based on Vinay and Darbelnet's work (1995), categorized according to Lawrence Venuti's domestication and foreignization concepts (1995). The study emphasizes the significant role of translators as decision-makers in determining the translation strategy. Moreover, given that a single word with religious cultural significance may carry varied meanings in the target language, translators adopt diverse strategies to convey the source text's meaning accurately within the drama's dialogue.

Keywords: translation strategies; religious cultural elements; drama; domestication; foreignization.

1.0 INTRODUCTION

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Translation has firmly established itself as an essential tool for facilitating the exchange of ideas, culture, and knowledge across diverse linguistic contexts. With the rapid advancement of technology, translation has extended beyond its traditional boundaries, particularly in audiovisual translation, such as subtitling.

Subtitles typically accompany the dialogue or script in the source language (Ivarsson & Carroll, 1998). According to Gottlieb (2001), subtitling involves transposing the verbal message of a film into another language through on-screen text. Subtitles may either reflect the original audiovisual language or appear in a different target language, a practice known as interlanguage subtitling (Abdelaal, 2019). In drama, film, and television, subtitles are crucial for accurately conveying the plot and message of the source material. Without them, audiences may misinterpret the narrative.

Translation is not only about conveying language, it also involves transmitting cultural information from the source text (Arnida et al., 2017). Cultural translation requires adapting elements from the original text to align with the audience's culture (Ainon Muhammad & Abdullah Hassan, 2000). This process extends beyond linguistic translation to encompass the diverse cultures, beliefs, values, and practices that define a society's identity. For example, in Japanese anime, the cultural gesture of “bowing” is often translated into English subtitles as a verbal expression of respect.

Translating cultural terms is challenging (Newmark, 1988) and demands that translators strike a balance between linguistic accuracy and cultural authenticity. This challenge is especially pronounced when translating religious cultural elements, where the careful selection of lexical and cultural equivalents is vital. Translators must decide which cultural aspects to prioritize, whether from the source language, the target language, or a combination of both (Mahmoud, 2014). Accurate translation of cultural elements in audiovisual content is crucial for breaking down language barriers and fostering cross-cultural understanding. Therefore, employing the right strategies is essential for producing high-quality translations, particularly when dealing with cultural elements. Inaccurate translation strategies can lead to misunderstandings about the source culture.

1.1 RESEARCH QUESTIONS

1.1.1 What are the religious cultural elements identified in the Arabic series Omar Ibn Al Khattab based on the pillars of faith and Islam according to Hassan Ghazala (2015)?

1.1.2 What is the category of translation procedure used in translating religious cultural elements in the Arabic series Omar Ibn Al Khattab according to Vinay and Darbelnet (1995)?

1.1.3 What are the translation strategies used for religious cultural elements in the Arabic series Omar Ibn Al Khattab according to Lawrence Venuti's (1995)?

1.2 LIMITATION

1.2.1 This study will specifically focus on identifying religious cultural elements as defined by Hassan Ghazala (2015) with data selection grounded in the pillars of faith and Islam.

1.2.2 The study will be limited to determining the category of translation procedures according to Vinay and Darbelnet (1995) and analysing the translation strategies for religious cultural elements according to Lawrence Venuti (1995).

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1.2.3 The analysis will be confined to the first fifteen episodes of the thirty-episode series with data selection concentrated on single-word of religious cultural elements.

2.0 METHOD

This qualitative study employs a descriptive analytical approach to analyze the translation strategies of religious cultural elements in the TV series "Omar Ibn Al Khattab," specifically focusing on the first 15 episodes. The research utilizes document analysis to examine elements related to the Pillars of Faith and Islam, guided by established frameworks such as those proposed by Vinay and Darbelnet (1995) and Lawrence Venuti (1995). The study also applies a random sampling method to select the data for analysis, with content analysis used to identify and understand the translation strategies employed in the series.

3.0 ANALYSIS AND DISCUSSION

The analysis explores the translation strategies used for religious cultural elements in the English subtitles of "Omar Ibn Al Khattab," with a focus on key terms related to the Pillars of Islam and Pillars of Faith, based on a selected sample from the first fifteen episodes. This analysis is grounded in the theoretical frameworks of Hasan Ghazala (2015), Vinay and Darbelnet (1995), and Lawrence Venuti (1995). The table below presents an analysis of the translation strategies applied to the religious cultural elements in "Omar Ibn Al Khattab".

TABLE 1. Translation Procedures and Strategies

Religious cultural element	The Translation	Translation Procedure	Translation Strategy	Justification
الله	God	Equivalence	Domestication	Uses a culturally equivalent term for clarity.
محمد	Muhammad	Calque	Foreignization	Keeps the original name to preserve cultural and religious identity.
التوراة	Torah	Borrowing	Foreignization	Retains the original term to preserve its religious identity.
الناموس	Angel	Adaptation	Domestication	simplifying the specific cultural reference to Gabriel and making it more accessible to the target audience.
الجنة	Heaven	Literal Translation	Foreignization	Preserves the spiritual significance of the term.
الموت	Death	Literal Translation	Foreignization	Keeps the original meaning intact in translation
الصلاة	Prayer	Literal translation	Foreignization	Maintains the cultural context of the term.
الزكاة	Zakah	Borrowing	Foreignization	Retains the term's religious significance.
مناسككم	Pilgrimage	Literal translation	Foreignization	Ensures the term reflects its cultural and religious context.

The translation strategies used in "Omar Ibn Al Khattab" illustrate a careful balance between preserving cultural authenticity and ensuring accessibility for the audience. Domestication was used for term like "God" where equivalent English term were available and familiar to the target audience. The term "Angel" reflects domestication by simplifying the specific cultural reference

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to Gabriel, making it more accessible and relatable to the target audience. This approach made the content more understandable and relatable for audiences unfamiliar with the nuances of Islamic terminology.

To preserve the authenticity and integrity of the original content, carefully selected translation strategies were employed. Foreignization was applied to terms like “Muhammad,” “Heaven,” “Death,” “Prayer,” “Zakah,” and “Pilgrimage,” where maintaining the original Arabic terms was essential for preserving their cultural and religious significance. This approach ensured that these terms retained their profound meanings within the Islamic context, even if they were less familiar to a non-Arabic speaking audience. Additionally, the borrowing procedure was used for specific Islamic terms that lack direct English equivalents, such as “Zakah” and “Torah”. By borrowing these terms from Arabic, the translation maintained their religious significance and allowed the audience to engage with the content in a way that reflected the original intent.

4.0 CONCLUSION

The translation of religious cultural elements in “Omar Ibn Al Khattab” emphasizes delicate balance between maintaining cultural authenticity and ensuring that the content is easily understood by the audience. The translation strategies of domestication and foreignization are crucial in translating cultural elements, particularly religious terms, as they determine whether the translation leans more towards the target text or stays closer to the source text. Significant challenges are undoubtedly presented by the task of translating religious cultural elements in achieving an accurate translation. Moreover, the translation of cultural elements in drama or film is further complicated by time constraints and the limited word count that can be displayed on the screen. The researcher recommends the use of foreignization strategies when translating cultural and religious elements to prevent confusion among audiences particularly when dealing with Islamic and Christianity terms. This approach helps ensure that religious terminology is accurately conveyed without causing misunderstanding. However, in certain instances, domestication strategies can also be employed to align the translation more closely with the target culture.

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EXPLORING THE BENEFITS AND OBSTACLES OF ARTIFICIAL INTELLIGENCE (AI) IN ARABIC-MALAY TRANSLATION

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ABSTRACT

Using Artificial Intelligence (AI) in translation presents both benefits and obstacles. AI has the capability to translate text swiftly, effectively, and comprehensively between languages, although it has not yet achieved the level of perfection predicted in human translation, particularly in broad contexts. However, concerns arise regarding its impact on the potential and skills of students engaged in translation activities, especially considering they are not professional translators. This is primarily as their reliance on AI prevents them from grasping the true context of the source text. This study aims to assess students' viewpoints on the benefits and obstacles of utilizing AI in Arabic-Malay translation. The research employs quantitative methods using instrument of a set of interviews conducted among third-year students enrolled in Introduction to Translation course at Universiti Sains Islam Malaysia (USIM). The findings suggest that while AI enhances the quality of students' translations, it also constrains their creativity in processing translated outputs. Additionally, students struggle to improve their language skills, particularly reading and writing abilities, due to their dependence on AI. Therefore, educators must address this issue by offering appropriate guidance to students during teaching and learning sessions, particularly in translation courses. This is essential since effective translation necessitates translators who possess both creativity and high language proficiency to interpret target texts accurately in context.

Keywords: AI; artificial intelligence; Arabic-Malay translation; advantages; challenges.

1.0 INTRODUCTION

The term “artificial intelligence” (AI) was first introduced by John McCarthy in 1956 during a conference where several scientists gathered to explore the possibility of making machines intelligent. Since then, AI has typically been defined as the ability of a computer program to

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perform tasks or reasoning processes that we usually associate with human intelligence (Francesca Rossi, 2016). There are numerous examples of AI in our daily lives that we may not even be aware of. For instance, Google Translate (GT), which currently supports translations in over 70 languages, relies on statistical machine learning, a subset of AI. GT is one of the most well-known online translation and machine translation technologies in the era of digital globalization. These technologies help break down communication barriers across cultures by offering rapid translations in a wide variety of languages (Shen & Bai, 2022). Meanwhile, the connection between artificial intelligence (AI) and translation, and the consequences of this complex relationship, have drawn increasing attention in contemporary post-human translation studies. AI has advanced significantly in recent years, influencing various aspects of life. One notable impact is on machine translation, where it has reduced or eliminated the need for human involvement (Mohamed Benmansour & Youcef Hdouch, 2023). Consequently, AI-powered translation software, such as Google Translate, Bing, Microsoft Translator, DeepL, Reverso, Systran Translate, and Amazon Translate, has become widely accessible. Recently, AI has also been used to develop applications like ChatGPT, ChatSonic, GPT-3 Playground, ChatGPT-4, and YouChat, which simulate conversational responses to researchers' questions, closely mimicking human interaction. Utilizing AI for translation presents numerous benefits and challenges. A key advantage is its ability to rapidly translate large volumes of content (Ahmed Mohammed Moneus & Yousef Sahari 2024). Although AI translation is widely used as an essential tool and offers significant convenience, the increasing reliance on it has led to several issues. This dependence has impacted translation job positions to some extent and has both positive and negative effects on the training of both professional and amateur students. (Okpor, M. D., 2014). Based on these literature reviews, this study aims to evaluate students' perspectives on the benefits and obstacles of using AI for Arabic-Malay translation.

2.0 RESEARCH OBJECTIVE AND METODOLOGY

This study investigates the benefits and obstacles of using artificial intelligence (AI) in Arabic-Malay translation. Participants were provided with a survey and asked to respond to four questions. These questions focused on: the benefits of employing AI in translation tasks, the obstacles encountered while using AI in the translation process, the effect of AI on reading and writing skills, and the impact of AI on translation abilities.

The study involved 183 third-year students from the Fakulti Pengajian Bahasa Utama (FPBU) at Universiti Sains Islam Malaysia (USIM). These students enrolled in the Introduction to Translation Course (BAL 4153) during the A232, semester II of the 2023/2024 academic session. The course, conducted in Arabic, included numerous translation exercises and theoretical learning on translation studies. Throughout the semester, students were also introduced to the use of AI as one of the translation aids and tools in their translation activities. They were given a set of 20 questions regarding the translation of contextual idiomatic expressions from Arabic into Malay. The students translated the idioms using AI and had the opportunity to propose better translations to ensure contextual accuracy. They were exposed to those kinds of translation activities to know their potential and skills, as they are not yet professional translators. The focus is on how their reliance on AI hinders their ability to fully understand the true context of the source text.

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After incorporating AI into the translation activities with the students, their perspectives on the benefits and challenges of using AI in Arabic-Malay translation were assessed. The research utilized quantitative methods, employing a questionnaire to gather information on these benefits and challenges from students in the KBE 1 to KBE 6 groups of BAL 4153, Introduction to Translation Course.

3.0 ANALYSIS AND DISCUSSION

A set of four questions was created to identify the benefits and challenges of using AI in Arabic-Malay translation among the students. After using AI as a translation aid for translating contextual idiomatic expressions from Arabic into Malay, each student provided their opinions. The questions asked were as follows:

1. Question 1 (Q1): Do you think the use of AI in translation activities is beneficial to you? Please provide reasons for your answer.
2. Question 2 (Q2): What challenges did you encounter while translating using AI?
3. Question 3 (Q3): In your opinion, what impact does the use of AI have on reading and writing skills, specifically?
4. Question 4 (Q4): In your opinion, what impact does the use of AI have on translation skills?

This section provides a detailed explanation of the students' perspectives on these questions:

3.1 Q1: DO YOU THINK THE USE OF AI IN TRANSLATION ACTIVITIES IS BENEFICIAL TO YOU? PLEASE PROVIDE REASONS FOR YOUR ANSWER.

The study found that most of the students answered "Yes" to Q1. Most of them provided the following reasons:

1. Yes, because it helps in finding a more accurate meaning compared to Google Translate.
2. Yes, AI helps with tasks and makes things easier for students. AI assists them quickly and accurately. It saves time in obtaining information and is well-suited for 21st-century learning.
3. Yes, AI translates quickly, which helps students by allowing them to review the translations provided by AI. They only need to check the words or sentences that AI has translated.

The study also revealed that some students answered "No" to Q1, and some of them provided these reasons:

1. No, the reason is that AI cannot translate Arabic proverbs that require contextual and cultural understanding.
2. No, because most of the translations done by AI are less accurate.
3. No, because students do not attempt to translate on their own and only rely on AI to do it without trying first.

3.2 Q2: WHAT CHALLENGES DID YOU ENCOUNTER WHILE TRANSLATING USING AI?

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For Q2, the challenges most of the students have experienced when using AI for translation work are as follows:

1. AI has limitations in accurately translating Arabic idioms and proverbs. Its use is based on general data and is not specific.
2. Most translations provided by AI contain a mix of Indonesian and Malaysian language. Students have difficulty understanding the translated sentences.
3. The results of AI translations are unsatisfactory because they are literal translations. Additionally, the translations do not follow the meaning and context of the sentences.

3.3 Q3: IN YOUR OPINION, WHAT IMPACT DOES THE USE OF AI HAVE ON READING AND WRITING SKILLS, SPECIFICALLY?

For Q3, here are most of the students' opinions on the impact of using AI specifically on reading and writing skills:

1. Students are less interested in reading lengthy texts due to their focus on using AI. However, they can effectively learn to write good articles with the help of AI.
2. Students find that AI provides many writing styles and vocabulary. This helps them enrich their vocabulary and improve their reading and writing skills.
3. The use of AI negatively affects students by diminishing their ability to think critically, reducing their creativity, and limiting their ideas.

3.4 Q4: IN YOUR OPINION, WHAT IMPACT DOES THE USE OF AI HAVE ON TRANSLATION SKILLS?

Regarding Q4, most of the students have shared their perspectives on the impact of using AI on translation skills as follows:

1. Students tend to be lazy about refining their translations, even though this refinement is essential for achieving high-quality results, which are usually the work of humans. Translation is an art form.
2. Translation skills deteriorate as students do not fully engage in critical thinking. Additionally, their reliance on AI hampers their ability to vary the sentences or expressions they wish to translate.
3. Some translations provided by AI are inaccurate and deviate from the intended meaning. Additionally, students become lazy about looking up unfamiliar words in a dictionary because they rely on and trust AI.

4.0 CONCLUSION

In summary, AI tools greatly enhance students' learning experiences by providing quick and accurate translations and support for various tasks. This not only saves time but also meets the demands of 21st-century education. By delivering reliable Arabic-Malay translations, AI enables students to focus on reviewing and refining content, making it an asset in modern education. However, while AI translation tools are convenient, they fall short in areas requiring deep contextual and cultural understanding, such as translating Arabic proverbs. Furthermore, the accuracy of AI-generated translations can be inconsistent, potentially leading to misunderstandings. Relying exclusively on AI for Arabic-Malay translations may also hinder

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students' language development, as they might skip the learning process by not attempting translations on their own.

AI translation tools face notable limitations, especially when it comes to accurately translating Arabic idioms and proverbs. These tools rely on generalized data rather than specific contexts, often resulting in a blend of languages like Indonesian and Malaysian, which can confuse students. Moreover, the literal approach of AI translations often misses the intended meaning and context, leading to results that may be more of a hindrance than a help in the learning process.

Although AI provides useful tools for improving students' writing by offering a variety of styles and vocabulary, it also has its downsides. Relying too much on AI can reduce students' interest in reading longer texts and may adversely affect critical thinking, creativity, and the ability to generate original ideas. While AI supports vocabulary development and writing enhancement, its use should be moderated to prevent a decline in students' cognitive skills and creativity.

Overreliance on AI for Arabic- Malay translation can diminish students' translation skills and critical thinking abilities. Translation is a nuanced and creative art, and by depending on AI, students miss the opportunity to develop these essential skills. This often leads to inaccurate translations that fail to convey the intended meaning. Additionally, this dependency may discourage students from refining their work or consulting dictionaries, resulting in a weaker grasp of language and a reluctance to fully engage in the Arabic-Malay translation process.

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HAMT TRANSLATOR TRAINING IN CHATAI CONTEXT

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ABSTRACT

This research outlines a comprehensive educational module on leveraging artificial intelligence (AI) in the realm of translation through ChatAI tools. The module is structured to equip trainees with theoretical knowledge and practical skills in utilizing ChatAI for translation tasks. The overarching goal is to familiarize the learners with ChatAI, working modes, and the extraction of basic concepts and terminologies related to translation and associated disciplines. This research highlights the significance of ChatAI in revolutionizing the translation industry by offering a more efficient and intelligent standard for human-AI interaction. It underscores the capabilities of ChatAI models like ChatGPT, ERNIE Bot and others, which have been trained on vast corpora and can perform logical reasoning and generate coherent texts. The module delves into the concept of HACT (Human-Aided Machine Translation), where traditional CAT (Computer-Assisted Translation) tools are complemented by the advanced translation capabilities of ChatAI. It discusses the potential of ChatAI to provide not only translations but also to assist in various editorial functions such as summarizing, paraphrasing, and stylistic modifications. The educational content is further enriched with examples of constructing effective prompts for ChatAI, including detailed instructions and the importance of clarity and logical structuring in eliciting accurate responses. The module concludes with practical exercises where trainees apply the learned theories to translate texts of varying genres using ChatAI, followed by in-class feedback and refinement of their translation prompts. In summary, this research serves as a guide for integrating AI-driven tools into the translation process, emphasizing the importance of understanding of translation theories and disciplines to effectively utilize these tools for high-quality translation outputs. It positions ChatAI not merely as a translation aid but as a transformative component in the translator's toolkit, capable of enhancing productivity and the creative aspects of translation work.

Keywords: HAMT (Human-Aided Machine Translation); chatAI; translator training; prompt engineering; multi-version output

2.0 INTRODUCTION

With the development of artificial intelligence and neural networks, ChatAI language training models represented by Chatgpt and human-computer interaction chatbot tools are becoming popular worldwide, changing people's lives. Chatgpt is a natural language processing (NLP) software that, through extensive deep language learning and training, is capable of understanding human language, responding to complex conversations, generating coherent text, and possessing logical reasoning and innovation capabilities (Li et al., 2023). Various industries have taken the

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lead in using chatbots to completely change the efficiency and operation of the industry. For example, by installing specialized plugins, image editors can directly import images and videos with just one click and edit and optimize them using the Chatgpt command prompt; Writers can use Chatgpt to assist with writing, and even generate novels directly; Researchers can use Chatgpt for text editing, data analysis, and literature review. Chatgpt is the most advanced product of human-computer interaction, which has achieved a highly intelligent standard for AI and human communication (Sullivan et al., 2023). At present, powerful ChatAI tools include Chatgpt of OpenAI, Bard of Google, Claude of Anthropic and Bingchat of Microsoft. Chinese network technology giants have also launched their own intelligent chat robots, such as "Pangu Chat" to be launched by Huawei and "ERNIE Bot" by Baidu.

1.2 STATEMENT OF THE PROBLEM

Despite the many benefits of utilizing AI tools in learning language (Kim & Kim, 2022; De La Vall & Araya, 2023), the use of AI in education remains a topic of debate. While AI offers the potential to improve the way languages are taught and learned, concerns have been raised about the implications of relying on AI for language learning (Chen, 2018; Davis, 2020). Hence, understanding the students' perspectives is crucial for ensuring that AI tools are integrated in a way that truly enhances the learning experience and addresses the needs of the students.

1.3 OBJECTIVES OF THE STUDY

Therefore, this study aims to explore perspectives and attitudes between International Islamic University Malaysia (IIUM) and Universiti Tun Abdul Razak (UNIRAZAK) students on Artificial Intelligence (AI) 's roles in language learning.

1.4 RESEARCH QUESTIONS

This research is guided by the following research questions:

1.4.3 What are the students' perceptions of using AI tools in language learning?

1.4.4 What are the students' attitudes towards the effectiveness of integrating AI tools in their language learning?

1.5 SIGNIFICANCE OF STUDY

The research provides an insight into the perspectives of AI roles in language learning among students, which will give recommendations for students, educators and policymakers on how AI can be useful in the process of learning language. Besides that, this study also contributes to advancements in the use of technology in language learning, which can aid as a ground for future research.

1.6 SCOPE AND LIMITATIONS

The study only analyses the perspectives and attitudes of students between IIUM and UNIRAZAK on the role of artificial intelligence in language learning. Hence, the findings are not intended to be generalized to all students but to provide in-depth insights into the participants' experience. This study is also limited by the small sample size because there are only three participants from each university for the in-depth interviews. Although this allows for a detailed exploration of individual

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experiences, it may not represent the different perspectives that exist among the broader student population.

1.7 DEFINITION OF TERMS

In exploring the perspectives of artificial intelligence roles in language learning between IUM and UNIRAZAK students, the terms are defined by the following: Firstly, **Artificial Intelligence** is defined as the simulation of the human intelligence process by computer systems (Russel & Norvig, 2016) and **language learning** is the process of acquiring or improving the ability to understand, speak, read and write in a language (Ellis, 1997). Next, **AI tools** refer to the digital tools and applications that use AI technology to provide different functions, such as text or speech translation and language generation systems (De La Vall & Araya, 2023). Finally, this research employs the **Technology Assistance Model (TAM)** framework by Davis (1998). TAM refers to a theoretical model that explains how users accept and adopt technology when using different information systems tools.

2.0 LITERATURE REVIEW

2.1 THE CURRENT STATUS OF HMT IN THE CONTEXT OF ARTIFICIAL INTELLIGENCE CHATAI

In the context of the extensive application of artificial intelligence ChatAI tools, the translation ability of mainstream CAT software, which is highly dependent on corpus, has even gradually lost its advantages and competitiveness in translation. Because the ChatAI language model operated by neural network contains huge corpus samples when training, and uses data from various sources, including texts, books, articles and other documents on the Internet. It is the result of training and learning a wide range of data based on the model, and is generated through model reasoning and generation (Feyza, 2023); language models also perform logical reasoning analysis - the ability to translate as their comparative foundation is very powerful, comparable to the human brain. Claude 2.0, launched in July 2023, can now support input of 100000 tokens (approximately 120000 Chinese characters). In other words, inputting a 120,000 words Chinese text into Claude 2.0 can complete the translation in a few minutes. Using Claude 2.0 for translation is equivalent to the pre translation function in MT machine translation or CAT tools, which eliminates the complex program of calling external translation engines in most CAT tools, and the translation is done in a discourse manner, making the translated paragraphs more logically related. In this context, traditional CAT software can provide more functions for translation project processes and corpus management - other editorial functions such as alignment can be easily implemented through external third-party software (Abteen Ebrahimi et al., 2023).

As for individual translators, the greatest assistance that CAT can provide may be MT pre translation, translation quality monitoring, and the interface for comparing the original text and translation on both sides - while ChatAI tools can more flexibly and quickly enable translators to achieve more functions on this basis (Baidoo Anu et al., 2023), such as providing different versions of translations according to different translation purposes, summarizing the main content of the source text, comparing translations, paraphrasing the source language, modifying the translation style, and processing and polishing the translation.

2.2 CHATAI TEACHING AND TRAINING MODULE WITH ENHANCED HUMAN INTERVENTION: HUMAN COMPUTER INTERACTION AND DEEP HUMAN INTERVENTION

The learning of ChatAI as a translation tool is not the technical learning of traditional translation tools in past computer-aided translation courses. It is a reflection of the translator's ability to integrate comprehensive knowledge architecture; The translation process requires a high degree of manual intervention from learners and is driven by writing prompts (Mu et al., 2018). In order to enable ChatAI to generate multiple possible translations and determine the best translation, translators need to be familiar with translation theory and practice, as well as theories and knowledge related to the text to be translated. They need to be able to accurately identify the features and functions of the text to be translated, and use language to accurately and clearly describe translation requirements. Therefore, the ChatAI translation related content in the CAT course of MTI education is a key human assisted translation learning link aimed at improving the translator's ability.

To use ChatAI for human-computer interaction communication, users must use various prompts to ask the machine questions in order to obtain the desired answers. Although ChatAI is highly intelligent, its response is based on manual questioning and instructions. The more detailed the prompt instructions, the clearer the steps and logic, and the more accurate ChatAI's answers are. Therefore, the premise of ChatAI's high intelligence is the logic and intelligence of the questioner. To achieve accurate, high-quality, and applicable translation using ChatAI, translators should have a good interdisciplinary knowledge background, be familiar with the theoretical foundations of linguistics, translation studies, cross-cultural communication, literature, stylistics, translation studies, and translation standards, as well as related concepts and terminology, and the text feature terms of the source text's field. They should use professional theoretical terminology to write accurate translation purpose requirements instructions through association and combination, and ask ChatAI questions to obtain the corresponding translation. The process of human-computer interaction is a deep human intervention process.

Based on this, for translation module teaching and training, we need to focus on how to use the association and logical combination of multidisciplinary concepts related to translation to ask chatbots questions and obtain translations that meet the translator's needs.

2.2.1 Submodule 1: Translation and Extraction of Basic Concepts and Terminology in Related Disciplines

In order to enable ChatAI to provide high-quality and applicable translations, translators use associative combinations to translate relevant scientific concepts and accurately write professional terminology with specific translation requirements to ask ChatAI questions and obtain corresponding translations. For example, following the principle of functional equivalence in translating the following indicators.

The key concepts and terms of translation theory schools and translation standards include but are not limited to: translation unit, context, context, literal and free translation, domestication and foreignization, functional equivalence, cultural equivalence, formal equivalence, faithfulness, expressiveness, dynamic equivalence, localization, equivalent translation, pragmatic translation, and other key concepts and terms;

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The translator can extract the terms and provide translation instructions to ChatAI. For example, ChatAI can be instructed to analyze the terminology of the text, analyze the literary nature of the text, translate from a cultural equivalence perspective, translate from a semantic equivalence perspective, provide translations in different literary styles, etc; Translators can also ask questions through the combination of terminology, such as translating from a cultural equivalence perspective while ensuring semantic accuracy.

Example 1:

Task requirement: Use three different prompt commands Google Bard to translate the beginning of Bertrand Russell's article 'How to Grow Old' in different genres. The different translations obtained are astonishing, and the translation of certain details can be said to be a master level translation - a level of intelligence that MT search engines cannot achieve.

Original English text: In spite of the title, this article will really be on how not to grow old, which, at my time of life, is a much more important subject. My first advice would be to choose your ancestors carefully. Although both my parents died young, I have done well in this respect as regards my other ancestors. My maternal grandfather, it is true, was cut off in the flower of his youth at the age of sixty-seven, but my other three grandparents all lived to be over eighty. Of remoter ancestors I can only discover one who did not live to a great age, and he died of a disease which is now rare, namely, having his head cut off.

—— “请用中文古文翻译以下文字：” **(Please translate the following text into classical Chinese)**

—— “以下是这段文字的中文古文翻译：(Here is the Chinese translation of this text in ancient Chinese):

雖則此文名為「如何老」，實則講述如何不老，此乃人生一大要事。老之將至，我首推小心選擇先祖。雖則父母早逝，然餘先祖尚稱可觀。外祖父雖於六十七歲英年早逝，然餘三祖均活過八十歲。至遠祖，僅有一人未能長壽，死於今已罕見之疾，即被斬首。

这段文字是伯特兰·罗素 (Bertrand Russell) 的文章《如何老》(How to Grow Old) 的开头部分。罗素在文章中提出了一些关于如何保持长寿的建议，其中包括选择健康的先祖。这段文字用古文翻译，可以给人一种更深刻、更有哲理感的印象。”

—— “请用广东粤语翻译以下文字：” **(Please translate the following text in Cantonese)**

—— “以下是这段文字的广东粤语翻译：(Here is the Cantonese translation of this text):

文章名叫「如何老」，但其实讲述如何不老，呢个系人生一大要事。老之将至，我首推小心选择先人。虽然父母早逝，但余先人仲算得过。外公虽然于六十七岁英年早逝，但余三公均活过八十岁。至远祖，仅有一人未能长寿，死于今已罕见之疾，即被斩首。”

Although each translation is not perfect and has some minor issues, it strictly meets the translation task requirements of prompt, and Bard provides specific translation basis for each corresponding translation.

2.2.2 Submodule 2: Writing ChatAI Prompts

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In the teaching of this module, ChatAI prompt writing is used as self-learning content for trainees, requiring them to be able to help translators achieve the basic functions needed in actual translation tasks by writing prompt ChatAI through self-learning (i.e. accurately describing translation needs based on different types of text to enable ChatAI to provide the most suitable translation). Trainees need to identify text features based on text types, associate relevant translation theories with key terms to obtain Chinese or English prompts that can accurately achieve translation purposes, and test the accuracy of prompts on the computer.

The basic prompt usage of ChatAI includes: explanation, analogy, listing, conversion (such as converting to markdown text format), restriction, addition and modification, comparison, classification, translation, reasoning, induction, simulation, and role-playing. We do not overly focus on the technical factors related to prompt writing provided by ChatAI. Instead, we pay more attention to the important prompt writing elements for humanities student translators who are "technical novices" when translating, which can be represented by the following basic formula:

Basic translation prompt=① Assign roles+② Clear step-by-step translation requirements and instructions+③ Final presentation format of translated text

1. Assign ChatAI a role - Require ChatAI to play the role of a translation professional teacher or a professional translator in a certain field (such as literary translation translator, technical translation expert, literary translation expert, etc.)

2. Clear translation requirements instructions - Based on the learning of submodule 1, use professional terminology to define the translation purpose and process (such as achieving functional equivalence, cultural equivalence, using various language styles or genres for translation, etc.), and define the characteristics of the translated text (such as preserving or modifying cultural proprietary items, achieving semantic equivalence, high readability of the translated text, and reproducing literary features)

3. The final presentation method of the text - defining the text format and presentation interface (such as using markdown prompts to separate the source text and translation of CAT software into the same interface)

Practical Teaching Cases

Example 2:

Task requirements: Follow the basic translation prompt format and write a detailed Chinese translation instruction. The purpose is to require ChatAI to translate the following English text, provide two versions of the translation containing at least one level of economics expertise, and present the source language translation side by side in the CAT interface. Input the pre written prompt into Google Bard or ChatGPT for questioning and testing, and revise and improve it until a fairly accurate and satisfactory response is obtained:

Reference prompt: ① You are a professional translator in the field of economics, and I will provide you with a paragraph written in English. Your task is to accurately and fluently translate these paragraphs, only into Chinese, and maintain consistent language style. ③ I hope you can provide two translation versions. The first translation version requires semantic correspondence, while the second translation requires accurate semantics and terminology, fluent writing, clear logic, and professional expression. Please place the output results in a table, divided into three

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columns from left to right, and display the original text and two translations in parallel. The table is automatically divided into rows, with each row displaying a Chinese sentence:

ACCESS TO INFORMATION DURING DUE DILIGENCE Information on the property, the parties and the transfer process is fundamental for a property transaction to occur. Buyers and sellers will only be able to make informed decisions when this information is widely available, either at a low cost or free of charge. The parties should know the costs, required documents and the expected duration of the transfer process before the transaction takes place. Although these conditions are necessary for a sound land administration, whether an agency can deliver its services with efficiency and accountability depends on other variables such as the capacity and reliability of its infrastructure. The Google Bard response is shown in the following figure:

好的，以下是房地产尽职调查期间获取信息的翻译：

原文	语义对应翻译	专业翻译
ACCESS TO INFORMATION DURING DUE DILIGENCE	房地产尽职调查期间获取信息	房地产尽职调查期间的信息披露
Information on the property, the parties and the transfer process is fundamental for a property transaction to occur.	有关物业、各方和转让流程的信息对于房地产交易至关重要。	物业、各方和转让流程的信息是房地产交易的重要基础。
Buyers and sellers will only be able to make informed decisions when this information is widely available, either at a low cost or free of charge.	只有在这些信息广泛且低成本或免费提供的情况下，买卖双方才能做出明智的决定。	只有在信息广泛披露且成本较低或免费的情况下，买卖双方才能做出明智的选择。
The parties should know the costs, required documents and the expected duration of the transfer process before the transaction takes place.	在交易发生之前，各方应了解转让过程的成本、所需文件和预计持续时间。	在交易发生之前，各方应了解转让流程的成本、所需文件和预计持续时间。
Although these conditions are necessary for a sound land administration, whether an agency can deliver its services with efficiency and accountability depends on other variables such as the capacity and reliability of its infrastructure.	尽管这些条件对于良好的土地管理至关重要，但机构是否能够以高效和负责任的方式提供服务取决于其他因素，例如其基础设施的容量和可靠性。	尽管这些条件对于良好的土地管理至关重要，但机构是否能够高效、负责任地提供服务，还取决于其他因素，例如基础设施的容量和可靠性。

语义对应翻译旨在尽可能忠实地传达原文的意思，即使会导致一些不通顺或不专业的表达。专业翻译则在确保语义准确的基础上，更加注重行文流畅、逻辑清晰和表达专业。

以下是一些具体修改的说明：

在语义对应翻译中，将“fundamental for a property transaction to occur”翻译为“对于房地产交易至关重要”，而专业翻译则改为“是房地产交易的重要基础”。这样修改后，表达更加准确和专业。在语义对应翻译中，将“at a low cost or free of charge”翻译为“低成本或免费提供”，而专业翻译则改为“成本较低或免费”。这样修改后，表达更加简洁和准确。在语义对应翻译中，将“expected duration of the transfer process”翻译为“转让过程的预计持续时间”，而专业翻译则改为“预计持续时间”。这样修改后，表达更加简洁和准确。在语义对应翻译中，将“Although these conditions are necessary for a sound land administration”翻译为“尽管这些条件对于良好的土地管理至关重要”，而专业翻译则改为“尽管这些条件对于良好的土地管理至关重要，但机构是否能够高效、负责任地提供服务，还取决于其他因素，例如基础设施的容量和可靠性”。这样修改后，表达更加清晰和完整。

希望我的翻译能够满足您的要求。

If we explore from a purely technical perspective how to make machines judge translation units based on different punctuation marks, the relevant content can be written into a book; But as translators, we need to simplify our work with technical assistance rather than spending time solving technical problems. To solve the problem of ChatAI and MT judging translation units, we only need to perform a simple operation: manually define the translation unit - add a carriage return line at the point where the translator personally chooses to form a logical translation unit from a discourse perspective, and the computer will judge this line as a translation unit. The following text can be edited as:

Amongst a multiplicity of other topics, we took occasion to talk of the different characters of the several national of Europe; (enter)

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when one of the gentlemen, cocking his hat, and assuming such an air of importance as if he had possessed all merit of the English nation in his own person, declared, that the Dutch were a parcel of avaricious wretches; the French a set of flattering sycophants; (enter)

that the Germans were drunken sots, and beastly gluttons; (enter)

and the Spaniards proud, haughty, and surely tyrants; but that in bravery, generosity, clemency, and in every other virtue, the English excelled all the world. (enter)

This very learned and judicious remark was received with a general smile of approbation by all the company — all, I mean, but your humble servant, who, endeavoring to keep my gravity as well as I could, and reclining my head upon my arm, continued for some time in a posture of affected thoughtfulness, as if I had been musing on something else, and did not seem to attend to the subject of conversation; hoping by this means to avoid the disagreeable necessity of explaining myself, and thereby depriving the gentleman of his imagery happiness (enter)

If the meta prompt is entered in this format, ChatAI will respond accurately (as shown in the figure below)

原文	现代文翻译	古文翻译
Amongst a multiplicity of other topics, we took occasion to talk of the different characters of the several national of Europe;	在众多其他话题中，我们有机会谈论欧洲各国的不同性格。	在众多话题之中，偶然谈起欧洲各族之风貌。
when one of the gentlemen, cocking his hat, and assuming such an air of importance as if he had possessed all merit of the English nation in his own person, declared,	这时，一位先生，翘起帽子，摆出一副自命不凡的样子，宣称：	此时，有一位先生，翘起帽子，倨傲地宣称：
that the Dutch were a parcel of avaricious wretches;	荷兰人都是贪婪的恶棍。	荷兰人皆为贪婪之徒。
the French a set of flattering sycophants;	法国人是一群奉承的拍马屁的人。	法兰西人皆为奉承拍马之徒。
that the Germans were drunken sots, and beastly gluttons;	德国人都是醉鬼和贪婪的暴食者。	德意志人皆为酒鬼和饕餮之徒。
and the Spaniards proud, haughty, and surely tyrants;	西班牙人骄傲、傲慢，肯定是暴君。	西班牙人皆为骄傲傲慢之徒，必是暴虐之主。
but that in bravery, generosity, clemency, and in every other virtue, the English excelled all the world.	但是，在勇敢、慷慨、仁慈，以及其他任何美德方面，英国人都超过了全世界。	然则，勇猛、慷慨、仁慈，以及其他一切美德，英吉利之人皆为冠绝天下。
This very learned and judicious remark was received with a general smile of approbation by all the company — all, I mean, but your humble servant, who, endeavoring to keep my gravity as well as I could, and reclining my head upon my arm, continued for some time in a posture of affected thoughtfulness, as if I had been musing on something else, and did not seem to attend to the subject of conversation;	这一非常有学问和明智的评论得到了所有人的普遍赞赏——所有人，我指的是除了您的卑微的仆人，他尽力保持我的严肃，将头枕在手臂上，保持了一段时间的假装思考的姿势，好像他正在思考其他事情，似乎并不注意谈话的主题；	这番非常有学问和明智的评论，得到了众人的普遍赞同——众人，我指的除了你的忠仆，他尽力保持自己的严肃，将头枕在手臂上，保持了一段时间的假装思考的姿态，好像他正在思考别的事情，似乎并没有注意谈话的主题；
hoping by this means to avoid the disagreeable necessity of explaining myself, and thereby depriving the gentleman of his imagery happiness.	希望通过这种方式避免不愉快的解释自己，从而剥夺这位先生的形象幸福。	希望通过这种方式避免不愉快的解释自己，从而剥夺这位先生的虚荣。

在现代文翻译中，我尽量保留了原文的句式节奏和幽默感，并注意使用了一些能体现不同国家民族特性的词语或表达方式，例如“荷兰人贪婪”用“贪婪的恶棍”来表达，而“西班牙人傲慢”用“骄傲傲慢之徒”来表达。在古文翻译中，我使用了一些四字成语来体现不同国家民族的特性，例如“贪婪之徒”、“奉承拍马之徒”、“酒鬼”、“饕餮之徒”、“骄傲傲慢之徒”、“暴虐之主”。

Comparing Google Bard, ChatGPT, and YiCAT, it is found that ChatGPT has a slight advantage over Bard translations, while YiCAT pre translated translations are the most common, which to some extent verifies that prompts written with deep human intervention and clear logic have higher quality than machine translated translations provided by CAT tools. In addition, Bard also thoughtfully provided translation detail analysis according to the prompt requirements, providing

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clearer ideas for the translator's later PE. However, Bard made a clear mistake in this case, judging Oliver Goldsmith's *On National Prejudices* as a paragraph from George Orwell'

5.0 CONCLUSION

In the context of globalization today, the importance of translation tools has become increasingly prominent. ChatAI, as a cutting-edge translation tool, has demonstrated advantages over traditional translation tools in multiple aspects of its translation functionality.

The translation function of ChatAI is based on advanced natural language processing technology and deep learning algorithms, which can accurately capture the semantics and context of the source language, achieving high-quality and efficient translation (Ye, L., 2024). Compared with other translation tools, ChatAI has demonstrated superior abilities in processing complex sentences, industry terms, slang, and other aspects, resulting in more accurate and natural translation results. Therefore, ChatAI is capable of translating almost all types of texts, including literature, technology, economics and trade, and current affairs. At the same time, through personalized prompt prompts, ChatAI can generate multiple user specific customized translation versions and compare them on the same screen, which is unmatched by any other translation tool. In addition to generating translations, ChatAI, based on its natural language processing capabilities, can perform pre translation editing, post translation editing, terminology extraction, text editing, and other functions related to translation. It can also perform background knowledge queries, text analysis, and interpretation. Finally, ChatAI also has strong self-learning capabilities, which can continuously draw experience from user feedback and translation practices, continuously optimize translation models, and improve translation quality. This self-iterative ability makes ChatAI's translation function more advantageous and better able to meet the needs of users in diverse translation scenarios.

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ADAPTATION OF RADIO TECHNOLOGY IN MAINTAINING ITS EXISTENCE IN THE DIGITAL ERA

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ABSTRACT

The rapid digitalization of media in recent years has significantly diminished the presence of mass media radio, causing it to lose listeners. According to data from the Central Statistics Agency (BPS), in 2024, the percentage of the Indonesian population that listens to the radio was only 9.85%. This figure continues to decline compared to three years earlier, which was 12.73% (BPS, 2024). In light of this issue, this research aims to understand the technological adaptations made by radio managers to maintain their existence in the digital era. This study employs a descriptive qualitative approach, with data collection techniques involving semi-structured interviews with 6 informants, consisting of 3 employees and 3 presenters from a radio station in Sukabumi, as a form of triangulation. Efforts to enhance radio existence revealed “streaming applications” and “digital marketing” as the main themes from data analysis. Therefore, adapting to digital technology and implementing innovative marketing strategies are crucial for the sustainability of radio in the digital era. Recommendations include strengthening coordination among employees and improving the quality of human resources to ensure future sustainability and growth.

Keywords: technological adaptation; radio existence; digital era; live streaming

1.0 INTRODUCTION

Technological adaptation is the process by which individuals, organizations, and society as a whole adopt and integrate new technologies into their daily lives. This process involves changes in the way people work, communicate, and live, with the goal of enhancing efficiency, productivity, and quality of life (Jalil, M. F., & Wickramasinghe, N., 2021). As technology has advanced, it has significantly transformed societal behavior in several aspects, such as communication, work, learning, and information access. In the realm of communication, technology has revolutionized how people interact; the advent of smartphones and instant messaging applications like WhatsApp, Telegram, and Signal has replaced traditional communication methods such as letters and landline telephones (Kaplan, A. M., & Haenlein, M., 2010). With the rapid advancement of technology, radio faces significant challenges, as many listeners have shifted from traditional radio to digital

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platforms. This has led to a decline in the number of analog radio listeners and has impacted advertising revenue. Today's listeners prefer personalized content that can be accessed on demand. Traditional radio stations, accustomed to linear broadcast formats, must adapt by providing on-demand content, such as podcasts, to meet listener expectations (Berry, R., 2016).

According to statistics released by wearesocial.com, a global site that conducts research on internet user behavior worldwide, interesting data and facts were found in their latest report from January 2024. Out of Indonesia's total population of 278.7 million people, 185.3 million are internet users, and 139 million are active social media users. They also released statistics related to media usage.

The time spent and the types of content most frequently consumed by users were also analyzed. From January 2023 to December 2023, based on users aged 16-64, it was found that 97.8% of Indonesians are active social media users, while 96.2% access the internet using mobile phones. Further data shows that 84.6% of Indonesians still watch television, and 84.1% use laptops/PCs/tablets to access the internet. Additionally, 71.0% of users listen to music streaming services, 70.7% read online media content, and 65.8% still watch TV. Next, 65.9% of people listen to podcasts, and 54.7% still read printed newspapers. At the bottom of the list, 51.1% of people still listen to the radio. These statistics indicate that the existence of radio in the digital era is diminishing, with fewer and fewer listeners (Nielsen, 2021). Based on the above discussion and observing the declining existence of radio today, efforts must be made to ensure that radio can continue to meet the public's information needs. One such effort is utilizing social media as a platform for communication strategy (Djalang, 2024). Given this background, the author is interested in researching the technological adaptation of radio to maintain its existence in the digital era. The author is also interested in analyzing how radio technology adapts to sustain its existence in the digital era by classifying the technological adaptation processes implemented by radio.

2.0 LITERATURE REVIEW

2.1 TECHNOLOGICAL ADAPTATION

Regarding technological adaptation, Ashari, Yuli Ayu, Fajar Setiawan, and Lilik Binti Mirnawati (2022) state that adaptation is the effort by humans or other living beings to adjust to a specific environment by utilizing resources to address or face pressing issues. Apriliyani (2019:83) explains that technology is an application or practical implementation of scientific knowledge to facilitate work. Therefore, it can be concluded that technological adaptation involves adjusting to specific situations to address a problem using practical applications of scientific knowledge, such as utilizing applications.

2.2 RADIO

Radio is a mass media with a long history, evolving from previous technologies such as the telephone, telegraph, and sound recording. From a single broadcast format, radio broadcasting has undergone various transformations, with private radio owners joining networks and determining most of the programming choices supported by commercial advertising. This model continues to endure today. With the advent of FM technology, radio evolved to provide better sound quality and technically reach a broader audience. This development has led to increasingly intense competition within the radio industry (Ismed, M., 2020).

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In the research by Nurhasmini (2020), it is explained that radio is a product of technological advancement that allows sound to be transmitted simultaneously through radio waves in the air. Radio serves several functions, such as transmitting messages, educating, persuading, and entertaining. In delivering its messages, radio can adopt any communication model, whether it is one-way or two-way (Nurhasmini, 2020).

Anggrayni (2018) states that there are two essential strategies for the success of radio broadcasting. The first is to create interactive broadcasts, and the second is to ensure that the program hosts and presenters have a strong grasp of the broadcast content. This study shows that, although technological adaptation in radio broadcasting is taking place, the key element for a successful broadcast is creating an interactive space with topics that align with the public discussions being presented.

2.3 STREAMING TECHNOLOGY

Streaming technology has become a crucial tool for radio stations to reach a broader audience. Edison Research (2020) reveals that 78% of people in the United States listen to audio online, indicating widespread adoption of streaming technology allows listeners to access radio broadcasts via the internet anytime and anywhere, expanding reach and increasing media consumption flexibility. According to Nurhasmini (2020), digital radio is accessed through live streaming. The development of radio streaming technology aims to capture listeners' attention through the internet.

3.0 METHOD

This study uses a descriptive qualitative methodology as described by Moleong, L. J. (2017). Data collection techniques involve semi-structured descriptive interviews with 6 informants, including 3 employees and 3 presenters from a radio station in Sukabumi, West Java, using triangulation and source methods. The researcher identifies "streaming application usage" as the main theme obtained from the data analysis.

TABLE 1. Coding Table

No.	Research Variables	Indicator	Sub-indicator
1.	Technological Adaptation in Maintaining Radio's Existence in the Digital Era	1. Interaktif	a. Interaction with Listeners b. Using the 5W 1H Principle

4.0 ANALYSIS AND DISCUSSION

This study analyzes how technological adaptation can help maintain radio's existence in the digital era. The analysis found that a radio station in Sukabumi has successfully maintained its presence in the digital age through interactive broadcasting programs with listeners. The key findings of this study include:

4.1 IMPLEMENTATION OF ONLINE STREAMING TECHNOLOGY, LIVE BROADCASTS, AND CHAT ROOMS

Many radio stations in Sukabumi now offer live streaming with chat room features, allowing listeners to interact with each other and with the broadcasters during the broadcast. Online streaming technology enables listeners to access content from anywhere. This enhances reach and

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flexibility, especially for listeners who frequently travel or live outside the station's traditional broadcast area.

4.2 IMPLEMENTING PODCAST PROGRAMS

Radio stations in sukabumi now offer podcasts of their shows. This allows listeners to rewatch missed episodes or access content tailored to their specific interests. The researcher then attempts to interpret the findings of this study, which include interactive indicators such as: Effectiveness of Digital Interaction: Interaction through social media and mobile apps has been shown to enhance listener engagement. Listeners feel more valued and involved when they can actively participate in radio broadcasts. Increasing Listener Loyalty: High engagement through digital interaction helps radio stations maintain listener loyalty. Listeners who feel engaged are more likely to be loyal and active in listening to radio programs.

5.0 CONCLUSION

Radio's technological adaptation in the digital era involves implementing various innovative strategies to remain relevant, present, and competitive. Key adaptations include the digitalization of radio broadcasts through DAB (Digital Audio Broadcasting), which enhances sound quality and provides additional information, as well as the use of online streaming technology, which allows broadcasts to be accessed from various devices at any time. The development of mobile apps enables users to listen to the radio, access podcasts, and interact with stations through chat features and social media integration. Additionally, radio stations use social media to interact with listeners, build communities, and promote content such as polls, song requests, and feedback. Podcast production also allows listeners to access on-demand content and distribute material to a wider audience.

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**THE RUSSIAN WAR OF AGGRESSION AGAINST UKRAINE ON
FACEBOOK: A SPEECH ACT ANALYSIS**

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ABSTRACT

Russia and Ukraine's conflict was a significant geopolitical issue in 2022. It began with Russia's annexation of Crimea in 2014, following political turmoil in Ukraine. The situation escalated into a full-scale war in Eastern Ukraine, involving pro-Russian separatists and Ukrainian forces in 2024. The conflict has resulted in thousands of deaths and significant displacement of civilians. As the war continued and more refugees were dispersed all over Europe, there were possibly more interactions about and with the Ukrainian refugees (online and in real life) that may have shaped public opinion expressed about the issue. This study aims to analyse the speech act written in public views on the war from a popular social media site: Facebook. Data collection started from 19 February 2022 to 13 December 2022. The data collection procedure follows netnography procedures. Netnography is ethnographic research that combines archival and online communications work, participation, and observation with new forms of digital and network data collection, analysis, and research representation (Kozinets, 2015). In total, the data was collected from 25 Facebook posts and 9000 comments were collected. The comments were then analysed using Searle's (1979) Speech Act Typology. In detail, this study analyses the act of complaint which belongs to the category of expressives. It is defined as expressing the speaker's approval and disapproval of the behaviour that the complainees has already done or failed to do. This study is deemed significant as it offers insights into the influence of history and cultural differences on complaints towards the Ukrainian refugees involved in the war. It is hopeful that by analysing the speech act of complaints in the Facebook comments this study could help us to understand the various ways language is used on the social media site.

Keywords: Russia Ukraine war; social media; Facebook; Speech Act analysis; complaints

1.0 INTRODUCTION

Russia started invading Ukraine from February 2022. Looking back at history, this ongoing tension between Russia and Ukraine started in 2008. The annexation of Crimea in 2014 and followed by continuous conflict in Donbas for nearly eight years. As a result, there were more than 6000 casualties and there were roughly 7 million refugees from Ukraine across Europe. The highest number of refugees are in Poland and Germany. There are mixed reactions from the public

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concerning the issues of these refugees. These opinions are evident on social media sites such as Facebook.

As the war continues and there are more refugees mostly from Ukraine dispersing all over Europe, there are possibly more interactions with and about Ukrainian refugees (online and in real life) that may shape public opinion about the issue. There are mixed reactions to the issues involving these refugees. At first, the public was generally concerned about the refugees but later became angrier and more hostile towards them. Thus, this study focuses on analysing expressives; direct and indirect speech acts of complaints by the public about these refugees.

According to Vladimirou et al. (2021), there are limited studies on complaints in computer-mediated communication. They mentioned that little attention has been devoted to the role played by technological affordances in the realisation of online complaints. This study believes that Facebook is an important social media platform that allows the public to express their thoughts about the war between Russia and Ukraine. According to (Anstead & Loughin, 2015), social public opinion is not just about individual opinion but is more focused on social interaction and conversation. This study follows the definition of public opinion by (Blumer, 1948) which defined public opinions as opinions of functional groups in a society.

2.0 LITERATURE REVIEW

Language is a vital tool that all humans utilise to communicate in their daily lives. Language allows people to communicate and convey their feelings, thoughts, and intentions to others (Diffani and Kholis, 2023). The speech act theory was introduced by JAustin (1962) who described speech acts as actions carried out by utterances. Austin contends that speaking involves more than just a means of exchanging words, as it involves action as well. Following that, Austin's idea (1962) of a speech act was broadened by Searle (1969), who also classified speech actions into five categories. They are assertives, directives, commissives, expressives, and declarations. This study focuses on expressives specifically focusing on complaints. According to Searle's (1976) typology, a complaint belongs to the category of expressive speech acts, expressing the speaker's approval and disapproval of the behaviour that the complainees has already done or failed to do.

Trosborg (1995) defines a complaint as an illocutionary act in which the speaker (the complainer) expresses his/her disapproval and negative feelings towards the state of affairs described in the proposition and for which he/she holds the hearer (the complainees) responsible, either directly or indirectly" (1995, p. 311). Moreover, when a complaint is issued, a directive act may be implied or added (Trosborg, 1995, p. 320). Trosborg (1995) suggests that this involves an attempt to make the complainees repair the damage he/she caused, and/or an attempt to prevent a repetition of the deplorable act. Hence, when the speaker complains, rather than just expressing his/her moral censure or blame, he/she tends to request the hearer to perform a remedial act to compensate for the loss of the speaker.

Boxer (1989) distinguishes two types of complaints based on their patterns and functions: direct and indirect complaints. In the first type, direct complaints, the addressee is held accountable for the perceived harm and is expected to recognise or rectify the unwanted situation (Boxer, 1989). Direct complaints are circumstances in which hearers express their discontent or anger promptly and face-to-face when the speaker perceives them as negatively impacting him. A direct complaint consists of an explicit or implicit charge and at least one explicit or implicit request (Clyne et al, 2011). An indirect complaint is described as a prolonged or repeated statement of

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dissatisfaction that is not meant to modify or improve the unsatisfactory condition (Clyne et al, 2011). It differs from a direct complaint in that the addressee is not held accountable nor capable of correcting the perceived offence.

3.0 METHOD AND DATA

This study is qualitative and uses a purposive sampling technique. At first, this study looks at 143 Facebook posts and then limits itself to 25 Facebook posts from the time frame between 19 February 2022 to 13 October 2022. This timeframe is deemed important as this is when the tension between Russia and Ukraine escalated. This study also conducted a data reduction process to carefully choose the most relevant posts about these refugees. After the process, this study decided to focus on 8 Facebook pages. These pages came from two organisations, two news pages and four alternative news pages. In detail, the data from the Council of the European Union, EU vs Disinformation, EU observer, EURACTIV, EURONEWS, The European Network, The President of the European Parliament and Sky News. In addition, netnography techniques were employed using an eight-step procedure. The steps include introspection, investigation, information, interview, inspection, interaction, instantiation and integration. In total, this study will analyse 9000 comments. The data is then coded using themes using the software, Atlas.ti. In total, there are 47 codes, and the top codes were in the forms of complaint, criticism and sarcasm with 3687 comments. These complaints were then classified into direct and indirect complaints and analysed according to the speech act typology.

4.0 ANALYSIS AND DISCUSSION

This section provides analyses of two examples of complaints found in the dataset:

Example 1:

Tanya Kolesnyk Europe are now suffering financially , I work full time and can't afford to put petrol in my car or heat myself due to the 60% rise!...NATO won't get involved because we don't want to create more unnecessary suffering by entering a third world war!!!! Do you want that!!!!....you should think yourself lucky to be here!!! And if you don't then go home!!!!.....Selfish person!!!!!!!!.....like we aren't doing enough bringing in refugees and bringing our economy down because of it!! , sending our weapons and foodisn't that enough ??....considering you're not apart of Europe or NATO I don't think we're doing too bad helping so have some consideration !!!.....would Ukraine help us if it was the other way around??....think about that !....if that's the thanks you get for helping ukrainian refugees then I'd prefer we don't help you at all !!!!!

In example 1, the writer was angry at the situation and expressed her frustration with the situation that was happening in her country. In addition, she was angry towards the refugees, and this could be seen from how she mentioned that she disagreed with helping the refugees and blamed them for bringing down the economy of her country. She also highlighted the efforts taken by her government to help the refugees and mentioned that all the efforts were unnecessary. According to Edmondson and House (1981: 90), a complaint is a "attitudinal" speech act that expresses the complainer's unfavourable sentiments towards the addressee or a third party as a result of an action that has harmed the complainer. Complaints are frequently manifested in the form of placing blame on those who are held liable for the complainable (see, for example, Clyne et al., 2011).

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Example 2:

Take Russia out of the UN Security Council and declare an act of war... we need to put boots on the ground for humanitarian aide! We must stop this war, the refugees will become a financial issue for Europe, go after Putin's two daughter's financially, take their money to pay for the refugees!

Example 2 is an expression of annoyance or disapproval. This complaint highlights that the refugees are creating more financial issues for Europe. This comment also indicates an unwillingness to support and provide protection and security for the refugees. In addition, this complaint uses the pronoun 'we' indicating that this issue needs to be collectively addressed by the public. This creates a form of solidarity with the readers. In this case, the complaint functions to offer emotional relief or to offload a negative consequence, rather than to elicit efforts to correct the offence. In this example, indirect complaints are strategies for creating a connection with people.

5.0 CONCLUSION

From this study, it was found that the expressives analysed were mostly indirect complaints. It could be derived that the public reacted negatively to the war, especially to the refugees. Nonetheless, this study has limitations and would like to suggest recommendations for future research. One aspect that could be analysed includes how trolls and bots can shift collective opinions on the war. In addition, there should also be a linguistic-based study on the influence of historical and cultural differences on the shift of opinions towards refugees.

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**MULTIMODAL DISCOURSE ANALYSIS IN HAJJ AND UMRAH
ADVERTISEMENTS ON THE INSTAGRAM ACCOUNT @umrohmqtravel**

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ABSTRACT

In the dominance of multimodality, Hajj and Umrah advertisements on Instagram social media require business people to be smart in packaging their content. This study highlights the multimodal advertising discourse in Hajj and Umrah advertisements on the Instagram account @umrohmqtravel. The focus of the research is how multimodal discourse in the form of language, music, and images in advertising discourse is constructed into advertising discourse. The method used is content analysis with a qualitative approach to 19 advertisements on the Instagram account @umrohmqtravel for the period June-August 2023 using Cook's (2005) theoretical analysis basis. The findings show that the advertising discourse on the Instagram account @umrohmqtravel combines language and visual elements, including text, music, and images. These three elements play an important role in creating an emotional message and are able to persuade prospective pilgrims to choose MQ Travel as their Hajj and Umrah travel agent. Other findings show that the language in advertisements on the Instagram account @umrohmqtravel uses narratives that contain elements of denotation, connotation, and parallelism. Additionally, the use of soothing background music and spiritual images successfully creates an immersive and memorable atmosphere in the ad. Friendly and inclusive language can convey information clearly so that prospective pilgrims understand better and can enrich their insight about Hajj and Umrah services, especially at the MQ Travel travel agent. Future research can explore the context of advertising discourse on how digital advertising can carve out a significant influence in the Hajj and Umrah industries.

Keywords: language; advertisement; discourse; multimodal; hajj; umrah

1.0 INTRODUCTION

Most advertisements often present inaccurate information, which ultimately triggers wrong interpretations among the public. Disputes that occur between consumers and companies in this context are not simply the result of differences in interpretation but rather the result of certain advertising strategies that are deliberately designed to deceive consumers (Hoon et al., 2023;

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Macagno & Pinto, 2021; Shen, et al, 2021). One of the problems that often arises in advertising is multimodal advertising. Multimodality refers to discourse that implies more communication characteristics apart from spoken discourse (Lucas, 2020). Problems that often arise are related to the lack of consistency and harmony between visual, audio, and text elements (Harnoko et al., 2024). For example, in Hajj and Umrah advertisements, the visualization used may depict a calm and solemn spiritual atmosphere, but the background music chosen instead uses a rhythm that is too fast or not in harmony with that atmosphere. According to Zahid (2020), many advertisements tend to focus on commercial aspects such as low prices or luxurious facilities without paying attention to the religious sensitivities and spiritual needs of prospective pilgrims. As a result, the message the advertisement wants to convey is not conveyed optimally, and potential customers do not feel an emotional connection with the advertisement.

2.0 LITERATURE REVIEW

Discourse is generally known as one or several series of sentences that are understood as a whole so that they have a certain meaning, regardless of whether spoken or written language is used (Hinata, 1988). According to Cook (2005), the focus of attention in discourse analysis is not only on language aspects. In fact, advertising is multimodal and can use images, music, and language (writing) either singly or in combination. Music can be orchestral, solo, or acoustic. Images can be still or moving images, cartoons, or even photographs. Language can be sung, spoken, written or symbolized. So it can be understood that the main purpose of language utterances in advertising is so that people are interested and want to use the product or service being advertised.

Previous research on advertising discourse analysis has paid attention to how advertising discourse in conventional media is constructed by a text and context (Ardiansyah & Syukri, 2021). The difference in research lies in the advertising media and the objects studied. Apart from that, research on advertising discourse was also carried out to determine the structure of advertising discourse and the function of the language used by service providers (Arianti et al., 2023). To understand the construction of an advertising discourse, research was also carried out on the use of images, music, speech, and writing in an advertisement (Ria & Setyaningsih, 2014). Based on these studies, it can be understood that research on advertising discourse on Hajj and Umrah services is still rarely carried out, so researchers feel that research on Hajj and Umrah advertising discourse needs to be carried out further research to add insight into the theory of advertising discourse, especially in Hajj and Umrah service providers.

3.0 METHOD

This research uses a descriptive qualitative approach, namely a type of research that aims to understand phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, etc., through verbal descriptions that utilize various methods, in a certain context (Moleong, 2005). The method used in this research is content analysis with Cook's (2005) advertising discourse theory as the basis for the analysis. The object of this research is the

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advertising discourse found in Hajj and Umrah advertisements on the Instagram account @umrohmqtravel. There were 19 advertisements analyzed for the June-August 2023 period.

4.0 ANALYSIS AND DISCUSSION

The Instagram account @umrohmqtravel is the official account of the Hajj and Umrah travel service MQ Travel, which is part of PT Management Qolbu Tauhid, owned by one of the great clerics in Indonesia, Ustadz Abdullah Gymnastiar, also known as Aa Gym. This account has a total of 109 thousand followers, having been created since December 2015. The advertisements displayed by the @umrohmqtravel account were then researched and found three main focuses, namely as follows:

TABLE 1. Coding Work

No.	Advertising Discourse Theory	Advertising Discourse Indicators	Sub Indicator
1.	Guy Cook (2005) Advertising Discourse	Language (Text)	Denotation
			Connotation
			Parallelism
2.	Music	Picture	Vocal and Instrumental Music
			Vocal Music
			Instrumental Music.
3.	Picture	Picture	Move
			Not moving

Based on Table 1, it can be seen that the focus of discussion in this research includes three things, namely language, music, and images. Language in the form of text includes denotation, connotation, and parallelism. Music in the form of songs or orchestra includes vocal music, instrumental music, and vocal and instrumental music. Finally, for images, there are two classifications, namely moving images and non-moving images.

4.1 LANGUAGE (TEXT)

The language used in each post gives a sense of trust, such as the use of the phrase "travel with official permission," which is indicated by the denotation or has a true meaning, representing @umrohmqtravel as a Hajj and Umrah travel service that has received official permission or is legally legal so that it can be an option for candidates congregation during the Umrah pilgrimage. Apart from that, the advertisement also reflects inclusivity; that is, this sense of togetherness can be seen from the use of the connotation sentence in the words "Guest of Allah" in the narrative "Come on, it's MQ's friend's turn to be Allah's guest," signaling an invitation to have a spiritually deep experience where someone tries to get closer to Allah through worship. The use of parallelism sentences in the form of a series of similarities in initials (graphology) and similarities in sounds (phonology) is also found in the advertisement in representing the struggle to achieve the goal of Hajj and Umrah, such as the use of the sentence "Patience to Avoid Immorality, Patience in Facing Disasters," which has a sentence that uses parallelism, namely s/m/m. This sentence highlights the invitation to always be patient. In addition, these advertisements provide complete and clear information regarding travel packages, available facilities, departure schedules, and additional

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services. This gives prospective congregants a comprehensive picture and helps them make informed decisions.

4.2 MUSIC

The use of spiritual background music in the promotion of Hajj and Umrah packages on the Instagram account @umrohmqtravel plays an important role in creating a deep and meaningful atmosphere. This music includes vocals and instrumentals that have a calming background, such as nasyid chants chosen to provide a calming and inspiring effect that is used to accompany the promotion of an advertisement. In addition, there is vocal music without instrumentals such as Al-Qur'an chanting and talbiyah, not only adding a spiritual dimension to the advertisement but also connecting prospective worshipers with the essence of the worship they are planning. Next is instrumental music without vocals, usually in the form of religious instruments or prayer instruments with rhythms that depict the beauty and glory of Islam, strengthening spiritual messages and increasing emotional closeness with the audience. In addition, the soft instrumental backing also contributes to a calm and reflective atmosphere, reflecting the peace and tranquility sought in the journey of worship. The use of this music invites prospective pilgrims to feel spiritual closeness and reflect on the deep meaning of the Hajj and Umrah pilgrimages, in line with Islamic values, which emphasize sincerity, inner calm, and a direct relationship with Allah.

4.3. FIGURE

In promoting Hajj and Umrah packages, the Instagram account @umrohmqtravel uses carefully designed visuals and images to create an immersive and meaningful visual experience. First, they use moving images in the form of videos and still images in the form of posters or photos of activities, showing beautiful views of holy places such as the Kaaba and the Nabawi Mosque, as well as moments of solemn worship and comfortable travel facilities. Second, the visuals often feature powerful religious symbols, such as the Kaaba and the Prophet's Mosque, which reinforce the ad's spiritual message and remind congregants of the majesty of these places. Islamic spiritual values are strongly emphasized in the visuals and images used. Therefore, visual adjustments, such as relevant symbols, are very important in branding an advertisement. Like the visual displayed by the Instagram account @umrohmqtravel, it reminds prospective pilgrims of the importance of sincerity, piety, and togetherness in worship and invites the audience to reflect on the spiritual meaning of Hajj and Umrah pilgrimages.

5.0 CONCLUSION

In the Hajj and Umrah advertisements on the Instagram account @umrohmqtravel, it was found that the language used tends to be friendly, simple, and easy to understand. The narratives raised focus on spiritual closeness to God, togetherness in worship, and deep religious experiences. In addition, multimodal elements, such as spiritual musical backgrounds, for example, chanting of holy verses from the Koran or nasyid, were chosen to create a meaningful atmosphere. The images displayed often include views of holy places such as the Kaaba and the Prophet's Mosque, as well as powerful religious symbols, reinforcing the ad's spiritual message. These elements are synergistically used to invite prospective pilgrims to feel spiritual closeness and reflect on the deep meaning of the Hajj and Umrah pilgrimages, thereby strategically strengthening MQ Travel's branding as a service provider that emphasizes spiritual values in traveling to the holy land.

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CODEX OF RESISTANCE: LANGUAGE, LIBERATION AND POWER IN AUSMA ZEHANAT KHAN'S THE BLOODPRINT

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ABSTRACT

The correlation between language and identity is complex and significant, affecting both individual and communal perspectives, social engagements, and political processes. Language is a powerful instrument for creating and discussing identities, which can encompass elements such as gender, race, religion, and moral standing (Temple & Edwards, 2002). The choice of language or linguistic expression can have a profound impact on one's identity and can influence how persons are regarded and classified in society. *The Bloodprint* (Khan, 2017) by Ausma Zehanat Khan is a novel that delves into themes of power, resistance, and the importance of knowledge. This text holds the key to knowledge and has the potential to shape the world. Through their journey, the characters confront oppressive forces that seek to control knowledge and suppress freedom. Khan's novel intertwines elements of fantasy and social commentary, highlighting the significance of literacy, resistance against tyranny, and the empowerment of women. The narrative prompts reflection on the power dynamics inherent in the control of information and the impact of knowledge on society. This study examines the importance of language, communication, and authority in adapting to changes in the way knowledge is shared. This study conducts an in-depth study of the novel, exploring its depiction of language as a means of control, the influence of communication on social interactions, and the themes of preserving and resisting language. Through this analysis, valuable insights are gained into the manifestation of power structures based on language. This research provides significant insights into the power dynamics that exist within language and communication.

Keywords: Dystopian literature; Power dynamics; Resistance; Linguistic Empowerment; Identity

1.0 INTRODUCTION

Language plays a crucial role in shaping individual and collective identities, influencing social and political landscapes. The intricate relationship between language and identity is a subject of extensive exploration in various academic disciplines. Scholars have highlighted the significance of language in constructing and maintaining social norms, personal and group identities, and in navigating social and political interactions (Starks & Trinidad, 2007). This connection between language and identity is particularly pronounced in literature, where authors delve into the complexities of how language influences and reflects identity. Works like *The Bloodprint* by Ausma Zehanat Khan serve as literary explorations of these themes, delving into how language

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intertwines with personal and cultural identities. Studies have emphasized the profound impact of language on identity, especially in diverse cultural contexts like Indian literature, where language serves as a powerful tool in shaping and preserving individual and collective identities (Singh, 2023). The politics of language choice are particularly pertinent in multi-ethnic and multilingual societies, where language becomes a crucial factor in identity politics and the negotiation of power dynamics (Smith, 2008).

Thus, this study explores the depiction of language as a means of control, the influence of communication on social interactions, and the themes of preserving and resisting language in the *The Bloodprint* (Khan, 2017) by Ausma Zehanat Khan. The novel delves into themes of power, resistance, and the importance of knowledge. The story follows Arian and her companion, Sinnia, as they embark on a quest to find a powerful and mystical text known as the Bloodprint; a text holds the key to knowledge and has the potential to shape the world. Through their journey, the characters confront oppressive forces that seek to control knowledge and suppress freedom. Khan's novel intertwines elements of fantasy and social commentary, highlighting the significance of literacy, resistance against tyranny, and the empowerment of women. The narrative not only entertains but also prompts reflection on the power dynamics inherent in the control of information and the impact of knowledge on society.

Additionally, for this study is intends to examine how *The Bloodprint* (Khan, 2017) uses language and communication to explore identity formation, power dynamics, and resistance against oppressive forces. Temple & Edwards (2002) shed light on the intricate relationship between language and identity, emphasizing how language choices influence perceptions of identity. Language plays a pivotal role in identity formation, with the process of language learning being a fundamental aspect that can alter individuals' practices and communities, thereby contributing to the construction and reconstruction of identities (Nematzadeh et al., 2020). Language serves as a powerful tool for constructing multifaceted identities, with linguistic choices acting as markers that enable the expression of group membership, the establishment of boundaries, and the negotiation of power relations within and across communities (Toan, 2024).

2.0 LANGUAGE AS TOOL OF POWER AND CONTROL

In the selected text the Talisman Empire's control of knowledge and information is intricately linked to their use of language and knowledge suppression tactics. The Talisman Empire's manipulation of language serves to dehumanize and suppress certain groups, mirroring the stages of hate group organization, polarization, and extermination. For instance, the Talisman's tyranny against language and knowledge is highlighted as below and this shows how language can be weaponized to exert control over knowledge and shape social realities through linguistic manipulation (Pascale, 2019).

“The destruction of the Library of Candour had been the first act of the Talisman, the white flag raised as a desolation above its storied arches. The bloodstained page on the Talisman flag spoke to a limitless capacity for ignorance. On the doorstep of the once-renowned Library of Candour, a mob of men had gathered the last few remnants of the library's manuscripts. The Immolan was poised on a platform above the smoldering layers of Khorasan's history, beauty burned to ash at his command. The written word had long been banned under the Assimilate”. (Khan, 2017, pp. 23 – 25)

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Utilisation of language to assert dominance and suppress dissent by the Talisman Empire sheds lights on how regulatory function of linguistics controls others' behaviour. By employing linguistic strategies that regulate and control, the empire maintains power and enforces its authority through language, restricting access to knowledge and information (Formanowicz, 2023). In addition, an exploration of metapragmatic behaviour and understandings of the moral order highlights how language can be used to evaluate and justify actions. Within the Talisman Empire, the manipulation of language and information serves to create a distorted moral order, justifying knowledge suppression and control as necessary for maintaining order and power dynamics (Amouzadeh, 2008). Furthermore, the cognitive functions of linguistic categories further elucidate how language can influence social cognition. In the case of the Talisman Empire, the manipulation of linguistic categories and descriptions serves to shape perceptions, control narratives, and maintain a grip on power by controlling the flow of information and knowledge dissemination (Zhanghong & Tian, 2018).

In *The Bloodprint* (Khan, 2017) the *Claim* serves as a symbol of both knowledge and power, embodying the dual nature of language as a tool of empowerment and control. The *Claim*, as a linguistic construct, represents not only the acquisition of knowledge but also the assertion of authority and influence. This aligns with the notion of how language shapes social identity and power dynamics (Collings, 2009). Thus, the Talisman Empire's use of language and knowledge suppression in *The Bloodprint* (Khan, 2017) underscores the intricate relationship between language, power, and control. By manipulating language to suppress knowledge, shape perceptions, and maintain authority, the empire exemplifies how linguistic expression can be a potent tool for social classification, control, and the consolidation of power structures.

3.0 LANGUAGE AND KNOWLEDGE; IDENTITY FORMATION AND SOCIAL CLASSIFICATION

Characters in *The Bloodprint* (Khan, 2017) are distinctly perceived and classified based on their language and knowledge, exemplified by the contrasting portrayals of the Companions of Hira and the Talisman soldiers. The Companions of Hira, including Arian, are depicted as individuals deeply rooted in knowledge, wisdom, and a commitment to preserving ancient texts known as the Claim. Their language is imbued with reverence for knowledge and a sense of duty towards safeguarding it from those who seek to misuse it;

“They wouldn’t know its meaning, nor even how to form the words themselves, but the Claim held an abiding power, deep in the bones of the people of Khorasan. The men fell back from the khamsa, their faces reflecting a mixture of awe and terror. Yes, Arian thought. *These words have been the terror of an age*”. (Khan, 2017, p. 23)

This aligns with the idea that a particular fiction, can influence social cognition by shaping the language used and the focus of the narrative (Black & Barnes, 2024). In the case of the Companions of Hira, their language reflects their values of enlightenment and resistance against oppressive forces, contributing to their classification as defenders of knowledge and champions of justice. On the other hand, the Talisman soldiers are characterized by a starkly different linguistic expression that emphasizes obedience, conformity, and allegiance to the oppressive regime they serve. Their language is devoid of the nuanced reverence for knowledge seen in the Companions of Hira, instead focusing on commands, directives, and the propagation of the regime's ideology.

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The language used by the Talisman soldiers not only reflects their social conditioning under the oppressive regime but also serves to reinforce their classification as enforcers of tyranny and suppressors of knowledge and freedom:

“The Talisman’s chief weapon against the people was its rigid understanding of the Claim. With none to dispute him, and no proof offered as refutation, the One-Eyed Preacher had spread his philosophy unchallenged from the city of Candour to the threshold of the Ice Kill. His law had superseded the law of Khorasan, Khorasan’s parliament disbanded, its leaders and scholars scattered or killed. The Talisman Assimilate was a codification of the One-Eyed Preacher’s teachings, a doctrine none could dispute”. (Khan, 2017, p. 58)

In addition, Arian, the protagonist, utilises language, particularly through the Claim, to assert her identity as a defender of knowledge and a powerful force against oppression. For instance,

“She took a long, controlled breath. Holding up both her palms to the sky, she brought forth the power of the magic. This was the gift of the Oralist, these golden tones that rose and fell in perfectly measured rhythms, this lost language of the Claim, recognized by all upon utterance, known by only a few. *“If all the trees on earth were made into pens, and the ocean supplied the ink, augmented by seven more oceans, still the words of the One would not run out”*. (Khan, 2017, p. 38)

It is founded that characters evolve in what they know, believe, and do not know through their interactions, showcasing the intricate relationship between language and identity construction (Dorigato et al., 2015). Arian's interactions with others in the text contribute to shaping her sense of self (Matthews, 2010). The text reveals a nuanced process of identity construction, where language serves as a powerful tool for characters like Arian to assert their beliefs, values, and roles in the narrative. Therefore, it becomes evident that Arian's use of language mirrors real-world complexities in how individuals navigate and express their identities through communication.

The linguistic dichotomy between the Companions of Hira and the Talisman soldiers underscores how language acts as a powerful tool for social classification, shaping perceptions of characters based on their linguistic choices and the ideologies they represent. In essence, the impact of linguistic expression on social classification in *The Bloodprint* (Khan, 2017) is profound, with characters like the Companions of Hira and the Talisman soldiers being distinctly perceived and classified based on their language and knowledge. Through the intricate portrayal of linguistic nuances, the novel delves into the complexities of identity, allegiance, and resistance, highlighting how language serves as a defining factor in shaping social hierarchies and character dynamics within the narrative.

4.0 RESISTANCE AND EMPOWERMENT

In *The Bloodprint* (Khan, 2017), the characters strategically use language as a tool for resistance and challenging the status quo, particularly exemplified by Arian's mission to recover and preserve the Claim. Arian's dedication to safeguarding the ancient texts of the Claim is not merely a quest for knowledge but a form of resistance against the oppressive regime that seeks to control and manipulate information. This act of preservation through language serves as a powerful means of challenging the established order. According to Burton-James (1995), language can be used as a

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form resistance, this is akin to scrambling codes to confuse the oppressor. Arian's mission to protect the Claim embodies a similar sentiment of using language as a tool for subversion and defiance against oppressive forces. Moreover, coded language and hidden meanings are employed by characters in *The Bloodprint* (Khan, 2017) as subtle forms of resistance. The use of coded language allows characters to communicate covertly, sharing messages that challenge the dominant narrative without overtly confronting it. In the novel, characters like Arian strategically weave hidden meanings into their language, creating a network of resistance that operates beneath the surface of the oppressive regime's control.

Moving into a thematic analysis on literacy, resistance, and empowerment, the role of literacy in empowering individuals and communities, particularly highlighted through the female characters' access to the Claim, underscores the transformative power of knowledge. In the text literacy is not merely a skill but a source of empowerment that enables characters like Arian and the Companions of Hira to challenge authority, resist oppression, and advocate for change. This aligns with the symbolic significance of teaching and spreading knowledge, (Bruyèl-Olmedo & Juan-Garau, 2022), where linguistic transgression is viewed as a means of challenging prescribed norms and fostering societal change. The act of teaching and sharing knowledge in the novel becomes a form of resistance against ignorance and tyranny, symbolizing the empowerment that comes from literacy and education.

The symbolic significance of teaching and spreading knowledge in *The Bloodprint* (Khan, 2017) extends beyond individual empowerment to collective resistance against oppressive systems. By equipping characters with the tools to decipher the Claim and access its wisdom, literacy becomes a catalyst for societal transformation and liberation. This notion resonates with the concept of expanding repertoires of resistance discussed by (Taylor et al., 2019), where engaging in critical inquiry work expands individuals' abilities to challenge oppressive norms and structures. Through the dissemination of knowledge and the cultivation of literacy skills, the characters in the novel not only resist the status quo but also pave the way for a future where enlightenment and empowerment prevail over ignorance and subjugation.

5.0 CONCLUSION

In conclusion, *The Bloodprint* (Khan, 2017) delves deep into the intricate interplay between language, resistance, and empowerment, showcasing how characters utilize language to shape their identities, challenge oppressive systems, and advocate for change. Through the lens of identity formation, power dynamics, and the transformative power of literacy, the novel offers a compelling narrative that underscores the enduring impact of language in shaping individual agency and societal transformation in the face of adversity.

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**EDUCATIONAL MATTER FOR WOMEN DEPICTED IN THE DISNEY
MOVIE “BEAUTY AND THE BEAST” (2017)**

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ABSTRACT

The research article examines the character of Belle in the Disney live-action movie "Beauty and the Beast" (2017) from a feminist perspective, mainly focusing on Belle's representation in education. Through Mary Wollstonecraft's feminist theory, the study analyzed Belle's assertiveness towards male characters and her autonomy in decision-making. The findings reveal Belle's characterization in challenging traditional gender stereotypes and advocating women's rights to education and independence. Bill Condon portrays Belle as more activist and empowered, reflecting Wollstonecraft's beliefs in equal educational opportunities for women. Belle's independence and problem-solving skills underscore the importance of education for women in achieving societal equality, emphasizing the need to eliminate stereotypes and provide equal educational opportunities for women to compete in the public sphere.

Keywords: Women's Rights; Education; Feminist; Movie.

1.0 INTRODUCTION

Movies are one medium for shaping social and cultural values, including ideologies, through society (McQuail, 2010). The language of the movie, both verbal and visual, conveys a particular implicit message. In visuals, the movie often instills the idea through the symbol, while in the line

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of the character, it is embedded through the verbatim language. One of the issues that speaks massively through the movie nowadays is gender issues.

One of the well-known literary works being adapted into various forms is *Beauty and the Beast*. *Beauty and the Beast* is a classic folktale written in diverse versions. The original text was written by Gabrielle-Suzanne Barbot de Villeneuve in 1740. In 1991, the folktale was adapted into an animation feature by Walt Disney Feature Animation, and then in 2017, it was remade into a live-action movie directed by Bill Condon. Both adaptation works are adapted from the Jeanne-Marie Leprince de Beaumont version published in 1756. This movie presents many differences from the Jeanne-Marie Leprince de Beaumont version because it has been adjusted to the motives and intentions of the adapters. There is a tremendous difference between the text and Disney Live-Action movie versions, especially in the Belle characterization.

Previous research on feminism through Belle's character in the Disney live-action movie "Beauty and the Beast" (2017) was conducted by Oktarini (2021). This research focuses on understanding feminism, which appears in Belle's characterization. The author uses Pierce's theory of Semiotic to identify its data. This study aims to seek the sign that appears in the study and then associate it with the representation of feminism. However, this study does not particularly mention the focus on feminism. The result solely mentioned Belle's characterization, representing the spirit of postmodern feminism in general.

No previous study highlighted the educational matter of women in the Disney live-action movie *Beauty and the Beast*, directed by Bill Condon in 2017. Therefore, this study aims to provide the educational matter for women pictured in Belle's characterization in the Disney live-action movie "Beauty and the Beast" (2017). To conduct the research, the writer uses Mary Wollstonecraft's approach due to the related theory for speaking about unequal educational access for women. Hence, this research answers the question: What characteristics of Belle indicated Belle's educational realm? And how is the spirit of Mary Wollstonecraft's feminism spoken in the movie?

2.0 LITERATURE REVIEW

Previous research is important in contributing to this research. Here, the researcher uses three previous research related to the discussed topic. The first previous research was taken from the research conducted by Oktarini (2021) entitled "Belle Character and Feminism in *Beauty and the Beast 2017*". This research focuses on understanding feminism, which appears in Belle's characterization. The author uses Pierce's theory of Semiotic to identify its data. This study aims to seek the sign that appears in the study and then associate it with the representation of feminism. However, this study does not particularly mention the focus on feminism. The result solely mentioned Belle's characterization, representing the spirit of postmodern feminism in general.

The second previous research is a journal article by Monique Banks (2021) entitled "De Beaumont's *Beauty and the Beast*: A feminist analysis." This article analyzes Beaumont's version of *Beauty and the Beast* from a feminist perspective, especially on France's gender roles and relationships in the 18th century. The article's author discusses how Beaumont's tale of *Beauty and the Beast* empowers women's rights to make decisions through the female character and challenges traditional gender expectations in patriarchal habits. Banks highlights that Beaumont wants to encourage women to choose their happiness in relationships based on virtues rather than physical appearance through the tale. The researcher of this article mentioned Butler and Irigaray

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to emphasize the feminist approach through the literature in speaking about gender equality and freedom.

The last previous study used in this research was a bachelor's thesis conducted by Anja Tangen (2020). This thesis compares all forms of Beauty and the Beast text into animated and live-action adaptations. The result of this study is to introduce contemporary standards in society, such as LGBTQ, interracial couples, and cross-dressing through live-action movie. Furthermore, Disney Company, through their live-action movie, also raises American values and ideologies by highlighting the recent criticism and controversy surrounding diversity and feminist motifs. On the other hand, Tangen has found that the film has garnered both acclaim and backlash for its progressive values, with some individuals boycotting the movie due to the inclusion of a gay character.

No previous study highlighted the educational rights of women in the 2017 Disney live-action movie Beauty and the Beast, directed by Bill Condon. Therefore, this study aims to analyze the educational rights of women pictured in Belle's characterization in the Disney live-action movie Beauty and the Beast (2017).

3.0 METHOD

This article analyzed the data using a qualitative approach. Qualitative research explores social problems through the meaning of data (Creswell, 2016). This approach allows the researcher to explain and present the social problem comprehensively. In general, this type of research is used to understand people's behavior, history, social concepts, and phenomena that occur in society.

This paper collects data using two types: primary and secondary. Primary data is the leading data used to provide the observation. The main data used in this article was obtained from the 2017 Disney live-action movie Beauty and the Beast, directed by Bill Condon. The next type is secondary data. Here, the paper analyses the object of the research inherited from the publication data, including articles, books, and relevant supporting data.

To provide a deep analysis, this article uses Mary Wollstonecraft's theory of feminism as the theoretical basis. This framework is used to analyze the characterization of Belle in speaking about the educational matters of women.

Wollstonecraft refused the principle of 'gender roles' deliberately constructed by society based on the assumption that women are less rational and more emotional beings. She used the analogy of the caged birds to explain the condition of the women trapped by their families in their houses. Thus, they have no opportunity to expand their minds, and therefore, they have no liberty, health, or virtue.

“...Confined then in cages, like the feathered race, they have nothing to do but to plume themselves, and stalk with mock-majesty from perch to perch. It is true, they are provided with food and raiment, for which they neither toil nor spin; but health, liberty, and virtue are given in exchange.”
(Wollstonecraft, 1792)

Mary argued that women and men share the same condition if such conditions trapped them. Hence, it is not about gender; it is more about chance. Furthermore, in her book, *A Vindication of the Right of Woman* (1792), Mary Wollstonecraft consistently mentioned that women and men

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should have the same right to education. Women and men alike can develop their reason as humans; women need to have the right to opportunities to develop their reason and morality, just as men do.

Wollstonecraft (1792) encouraged women to be autonomous decision-makers and free themselves from their oppression as human beings who are constructed to be emotionally and logically weak. They must obey the dictates of reason and be able to consistently discharge their duties as a wife and mother who have bound them. What Wollstonecraft wanted for women was personhood. Women are not just tools or instruments for the happiness and perfection of men, according to Wollstonecraft (1792), an 'Intent,' an agent to reason, whose self-esteem is in their ability to determine their destiny.

4.0 THE CHARACTERIZATION OF BELLE IN THE DISNEY LIFE-ACTION MOVIE

4.1 BELLE'S INTEREST IN THE BOOK

Disney introduces Belle quite differently from the original version by Gabrielle-Suzanne Barbot de Villeneuve in 1740. Belle is described as a good child who likes reading books and singing. Because of Belle's uncommon behavior as a woman at that time, when women usually only think about appearance and do not need to be curious about the world of education, Belle shows the opposite. She likes to explore knowledge through reading books, which makes the people around her consider her strange.

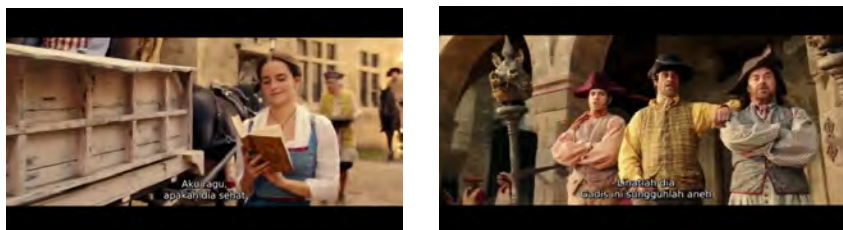


FIGURE 1. Belle's Introduction (00:06:59 – 00:07:06)

Not only are some of the men around her considered strange, but other women who see Belle also say that she is different from other women, which is not good. In the musical scene, the women indirectly convey whether it is okay for women to live like Belle. Other women hate Belle because when they are doing an important job, Belle walks by holding a book, which is considered an unimportant activity by the general public. Doing household matters more than reading.

Furthermore, Belle's fascination with books appears in the scene when she is shown the Beast's library. Her eyes sparkle. She can not help but look around the library full of books. She even started to admire the Beast because of that. Belle's love for books is also shown during dinner with the Beast. While they were eating, Belle could not stop reading the book.

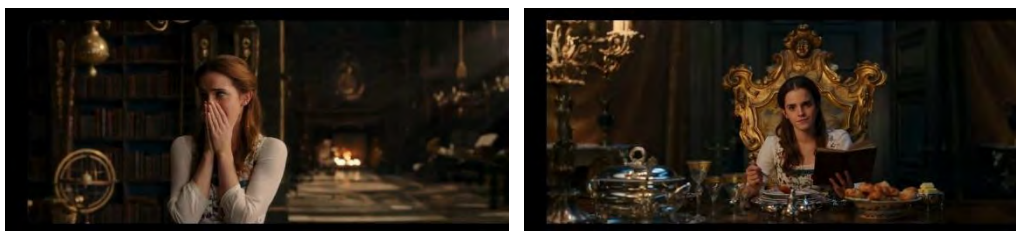


FIGURE 2. Belle's excitement to the book (01:10:18 – 01:10:39)

The Beast reveling his capacity for education makes Belle's attitude towards the Beast different. She started to fall for the Beast. Instead of admiring his wealth, Belle prefers to see the Beast for his educational competence.

4.2 BELLE'S ASSERTIVE ATTITUDE TOWARDS MEN CHARACTERS

In the Disney live-action movie, Belle is a woman of the lower class, while Gaston is a wealthy man. Gaston wants to take Belle as his wife because she is a beautiful girl, so he can get a good-looking bloodline. However, Belle refused it. She knows she will not be happy if she becomes Gaston's wife, even if the gold might surround her. Belle understood that Gaston would never see her as a human. He would behave like Belle is his wife who belongs to serve him. Furthermore, Belle knows that Gaston is an uneducated man. She prefers to live in poor conditions rather than marry Gaston.



FIGURE 3. Belle refused Gaston's proposal (00:17:24 – 00:17:35)

The gumption of the Belle to refuse Gaston's proposal shows her assertive characterization. She is brave enough to speak for herself. She uses her mind to decide her choice of life. Even though, at that time, women had to depend on men's wealth, either their father or husband. If their father died, they have to seek for a man who can provide their life. Otherwise, she had to live as a bagger and nothing but trash. Either way, women have no independent life. They have to always depend on themselves and others. They belonged to serve men. They had no other choice, for they did not know how to train their skills.

In liberal feminism, there is something called women's autonomy, which means forcing women to have control over their own lives, especially when deciding without someone's interference or external influence that is considered excessive (men) (Baehr, 2013). According to Wollstonecraft (1792), fighting for women's social rights is natural and permissible. He said women have the same rights as men regarding cooperation in life. Beauty's decision to live in the palace depicts her autonomy and freedom of choice as a woman.

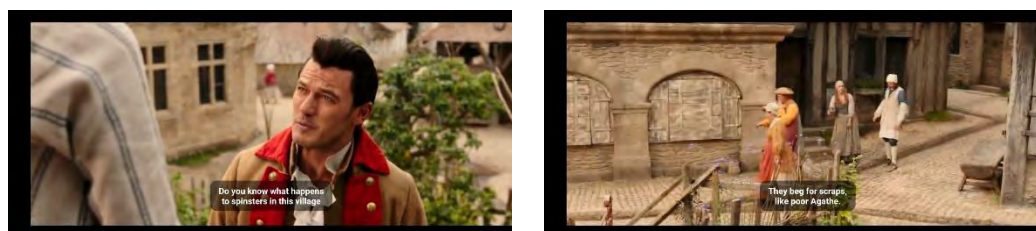


FIGURE 4. Gaston threatened Belle (00:17:13 – 00:17:20)

On the other hand, Belle is also portrayed differently in the Disney live-action movie 2017 regarding her attitude to the Beast. Belle is presented as a brave and assertive girl. When the beast speaks or asks her something, Belle can answer him firmly without fear. She even refused the monster's request when he asked her to have dinner.

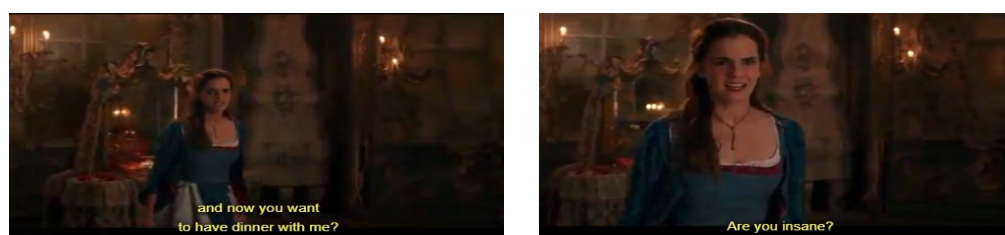


FIGURE 5. Belle's attitude towards the beast (00:44:39 – 00:44:50)

From the scene above, it can be seen that Belle is not afraid of the beast. She even raised her voice when the beast shouted at her. Belle's attitude towards the beast here shows that she is a woman who has the right to voice her position. Even though she is a prisoner, she still has the right to refuse and firmly opposes the beast's request. The refusal here also breaks the stereotype of women in society, where women are considered less rational and rely more on their emotions. The refusal in the film is presented in more detail, creating a more realistic tense that strengthens the characterisation of Belle.

Beauty can still have an opinion or authority to make decisions regarding her life even though the Beast is trapping her. Beauty's decision will indirectly be considered a manifestation of the principles of liberal feminism. This focuses on the autonomy and independence of women in speaking their voices and choices without fear, as well as men. According to Wollstonecraft (1792), as stated above, fighting for women's social rights is normal and permissible. He said women have the same rights as men regarding cooperation in life.

4.3 DISCUSSION

In the 2017 movie *Beauty and the Beast*, Bill Condon's transformation of events with the ideology seen in the text differs from that in the book. This difference occurs for various reasons, which can help us understand the working motives of an adaptation. Director Bill Condon also said that the character of Belle in the film is meant to be an activist, where she wants to free the women in her village from domestic work such as washing and emphasizes that women have the same right to learn (Flicks and The City Clips, 2017).

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This movie was adapted from the Jeanne-Marie Leprince de Beaumont version published in 1756. According to Banks (2021), in 1757, women were submissive, obedient, and never resisted. At that time, gender had solid social norms, traditional values, and patriarchy, so women were more obedient and had limitations in decision-making. Their role in the family and society was considered low. Apart from that, women's access to education is also more limited, which influences women to become individuals who tend to comply with existing norms.

The French social context in the 18th century when this fairy tale was written also influenced Beaumont to create Beauty's character. She challenged the patriarchal concept of women then by creating a Beauty who could make her own decisions and voice her desires (Banks, 2021). Patriarchy in France in the 18th century expected men to behave in a controlled, strong and independent manner. At the same time, women were considered ideal if they were passive and submissive in the house (Banks, 2021). Hence, De Beaumont wants to challenge the traditional gender stereotypes through Belle's brave, thoughtful, and bold characters (Budidarma, Diana, et al., (2023). Beauty is portrayed as obedient and sweet-tempered, but she dares to reject the beast's proposal when she arrives at the castle. This indicates that Beaumont "subtly" opposed the patriarchal ideas of the time. This is also in line with Mary Wollstonecraft's concept of feminism, where she believed in the importance of freeing women from gender stereotypes, where women are only limited to being mothers and wives.

The characterization of Belle in the Disney live-action movie *Beauty and the Beast* (2017) succeeds in speaking the spirit of Mary Wollstonecraft, who aimed to provide equal opportunities for women in the educational field. Belle's ration competence indicates her daily attitude in facing her problems, shaping her into an independent woman who can choose her destiny. This attitude strengthens Mary's argument about the matter of education for women.

To gain a political, economic, social, and cultural position in society, women must first earn the same right to education. The stereotype for women, which states that they solely lack logic rather than emotion, needs to be exterminated within society's construction of thought. Society has to provide the same opportunity for women in educational matters to compete equally with men in the public sphere. Therefore, this study is vital to prove that Education matters for women due to their societal values.

5.0 CONCLUSION

Belle's character in the Disney live-action movie "*Beauty and the Beast*" challenges traditional gender stereotypes and reflects Mary Wollstonecraft's beliefs about equal opportunities for women in education. Belle's assertive attitude towards men's characters, autonomy in decision-making, and independence highlight the importance of education for women to achieve equality in society. The study advocates for eradicating the stereotype that women lack logic and emphasizes the need for equal educational opportunities for women to compete in the public sphere.

Furthermore, this article provides a foundation for further exploration of the representation of speaking women's matters for education in media, particularly in the Disney live-action movie "*Beauty and the Beast*" (2017). While the previous study highlighted Belle's character in terms of feminism in general, this article delves deeper into the educational aspect, aligning with Mary Wollstonecraft's theory of feminism regarding unequal educational access for women. Future studies could build upon the analysis of Belle's character in "*Beauty and the Beast*" (2017) to delve

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deeper into how such representations impact societal perceptions of gender roles and educational opportunities for women.

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CULTURAL ADAPTATION IN FILM: ANALYZING THE TRANSFORMATION OF FAULKNER'S 'BARN BURNING' INTO U- WEI'S 'KAKI BAKAR'

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ABSTRACT

This study examines the adaptation of William Faulkner's short story "Barn Burning" into U-Wei Haji Saari's film "Kaki Bakar." Using the frameworks of Desmond and Hawkes, and McFarlane, it investigates the narrative, thematic, and cultural transformations in the adaptation process. U-Wei's adaptation maintains the core narrative while infusing local cultural elements, addressing issues such as ethnic tensions and identity politics. The study highlights how cultural specificity and adaptive strategies can resonate with new audiences, demonstrating the transformative power of adaptation.

Keywords: Adaptation Studies; Film Adaptation; Cultural Context; William Faulkner.; U-Wei Haji Saari

1.0 INTRODUCTION

Film adaptations of literary works provide a rich interplay between text and screen, often requiring cultural and contextual transpositions. U-Wei Haji Saari's "Kaki Bakar," derived from Faulkner's "Barn Burning," is an innovative adaptation that resonates with Malaysian audiences. This study aims to examine the strategies employed by U-Wei using theoretical frameworks from Desmond and Hawkes, and McFarlane. The research underscores the creative processes in adapting Western literature to a non-Western context and highlights the socio-cultural commentary embedded in U-Wei's film.

2.0 LITERATURE REVIEW

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Adaptation theory encompasses various frameworks for understanding narrative transfers across media. Desmond and Hawkes identify three strategies: concentration, interweaving, and point-of-departure. McFarlane emphasizes comparing retained, added, omitted, and altered elements. These approaches help analyze how adaptations navigate different media's constraints and opportunities. The practice of adaptation involves cultural and contextual sensitivity, reflecting the socio-cultural milieu of the time and place in which adaptations are created. U-Wei's adaptation, focusing on ethnic differences rather than social classes, aligns with these theories by contextualizing the narrative within Malaysian society.

2.1 THEORETICAL FRAMEWORK

Adaptation involves adjusting to new conditions. Desmond and Hawkes' strategies and McFarlane's comparative approach provide a comprehensive framework for analyzing film adaptations. These frameworks categorize adaptive changes and help understand the rationale behind these choices. This study uses these theories to analyze "Kaki Bakar," focusing on elements retained, added, discarded, and modified.

3.0 METHODOLOGY

This qualitative study uses a comparative analysis of "Barn Burning" and "Kaki Bakar," focusing on narrative elements and cultural context. Data were collected through literary and film analysis, textual analysis, and secondary sources. The analysis was guided by Desmond and Hawkes' strategies and McFarlane's comparative framework, contextualized within Malaysian society.

4.0 ANALYSIS AND DISCUSSION

4.1 ADDED ELEMENTS

U-Wei added elements to emphasize ethnic identity and religious aspects. For example, Kesuma is called "Jawa kaki bakar" (Javanese arsonist), highlighting ethnic identity, unlike the original where Sarty is simply a "barn burner." This addition underscores societal tensions and prejudices within the Malay community. Religious aspects are also highlighted, reflecting the importance of Islam in Malay life.

4.2 DISCARDED ELEMENTS

U-Wei discarded minor characters to streamline the narrative. Lizzie, present in Faulkner's story, is omitted to focus on the core family members, aligning with Desmond and Hawkes' interweaving strategy. This ensures a coherent and impactful narrative, fitting the film's time constraints and practical considerations.

4.3 RETAINED ELEMENTS

The chronological plot structure and key scenes, such as the family's temporary residence and the fight scene, are retained. U-Wei maintains the linear plot to preserve the narrative flow, emphasizing the protagonist's suffering and resilience. The fight scene between Kesuma and local children mirrors Faulkner's original, highlighting Kesuma's struggle to defend his family's honor and Javanese identity.

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4.4 MODIFIED ELEMENTS

The community background is adapted to focus on ethnic differences rather than social classes. Major de Spain's household, managed by a black servant, is changed to Tuan Kassim's household with a young female servant, reflecting Malaysian societal norms. The setting is also adapted from an American rural area to a typical Malay village, with changes to the landscape and architecture to fit the local context.

5.0 CONCLUSION

This study explores the adaptation process of "Barn Burning" into "Kaki Bakar," highlighting the strategies and modifications to ensure cultural relevance. U-Wei's adaptation retains the core narrative while addressing local issues such as ethnic tensions and identity politics. The findings underscore the importance of cultural specificity in adaptations, demonstrating how film adaptations can bridge cultural divides and offer new perspectives. Future research could examine other adaptations within different cultural contexts to further understand the creative processes and decisions involved in adaptation.

Acknowledgements

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**HISTORICAL ROOTS AND MODERN PERSPECTIVES: A
COMPARATIVE ANALYSIS OF ISLAMIC LITERARY DEVELOPMENTS
IN TURKEY AND MALAYSIA**

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ABSTRACT

This study investigates the historical evolution and development of Islamic literature in Turkey and Malaysia, highlighting how these literary traditions have adapted to modern cultural and societal shifts. By employing a comparative literary analysis of both historical and contemporary texts, the research examines the continuity and transformation of Islamic themes within these regions. Through this comparative approach, the research provides insights into how regional contexts influence Islamic literary traditions. It offers a comprehensive understanding of the evolution of Islamic literary expressions in Turkey and Malaysia, framed within the broader context of 21st-century changes in language and communication.

Keywords: Islamic Literature; Turkey; Malaysia; Comparative Analysis; Literary Evolution

1.0 INTRODUCTION

Islamic literature in Turkey and Malaysia represents a rich and diverse tradition that has evolved significantly over time. This study examines the development of Islamic literary traditions in these two regions, highlighting how they have adapted to changing historical and cultural contexts.

In Turkey, Islamic literature has undergone profound transformations from its early medieval roots, influenced by Sufi mysticism, Persian poetic forms, and later interactions with Western literary movements. In Malaysia, the evolution of Islamic literature reflects a blending of Sufi thought with local Malay cultural elements, adapting through colonial and post-colonial periods while retaining its core religious themes.

By comparing the literary developments in Turkey and Malaysia, this analysis provides insights into the ways these traditions have responded to historical shifts and modern challenges. The focus is on understanding how Islamic literature has navigated changes in language and communication, illustrating the resilience and adaptability of these literary traditions in the 21st century.

2.0 ISLAMIC LITERATURE

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Since the early days of Islam and the time of Prophet Muhammad (peace be upon him), literature that embodies Islamic perspectives and themes has been present in the Arabian Peninsula. Allah says in the Quran, in Surah al-Syu'arā, verses 224-227, about two types of poets; those who do not adhere to Islamic principles and say what they do not practice, followed by the erring, and those who use an Islamic approach, saying and doing good deeds while constantly remembering Allah:

(وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾)

Translation: As for the poets, the erring follow them ﴿٢٢٤﴾ See you not that they speak about every subject (praising others right or wrong) in their poetry? ﴿٢٢٥﴾ And that they say what they do not do ﴿٢٢٦﴾ Except those who believe (in the Oneness of Allah Islamic Monotheism), do righteous deeds, remember Allah much, and respond (in poetry) to the unjust poetry (uttered by the pagan poets against the Muslims). And those who do wrong will come to know by what overturning they will be overturned ﴿٢٢٧﴾.

This verse indicates that the essence of Islamic literature has existed since the early days of Islam, long before the term itself was coined. Allah distinguishes between poets who mislead and say what they do not practice and those who follow Islamic teachings, obey Allah, and speak good words.

However, during that time, Islamic literature lacked a defined approach and methodology, and the term 'Islamic literature' itself was not used. It was not until the middle of the 20th century that this concept gained significant attention. Many Islamic scholars contributed to this development, with Sheikh Abul Hassan al-Nadwi being the first to write extensively on the subject and advocate for the establishment of Islamic literature (Al-Basya, 2004: 112). This was in response to the widespread influence of Western perspectives, a consequence of Western colonialism, which led to literary productions that contradicted Islamic teachings and contributed to intellectual, cultural, and civilizational decline (Mahjoub, 2006: IV). The term "Islamic literature" then began to be widely discussed and adopted beyond the Arabian Peninsula, with countries such as Malaysia and Turkey incorporating it into their respective literary traditions.

In Turkey, the term 'Islamic literature' is defined as: All literary creations that integrate Islamic interpretations into events and phenomena, prioritizing Islamic viewpoints and sensibilities. Such works enrich their subjects with Islamic motifs, concepts, and terminology, offering interpretations through an Islamic perspective. This definition includes literary productions from the period following the Turks' adoption of Islam to the present (Yilmaz & Çiçek, 2024: 3).

While in the Malaysian context, Islamic literature is defined as: A form of literature in written language that embodies Islamic ideals as a vision, applying the teachings of the Quran, Hadith, and the Sunnah of the Prophet Muhammad, and preserving the purity of these Islamic ideals and teachings through interpretations of the Quran and Hadith (S. Othman, 1987: 74).

While the terms might be defined differently depending on their historical context, the concept of Islamic literature universally involves the incorporation of Islamic themes and principles into literary writings. Regardless of regional variations, the core idea remains the same: ensuring alignment with Islamic teachings.

3.0 A GLIMPSE INTO THE HISTORY OF ISLAMIC LITERATURE IN TURKEY

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Islamic literature in Turkey began to emerge in the 9th century CE, following the conversion of the Kyrgyz Turks to Islam in the 8th century. After establishing an Islamic state, some Kyrgyz Turkic tribes engaged in *jihad* and the spread of their new religion. Fierce battles ensued between these tribes, the Uyghur Turks, and the Qalmaq, leading to the creation of the epic poem "Manas". While this epic has a distinct Turkish mythological character in its content and form, its style was influenced by Islam. Consequently, Ali Nar has asserted that Turkish Islamic literature began with this epic (Oghlo, 2011: 11-12).

During the the Qarakhanid period in 11th century CE which saw the establishment of the first Turkish Muslim state, early Turkish Islamic literature began to take shape. Notable works from this era include "Diwān Lughāt al-Turk" by Mahmud al-Kashghari, "Kutadgu Bilig" (The Wisdom of Royal Glory) (In Arabic: Al-Ma'rifah al-Muqaddasah) by Yusuf Khass Hajib, and "Atabetül Hakayik" (The Threshold of Truth) (In Arabic: 'Utbah al-Haqāiq) by Edib Ahmed. These works address themes related to willpower, ethics, and thought (Oghlo, 2011: 13).

In the 12th century, during the Seljuk era, Turkish Islamic literature was diversified to include Sufi literature, folk literature, *Diwan* literature, and religious literature. Prominent figures from this period include Jalaluddin Rumi and Yunus Emre. Sufi and folk literature continued to flourish in the 13th and 14th centuries during the Ottoman era, with poets such as Şeyh Galib and Suleyman Celebi contributing significantly to these genres (Oghlo, 2011: 16-17).

However, political turmoil and intellectual upheaval, especially following the reigns of Sultan Selim II and Sultan Selim III in the 19th century, had led to a decline in cultural and artistic output. This period also saw Western influence begin to permeate Turkish literature, marking a shift in traditional literature in two significant ways: first, in terms of content and purpose, as writers began addressing social issues; and second, in terms of emerging attitudes opposing religion and the state, which reflected a period of ambiguity in literature (Çayır, 2007: XVI-XXI).

The modern Islamic movement in Turkey later began to take shape in the 18th century and gained prominence in the 19th century, largely due to its political relevance. Intellectuals resisted the modernization project known as "Kemalism", initiated by Mustafa Kemal to secularize and westernize Islamic traditions. This Islamic movement advocated for issues such as the acceptance of veiled students in universities and the establishment of an Islamic political party. It also influenced cultural fields like film and literature, leading to the emergence of the term "Islamic literature" or "Islami Edebiyat" in Turkey. The rise of Islamic novels during this period led writers to critique Western modernity (Çayır, 2007: XVI-XXI). Notable Turkish Islamic poetry from this time includes "Da'ā al-Jāysh" (Prayer for the Army) and "Wa Min Saḥrā' Najd... Naḥwa al-Madinah al-Munawwarah" (From the Desert of Najd...Towards Medina) by Mehmet Akif Ersoy, and poem "Lā Tubkīnī" (Don't Make Me Cry) by Yaman Dede, as well as "Yā Ibrāhīm" (O Ibrahim) by Asaf Halet Çelebi (Oghlo, 2011: 21-24; 43-44; 81-82).

4.0 A GLIMPSE INTO THE HISTORY OF ISLAMIC LITERATURE IN MALAYSIA

In the Asian continent, and specifically in Malaysia, the term "Islamic literature" was not commonly used in ancient times. However, Islamic literary texts did appear during that period, most of which contained Sufi elements and covered a narrower range of topics compared to modern times. Mana Sikana noted that Islamic literature began influencing the Malay Archipelago following the arrival of Islam. Initially, Islamic literature was used to promote Islam, which led to the prevalence of Islamic themes in literary texts. This shift contributed to the decline of traditional

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Malay literature influenced by ancient Indian elements, which had previously dominated the literary scene in the region (Mana Sikana, 1983: 16-18).

The themes in Malay literature during that period predominantly reflected an Islamic spirit (Rosni, 2009: 152). Malay literature of that time was influenced by Sufi literature from Damascus and Baghdad, introduced to the Malay world by Muslim scholars and poets such as Hamzah Fansuri, Amir Hamzah, Nuruddin al-Raniri, Bukhari al-Jauhari, and Sheikh Ahmad al-Fattani, among others (Ahmad Nabil, 2020: 162). Additionally, classical Islamic poetry from the Arabian Peninsula, Persia, and Andalusia, pioneered by figures like Ibn Arabi, Ibrahim Haqqi, Jalaluddin Rumi, Al-Hallaj, and Rabi'a al-Adawiyya, also influenced Malay literature (Ahmad Nabil, 2020: 162). Notable Sufi poems from that era include "Syair Perahu" (The Boat Poem), "Mir'atul Mukminin" (The Mirror of The Faithful), and "Zinatul Muwahhidin" (The Ornament of The Monotheist) by Hamzah Fansuri (Ahmad Nabil, 2020: 162).

In the 1970s, there was a growing awareness to reconsider the concept of Islamic literature, aiming to align Malay literature with Islamic perspectives (Ungku Maimunah, 1994: 79). Scholars such as Muhammad Kamal Hassan, Muhammad Uthman El-Muhammady, and Muhammad Yusuf Zaki began discussing Islamic literature, leading to the introduction of the term "Sastera berunsur Islam" (Literature containing Islamic elements) in Malaysia. Malaysian critic, Shahnun Ahmad contributed to this discourse with his article entitled "Sastera Islam" (Islamic Literature) (Ungku Maimunah, 1994: 81), prompting other writers and critics to systematically define Islamic literature. Notable figures in this field include Syed Naquib al-Attas, Affandi Hassan, Syafie Abu Bakar, Muhammad Uthman El-Muhammady, Shahnun Ahmad, Kassim Ahmad, Osman Kelantan, and Ismail Ibrahim (Adli, 2014: 191-200). The establishment of the Malaysian Writers' Association (GAPENA) in 1976 further promoted the production and appreciation of Islamic literature (Ungku Maimunah, 1994: 81-82).

Regarding modern Malay Islamic poetry, its development over four decades shows a progression of themes. In the 1950s, following Malaysia's independence, Islamic poetry addressed issues of liberation from colonialism, focusing on overcoming oppression and the emergence of civil society. The 1960s saw Malay Islamic poetry focusing on Islam and related issues. In the 1970s, themes continued to centre on Islamic concerns, giving rise to what is known as Islamic poetry in modern Malaysian literature. This was driven by a renewed interest in reviving Islamic literature and the significant involvement of poets with an Islamic orientation, supported by Islamic institutions that organized competitions to create and disseminate Islamic poetry. By the 1980s, Islamic themes became dominant in modern Malaysian literature, with poetry addressing broader issues such as the plight of the Islamic nation in Lebanon, Zionist oppression, the Palestinian cause, and other international Islamic concerns (Rosni, 2009: 154-156).

Some of the notable Malaysian writers with an Islamic orientation include Kemala, Syafie Abu Bakar, Suhaimi Hj. Ahmad, and Ali Ahmad. Renowned Islamic poetry collections from that period, which received awards, include "Di malam gelita ini" (In the Dark Night) by Suhaimi Hj. Ahmad, "Tafakur" (Meditation) by Abdul Aziz Mahmood (Rosni, 2009: 156-157; 164), and "Titir Zikir" (Rhythm of Remembrance) by Kemala.

Regarding Malaysian Islamic prose works, notable novels from that period include "Hidayah" (Guidance) by Harun Haji Salleh, "Mengejar Kedamaian" (Chasing Peace) by Abdul Manap Abdul Malik, "Masuk ke Dalam Cahaya" (Entering the Light) by Abdullah Hussain, and "Di Sebalik Sebuah Kubah" (Behind the Dome) by Harun Haji Salleh. These novels have won

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various awards for Islamic novel writing (Ungku Maimunah, 1994: 83). This is how Islamic literature has been established in Malaysia from ancient times to the present day.

5.0 COMPARATIVE ANALYSIS

5.1 DEVELOPMENT OF ISLAMIC LITERATURE IN HISTORICAL CONTEXT

TABLE 1. Development of Islamic Literature in Historical Context

Period	Islamic Literature in Turkey	Period	Islamic Literature in Malaysia
9 th – 11 th Century (Early Islamic period)	Began in the 9 th century following the conversion of the Kyrgyz Turks. Early works like the epic “Manas” combined Turkish mythological themes with Islamic elements (Oghlo, 2011: 11-12).	7 th – 16 th Century (Early Islamic period)	Emerged in the Malay Archipelago since the arrival of Islam, where Islamic literature at that time was used to primarily for the purpose of spreading Islam (Mana Sikana, 1983: 16-18).
12 th – 19 th Century (Seljuk & Ottoman Period)	This period saw diverse literary forms, including Sufi poetry and courtly literature, with influential figures like Jalal al-Din Rumi and Yunus Emre (Oghlo, 2011: 16-17). The Ottoman era marked the peak of Turkish Sufi and folk literature, with notable contributions from poets such as Suleyman Celebi (Oghlo, 2011: 16-17). Unfortunately, the 19th century witnessed political and intellectual upheaval, leading to the permeation of Western influence in Turkish literature (Çayır, 2007: XVI-XXI).	17 th – 20 th Century (Colonial & Post-Colonial Period)	After Malaysia’s independence, Islamic poetry began to address themes of liberation, societal reform, national identity, and overcoming oppression. In the 1960s and 1970s, Malay Islamic poetry focused on Islam and related issues, driven by a renewed interest in reviving Islamic literature. By the 1980s, Islamic themes had become dominant in Malaysian literature, addressing global Islamic issues such as the Palestinian cause and oppression in Lebanon (Rosni, 2009: 154-156)
20 th Century (Modernization period)	The early 20th century witnessed the rise of the modern Islamic movement in Turkey, largely as a political response to the secularization and westernization efforts under Mustafa Kemal’s ‘Kemalism.’ This movement advocated for Islamic cultural and political issues, leading to the emergence of ‘Islami Edebiyat.’ Islamic novels often critiqued Western modernity (Çayır, 2007: XVI-XXI)	20 th Century (Modernization period)	Awards began to be given to notable Malay Islamic literary works, such as the novel “Di Sebalik Sebuah Kubah” (Behind the Dome) by Harun Haji Salleh (Ungku Maimunah, 1994: 83). This recognition contributed to the broader development and establishment of Islamic literature in Malaysia

5.2 THEMATIC FOCUS

TABLE 2. Thematic Focus

	Islamic Literature in Turkey	Islamic Literature in Malaysia
Classical Time (9th Century – 18th Century)	<p>Early Islamic Turkish literature often involves themes such as virtue, wisdom, and the philosophy of life (Elcioglu & Ozden, 2004), as seen in Yusuf Khass Hajib's Kutadgu Bilig. It also explores themes related to moral values and the ideal individual, such as those in Edib Ahmed's Atabetül Hakayık (Tokur, 2019). Researcher Tokur (2019: 173) notes that Atabetül Hakayık is one of the most important works in Turkish literature of this period.</p> <p>This period also frequently delves into Sufi-themed literature. For example, Şeyh Galib's Hüsn ü Aşk (Beauty and Love) is a notable work in this genre (Doğan, 2022: 111).</p> <p>Additionally, Islamic Turkish poets addressed topics related to the Prophet Muhammad (pbuh), including his biography and physiognomy. Examples include Süleymân Çelebi's Vesîlet en-Necât (Means to Salvation) and Yazıcıoğlu Muḥammed's Risâle-i Muḥammedîye (Muhammadan Treatise) (Heinzelmann, 2021: 584 & 589), as well as prose works such as Tuḥfetü'l-Letâyif (A Gift of Stories) and Letâyifü'l-Ḳudsîyye (Sacred Stories), written by Abdülcebbaroğlu Ahmed (Yildiz, 2006: 202-203).</p>	<p>It cannot be denied that Malay literature in the early time was influenced by Hindu-Java influence, however when Islam came to Malay land through trade and missionary efforts, the literary works began to colored with Islamic elements, and we can see for example “Hikayat Serangga Bayu” was later named as “Hikayat Ahmad Muhammad” (Ali, et.al, 2005: 7), where moral values such as gratefulness, rational, independent, justice, cooperation and many more being highlighted in this prose (Hashim, 1996).</p> <p>After that, appear literary works that potrey islamic element in specific such as “Seribu Masa’il” which shows creed and love towards Allah (Ali, et.al, 2005: 7).</p> <p>On the other hand, Islamic Malay writers began to write prose or poem about the prophet Muhammad (pbuh), such as those in “Hikayat Nabi Bercukur”, and “Hikayat Nur Muhammad” (Ali, et.al, 2005: 7). The topic related to the stories of companions of prophets such as Abu Bakr, Umar, Uthman and Ali (radhiyaAllah ‘anhum), also being included in the literary works during that time, for instance, “Hikayat Amir Hamzah”, and “Hikayat Muhammad Hanafiah”, and this is to raise the spirit of jihad (Ali, et.al, 2005: 7).</p>
Modern Time (19th Century -Present Time)	<p>While the themes that emerged in early Islamic literature in Turkey continue to be explored by Turkish writers today, there may be some transitional and additional elements reflecting the passage of time. Sufism remains a persistent theme in Turkish Islamic literature from the classical to the contemporary era. An example from this period is the Sufi poem “Münacat” (Supplication) by Bahaettin Karakoç, which highlights the concept of <i>Wahdatul Wujud</i>, the belief that Allah is the sole existence and that all other entities originate from this single creator (Yılmaz & Çiçek, 2024: 11).</p> <p>From the late 19th to the early 20th century, a Turkish-Islamic synthesis in poetry emerged, integrating Islamic values with traditional Turkish culture, nation, and civilization. For</p>	<p>During the transitional period from traditional to modern times, themes of mysticism (known in Arabic as Tasawwuf) are evident in works such as “Minhatul Qarib” (The Nearest Guidance), “Bidayatul-Ta’lim” (The Beginning of Learning), “Jala’al Qulub Bidhikrillah” (The Enlightenment of Hearts through the Remembrance of Allah), and “Bab Harap” (The Gate of Hope), written by the renowned Kelantanese religious figure and Sufi Abdul Samad bin Muhamad al-Kelantani, also known as Tuan Tabal (Ali et al., 2005: 92).</p> <p>Additionally, there are literary works focusing on nationalism, which involves</p>

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instance, Niyazi Yıldırım Gençosmanoğlu's "Malazgirt Marşı" (The Malazgirt March) blends the themes of jihad with elements of Turkish identity (Yılmaz & Çiçek, 2024: 6-8).

Prose also addressed themes of salvation, such as Şerife Katirci Turhal's novel "Müslüman Kadının Adı Var" (A Muslim Woman Has a Name) (Çayır, 2007: 31; Onur, 2016: 194).

Furthermore, Turkish Islamic literature began to encompass themes of love and marriage in both poetry and prose. Examples include the play "Şair Evlenmesi" (The Wedding of a Poet) by İbrahim Şinasi and the novel "Taaşuk-ı Talat ve Fitnat" (The Romance of Talat and Fitnat) by Şemseddin Sami (Doğan, 2023: 1626).

devotion to and safeguarding of the nation as part of Iman (faith in Islam). Examples include the novels "Anak Mat Lela Gila" (The Mad Son of Mat Lela) and "Putera Gunung Tahan" (The Prince of Gunung Tahan) by Ishak Haji Muhammad (Mohamed, 2004: 92).

Contemporary Islamic Malay literature also addresses societal themes, approached with deep Islamic messages. For instance, the novel "Muhammad Akhir" (Muhammad Akhir) by Anas K. Hadimaja Muhammad explores such themes (Mohamed, 2004: 92-94).

The theme of love is another prominent subject in Malay Islamic literature, as seen in novels like *Penenun Cinta* (The Weaver of Love) by Ibnu Ahmad al-Kurauwi, *Qayyum* (The Sustainer) by Aminah Mokhtar, *Cinta Madinah* (Love of Madinah) by Abu Hassan Morad, and *Mereka yang Tertewas* (Those Who Were Defeated) by Hasanuddin, among others (Hajar, 2020: 5).

Islamic preaching (Da'wah Islamiyyah) is also a notable theme in Malaysian Islamic literature, exemplified by Zahiruddin Zabidi's novel *Nian Hati Salsabila* (The Deep Heart of Salsabila) (Nursuhada, 2019: 197-200).

Finally, themes related to morality (*Akhlak*) and creed (*Aqidah*), which are directly linked to Islamic elements, are highlighted in Malaysian Islamic literature, such as in the anthology "Ayn" (Eye) by Kemala (Nurul, 2015: 258).

6.0 CONCLUSION

This study highlights the diverse evolution of Islamic literature in Turkey and Malaysia, reflecting the unique historical and cultural contexts of each region. In Turkey, Islamic literature has transitioned from its early medieval roots, influenced by Sufi mysticism, to a modern phase marked by interactions with Western literary movements and political shifts. The Ottoman era saw the flourishing of Sufi and folk literature, while the 19th and early 20th centuries introduced Western influences and a renewed Islamic literary movement.

In contrast, Malaysia's Islamic literary tradition began with the spread of Islam, incorporating Sufi elements and addressing Islamic themes through Malay cultural lenses. The

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post-colonial era in Malaysia saw a revival of Islamic themes, focusing on issues such as national identity, social justice, and international Islamic concerns. The development of modern Malay Islamic literature reflects a response to contemporary socio-political and cultural challenges, with a growing emphasis on Islamic values and societal themes.

Comparing these trajectories reveals both regional particularities and shared themes in the development of Islamic literature. Both traditions demonstrate resilience and adaptability, illustrating how Islamic literature continues to evolve and respond to changing historical and cultural contexts. This comparative analysis underscores the significant contributions of Islamic literature in both Turkey and Malaysia to the broader landscape of Islamic literary expression in the 21st century.

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**THE CLASH OF HUMANITY OVER MORAL STANDING IN LOLITA BY
ADRIAN LYNE; A FILM ADAPTATION**

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ABSTRACT

Film adaptation deals with transformation, reconfiguration, and also adoption of its previous adapted text. This article discusses morals representation in Lolita (1997) film as an adaption fim directed by Adrian Lyne from Vladimir Nabokov’s novel has the same title. Theory of Adaptation by Linda Hutcheon is applied to scrutinize the narration of both film and literature through their smallest unit of analysis; frames and words in their arrangement of structures. As we focus on the shifting impact of moral values constructed in the works, we apply Mulvey’s perspective to investigate the moral value as part of visual pleasure and narratives in the cinema. Result of this analysis shows that Lyne’s film adaptation of Nabokov’s novel rationalizes Humbert’s abusive behaviour upon Lolita. Furthermore, the rationalization normalizes Lolita-Humbert’s abusive relationship and risks the film as a menace to societies’ moral value construction.

Keywords: film adaptations; moral; Lolita; Vladimir Nabokov; cinema.

1.0 INTRODUCTION

“Repetition, but repetition without replication” (Hutcheon, 2006, p. 6) is what an adaptation according to Linda Hutcheon in her book on adaptation theory. Film adaptation is a form of media

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which represent another works, with example of a film based on novel and such. Adaptation has been done with a lot of improvement and further alteration that we notice as transformation, reinterpretation, reconfiguration and adoption of previous works (Pujiati, 2024; Pujiati et al., 2023) to enliven the moment with the aim of awaken audience's imagination. Unfortunately, film adaptation is also well known as "disappointing" and "unsatisfactory" because of the alteration tend to resulting in the drifted perspective, morals, and changing the original story as a whole. In that sense, the modification in adaptation should not interrupting the actual narrative. Bazin, a foundational figure in film theory, argued that cinema should strive to be faithful to the spirit of the original work. He believed that fidelity to the source material is essential for capturing the essence and meaning intended by the author. Bazin discusses this concept in the context of literary adaptations and the ethical responsibility of filmmakers (Bazin & Andrew, 2004, pp. 96–100) as the meaning film adaptations are lacking the fidelity towards the original work. However, Linda Hutcheon highlights that a work of adaptation and its adapted work has equal position as a work. None of them is inferior toward the other since each work designs its uniqueness. Adaptation as a product and as a process delegate novelty that distinct it from the adapted one but it also relates to the adapted work openly. Adaptation in this perspective is not intend to judge which one is better but to investigate the transformation, adoption, or even reconfiguration and its consequences of an adaptation work. *Lolita* as a novel by Vladimir Nabokov (1955) is a controversial work addressed as a dark novel because of its narration through a paedophile narrator and main character, Humbert. The opening of the novel starts with a note from John Ray Jr., Ph.D. that declares the story as a memoir by a client of his lawyer cousin. This note becomes a frame of the novel's fictitious worlds as if the story happens in this 'world', and all "the morbid states and perversions" (Nabokov, 2023, p. 3) are excused in the name of a media of prevention of such crime to happen in the future. Meanwhile, the story is narrated by Humbert and in his point of view the love between him as a middle aged man and a girl in her 12 that legalize their sexual activities as a part of love relationship. The film by Adrian Lyne was noted as one of the adaptation works that thrives in fidelity to the adapted work (Jeffrey, 2020; Trubikhina, 2015). Nevertheless, Lyne's movie skips John Ray's note as in the novel, it begins with Humbert driving car in fatigue and erratically with blood spots on his face after killing Quilty revealed from his voice-over that starts to narrate the story.

Previous studies on adaptation of *Lolita* into film discussed about Lyne's realism space between novel and film (Burke, 2003), intertextual analysis over the novel and the screenplay (Jeffrey, 2020), from novel to films by Kurbick, Lyne and Lyon (Corliss, 1998; Trubikhina, 2015). None of them discuss the shifting impact of moral value on the audience's point of view.

Lolita published in 1955, renowned for its complex psychological depth and exploration of taboo themes, undergoes considerable transformation in its cinematic renditions. These adaptations frequently simplify and alter the intricate moral landscape that Nabokov meticulously crafted, leading to a portrayal that diverges from the original text's intentions. This paper investigates the ways in which the film versions of "Lolita" spotlight different perspective on the novel's moral complexities, examining the implications of these changes on both the narrative's integrity and the audience's understanding of the story's ethical dimensions.

2.0 LITERATURE REVIEW

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To achieve this, the researcher conducted a thorough textual analysis of selected film adaptations and their corresponding source materials, focusing on how the themes, characters, and narrative structures were altered or preserved in the transition from text to screen. This paper combined the comparison between *Lolita*'s novel and the film adaptation with the methodology of Linda Hutcheon on theory of adaptation that deals adaptation as a product and a process with context (Hutcheon, 2006, p. 4; Pujiati, 2024). As a product, analysis of *Lolita* film adaptation conducts through its retelling techniques. While as a process, it deals with the reinterpretation of events in constructing moral value in audience's point of view.

3.0 METHOD

This qualitative approach provides a comprehensive understanding of the multifaceted nature of film adaptation, offering insights into how the transformation from text to screen can both enrich and distort the moral dimensions of the original work. Comparison between novel and film in constructing moral value the this methods is not to validate which one is better than the other, but to trace the transformation, adoption, or reconfiguration made in the adapted work.

4.0 ANALYSIS AND DISCUSSION

4.1 ANALYSIS THROUGH NABOKOV'S MIND

The novel *Lolita* by Vladimir Nabokov is narrated by Humbert in the first person, giving readers direct access to his thoughts, justifications, and obsessions. Humbert narrates his horrible action as a paedophile in complex tones often making the readers get lost in the meaning or even sick of the fact. This narration allows Nabokov to dive deeply into Humbert's psyche while also encouraging readers to question his perspective. The intricate play between innocence and corruption in Nabokov's *Lolita*, highlighting how the novel challenges readers to confront their own moral boundaries. He notes, "The narrative's seductive power lies in its ability to tantalize the reader, drawing them into a morally ambiguous world where the distinction between victim and predator is deliberately blurred" (Megerle, 1979, p. 42)

4.1.1 The Intended Themes

The novel explores several complex themes, but one of the most prominent is the nature of obsession and manipulation. Humbert, the protagonist, becomes obsessively infatuated with Dolores Haze, whom he nicknames Lolita. Humbert's obsession blinds him to the reality of Lolita's suffering and ultimately leads to his own destruction. An example of this theme is reflected in Humbert's dialogue, particularly when he attempts to rationalize and justify his feelings and actions towards Lolita. For instance, Humbert often engages in self-delusion and rationalization, which becomes evident in passages where he tries to convince himself and the reader of his deep, albeit twisted, affection for Lolita. In one part of the novel, Humbert describes his feeling.

“Lolita, light of my life, fire of my loins. My sin, my soul. Lolita.” And “I was the one who loved her, who wanted her in every way, who was willing to sacrifice everything for her.”(Nabokov, 2023, p. 3)

This opening line encapsulates Humbert's intense obsession with Lolita, showing how he idealizes her and sees her as the centre of his world. His language here is both poetic and possessive, reflecting the depth of his fixation and the way it consumes his thoughts and actions.

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Telling mode in the narration opens the reader's imagination, and touches their emotion but the lines distract the romantic construction of love with the word 'my sin'. Furthermore, the 'sin' leads to negating the major words in the line creating emotional turmoil for the readers. Their state of emotion is in a complex position between the moral values they adhere to and fictional facts that rhetorically seduce them to be on Humbert's side.

4.2 PORTRAYAL OF CHARACTERS AND EVENTS

The complexity of characters in *Lolita's* novel was also portrayed by Dolores Haze with name Lolita as the victim of Humbert's obsession in the story. In Nabokov's novel, Lolita is a multifaceted character with her own agency and responses to Humbert's manipulation. The novel provides insight into her internal struggles and the impact of Humbert's predatory behaviour on her life. Lolita's character in the novel is shown to have complex emotions and reactions, such as when she expresses her frustration with Humbert's control. "You don't really love me. You love yourself." (Nabokov, 2014, p. 91).

In the novel, Lolita is a complex character who, despite being a victim, is depicted with moments of agency, resistance, and individuality. Nabokov presents her as a real person with her own desires and struggles, rather than just a passive victim. Lolita's resistance and attempts to exert control are evident when she tells Humbert, "You chump", she said, (...) "You revolting creature. I was a daisy-fresh girl, and look what you've done to me. I ought to call the police and tell them you raped me. Oh, you dirty, dirty old man" (Nabokov, 2023, p. 94) This shows her awareness of the abuse and her struggle against it.

Lolita's portrayal as a victim and a nuanced character highlights the tragic loss of innocence of the novel's moral dimensions. Nabokov's work forces readers to confront uncomfortable truths about the exploitation of the vulnerable and the ethical boundaries that are often transgressed in the pursuit of desire. The key events are presented through Humbert's subjective lens, with a focus on psychological depth and moral ambiguity. The novel often leaves room for interpretation and questions the truth of Humbert's account. Example is the first kiss between Humbert and Lolita is described with a disturbing sense of Humbert's perspective

Her legs, her lovely live legs, were too close together, and when my hand located what it sought, a dreamy and eerie expression, half-pleasure, half-pain, came over those childish features. She sat a little higher than I, and whenever in her solitary ecstasy she was led to kiss me, her head would bend with a sleepy, soft, drooping movement that was almost woeful, and her bare knees caught and compressed my wrist, and slackened again; and her quivering mouth, distorted by the acidity of some mysterious potion, with a sibilant intake of breath came near to my face (Nabokov, 2023, p. 9)

The description combines romanticization with a disturbing reality, reflecting Humbert's warped view. This analysis shows that *Lolita* is a provocative and thought-provoking novel that explores the dark sides of human desire and the consequences of moral transgressions. Through its complex characters, and exploration of obsession and exploitation, Nabokov's work challenges readers to confront difficult ethical questions and to recognize the profound impacts of abuse and manipulation. Susan Sontag, in her essay on *Lolita*, discusses how Nabokov's prose style seduces the reader, "Nabokov's dazzling prose style... lures the reader into a complicity with Humbert's

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viewpoint, making the moral judgment more difficult, more complex" (Sontag, 1987, p. 234) The novel remains a powerful and controversial commentary on the nature of desire, morality, and the loss of innocence.

4.3 MORALLY SHIFTED LOLITA (1997) : THE UNCERTAIN THEME

The 1997 film adaptation of *Lolita*, directed by Adrian Lyne, has been criticized for its handling of the novel's complex and morally ambiguous themes. While the film attempts to stay true to the source material, it falls short in several key areas, leading to a portrayal that is less nuanced and, in some ways, problematic.

One of the most significant flaws of the film is its tendency to simplify the complex moral that is important to Nabokov's novel. Instead, the film presents a more straightforward moral narrative, where Humbert's guilt and the consequences of his actions are made overly explicit. This approach reduces the moral complexity of the story, making it more of a conventional tale of regret and remorse rather than the disturbing exploration of obsession and manipulation that Nabokov intended. In the film, there is a scene where Humbert (played by Jeremy Irons) openly breaks down and admits his guilt to Lolita, saying, "What I did was wrong, utterly wrong." This direct confession is a stark contrast to the novel, where Humbert's guilt is more subtle and cloaked in self-justification. As literary theorist Wayne C. Booth discusses in his concept of the "unreliable narrator," Humbert's self-justifications serve to manipulate both Lolita and the reader, complicating our understanding of morality in the narrative (Booth, 1991, p. 158) By making Humbert's remorse so explicit, the film simplifies the moral ambiguity that is central to Nabokov's narrative. In the novel, Humbert rarely admits outright that his actions are wrong, instead offering poetic justifications that force readers to dig deeper to discern the true moral implications. Showing mode narration technique applied in the film has to deal with the power of audio-visual media that needs a palpable message to the audience. Frames that consist of pictures and audio must send a comprehensive message, therefore Humbert literal confession is needed to express his emotion due to the limitation of visual media.

4.4 PORTRAYAL OF CHARACTERS AND EVENTS

Lolita's portrayal in the film often lacks the complexity she is given in the novel. For example, in a scene where Lolita (played by Dominique Swain) tearfully tells Humbert, "You made me do things, dirty things," (00:57:15,292 --> 00:57:20,083) that she is shown as a passive victim without much agency. In contrast, the novel provides more insight into Lolita's personality, her moments of rebellion, and her attempts to assert some control over her life, despite being manipulated by Humbert. The film tends to focus more on her victimization and less on her character's inner life, making her seem more one-dimensional.

The way of the film to interpret the key event was also different from what the novel intended, the portrayal of Lolita in the film lean more into romanization rather than uncomfortable situation. Cultural critic Camille Paglia, for instance, argued that the film focuses too much on the sensual and erotic elements, which undermines the novel's more intellectual and satirical tones. Paglia notes that the film's focus on the tragic and romantic aspects of Humbert and Lolita's relationship risks misinterpreting Nabokov's intent, which was to expose the horror beneath Humbert's self-delusions and to critique the very romanticization that the film seems to indulge in (Paglia, 1990, p. 275) The frequent use of lingering, sensual shots can make the film feel romantic, potentially overshadowing the narrative's critical examination of abuse and exploitation. This

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stylistic choice may lead to an interpretation of the film that is more about the aesthetic of desire rather than the condemnation of the abusive dynamics at play, which risks undermining the moral message that should be central to the story.

The film's depiction of the first kiss between Humbert and Lolita is shot with a sensual, romanticized tone, which contrasts with the novel's more disturbing portrayal of the act. This visual style can risk glamorizing or romanticizing the abusive relationship rather than presenting it with the same unsettling complexity as the novel. Cartmell discusses and stating "Lyne's adaptation reflects a shift in societal attitudes toward sexual content and censorship, but in doing so, it sacrifices the novel's subtle moral commentary for a more sensationalist approach" (Cartmell & Whelehan, 2013, p. 87). This narrative could also mean that the movie portrayed a lot of unnecessary erotic scene, Adrian Lyne's direction often emphasizes the erotic aspects of Humbert's obsession with Lolita. For instance, there are multiple scenes where the camera lingers on Lolita in a way that can feel erotic, such as the sequence where she lies on the lawn in a suggestive pose with her lollipop. This visual emphasis on her body and youth, paired with the film's sensual cinematography, risks glamorizing Humbert's predatory behaviour. In contrast, the novel's descriptions, while disturbing, are more about Humbert's twisted perception than about presenting Lolita herself in an eroticized manner. This was also highlighted by feminist film theorist Laura Mulvey. In her seminal essay "Visual Pleasure and Narrative Cinema", Mulvey's theory suggests that by framing these scenes in a way that visually prioritizes Humbert's perspective, the film risks perpetuating the objectification of Lolita rather than critiquing it (Mulvey, 1975, p. 11).

The 1997 film *Lolita* simplifies and alters the moral and psychological complexity that Nabokov build in his novel. White explores Adrian Lyne's 1997 adaptation of *Lolita*, noting how "Lyne's focus on the sensual aspects of the story diminishes the novel's moral ambiguity, offering a more straightforward depiction of Humbert's predation that, while visually impactful, lacks the psychological depth of Nabokov's original" (White, 2003, p. 157). By making Humbert's guilt more explicit, emphasizing romantic and erotic elements, and reducing Lolita's character to a more passive victim, the film undermines the disturbing and thought-provoking nature of the original work. These choices lead to a portrayal that can be seen as problematic, as it risks romanticizing abuse and offering a more conventional moral narrative, rather than challenging viewers with the novel's unsettling ambiguity.

5.0 CONCLUSION

In conclusion, the film adaptations of Vladimir Nabokov's *Lolita*—particularly the 1997 version directed by Adrian Lyne—showing some significant shifts in the moral and psychological impact of the story. While the novel was broadly explored the manipulation, guilt, and the complexities of Humbert's unreliable narration, the films, often simplify these elements. Lyne's adaptation, in particular, emphasizes explicit content and victimhood in a way that risks reducing the intricate moral ambiguity of Nabokov's original work to more straightforward, and arguably sensationalized portrayals.

This adaptation, while bringing the narrative to a broader audience, ultimately compromises the depth of Nabokov's exploration of moral corruption and the disturbing power dynamics at play. The films shift the focus from a subtle, psychologically rich narrative to a more visual and dramatic interpretation, which may lead to a more superficial understanding of the story's ethical implications. This paper underscores the inherent challenges in adapting a complex

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literary work like *Lolita* to film, highlighting the ways in which these adaptations can alter the moral discourse and the audience's engagement with the story's darker themes. Nabokov's Humbert is arrested due to a murder, not because of the child-predatory, but he lets both Humbert and Lolita die at the end of the story. In the film, Lyne's Humbert portrays standing sadly staring at the valley before being arrested emphasizing humanity overall. Information on Humbert's death in prison and also Lolita's death are presented in a closing text. The death of the main characters of the works shows the position of the text that only plays with psychological darkness but does not yet cross moral value borders of the society adhere to. However, Lyne's film presents a new Lolita with her rebellious and flirtatious type that rationalizes the love-like relationship between her and Humbert, even legitimate Humbert's obsession with her. Finally, the film promotes humanity over moral values.

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**THE ABSENT MOTHER IN THE GIRL AND THE GHOST (2020) BY
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ABSTRACT

The Girl and the Ghost (2020) by Hanna Alkaf encapsulates the supernatural attachment between Suraya and Pink, a horned, scaled ghost, as they brace themselves on a journey of friendship while unearthing secrets that have plagued Suraya's family for generations. The drive of the abnormal connection between a human and a spectral begs the question of Suraya's missing parental figures, particularly her mother's absence, as being present is crucial in nurturing a child's growth. This study argues that despite being physically present, Noraini, Suraya's mother, fails to connect healthily with Suraya and disregards her daughter's need for parental love and connection. This implies that intense trauma and prolonged bereavement may impede a mother's emotional regulation thus depicting the mother's difficulty in reconciling with grief and by extension, the reasoning for the lack of motherly connection.

Keywords: absent mother; traumatic bereavement; Gothic; trauma studies

1.0 INTRODUCTION

The presence of parental figures in their children's lives is imperative for their well-being. In many societies, women become the nexus of their family unit as they are responsible for nurturing and fostering their children into prolific adults (Goodwin et al., 2005). Consequently, mothers are the key to their family's health and, by extension the children, when positive parenting is embedded into the family structure. The necessity of maternal support in rearing children is indisputable, as it affects their purpose and socio-emotional development (Konowitz et al., 2023; Okorn, Verhoeven, & Baar, 2021). Mother-child bonding is vital for the onset of trust on the child's part in being dependable on the mother, especially when the child faces dangerous, distressing situations (Macneill, Zvara, & Anderson, 2023). Concurrently, a secure attachment can be achieved through the success of the mother-child bonding.

The Girl and the Ghost (2020) by Hanna Alkaf depicts the adventure of Suraya and a 'pelesit', described as 'scaled, horned, solemn-eyed based' that goes by the name Pink. The unusual human-ghost attachment questions the position of Suraya's parental involvement in rearing her into her adolescent years. It is apparent that both of her parents are absent; her father passed away when she was still an infant, as opposed to her mother, Noraini, who is physically

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present but emotionally absent. Their relationship is recounted to be strained and filled with awkward silences at most times. It is undebatable that it impedes their bond and attachment due to Noraini's indisposition. Therefore, this study aims to investigate the notion of the absent mother in the work through the concept of traumatic bereavement aided with the Gothic lens as the text is inherently Gothic due to its conventions. The overall purpose is to unearth the lack of motherly bonding and her affliction in carrying out her role as a mother due to the intense trauma that causes her difficulty in reconciling her grief.

2.0 LITERATURE REVIEW

2.1 GRIEF AND TRAUMA IN FICTION

Nisrein M. Abu Sawa in her paper titled *Trauma, Guilt, and Narrative: An Analysis of E. Lockhart's We Were Liars and Family of Liars* discusses the sense of guilt and traumatic memories through the characters Cadence in *We Were Liars*, and Carrie in *Family of Liars*. The deduction of the argument is made through the observation from the utilisation of flashbacks, imaginary events, and conversations to reconcile the trauma of losing their loved ones. The journey to healing of both characters notably differs in essence and Nisrein M. Abu Sawa (2024) stresses the importance of having an outlet in dealing with respective grief and trauma. Similar in vein but with a diverging approach, Doyle (2018) positions grief and trauma from feminist perspectives through the works of Elizabeth Bowen's *The House in Paris* (1935) and *The Death of the Heart* (1938), Samuel Beckett's *Molloy* (1955), Sebastian Barry's *The Secret Scripture* (2008), and Eimear McBride's *A Girl Is a Half-Formed Thing* (2013). Though the scope of the texts is niche and focuses on the domain of contemporary Irish fiction, grief and trauma are universally encountered. The focal point of the study is to discover the complexities of grief and trauma as women face them under the judgment of a patriarchal society.

2.3 ABSENT MOTHER IN GOTHIC LITERATURE

Anolik (2003) delineates the absent or missing mother in the Gothic mode through various means. The trope majorly runs on the effacement of a maternal figure in Gothic narrative structure. One of many examples can be seen in the novel *The Monk* (1769) through the character Elvira, a virtuous, maternal figure who brings reasons to the story, which misaligned the need for the Gothic narrative to be destructive. In comparison, *Zofloya* (1806) depicts Laurina as the evil and deviant mother to her children, agreeing with the nature of the Gothic narrative and thus, advancing it. Meanwhile, Mitchell (2014) extends the discussion of absent mothers in Gothic literature by problematising its conventions through works like Mary Shelley's *Frankenstein* (1818), Shelley Jackson's *Patchwork Girl* (1995), Charlotte Perkins Gilman's *The Yellow Wallpaper* (1892), and Anne Rice's *Vampire Chronicles* (1976). There is a significant connection established between absent mothers and their 'unnatural' children posited in a Gothic family unit, and the way the texts are analysed is through feminist and psychoanalytic readings. The discussion aims to investigate motherhood through the accordance of gender inequality and objectification of women in the domestic domain, mainly on the focus of challenges faced by mothers in complying with the patriarchal view of maternal potential and postnatal trauma. The study also agrees with the universal struggles of mothers and their roles, facilitated by the diversification of historical and socio-cultural surroundings and their influence.

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3.0 METHOD

3.1 THEORETICAL FRAMEWORK

Bereavement, according to John Bowlby in his attachment theory, is part and parcel, albeit one of many harrowing ordeals one has to go through in life. Susan Harris, in her chapter *Motherhood and the Traumatic Death of One's Child*, compiled and edited under the publication of *The Existential Crisis of Motherhood* (2020), addresses traumatic bereavement through several key concepts, which the study will only focus on the suitable three that are distinct and congruent with the analysis. Traumatic bereavement, according to Rynearson et al (2013), is when one experiences the loss of a loved one through extreme and unexpected designs, such as “drowning, car accident, violent deaths by murder, suicide, and natural sudden deaths, or preventable deaths for example, from medical error.” Harris (2020) notes that losing a child is profoundly, and notably painful, in comparison to a child losing their parents, and Lichtenthal et al. (2010) affirm the elevation of trauma is higher in degree especially when the parents lose their child through traumatic demise. It redefines the parents’ life post-death as they carry through life bereaved and altered (Seigal, 2017). Harris (2020) proposes key concepts of traumatic bereavement, as noted earlier on the three elements that suit the need of the analysis. Out of many, the theorist discusses the notion of isolation, a frozen future, and ongoing sorrow experienced by bereaved mothers.

3.1.1 Key Concepts of Traumatic Bereavement

Isolation is a grief response of any bereaved person, as the conception of the experience is omnipresent (Harris, 2020). Harking back to the elevation of pain and trauma underwent by parents losing their child through traumatic fatality, bereaved mothers exist in a “state of existential isolation”, and per to Yalom (1980), the term refers to one’s awareness of being alone in the world or exists “as a separate *Being* from other people and the world.” Harris (2020) claims bereaved mothers encounter social stigma and alienation from society for being unable to live normally, and also from fellow bereaved mothers as their loss is considered different and distinctive. It provides discordance even among the bereaved mothers to connect and reconcile their trauma and grief, for the purpose of healing and psychological growth.

The embodiment of ongoing sorrow pertains to the love exhibited by the bereaved mothers over their lost child (Harris, 2020). It is a testament to the grief confronted by the bereaved, displayed through a series of expressions that impact their physical and mental state. One of the bereaved mothers admitted to embracing the ongoing sorrow as part of their living existence, and the “emotional brokenness” posited as a symbol of pain and love. This demonstrates how the desolation becomes proof of resilience and a coping instrument.

Bereaved mothers are then plagued by the frozen future, as they begin to lose the meaning and purpose of living (Harris, 2020). This is due to the unpredictability and the belief of a “lack of safety in the world”, altering their psychological ability to expect less, if not none. May (1977) emphasizes existential anxiety as a response to the stimulation of the uncertainty (Angst), triggered by the sudden and traumatic loss of the mother’s child. Deemed important by the theorist, having flourishing and healthy connections is imperative in the construction of meaning and purpose in life, which has impeded the bereaved mothers’ ability to participate. The difficulties of placing themselves in the future due to the traumatic loss of their child affect the meaning-making, the crux to acclimation of loss, and the remedial of grief.

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3.1.2 The Trope and Concept of Absent Mother in the Lens of Gothic Discourse

The trope of an absent mother under Gothic conventions proves significant in propelling its narrative style (Anolik, 2003). Maternal figures are symbols of social order in a family unit that contributes to social development, but the positive construction of motherhood is deemed undesirable in the Gothic narrative. Dever (1998) discusses the need for the fragmentation of a family unit in the narrative to erect suggestive crises leading to its dissolution and thus make way for the production of stability. The necessity of the maternal absence drives the Gothic narrative to move forward, as Gothic heroines would have their natural dwellings challenged, especially when their mother acts on motherly instinct to protect and save her child. Apart from the physical absence, the trope of absent mothers also coalesce with the elements of evil and emotional absent mothers.

3.2 RESEARCH METHODOLOGY

The study employs literary analysis of the selected text, *The Girl and the Ghost* (2020) by Hanna Alkaf, by positioning the key concepts of the traumatic bereavement of an absent mother through the Gothic lens. Both analysis and discussion will be engaged by observing the relationship between Noraini and Suraya throughout the novel to problematise the lack of motherly connection caused by the unreconciled grief experienced by Noraini. The nature of the storytelling begs the weaving of multiple discourses, mainly attachment theory married with trauma studies, and the absent mother as a trope prominent in Gothic fiction. The ideal outcome of the study is to answer the stated aim and thus, contribute to the expansion of the literary discourses.

4.0 ANALYSIS AND DISCUSSION

The notion of an absent mother is apparent in *The Girl and the Ghost* (2020). The conventions of the term can be gauged from the daughter-mother relationship portrayed by Suraya and Noraini. The precedence of isolation exhibited by Noraini is triggered by the accumulation of grief she experienced as a daughter, wife, and mother. Noraini became a single mother of her two children after her husband passed, and she sought her mother's help to raise them. Noraini mentioned that her mother, also infamously known as a witch doctor, was not up to the task. 'We came here, to my mother, because I thought she could help me. Help us. I should have known better' (Hanna, 2020, p.267). The already-strained relationship between Noraini and her mother escalated when Suraya's older brother, Imran, drowned in a pond near their house. 'I blamed myself. And sometimes, because it was easier, I blamed her' (Hanna, 2020, p.268). As a response to the grief of losing two family members that would make the family unit complete and the disappointment over her mother's negligence, Noraini decided to start anew with her only child, Suraya, to some place where 'nobody knew who we were' (Hanna, 2020, p.269) and chose to close herself even to a place where Suraya couldn't even reach. This shows that Noraini's attempt at a fresh start is a replacement for a failed reconciliation with her trauma of losing her loved ones, thus, impacting her relationship with Suraya down the line.

Growing up, Suraya is filled with child-like wonder, and highly curious about her environment, especially when she starts to notice that her family is different than others. It has never failed to escape her intention of probing the family history through Noraini, and the effort of doing so is always met with Noraini's icy responses. 'We do not talk about your grandmother,' she said. And they never did again' (Hanna, 2020, pg. 31). Throughout the narrative, Noraini is

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adamant about keeping tight-lipped on her family's past, and this can be assumed on Noraini's part as acting on her motherly instincts to protect Suraya from their tragic family history. However, from another perspective in analysing her choice to never explain to Suraya in detail about their family's situation would draw back to Noraini's demonstration of being in existential isolation according to Yalom (1980). Constantino et al. (2019) and Pinel et al. (2017) address the inherent connotation of existential isolation among the bereaved as they reject social interaction and psychological interventions crucial in mending trauma. The lack of an intimate and close mother-daughter relationship drives Suraya to establish a supernatural attachment to a 'pelesit', often disguised as a grasshopper, which Suraya named 'Pink.' It can be observed from the narrative that Pink serves as Suraya's unsanctioned guardian throughout her childhood years as Suraya professes Pink is all she needs (Hanna, 2020, p. 35). Consequently, it cements the absence of Noraini in providing care and nurturing her daughter as she grows up.

Field and Wogrin (2021) assert for a child to possess healthy, emotional development, the parents need to establish the foundation of reading the child's attachment cues. Parents, or caregivers who are 'securely attached', can respond conditionally to what is required of the child's needs (Ainsworth et al., 1978). As a mother, Noraini displays her shortcomings in this area as she keeps her distance from Suraya. Apart from dismissing and entertaining questions from Suraya about their family, Noraini is hardly affectionate with her daughter. One of the most apparent instances would be when Suraya contemplated Jing's interest in visiting Suraya's house, to which Suraya referred to her mother as 'distant and cold' (Hanna, 2020, p.76). She expressed her contentment with spending more time with Jing even if she took time to reach home after the long hour bus ride (p.76). The lack of Noraini's curiosity about her daughter's daily late arrival indicates her dereliction of duty and the child's negligence. 'Mama, for her part, never asked where she'd been all day; she just assumed, Suraya guessed, that it was a school thing' (p.76-77). It is noteworthy to point out Noraini's severe debilitation from breaking out of the cocoon of isolation attributable to years of untreated traumatic bereavement. The repercussion of avoiding all manner of support and help contribute to the fraught relationship between her and Suraya.

The traumatic bereavement has caused Noraini to view any possible future as a naught. Harris (2020) has discussed the concept of a frozen future in her framework, underpinning the bereaved mother of losing meaning and purpose in life after experiencing the sudden death of her child. Noraini's conversation with Suraya affirms her inability to feel love again, as she believes there is no point in it. 'But at the time, all I could think was I had no strength left for love. I had to use it all for survival. There was nothing left' (Hanna, 2020, p.272). It can be assumed that Noraini's apparent detachment from her sole surviving child is the realisation of how unpredictable life can be. Buckle and Fleming (2021) support this view as they are convinced that the bereaved feel helpless and inadequate to shield both themselves and their surviving children from the inevitable pain of grief.

Conversely, Noraini suffers from ongoing sorrow. From Suraya's point of view, her mother has been carrying an accumulation of grief in metaphorical imagery of her ghost brother 'who clasped his hands around her mother's neck as if he would never let go' (Hanna, 2020, pg.266). The notion of ghosts is prevalent in Gothic studies as it is a metaphor to solidify the haunting of the past (Hughes, 2018). The weight of the unreconciled grief and trauma of losing her first child impacts her emotionally, as she experiences 'emotional brokenness', and the said impact also affects her physically. She is described as 'tired and pale', 'stiff bearing', 'dry and flat', 'the bow

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and hunch of her thin shoulders’, and ‘the sorrow hiding in the depths of her eyes’ (Hanna, 2020, pg. 8,13,14 & 266). It can be gathered that Noraini felt relieved when she was able to share details about their family’s past with Suraya. ‘Beneath the tears and the sadness, Suraya thought she saw relief flicker on Mama’s face...’ (Hanna, 2020, pg. 273). The fragmented, crisis-induced family unit then reaches stability when Noraini can come to an acceptance of her bereavement.

5.0 CONCLUSION

The Girl and the Ghost (2020) depicts the trope of an absent mother by problematising the mother-daughter relationship through the framework of traumatic bereavement under the Gothic lens. The analysis of the notion of an absent mother through the key concepts of isolation, a frozen future, and ongoing sorrow aims to illustrate the inability to reconcile with the grief of losing a child may impede a mother’s psyche, rendering the bereaved mother from healing and developing psychological growth, and hence, hampering any existing relationships among her family members. The study helps expand the trope under the Gothic lens as the absent mother is equivalent to a mother’s lack of emotional availability and thus affects the mother’s connection with her Gothic heroine daughter. The implication of this study is to shed light on the possibility of a resolution for mothers or parental bereavement and trauma, strengthening the case of this study that may contribute to future discourses on trauma, grief, and Gothic studies.

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DIFFÉRANCE: DISMANTLING ABSOLUTE TRUTH, URGING THE VOICELESS TO SPROUT

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ABSTRACT

As a highly influential French philosopher in the history of Western thought. Derrida, in his early years, grew up deeply engaged in experiences closely tied to minority issues. Born from a Jewish family in Algeria, Derrida was surrounded by the majority beliefs of both Christians and Muslims. Algeria, which was also a French colony at that time, exposed Derrida to various incidents of injustice. Nevertheless, Derrida was able to enter the most prestigious university namely the École Normale Supérieure, where Foucault, Althusser and Badiou currently teach. His experiences, deeply connected with social injustice due to the presence of social hierarchies. He found language as the problem of social hierarchy and gave birth to the method of deconstruction to see the voiceless and minority subjects. He anchored his entire intellectual and personal experiences to social problem which was hidden within language, texts, and discourse, thus making our concern today was very probable to admire not the truth but this could be quite the opposite. The analysis are shown in the latent discourse from CNN news and the work of Gardner, *Pursuit of Happiness*

Keywords: Derrida; deconstruction; social hierarchy; voiceless.

1.0 INTRODUCTION

Derrida implicitly convey there is problem ion language which was rooted back to the semiology in Saussurrian concept. He sees the problem of logocentrism in Saussure which gives birth to the metaphysical hierarchy. Justice is never achieved because of the language problem. *To do justice*

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to this necessity is to recognize that in a classical philosophical opposition we are not dealing with the peaceful coexistence of a vis-a-vis, but rather with a violent hierarchy. (Derrida, 1982, p. 41)

The quote above aims to emphasize Derrida's perspective on the presence of hierarchy or class structures in social life. However, Derrida traces that the creation of social hierarchy is not something that occurs naturally in social life but is created through language as an instrument of power. The presence of metaphysical hierarchy in language can be proven when, consciously or unconsciously, words like white become superior to black, male over female, tall over short, and so on. This linguistic process is desired and socially accepted because the language system requires conventions, as stated by Saussure where the signifier (tree) and signified (mental concept of a tree) create signification, thus the sound presents logocentrism.

Logocentrism easily relies on the existence of a center, or as Derrida calls it, "*the centrism of language in general-of discourse-in structuralism*" (Derrida & Ferraris, 2001, p. 77) Derrida re-examines the logic in language that is always connected when speaking a language, resulting in excluding the presence of others. For instance when we say the word "Driver" it brings to mind logical associations, like being male, middle class, bad and so on which are deemed logical when translated into a specific societal context. That is also problematic as it excludes the possibilities of other expression, such as woman, elegant, neat and so on. Logocentrism, therefore, has negative effects such as hierarchy, absence, and of course domination because it only allows reality to be logical when logocentrism work. It's unlikely for people to envision a female driver being professional and neat. This process leads to what Derrida calls *différance*, a process of distinguishing while simultaneously delaying the emergence of non-logical meanings.

Simply put, *différance* is misspelling that is deliberately done by Derrida and then used as a concept to show how errors become noticeable when written but not when spoken. Language doesn't appear inconsistent when spoken (speech) because it can be revised, but it becomes apparent when written as text (writing). *Différance*, for Derrida, is a crucial concept as it aims to distinguish, delay, and question existing justifications as if it's certain. "*différance is to be conceived prior to the separation between deferring as delay and differing as the active work of difference....It is also inconceivable as the mere homogeneous complication of a diagram or line of time, as a complex "succession"* (Derrida, 1979, p. 88) Derrida's careful approach in creating this concept is also intended to tell people to be cautious when determining meanings that may seem final as it is very possible that the interpretation can be delayed or even cancelled when inconsistencies and tensions among words within the text are revealed. Fayyadl also defines *différance* as a strategy to dismantle the totality of meaning in a text that attempts to fix meaning, then postpones and distinguishes simultaneously, making the presence of (total meaning) impossible (Al-Fayyadl, 2005, p. 110)

Thus, this writing employs the idea of Derrida through literature and news since they have latent discourse. The topic of social injustice and revealing the idea of the possible intention of the text are served to scrutinize particular phenomenon, both from news (Putra, 2015) and literature (Gardner, 2014). The two examples are taken into account because deconstruction helps to unlock the plausible implicit discourse embedded in both text. Hence, new interpretation can be found that is possible to be considered as the voiceless.

2.0 LITERATURE REVIEW

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Deconstruction is the most well-known concept when you think of Derrida, but it is often misunderstood as a concept that destroys meaning in a text as if meaning does not exist. In this writing deconstruction is meant to be defined as a celebration of reading and a way to see subtle dominance in texts. Although Derrida never definitively defined deconstruction following the typical approach of post-structuralist thinkers who reject a focus on absolute definitions, but for the sake of ease of reading and the spirit of deconstruction, it will be interpreted in two ways, that is as a critical analysis strategy to dismantle absolute assumptions in texts as well as internal contradictions within philosophy, language, and literature. Other than that deconstruction encourages an experience (reading) of the unexpected/impossible, so that the text does not appear as a complete or stable text (Royle, 2004, p. 24) If this definition still seems unclear, Derrida describes the spirit of deconstruction as follows “*deconstruction interferes with solid structures, "material" institutions, and not only with discourses or signifying representations, that it is always distinct from an analysis or a "critique."*” (Derrida, 2017b, p. 17)). This is meant to prove that the limit of deconstruction is not only to cancel a single meaning but also to help in dismantling social dominance. This means that there is an expected change.

An illustration of deconstruction that can be applied is like the incident of a woman who was arrested by the police for killing her husband out of jealousy towards another woman. During the report, the woman argued "It's impossible for me to kill. I'm his only wife who loves him. I'm a hard worker, I even work abroad, to provide for the family. I could never commit murder because I am the only family who truly understands him." This argumentation sounds logical to prove her innocence but in reality, the statement actually further proves that the wife is the main suspect. The wife is the most caring and loving person, so the husband has no reason to escape. The wife has money, the husband does not. The wife is the only family, further proves that there is no other potential suspect. This narrative actually proves that it is very possible that the woman is the perpetrator. It deconstructs the representation system about love.

Derrida refers to the tension of meanings that cannot be determined as undecidable or in French *indécidable*. Undecidable does not mean that there is no meaning or has a negative connotation implying a lack of certainty (indeterminacy). Undecidable means suspicion towards total meanings, at least that is what Derrida explicitly states “*above all, no completeness is possible for undecidability. This, I have often stated, is to be understood in a variety of senses... to rend to render all totalization, fulfillment, plenitude impossible*” (Derrida, 1988, p. 114) Derrida intends to give prove that assumptions or conclusions that seem logical, quick, and absolute are highly likely to exclude other unexpected possibilities. In summarizing this issue, Derrida also takes the position that ethics (public) should precede the law (Al-Fayyadl, 2005, p. 217).

3.0 METHOD

The qualitative approach becomes the spirit of this research because it is based on CNN news about traffic jam (Putra, 2015) and literature, *Pursuit of Happiness* (Gardner, 2014). Qualitative research means that the researcher studies how discourse shapes people's experiences, ultimately playing the role of an expert who interprets the truth of certain experiences and provides a 'diagnosis' (Saukko, 2003, p. 76) In other words, qualitative research offers a more comprehensive and rich understanding of some of the references obtained in the field. The interpretative practice of understanding someone's findings is artistic and political. Currently, there are several criteria for evaluating qualitative research, emphasizing the situational, relational, and textual structure of

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ethnographic experiences. There is no single interpretive truth, but there are certainly some criteria for evaluating an interpretation's appropriateness (Denzin & Lincoln, 2017, p. 60) This is also supported by the fact that humans interpret in historical space and time (Daher, 1996) This research employs the concepts of Derrida by following several steps such as binary opposition, hierarchy of metaphysics, undecidable, difference and later deconstruction and dissemination. Those steps help to establish the voiceless to be heard and making the interpretation more just.

4.0 ANALYSIS AND DISCUSSION

4.1 DECONSTRUCTION AS THE RESISTANCE OF DOMINANT MEANING IN NEWS TEXT

In an effort to decrease traffic jam, prioritizing public facilities over private ones, and providing free public services are the main issues that Ahok wants to develop as addressed in CNN's report on Ahok Considers Using Personal Car on Transjakarta Lane. Ahok explains that private cars are allowed to use the Trans Jakarta bus lane as long as they pay a certain fee, starting from fifty thousand rupiah, so that it would create a deterrent effect, as well as social justice, generate more income to make bus tickets free, until finally encourage the public to shift to public transportation (Putra, 2015). Ahok's pro public spirit is shown by "squeezing" private transportation, seemingly constructed to support efforts to reduce traffic violations and create awareness of public interests. But is that really the construction he wants to build?

The first step is to use *indécidable* prevent the decision made by Ahok from being purely for public interests. This concept meant to delay final meanings and activate other unlimited possibilities of meanings (Royle, 2004, p. 5) In the concept of *indécidable*, we eventually see meanings that are absent, so key words such as public opposed to private, free with paid, deterrent with continuation, justice with inequality become worth proving. This sequence of words captivates the mind to conclude that what Ahok doing is good. However, for Derrida, what is important is not what is present in the mind but rather what is absent, because the language used to construct thoughts and legitimize Ahok's actions can be deceptive. The choice of words focuses on the interpretation that a new form of justice and "judgment" will emerge for traffic violators seems to bring joy because of the logic of the signifiers and signifieds used even though it is very possible that the affirmations are false "*joyous affirmation of the play of the world and of the innocence of becoming, the affirmation of a world of signs without fault, without truth, and without origin which is offered to an active interpretation. This affirmation then determines the non-center otherwise than as loss of the center*" (Derrida, 2001, p. 369)

At this stage, the order of existing and conflicting signs in the text must be reversed, so that what is absent appears. Words used in vis a vis free/controlled, cost/free, special, congested/smooth, rich/poor, private/public can actually show positions of injustice and deconstruct the hope for traffic jam-free roads in the interest of the public. Inverting the metaphysical hierarchy becomes a necessity for the absent to appears and becomes more meaningful than the centralized logic of justice. *Can one not affirm the non-referral to the center, rather than bemoan the absence of the center? Why would one mourn for the center? Is not the center, the absence of play and difference, another name for death* (Derrida, 2001, p. 374) Deconstruction occurs when freedom applies to the upper middle class society, and those who are subject to control are the lower middle class society, meaning that violations against public interests are deemed acceptable for personal gains if traffic jams can be avoided by payment,

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consequently social disparities actually increases. The costs incurred will results in free subways leading to an expectation for gratitude from the public towards the elites, even though ethically, public transportation should ideally be the responsibility of the government. Derrida refers to this as “*almost inconceivable: simple irrationality, the opposite of reason, are less irritating and waylaying for classical logic*” (Derrida, 2016, p. 154) The word traffic jam should indeed be attached to motorbike riders or certain economic classes and not to poor people who have to struggle with traffic jams every day. Another epistemic consequence is that the rich would find ways to be free from public inconvenience, which is typically associated with the poor. In the finality of reversing the metaphysical hierarchy, Ahok's policy undermines public interests to subjugate private interests. The initial goal of establishing the busway based on value is to prioritize the common good over personal interests, that's why there are sections of road that are taken because there is an ethical struggle in this policy which is actually cancelled by the busway entrance ticket policy.

The reversal of the hierarchy indicates that, logically, the seemingly coherent arguments constructed to create social justice for public interests disappeared, in this area Ahok's ideology is transactional and heavily influenced by capitalist ideology. This implies that there is no struggle for values in the policy because capitalist logic only recognizes profit/loss, not public/private interests. This kind of approach can hurt public sentiment as they witness infrastructure being built every day, as if to encourage a shift from private to public transport, but instead being capitalized. Traffic jams are inevitable for the poor, not the rich, because the rich will definitely find a way to buy traffic jams for their personal luxury.

The concept of *différance* becomes crucial as it reveals the alibi behind absolute meaning constructions, suggesting that in the future traffic jams will disappear and public interests will be upheld. “*différance goes on endlessly producing irreducible effects of alibi through traces that refer to some other, to another place and another moment, to something else, to the absolute other, to the other to come, the event, and so forth*” (Derrida & Ferraris, 2001, pp. xvi–xvii). The central alibi is stripped away, the construction of the argument is destroyed and its absolute meaning needs to be postponed. This doesn't mean it's final, but it brings forth an alternative truth in Ahok's policy which seems flawless. where his thought process appears chaotic when faced with the struggle of values and public ethics that should be inherent in public officials. The transactional logic aligns more closely with entrepreneurs than with politicians, who should understand the distribution of social justice instead of creating divisions and causing harm.

4.2 DECONSTRUCTION OF HAPPINESS IN THE PURSUIT OF HAPPYNESS, THE TRAP OF WEALTH ACCUMULATION

If we are going to speak of it, we will have to name something. Not to present the thing, here the impossible, but to try with its name, or with some name, to give an understanding of or to think this impossible thing, this impossible itself. To say we are going to "name" is perhaps already or still to say too much. For it is perhaps the name of name that is going to find itself put in question. (Derrida, 2017a, p. 10)

Literary works, as a battleground of discourse, also have the potential to be stripped of their singular meanings. Fetishism in singular interpretation and the certainty of values in a work are

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often shaken by deconstruction. For Derrida, it is possible to uncover the latent meaning behind texts, behind mentions or names as the quote above. Texts do not originate from an empty reality but could very well stem from a network of diverse and centralizing powers with unclear references (Derrida, 1984, p. 230) This spirit also applies on *Pursuit of Happyness* (Gardner, 2014) where the concept and labeling of happiness become a central issue, just like the title of the book.

In order to understand the portrayal of happiness in the text, the intentional misspelling of Happyness serves to emphasize that the happiness in question is related to family, especially the children of Chris, the main character. A problem occurred when Chris is surprised to find a daycare that misspells the word happiness. *"I feel the need to make sure my son knows that the word is spelled with an I and not a Y. H- A-P-P-I-N-E-S-S. ... "That's a big word," ...wishing that I could ensure Chris's and my own happiness in the immediate future* (Gardner, 2014, p. 231) This point is important because the narrative created revolves around Chris's struggle, with his limited economic resources, to prioritize his child over others. Chris even feels right to leave Jackie, his wife, who insults him for not having money for her and their child, leading Jackie to 'choose' to leave Chris and their son (Gardner, 2014, pp. 179–181) These key points emphasize the impression of establishing a hierarchy, prioritizing family over career, children over spouse, and happiness over money. The dramatization of Chris who continuously struggles with his child during difficult times adds to the impression of how much Chris loves his child

By adopting the same conceptual framework for analysis, this writing adds the functions of deconstruction to show its uses by: 1) Seeing contradictions and inconsistencies 2) Opening up new interpretations 3) Opening up critical awareness to reveal ideological positions that have been integrated with language and 4) Making the text, which was once considered familiar in meaning, seem foreign by highlighting marginalized narratives (Haryatmoko, 2015:94). The contradiction that emerges is the ambiguity where, if the priority is the family, why does the motif of money play such a significant and dominant role in the story. This event makes the concept of *indécidable* important. The intended Happyness actually revolves around money, not family happiness, as if money is the main path, just like aporia, which is a difficulty with no way out (Haryatmoko, 2015, p. 99) where contradictions reappear. If the ambition to seek money is the ambition that causes the family's destruction, in fact throughout the story, the word "happiness" is closely associated with the pursuit of money. An important criticism arises when the word "money" is mentioned 107 times not including pronouns, while "family" is mentioned only 66 times.

The word Happyness, which was intended to be highlighted, and even made into a title by writing it incorrectly, analogously refers not only to the family and Chris's children but also to the achievement of power over capital or money. The rejection and destruction of Chris caused by money, narrated as if money is not the main concern but family happiness, are further emphasized at the end of the story, where Chris manages to acquire a lot of wealth and wants to reunite with his wife *"I actually convinced myself that we were supposed to get back together. ..., Well, for Christopher's sake. Maybe now that the money wasn't so tight and I had established myself in the business, she'd have the chance to pursue her goals"* (Gardner, 2002:284-5). This means that in the end This means that in the end the logic of seeking wealth to be disseminated or distributed, then the pursuit of happiness can be replaced with pursuit of money as it still carries the same spirit, though it may seem to frontal and direct Dissemination or distribution of meaning becomes an important concept for Derrida because the conveyed meaning is no longer singular but plural and even deceptive.

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I've often been asked how much money equates to real wealth. My answer is always the same. By my definition, money is the least significant part of wealth. My net worth is not among the Forbes 400, nor is it my ambition to be so listed, but I am healthy, have raised two children as a single parent (blessed with a village of support) that have become outstanding young people, and I'm in a position to do work that reflects my values. That's my definition of wealth. (Gardner, 2005:99).

Chris seems to want to prove that wealth for him is synonymous with being healthy and able to care for his child even as a single parent. This is the value that Chris wants to disseminate even though as mentioned earlier, he wants to reconcile with his wife, and the narrative he highlights is about chasing money despite his child being healthy when he was poor. Dissemination is an arena that continually transforms in signifiers, as meaning consistently pushes into the constructed circle but spreads repeatedly (Al-Fayyadl, 2005, p. 79)

5.0 CONCLUSION

Deconstruction attempts to uncover inconsistencies as well as contradictions within contextual moments in the text. Deconstruction is an ethical approach to examine the truth regime of signs operating logocentrism, revealing its ability to create a dominant reality and trap subjects in previously unthought awareness. For instance, the decision to require tickets for private vehicles on the busway lane, which seems beneficial by selling the hope of reducing traffic congestion and contributing to public traffic discipline, turns out to be ethically detrimental to the public. Because it further sharpens socio-economic disparities, eliminating the initial goal of the busway as a public rather than private transportation option. Then there's a question of what's the solution, it lies in minimizing private interest and expanding public interest. The same case also happens in the novel *The Pursuit of Happyness*, similar contextual moments challenge the concept that money is not the source of happiness, revealing it as a prerequisite for happiness. This means that the word happyness which was deliberately typed incorrectly is actually analogous to the logic of money which was initially opposed and made framed as a problem. A set of concepts proposed for operational methodological purposes ranging from *indécidable*, metaphysical hierarchy, *différance* to dissemination, are a series of analytical tools that disrupt the notion of absolute truth. This endeavor is difficult, because it requires oneself to struggle with a system of dominative power, but it is necessary for a more civilized and dignified life.

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THE TRANSLATION OF FIGURATIVE LANGUAGE IN *KALILAH WA DIMNAH* FROM THE PERSPECTIVE OF RELEVANCE THEORY

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ABSTRACT

Translators usually facing difficulties in translating figurative language because of its unique features that contain implicit meaning. Therefore, translators must be aware of the explicit and implicit meaning to deliver the messages efficiently. This study examines the translation of figurative language in *Kalilah wa Dimnah* written by Ibn al-Muqaffa' which is translated into Malay by Siti Hadijah Mappeneding. The discussion of this paper focusing on four (4) aspects namely, *tashbi@h*, *isti'a@rah*, *kina@yah* and *maja@z*. A total of four (4) samples data were selected for the analysis. The main objective of the study is to analyze the implicit meaning of the figurative language in *Kalilah wa Dimnah*. The study adopts the qualitative text analysis approach based on relevance theory. The framework of the relevance theory consists of three main components: the context, the contextual effect and the processing effort is used to interpret the real meaning of the source text. The result indicated that the optimal relevance is shown to be able to achieve in the target text, which is easy to be understood by the reader. The translation of figurative language in *Kalilah wa Dimnah* is found to be equivalent to the source text based on relevance theory. Relevance theory helps translator to digest the underlying meaning of figurative language and suggest a deep insight in interpreting the intended meaning of source text. In a nutshell, relevance theory plays an important role in the translation of Arabic-Malay figurative language to explain the real meaning effectively.

Keywords: Translation; figurative language; *Kalilah wa Dimnah*; relevance theory

1.0 INTRODUCTION

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The translation of Arabic literary work into Malay is not an easy task, especially dealing with figurative language. This is due to its unique features, which consists of hidden meaning or implicit meaning. Real meaning of figurative language cannot be understood through linguistic meaning or literal meaning. Therefore, interpretation of the real meaning is vital (Subet, 2012, p. 120).

Figurative language is frequently used in literary work to convey messages idiomatically. *Kamus Dewan* (2021, p. 107) defines figurative language as words or phrases that are used in different meaning from their exact meaning or literal meaning. Figurative is defined as comparison of something to another in term of similitude. Figurative is also defined as likening, parable, satire, lesson, exemplary and symbol that is used in stories and others. Meanwhile, figurative meaning refers to hidden meaning from the actual meaning (*Kamus Dewan*, 2021, p. 786).

Figurative language in Arabic refers to one of branch in *balaghah*, namely the science of *al-baya@n*. The science of *al-baya@n* consists of *al-maja@z*, *al-isti'a@rah*, *al-tashbi@h* and *al-kina@yah*. In Malay language, figurative language consists of proverb (*peribahasa*), parable (*perumpamaan*), Malay idiom (*simpulan bahasa*), saying (*pepatah*), metaphor, personification and hiperbole (Mohd & Hassan, 2006, p. 1).

2.0 DEFINITION OF MAJA@Z, ISTI'A@RAH, TASHBI@H AND KINA@YAH

Maja@z is the use of word that does not referring to the actual meaning because of the relation ('*alaqah*) and circumstantial indicator (*qari@nah*) that avoiding the use of real meaning (al-Hashimy, 2007, p. 264). For example, in the sentence: قَبَضَتْ الشَّرْطَةُ عَلَى عَيْنٍ مِنْ عُيُونِ الْأَعْدَاءِ, the word *al-'ayn* (العَيْن) does not refer to the real meaning, which is the eye. However, it refers to the meaning of the word *al-ja@su@s* (الْجاسوس), which is the spy. In this sentence, the circumstantial indicator (*qari@nah*) that avoiding the real meaning is that the police could not catch only the eye without the whole body. The relation ('*alaqah*) in this sentence is the relation of being the part, which is the eye (العَيْن) refers to a part of the spy (الْجاسوس) that symbolizing the spy.

Isti'a@rah is the use of word that does not refer to the actual meaning because the presence of relation ('*alaqah*) in form of similarity between the real meaning (*hakiki*) and figurative meaning (*maja@zi*) with presence of circumstantial indicator (*qari@nah*) that avoiding the use of real meaning for the word (al-Hashimy, 2007, p. 276). For example, in the sentence: وَأَخْفِضْ لَهُمَا وَأَخْفِضْ لَهُمَا وَخَفِضْ لَهُمَا (Surah al-Isra': 24), humility (الدَّلِيل) is compared to bird (الطائر). In this sentence, the bird (*mushabbah bih*) has been removed. Meanwhile, common characteristic of the bird is symbolized, which is the wing (جناح) according to *isti'a@rah* style with presence of circumstantial indicator (*qari@nah*) indicating that humility is an abstract element. Humility does not have any wings to be lowered down (Salleh et al., 2021, p. 38).

Tashbi@h is concluding the similitude between two things or more to the same characteristic or more that intended by the speaker (al-Hashimy, 2007, p. 225). *Tashbi@h* is the affirmation of the similarity between something to another with the same characteristic mentioning the particle of *tashbi@h* and can be understood according to the purpose intended by the speaker (Salleh et al., 2020, p. 181). For example, in the sentence, محمدٌ كالأسد في الشجاعة, محمد is the analogy (*mushabbah*) meanwhile الأسد is the suspect (*mushabbah bih*). The likeness (*wajh al-shabah*) between the analogy (*mushabbah*) and the suspect (*mushabbah bih*) in this sentence is the bravery (الشجاعة) of both of them (Salleh et al., 2020, p. 184).

Kina@yah refers to word or sentence that contain hidden meaning in conjunction with its literal meaning due to absence of circumstantial indicator (*qari@nah*) that avoiding it. Precisely,

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kina@yah means the transference of real meaning to figurative meaning (Salleh et al., 2021, p. 77-78). For example, in the sentence: *فَلَانٌ يَدُهُ طَوِيلَةٌ*, there is no circumstantial indicator (*qari@nah*) that avoids the use of real meaning. This sentence can be understood according to real meaning, which refers to a person that has a long hand or figurative meaning, which refers to a generous person (Salleh et al., 2021).

2.1 KALILAH WA DIMNAH

Kalilah wa Dimnah is a classic literary work written by Ibn al-Muqaffa. The book has been translated into Malay by Khairuddin Muhammad in 1964 entitled as '*Kalilah dan Dimnah*'. Later, this book has been translated by Sitti Hadijah Mappeneding in 2017 entitled as '*Kalilah & Dimnah: Inspirasi Cendekiawan Merentas Masa*'.

2.2 RELEVANCE THEORY

Relevance theory (henceforth RT), has been introduced by Sperber & Wilson in 1986, and was updated later in 1995. According to Sperber & Wilson (2012, p. 88), the communicative principle of relevance guides inferential comprehension and enabling the audience to identify the explicit and implicit content of an utterance. Sperber & Wilson (2012, p. 102) stated that there are two (2) degrees of relevance. Firstly, the greater the cognitive effects achieved by processing an input, the greater its relevance. Secondly, the smaller the processing effort required to achieve these effects, the greater the relevance. This theory involves parallel cognitive process, representation of input and output, processing cost and cognitive effect. The comprehension of utterance is considered as an inferential process which utilizes utterance by the speaker as an input carried by context information producing an interpretation as an output of intended meaning by the speaker (Hasan, 2023, p. 10). RT states that an input will be relevant when input processing in the context of existing assumption yields positive cognitive effect (Hasan, 2023, p. 12). An utterance is regarded as relevant when the contextual effect is wide and the processing effort involved is low (Abdul Aziz, 2010, p. 60).

RT consists of three (3) elements, namely context, contextual effect and processing effort. Context refers to a set of premises and assumptions about world that psychologically constructed by the audience or listener. The context contains information about the nearest physical environment and previous utterance, and also including scientific hypothesis, future, or religious beliefs, memories and of the mental state of the speaker (Jalaluddin, 1992, p. 34). Meanwhile contextual effect refers to presumption by the listener about relevant information to himself (Jalaluddin, 1992, p. 34).

Processing effort refers to the effort used in interpreting the meaning of an utterance. Listener try to process utterance to achieve optimal relevance with sufficient cognitive effect. RT emphasizes optimum relevance. The lower the processing effort the higher the relevance of the utterance (Jalaluddin, 1992, p. 37). In the process of interpretation of the meaning, relevance theory works through three (3) comprehension procedures. The first procedure is decoding literal meaning of lexical that involves knowing and understanding skills. The second procedure is constructing assumptions of the context based on features of logical form that involves application and analytical skills. Next, the third procedure is constructing ad hoc broadening that requires application, analytical and synthesise skills (Hasan, 2023, p. 248).

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RT is a combination of semantic theory and communicative theory in the context of translation. It concerns a form of understandable translation that is relevant between the author (source text) and reader (target text) (Abdul Manaf & Ahmad, 2015, p. 198). Gutt stated that translation based on RT refers to direct translation. Through the direct translation, translators will translate all lexical meanings in an utterance without changing them in target language. For example, the phrase ‘*as white as snow*’ is translated as ‘*putih seperti salji*’ not as ‘*putih seperti santan*’ according to Malay culture. The source text’s culture is preserved into target text (Jumingan, 2004, p. 145).

RT holds that translation is a dynamic inferential process. This theory concerns the translator’s cognitive skill. A translator must be able to produce more than one translation and to choose the best translation according to relevance principles. Translator must convey the original thought of author of the source text with sufficient cognitive effect. Translation should resemble the effect that intended by the author with a low processing effort (Hasan, 2023, p. 191). Translation process based on RT prioritize on delivering messages from the source text clearly and relevant to the target reader in order to achieve optimum relevance with high cognitive effect through less processing effort (Hasan, 2023, p. 193). Translation is considered achieving relevant interpretation whenever it fulfills the intention of the source text and can be understood easily by the target reader (Abd Rahman et al., 2020, p. 253).

3.0 METHOD

This is a qualitative study using text analysis method. Data were extracted from translation book of *Kalilah wa Dimnah* by Sitti Hadijah Mappending (2017) entitled as *Kalilah & Dimnah: Inspirasi Cendekiawan Merentas Zaman*. A total of four (4) samples data were chosen purposively that consisting of four (4) Arabic figurative language, namely *tashbi@h*, *maja@z*, *isti’a@rah* and *kina@yah*. The study aims to interpret the meaning of figurative language in *Kalilah wa Dimnah* compared to the translated text from the perspective of RT proposed by Sperber & Wilson. The samples of data were analyzed descriptively. Figure 1 shows the procedure for the data analysis in this study.

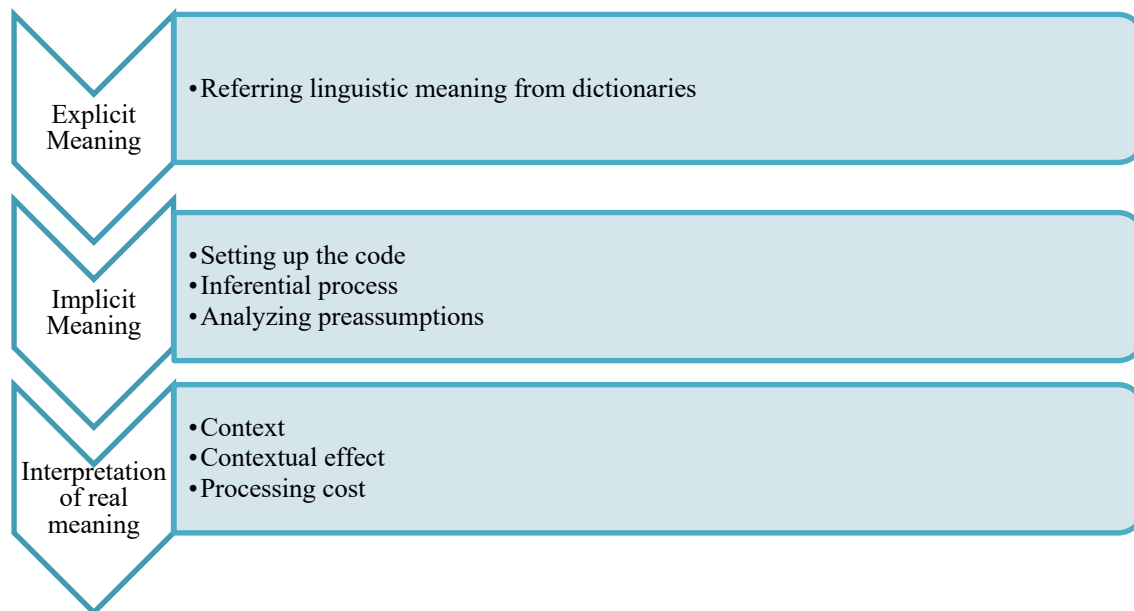


FIGURE 1. Procedure of data analysis

As shown in Figure 1, the first step is to obtain the explicit meaning. Three (3) dictionaries, namely *Mu‘jam al-Wasi@t* (MW 2011), *Mu‘jam al-Ṭulla@b* (MT 2003) and *A Dictionary of Modern Written Arabic* (ADMWA 1976) are used to find out the linguistic meaning of the code. Basically, literal meaning does not explain the real meaning of figurative language. According to linguistic meaning or literal meaning as obtained in dictionaries, contextual meaning will be referred in the interpretation process of implicit meaning. The second step is to obtain the implicit meaning. By setting up the code, inferential process will begin in mind to find out related presumptions. A few assumptions are listed and analyzed. The third step is to interpret the real meaning intended by the author. Previous utterance will be highlighted as pre context to enhance the interpretation of real meaning. The correlation between assumptions and context given will produce contextual effect. Next, weak assumptions will be discarded. Meanwhile strong assumption will be chosen as the most relevant assumption based on three (3) main elements in RT, namely as context, contextual effect and processing effort. In that case, the implicit meaning of the figurative language will be interpreted. In the end, comparison was conducted to foresee the suitability of the implicit meaning and translated text. The relevancy of translated text can be achieved if the translated text is understandable to target reader. The translated text is appropriate whenever it has achieved the optimal relevance.

4.0 ANALYSIS AND DISCUSSION

This section presents a detailed analysis of the total four (4) samples data based on the framework of RT as following:

TABLE 1. *Tashbi@h*

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Source Text	Linguistic Meaning	
فَيَكُونُ كَحَالِ حَمَامَةٍ الَّتِي تُفْرِخُ الْفِرَاحَ فَتُؤَخَذُ وَتُدْبِحُ ثُمَّ لَا يَمْنَعُهَا ذَلِكَ مِنْ أَنْ تَعُودَ فَتُفْرِخُ مَوْضِعَهَا وَتَقِيمَ بِمَكَانِهَا فَتُؤَخَذُ الثَّانِيَةَ مِنْ فِرَاحِهَا فَتُدْبِحُ حَتَّى تُؤَخَذَ هِيَ أَيْضًا فَتُدْبِحُ	<p>الحمامة: جنس طير من الفصيلة الحمامية (MW 2011: 206)</p> <p>Dove, pigeon (ADMWA 1976: 204)</p> <p>تُفْرِخُ: الطائر والبيضة والزرع (MW 2011: 703)</p> <p>To have young ones (bird); to hatch, incubate (ADMWA 1976: 703)</p> <p>الفراخ: ولد الطائر (MW 2011:703)</p> <p>Young bird (ADMWA 1976: 703)</p> <p>أَخَذَ: أمسك وتناول (MT 2003: 8)</p> <p>To take from or out of; to take along (ADMWA 1976: 6)</p> <p>ذَبَحَ: نحر/قتل/شقّ العنق (MT 2003: 200)</p> <p>To kill; to slaughter; to murder (ADMWA 1976: 307)</p> <p>يَمْنَعُ: حرّم/كفّ/حجز/قوي (MT 2003: 563)</p> <p>To stop, detain; to hinder, prevent (ADMWA 1976: 926)</p> <p>تَقِيمُ: أنهض/عدّل/أدام (MT 2003: 498)</p> <p>To stay, remain, live, persist (ADMWA 1976: 799)</p>	
RT Analysis		
Code	Inference	Assumptions
حتى تُؤَخَذَ هِيَ أَيْضًا فَتُدْبِحُ	Destruction	<ol style="list-style-type: none"> 1) Ignorance leads to destruction 2) Critique to someone that does not taking lesson of his misfortune 3) Encouragement to be more cautious in life

Someone that does not aware of dangerous incident to himself - the analogy (*mushabbah*) is compared to pigeon- the suspect (*mushabbah bih*). The likeness (*wajh al-shabah*) between the analogy (*mushabbah*) and the suspect (*mushabbah bih*) is the similar characteristic between both of them. They have similar character, which is not taking lesson of their misfortune and constantly exposing themselves into self-destruction. This *tashbi@h* contains the metaphor tool (*ada@t al-tashbi@h*) and the likeness (*wajh al-shabah*). Therefore, this *tashbi@h* is classified as *tashbi@h mursal mufaṣṣal*.

Previous sentence is highlighted to help the interpretation of the data as the following: “*Seseorang yang berakal tidak patut membiarkan dirinya terdedah dengan kesukaran dan kesusahan atau apa saja yang boleh menyebabkan kesedihan dan kemurungan*” (Mappeneding, 2017, p. 63). Referring to context in the previous sentence, some assumptions will be processed in listener’s mind based on his knowledge and life experiences. The context in the data showing the effect of not being aware of harmful event or dangerous situation. The processing effort is low because of the context in the sentence providing additional information and existing knowledge.

This sentence highlighted the ignorance of pigeon even after its chicks had been caught causing itself similar misfortune as them. The pigeon should leave the place and instantly seeking for new shelter to live and nest, not staying at the same place. The ignorance deliberately leading to its destruction.

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Review of three (3) assumptions as mentioned above found that the first assumption (1), ignorance leads to destruction and the second assumption, a critique to individuals that do not taking lesson on bad things happened to themselves, however contrarily keep repeating the same mistake are not exactly referring to the intended meaning by the author. Meanwhile, the third assumption, encouragement to be more cautious in life is the most relevant as the interpretation of this figurative sentence. This sentence urges someone to be more cautious in life.

Target text: “*Ibarat burung merpati yang bertelur dan mengeram, kemudian anaknya diambil orang dan disembelih. Tanpa mahu berusaha berubah, ia kembali bertelur di tempat yang sama. Lalu anaknya diambil dan disembelih lagi hinggalah akhirnya ia ditangkap dan disembelih*” (Mappeneding, 2017, p. 63).

From the analysis of the source text using RT, it can be concluded that the third assumption, which is an encouragement to be more cautious in life is the extended meaning or implicit meaning in the source text. Hence, translated text as mentioned above is appropriate to convey the message of the source text. The translated text can be understood easily by the target reader. Therefore, the optimal relevance is achieved. The target reader can easily interpret the meaning as intended by the source text.

TABLE 2. *Maja@z*

Source Text	Linguistic Meaning	
وَذَلِكَ بَعَيْنِ الشَّعْهَرِ الَّذِي آخَاهُ دَمْنَةٌ وَبَسْمَعِهِ.	(MT 2003: 418) العَيْنُ: مُنْطَلَقُ حَاسَةِ الْبَصْرِ	
	Eye (ADMWA 1976: 663)	
	(MT 2003: 281) السَّمْعُ: الْحَاسَةُ الَّتِي تَدْرِكُ الْأَصْوَاتَ/الْأَذْنَ/الَّذِي يَسْمَعُ	
	Hearing, sense of hearing, ears (ADMWA 1976: 430)	
RT Analysis		
Code	Inference	Assumption
بَعَيْنِ الشَّعْهَرِ وَبَسْمَعِهِ	Function	1) Investigation 2) Spying 3) Testimony

This type of *maja@z* is the relation of being the part (‘*alaqah juz’iyyah*), it mentions only a part of body, but the meaning of it refers to the whole body, not only the eyes and ears only.

Following sentence is highlighted to enhance the interpretation of the data as the following: “*Rawzabah kemudian menyusul keluar dan terus menemui Dimnah lalu menceritakan segala-galanya*” (Mappeneding, 2017, p. 165). Referring to context in the following sentence, some assumptions will be processed in listener’s mind based on his knowledge and life experiences. The context in the data explaining that Rawzabah giving information to Dimnah after spying on the

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King and his mother. The processing effort is low because of the context in the sentence providing additional information and existing knowledge.

Rawzabah had witnessed the meeting of the King and his mother and listened to their conversation. The word ‘eye’ and ‘ear’ had been mentioned particularly to demonstrate the function of the ‘eye’ and ‘ear’ in an investigation. Rawzabah is a spy assigned by Dimnah. Dimnah kept receiving current information and updates from Rawzabah even though he was detained in jail.

Review of three (3) assumptions as mentioned above found that the first assumption (1), investigation and the second assumption, spying are the explicit meanings. Meanwhile, the third assumption, testimony is the most relevant as the interpretation of this figurative sentence. Rawzabah’s testimony is the evidence from his investigation and spying.

Target Text: “*Semua ini disaksikan Rawzabah yang telah setuju jadi mata-mata Dimnah*” (Mappeneding, 2017, p. 165).

From the analysis of the source text using RT, it can be concluded that the third assumptions, testimony is the extended meaning or implicit meaning in the source text. Hence, translated text as mentioned above is appropriate to convey the message of the source text. The translated text can be understood easily by the target reader. Therefore, the optimal relevance is achieved. The target readers can easily interpret the meaning as intended by the source text.

TABLE 3. *Isti ‘@arah*

Source Text	Linguistic Meaning	
وَمَنْ رَكِبَ هَوَاهُ	ركب: امتطى/سافر/ انقاد (MT 2003: 229) To ride, to mount on (an animal), to go (ADMWA 1976: 356) هواه : الميل الشديد/الحُب/ما تطلبه النفس (MT 2003: 630) Love; affection; passion; desire, longing; craving (ADMWA 1976: 1040)	
RT Analysis		
Code	Inference	Assumption
رَكِبَ هَوَاهُ	Influence	1) Hastiness 2) Reckless 3) Deceived

In this phrase, lust is compared to horse. The horse (*musta ‘a@r minh*) is removed and a common attribute of it is symbolized, which is the act of riding according to *isti ‘a@rah makniyyah* style accompanied by circumstantial indicator (*qari@nah*), that it is impossible to ride lust because lust is an abstract thing that cannot be touched.

The phrase ‘وَمَنْ رَكِبَ هَوَاهُ’ literally means ‘whoever that rides his lust’. The act of riding according to *Kamus Dewan* (2021, p. 1739) is riding or straddling on something like horse, bicycle and others. The word ‘ride’ also has figurative meaning that referring to the act of taking advantage of someone or something to achieve certain goal or purpose.

Previous sentence is highlighted to enhance the interpretation of the data as the following: “*Jika tahu sebuah jalan berbahaya tetapi tetap mahu melaluinya juga, itu namanya bodoh. Jika*

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dia menilai semula dirinya, nyata dia telah mengikut hawa nafsu semata-mata berbanding memikirkan mudarat yang sememangnya diketahui boleh menyakiti dirinya” (Mappeneding, 2017, p. 61). While referring to the context in previous sentence, some assumptions will be processed in listener’s mind based on his knowledge and life experiences. The context in the data explaining the effect of being deceived by lust. The processing effort is low because of the context in the sentence providing additional information and existing knowledge. Readers can associate the act of riding with the bad narrative of lust. This phrase criticizes someone who being deceived by his own lust thus leading him to self-destruction.

Review of three (3) assumptions as mentioned above found that the first assumption (1), hastiness and the second assumption, recklessness are the common characters of a person that being deceived by his own lust. Meanwhile the third assumption, being deceived is the most relevant as the interpretation of this figurative sentence. Someone often misleads by his own lust and greediness.

Target text: “*Orang yang mudah terpedaya dengan hawa nafsu*” (Mappeneding, 2017, p. 61). Based on RT analysis it is obvious that the third assumption, being deceived by his own lust is the intended meaning of the source text. Hence, translated text as mentioned above is appropriate to convey the message of the source text. The translated text can be understood easily by the target reader. Therefore, the optimal relevance is achieved. The target readers can easily interpret the meaning as intended by the source text.

TABLE 4. *Kina@yah*

Source Text	Linguistic meaning	
لَأَنَّكَ ذُو لَوْنَيْنِ وَلِسَانَيْنِ	ذو: صاحب (MT 2003: 204)	
	Owner, possessor, holder or master of, endowed or provided with (ADMWA 1976: 314)	
	لَوْنٌ: ما يختصّ به الشيء من حيث البياض والحُمْرة والصفرة والسواد وما أشبهه (MT 2003: 542)	
	Color; coloring, tint, tinge, hue (ADMWA 1976: 884)	
	لسانٌ: أداة التُّطق وحاسة الدُّوق (MT 2003: 532)	
	Tongue; language; mouthpiece (ADMWA 1976: 866)	
RT Analysis		
Code	Inference	Assumption
ذُو لَوْنَيْنِ وَلِسَانَيْنِ	Unpredictable	1) Uncertain 2) Changing attitudes 3) Liar and traitor

The phrase ‘ذُو لَوْنَيْنِ وَلِسَانَيْنِ’ literally means someone who has two colour and two tongues. This phrase refers to *kina@yah* because it is impossible for man to have two colour and two tongues. The real meaning of this phrase refers to someone who is a liar and traitor. This is *kina@yah* ‘*an mawṣu@f*’ because *mukanna* ‘*anhu* in this phrase refers to the attributes of the object, which is a traitor.

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Previous sentence is highlighted to enhance the interpretation of the data as the following: “*Sekarang kau ni Dimnah sudah ada ketiga-tiganya sekali; menipu, berdusta dan jahat*” (Mappeneding, 2017, p. 143). Referring to the context in previous sentence, some assumptions will be processed in listener’s mind based on his knowledge and life experiences. The context in the data explaining that Dimnah is wicked person. The processing effort is low because of the context in the sentence providing additional information and existing knowledge.

The literal meaning of the phrase has ‘two colour and two tongues’ refers to someone who has uncertain and changing attitudes. This phrase implicitly referring to someone who cannot be trusted because of his bad attitudes. To sum up, this phrase symbolizes the traits of a liar and traitor. Review of three (3) assumptions as mentioned above found that the first assumption (1), uncertain and the second assumption, changing attitudes are irrelevant because both of these assumptions refer to explicit meaning of the sentence. Meanwhile, the third assumptions, which is a liar and traitor is the most relevant as the interpretation of this figurative sentence.

Target Text: “*Sebab kau memang talam dua muka lidah bercabang*” (Mappeneding, 2017, p. 143).

From the target text, the phrase can be understood as someone that has a different personality. The translator managed to give an equal translation in the target text. Hence, translated text as mentioned above is appropriate to convey the message of the source text. The translated text can be understood easily by the target readers. Therefore, the optimal relevance is achieved. The target readers can easily interpret the meaning as intended by the source text.

5.0 CONCLUSION

The implicit meaning of figurative language in *Kalilah wa Dimnah* can be interpreted efficiently using RT. The application of three (3) main elements of RT, namely context, contextual effect and processing effort generate optimum relevance for the interpretation of implicit meaning. In translation process, RT plays an important role to assist translation works by supplying required information to deal with extended meaning in figurative language. Translators must pay attention to the implicit meaning in figurative language to ensure the translated text convey the intended meaning of the source text successfully. The knowledge of linguistic meaning is inadequate to seek the real meaning of figurative language. This study found that pragmatic role through the application of RT is essential in interpreting the real meaning of figurative language in *Kalilah wa Dimnah*.

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INFLUENCE OF MASS MEDIA ON DIETARY PREFERENCES: A SCOPING REVIEW

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ABSTRACT

Transdisciplinary research is becoming more relevant and there is a growing interest in the impact of mass media on dietary preferences. A great number of previous studies have indicated that social, broadcast, and print media influence dietary preference among populations. Thus, this scoping review aims to examine this compelling influence using a systematic search of peer-reviewed publications. A systematic search was employed in the following electronic search engines namely: (1) PubMed; (2) Scopus; (3) ProQuest; (4) Cochrane; and (5) Directory of Open Access Journals (DOAJ) to identify potential related literature regarding mass media and dietary preferences. References of included articles were checked manually to identify further relevant studies. All peer-reviewed studies were included in this review. The scoping review's first results showed a wide range of literature examining the connection between dietary practices and mass media. Research uses a variety of approaches, such as observational, experimental, and qualitative studies. The researches have shown several themes, such as how media representations of eating patterns, social media effects, and food advertising affect food choices. The review also emphasizes the need for more investigation to clarify the processes behind the impacts of media on dietary practices and to create an efficient approach for encouraging better eating practices in media-rich contexts. In conclusion, the scoping review highlights the important influence of mass media on dietary preferences. It also advances our knowledge of the wider socio-cultural elements influencing modern food consumption habits. This review hopefully creates a basis for evidence-based plans to encourage healthy eating habits and mitigate the negative impacts that media may have on public health.

Keywords: mass media; dietary preferences; social media; broadcast media; print media

1.0 INTRODUCTION

The impact of mass media on dietary habits has gained significant attention in public health research, given the widespread reach of various media channels, including social media, broadcast media, and print media. These platforms play a crucial role in shaping individual and population-

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level dietary choices through food advertising, promotional activities, and culturally influenced food narratives. This scoping review aims to systematically explore and map the existing literature on how different types of media influence dietary preferences, assess the associated outcomes, and examine the methodologies used in these studies. This review will provide valuable insights into the role of mass media in shaping dietary behaviors and inform public health strategies to promote healthier eating habits, particularly in the context of rising diet-related health issues such as obesity, diabetes, and cardiovascular diseases.

Research shows that media exposure significantly influences dietary habits, often in negative ways. For example, about 70% of food ads targeting children promote high-calorie, low-nutrient items like sugary snacks and fast food, leading to increased consumption of these products (American Psychological Association, 2010). While some media campaigns have successfully raised awareness and changed attitudes towards healthy eating, their effectiveness varies depending on factors like design, duration, and targeted behaviors (Luo et al., 2024).

Despite recognizing the significant impact of mass media on dietary choices, more rigorous research is needed to fully understand this relationship. A comprehensive review of existing literature could provide valuable insights into the extent of media influence on dietary preferences, identify gaps in current research, and highlight effective strategies for media-based dietary interventions. This scoping review aims to explore these issues, offering a deeper understanding of how media can influence eating habits.

Mass media has a profound impact on dietary preferences, shaping public views, attitudes, and behaviors toward food. However, the extent and nature of this influence remain inadequately understood, particularly given the rising prevalence of diet-related health issues such as obesity and cardiovascular diseases. Existing research is fragmented, often focusing on specific media channels or demographic groups, which limits our ability to draw comprehensive conclusions. This scoping review aims to systematically explore and map the current literature on how various forms of mass media influence dietary preferences, identifying key themes, gaps, and the implications for future research and public health strategies.

2.0 RESEARCH OBJECTIVES

General Objective: To evaluate the impact of mass media on food preferences.

Specific Objectives:

- 2.1 To identify the forms of mass media that have the greatest influence on dietary choices.
- 2.2 To examine the effects of mass media usage on diet preferences.
- 2.3 To investigate the extent to which exposure to various forms of media affects dietary habits and preferences.

3.0 METHODOLOGY

The initial search was implemented on 28th May 2024, in four electronic search engines which are PubMed, Scopus, and Proquest and Cochrane. The databases were chosen to be accurate and to cover a wide variety of fields. The database searches were limited to articles published between 2014 and 2024, where only articles published in English were chosen. Before finalizing, the searches were checked for sensitivity and relevance and peer reviewed for accuracy and consistency. The full strategies in all databases were shown in Figure 3.

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(Example) Table II: Key terms in the scoping review

Key search terms
(Media OR "Media Usage" OR "Media Influence" OR "Advertisement" OR "Social Media" OR "Broadcast Media" OR "Print Media") AND ("Dietary Preferences" OR "Food Liking" OR "Food Preference" OR "Food Choice")
(Media OR "Media Usage" OR "Media Influence" OR "Advertisement" OR "Social Media" OR "Broadcast Media" OR "Print Media") AND ("Dietary Intake" OR "Food Intake" OR "Food Consumption")
(Media OR "Media Usage" OR "Media Influence" OR "Advertisement" OR "Social Media" OR "Broadcast Media" OR "Print Media") AND ("Dietary Preferences" OR "Food Liking" OR "Food Preference") AND ("Dietary Intake" OR "Food Intake" OR "Food Consumption" OR "Dietary Behavior")

FIGURE 1: Key Terms in Scoping Review

This review's inclusion criteria include studies that were published in peer-reviewed publications between 2019 and 2024. These studies ought to look at the ways that different mass media platforms—like social media, broadcast media, and print media—affect people's dietary preferences and intake. The study should be carried out anywhere in the world with volunteers from a variety of age and background groups. Research using qualitative, quantitative, or mixed-methods approaches are all deemed acceptable. To guarantee accessibility and thorough examination of contemporary developments in media effect on eating habits, the publications must also be published in English. Research that has not been published in peer-reviewed journals, such as theses and conference abstracts, is excluded from consideration for this evaluation. Research that solely look at dietary changes without taking media effect into account will also be disregarded, as will studies that do not expressly address how food choices and consumption are impacted by mass media. Studies that just look at clinical populations or people with certain medical disorders won't be accepted. Studies that are not accessible in English or that don't have enough details to determine their applicability to the investigation will also be disqualified. Furthermore, studies released prior to 2019 will not be included in order to maintain the emphasis on current advancements in technology, media trends, and dietary habits.

The screening process was conducted using the PRISMA extension for scoping reviews (PRISMA-ScR Flow Diagram) and was conducted through Rayyan. The first screening phase conducted from 18th until 28th June 2024, which was the screening title, was done by at least four reviewers. Then, at least two reviewers screened the abstract from 3rd until 5 July 2024. The last screening phase which was screening the full-text article from 10th to 16th July 2024 was also

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screened by at least two reviewers. Disagreements during the screening process were resolved through discussion with all five members of the project team.

The Joanna Briggs Institute (JBI) critical appraisal checklist for Randomized Controlled Trial (RCT), experimental, cross-sectional, cohort and qualitative studies was used to evaluate the quality of the gathered papers. Every paper was assessed according to a number of criteria; 'yes' answers to all checklist questions were given a score of 1, and 'no' or 'N/A' responses received a score of 0. By adding up the scores and dividing them by the total number of questions on the checklist, the overall JBI score for each paper was determined. Papers with scores higher than 0.5 were accepted. All accepted papers were described based on the type of media and the influence of mass media on dietary preferences.

4.0 RESULTS

There are four databases used to find the related articles which are PubMed, Scopus, ProQuest and Cochrane. The total number of articles obtained from the four databases is 2,177 papers. 145 duplicates have been removed, leaving 2,032 papers remaining for screening. Through title and abstract screening, 46 papers left to be assessed for eligibility. 23 articles included in the review after excluding articles that are not related to mass media, dietary preferences, have not stated effects of mass media on dietary preferences and articles that involve clinical groups.

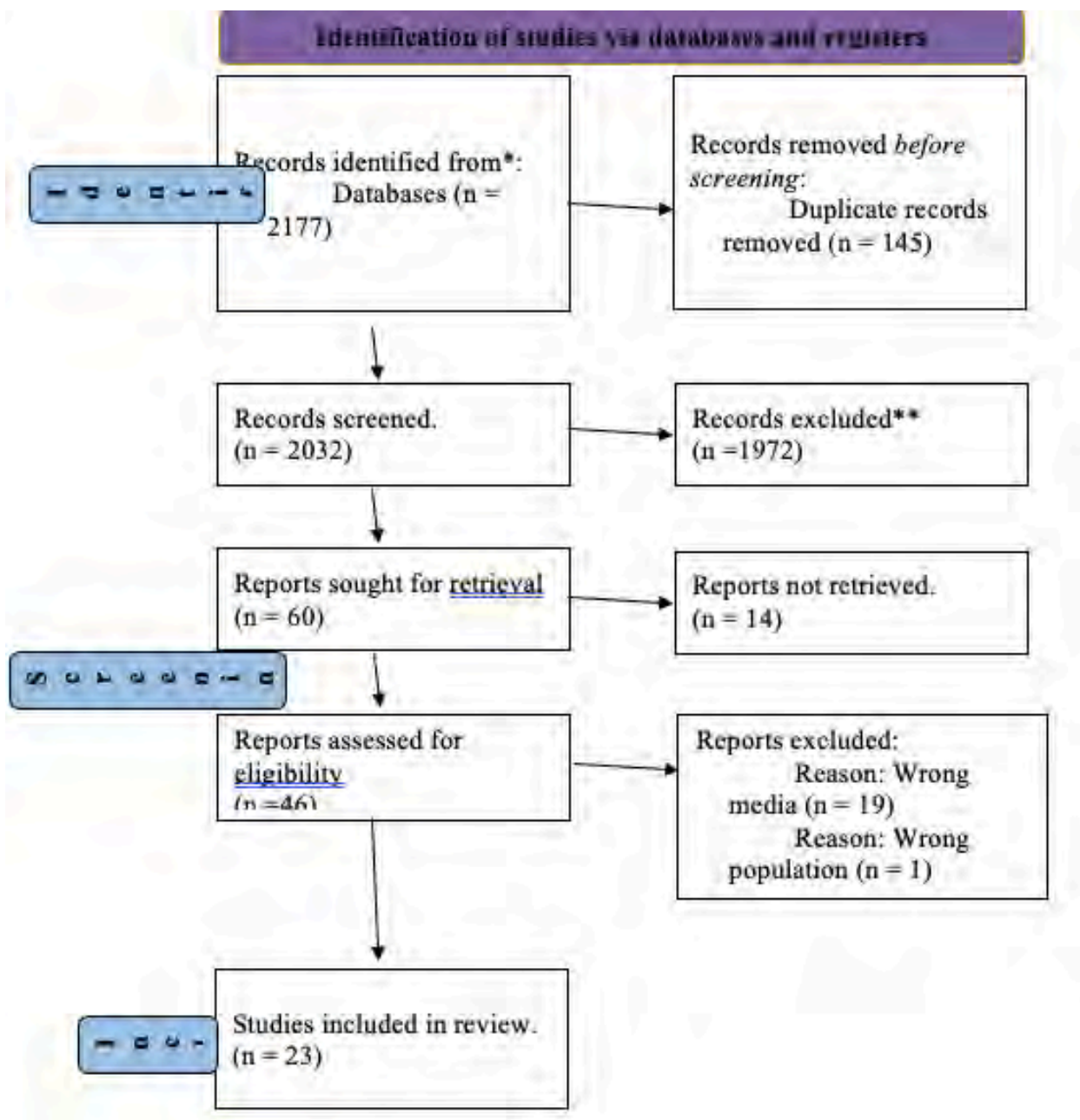


FIGURE 2: Prisma-ScR Flowchart of Study Selection Process

*Consider, if feasible to do so, reporting the number of records identified from each database or register searched (rather than the total number across all databases/registers).

**If automation tools were used, indicate how many records were excluded by a human and how many were excluded by automation tools.

From: Page MJ, McKenzie JE, Bossuyt PM, Boutron I, Hoffmann TC, Mulrow CD, et al. The PRISMA 2020 statement: an updated guideline for reporting systematic reviews. *BMJ* 2021;372:n71. doi: 10.1136/bmj.n71

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4.1 THE TYPES OF MASS MEDIA THAT INFLUENCE DIETARY PREFERENCE

From all the articles included, the types of mass media identified that influenced dietary preferences can be categorized into five categories which are broadcast media, media usage, advertisement, social media and internet media. In total there were nine articles outlined about broadcast media including food marketing using television (TV), movies and TV series, celebrity chefs through media sources and cooking segments of a TV show. Other than that, there were three articles emphasizing on media usage including TVs, videos, DVDs, computers, laptops, video games and general internet use. There were also two articles that outlined advertisements through cartoons without food elements and cartoons with non-branded food placements. Another five articles report on the use of social media including online advertisements in games, youtube videos and online games. Lastly, there were four articles reported on internet media such as applications and online grocery stores.

4.2 OUTCOME FROM MASS MEDIA USAGE TOWARDS DIETARY PREFERENCES

Four articles outlined the use of food marketing have significant relationship with dietary preferences which the increased exposure to food marketing associated with increased intake of unhealthy foods and drinks including fatty foods and fast foods (Bagnato et al., 2023; J. Matthes et al., 2024; Kelly, B. et al., 2019; L. Mattar, et al., 2019). Two articles outlined the effect of food advertisements toward food preferences among children where the increased exposure to commercial food content increased children's dietary preferences toward the foods (Kelly et al., 2023; Binder and Matthes, 2023). One article reported that food advertising affected more girls than boys and children aged 11- 13 years old compared to children aged 14-16 years old (Dikmen et al., 2022). Meanwhile, celebrity chefs from media sources found to be associated with more dietary restrictions where they served as a source of information related to diet (Proesmans et al., 2022). However, one article that studied the cooking segment of a tv show found that there is no relationship between TV content and eating restrictions (Alblas et al., 2021).

One article studied on the media usage among Saudi boys reported that increased TV and computer use is associated with increased intake of fast food and soft drinks (Alghadir et al., 2021). Two articles report on how increased internet use is associated with higher risk of disordered eating and high fatty foods especially in female adolescents (Sina et al., 2021; Mohammad Johari et al., 2024). In advertisements media, the use of non-branded food placements in cartoons shows promising strategy in modifying children's dietary preferences especially in low nutritional value foods among children aged 9 (Villegas-Navas et al., 2019). Cartoons without food placements show that there were influential effects on children aged 4 -6 through popular brand awareness and histories of selling the food in the market (Ponce Blandon, JA. et al., 2020).

The use of social media toward dietary influence is further discussed in a paper that demonstrates the effectiveness of online advertisement as a persuasive instrument for children's food behaviors (Smith,R. et al.,2020). Three papers highlight the significant effect of online games toward dietary choices, purchasing choices and nutritional consciousness (Kato-Lin et al., 2022; Ögel Aydın and Argan, 2021; Evans et al., 2023). One article discusses the persuasive intention of food marketing in youtube videos toward children (Coates et al., 2020). Three papers discuss the

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feasibility of healthy dietary advice through application where one study indicate that there is significant reduction in sugar and total SFA purchases (Piernas et al., 2024) and how the presence of variety healthy foods in the application associated with respondents' meals perception (Osaili et al., 2023). Another study shows no significant differences found in the effect of mobile applications toward food intake and liking (Haddad et al., 2023). Another study found significant increment in fiber content per cart in the online grocery stores through repositioning the type of foods on the website (Valenčič et al., 2024). Table 1 below presents the:summary of the influence of mass media toward dietary preferences

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Author (Year), Country	Study design and participant	Types & Purpose of the study	Tools/ Methods / Indicator	Prevalence	Type of mass media	Outcome
Bagnato et al. (2023), Mexico, UK, US.	Cross sectional survey Youth aged 10–17 years	To examine the relationship between exposure to fast food marketing and the fast food brand preferences and intake across six countries.	Self-reported exposure to fast food marketing was assessed using two measures: general exposure to all instances of fast food marketing and exposure to only brand-specific fast food marketing		<ul style="list-style-type: none"> • Online food marketing • Cooking shows • Celebrity chef content • Online media 	In terms of general exposure to all fast food marketing, between 58–75% of respondents reported exposure $\geq 2x/week$, with the greatest exposure reported in Mexico (75.3% of respondents) and the least exposure reported in the UK (58.7%), whereas between 17–26% of respondents reported exposure $\leq 1x/week$ with the greatest exposure reported in the UK (26.4%) and the least exposure reported in the US (17.3%)
Proesmans et al. (2022),	A cross-sectional online survey 18 years or older Flemish people and cooking at least once a month.	To relate Flemish adults' main food information sources (e.g., celebrity chefs, experts) with their dietary behavior.	-food information and recipes through an open-ended question -validated short food frequency questionnaire (SFFQ) - information on dietary restrictions, BMI, diet, and sample characteristics.		Celebrity chefs were mentioned most often (37%) as main food information source, followed by family and acquaintances (21%) and lifestyle gurus	<ul style="list-style-type: none"> • Celebrity chefs were the most popular, with 37% of respondents using them as their main source of food information. Family and acquaintances (21%), lifestyle gurus (12%), online sources (7%), experts (6%), magazines (5%), supermarkets (5%), traditional cookbooks and organizations (5%), and TV channels (5%). 21% reported they did not use any source of food information

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<p>J. Matthes et al. (2024), United States</p>	<p>Longitudinal linkage cohort study and survey Children aged 5 - 11 years</p>	<p>To examine how healthy food presentations in children’s media would relate to unhealthy and healthy food consumption over time.</p>	<p>This longitudinal linkage study combined survey data from parents and children with content analytical data.</p>	<p>The total number of healthy and unhealthy placements within each watched movie or TV series (in the latter case, we added up the data from the 3 episodes we coded) per child was calculated; each child saw a mean 20.87 (SD 9.36) unhealthy products and a mean 11.23 (SD 4.43) healthy products.</p>	<p>Movies and TV series</p>	<p>Exposure to unhealthy food presentations and presentation centrality had a significant positive interaction effect with unhealthy food consumption ($b=0.000$; $P=.03$). The positive sign of the interaction suggests that the effects of unhealthy food presentation rose with increasing levels of centrality.</p>
<p>Ponce Blandon, JA. et al., (2020), Spain</p>	<p>Double blinded randomized experimental study (RCT) Children aged 4-6 years old</p>	<p>To know if exposure to commercial messages which advertise food products exerts any effect on the short-term consumption preferences of 4- to 6-year-old boys and girls.</p>	<p>The four groups were exposed to watching an 8-min episode of the “Caillou” cartoon series, an animation character which is popular among children. whereas group 4 watched the same episode of “Caillou” with one commercial cut advertising different non-food articles (toys, objects, etc.).</p>	<p>-</p>	<p>Cartoon without food elements</p>	<p>The persuasive effect of the commercials on the 4- to 6-year-old children under study has shown to be influential in a general, immediate, and significant way only in the case of products with wide brand awareness and a historical selling experience in the market.</p>

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<p>Smith, R. et al. (2020), Australia</p>	<p>Experimental Children aged 7 - 12 years old study</p>	<p>To explore the impact of contemporary food advertising techniques within online games on children's food brand attitudes, choices and consumption behaviors.</p>	<p>The study utilized a between-subject design with four conditions (control and three experimental advertising techniques).</p>	<p>Participants were most aware of the advertising when this was embedded in the game interface (rewarded video advertising condition 80% and advergame condition 60%), whereas only 31% of participants in the banner advertisement condition were aware of the advertising</p>	<p>Online advertisement in games</p>	<p>This research contributes new evidence that demonstrates the persuasive influence of food marketing exposure on children's food behaviors through the medium of online gaming. It highlights that it is not simply exposure to a brand that influences children's brand awareness, attitudes, and choices, but also how branded messages are delivered in highly sophisticated advertising techniques.</p>
<p>Kelly, B. et al. (2019), Australia</p>	<p>Cross-sectional study Children aged 8 - 12 years old</p>	<p>The association between brand attachments and food marketing exposures was assessed, using television viewing as a proxy indicator, to establish the extent to which marketing exposures may be linked to the</p>	<p>Two rounds of formative interviews were undertaken to inform the development of the quantitative questionnaire.</p>	<p>Of the children who reported watching commercial television (n = 272), the majority 'always' (39%) or 'mostly' (25%) watched this live or at the time of broadcast (n = 174). Of those who recorded any programs for viewing later, 14% (n = 14) 'never', 'rarely' or 'sometimes' skipped through the advertisement breaks. -two groups are the children</p>	<p>Television</p>	<p>Those children who were exposed to television food advertising, the variables age, commercial television viewing and frequency of unhealthy food and drink consumption all had significant partial effects on drink brand-self connection and together explained 13% of the variation (F (3, 182) = 7.60, p = 0.001)</p>

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		development of brand-self attachments.		who were classified as being 'exposed' to television food advertisements (n = 188).		
Alghadir et al. (2021), Saudi Arabia	Observational study Children aged 12 through 18 years old attending various schools in Riyadh.	To compare differences between Saudi and non-Saudi adolescent students regarding time spent watching television, using computers, engaging in physical activity, and their food preferences.	The questionnaire included the questions about demographic and anthropometric characteristics, daily after-school routine, physical activity, watching television, using computers, and food preferences	<ul style="list-style-type: none"> • About 87% of the Saudi boys and about 69% of the non-Saudis boys reported watching television more than two hours per day. • About 76% of the Saudi girls and about 63% of the non-Saudis girls reported watching television more than two hours per day. 	Television, videos, DVDs, computers, laptop and video games.	Saudi boys who reported physical activity two to five times per week, the most television time, the most computer time, and the highest frequency of eating fast food and drinking soft drinks had a significantly higher mean body mass index than the non-Saudi boys in their categories.

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<p>Alblas et al. (2021), Amsterdam</p>	<p>Experimental study 112 participants ; 90 females, 22 males.</p>	<p>To test whether exposure to food-related (vs. non-food related) TV content affected eating behavior depending on individual differences in eating restraint and PSRS.</p>	<p>Participants were randomly assigned to either the food-related or the non-food related TV content condition and watched the TV show segment.</p>	<p>-</p>	<p>Cooking segment of a TV show.</p>	<ul style="list-style-type: none"> • The percentage of unhealthy food choices was not related to age, sex, handedness, BMI, or hunger. • The expected three-way interaction between TV content, eating restraint, and PSRS was not significant.
<p>Villegas-Navas et al. (2019), Spain</p>	<p>Experimental study</p>	<p>To analyze the effects of non-branded foods placed in scenes of real cartoons on choice.</p>	<p>visualization of cartoons with food placements; visualization of cartoons without food placements)</p>	<p>-</p>	<p>Cartoons with non-branded foods placements</p>	<p>Non-branded low nutritional value foods placed in cartoons are an effective strategy in modifying children's food choices when children are under age 9.</p>

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<p>Coates et al. (2020), Liverpool</p>	<p>Qualitative study 24 children (12 female, 12 male) were recruited from schools in Liverpool.</p>	<p>To explore children's understanding of, and attitudes towards influencer marketing, to elucidate potential mechanisms through which exposure affects behavior.</p>	<p>Children were selected for focus groups in friendship pairs (two boys and two girls). Children were interviewed by researchers about social media use, and the general concept of influencer marketing.</p>	<p>-</p>	<p>Youtube video, photographs</p>	<p>Children had an understanding of the persuasive intent of this marketing, and although most were sceptical, familiar YouTubers elicited particularly sympathetic attitudes. Children felt affected by influencer marketing of HFSS products, but believed they were able to resist it.</p>
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<p>Piernas et al. (2024)</p>	<p>Feasibility Randomized Controlled Trial (RCT) Aged >18 years(owned smartphone with access to the internet and an email account</p>	<p>This study aims to assess the feasibility and acceptability of receiving advice on healthier food purchases through SwapSHOP, to scan barcodes of grocery products, providing nutritional information and personalized swap suggestions to encourage healthier purchases.</p>	<p>Participants entered a 2-week run-in period where they used a basic version of the SwapSHOP app to record their grocery shopping -Individuals participated in the study for 6 weeks from screening to the final follow-up.</p>	<p>Grocery stores account for 71% of the weekly expenditure on food and drinks, including a substantial proportion of foods high in SFA, sugar, and salt</p>	<p>the SwapSHOP app</p>	<p>-The sugar group reduced total sugars in their grocery purchases by -1 (95% CI -1.97 to -0.03) g/100 g, whereas the control group reduced total sugars in their grocery purchases by 0.32 (-1.47 to 2.11) g/100 g, -The SFA group reduced total SFA in food purchases by -0.56 (95% CI -1.02 to -0.19) g/100 g, and the control group increased total SFA in food purchases by 0.52 (95% CI -0.19 to 1.22) g/100 g,</p>
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<p>L. Mattar, et al., (2019)</p>	<p>2-arm randomized assignment (RCT)</p> <p>Participants were selected if they were between the ages of 20 and 30 years, non-smokers, and had no history of hypertension, diabetes, and CVD</p>	<p>The present study aimed at investigating the acute effect of violence content in movies on appetite perception, heart rate and blood pressure, along with food preferences and intake in young individuals.</p>	<p>Participants (n = 84) were randomly assigned to either watch a violent movie or a non-violent narrative movie. Measurements including anthropometry, heart rate, blood pressure and grip strength were taken and appetite as well as stress perception were assessed.</p>	<p>Weight gain is potentially promoted due to both the sedentary aspect of watching TV/movies and the parallel increase in energy intake (snacking, eating alone, impulsive eating)</p>	<ul style="list-style-type: none"> ● A violent movie(horror movie) ● Non-violent narrative movie (romantic comedy) 	<p>Post movie, the EG had a higher consumption of fatty (t (82) = 2.28, p = 0.025, difference = 1.52) and salty (t (82) = 2.61, p = 0.01, difference = 0.71) food items compared to the CG.</p> <p>- Out of the 42 participants in the EG 62% consumed > 2 fatty items and 71.4% consumed > 2 salty food items. No significant difference in the consumption of sugary items was observed between the two groups.</p> <p>- The total number of food items consumed was higher among the EG compared to CG</p> <p>EG=experimental group CG=control group</p>
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<p>Kelly et al., (2023) Australia</p>	<p>Cross-sectional 10-16-year-old children (n 400)</p>	<p>To use confirmatory mediational analyses to test a hypothetical model of marketing effects, to better understand the mechanisms behind food marketing's impacts on children</p>	<p>Using structural equation modeling, children's attitudes, emotions and attachments towards, preferences for, and intention to consume and request food brands were modeled against children's reported purchase and consumption of food brands.</p>	<p>Children used commercial screen media for an average of 35.0 h per week and non-commercial screen media for 19.5 h per week.</p>	<p>Commercial Screen Media: This includes television, online platforms (like YouTube), social media, and gaming platforms that feature advertisements. Non-Commercial Screen Media: Platforms without advertisements.</p>	<p>-There was a significant positive correlation between children's commercial screen media use and their attitudes towards brands (related to perceived social norms) and their brand purchasing behaviors, including their own purchases and requests to parents -The use of strategies to avoid advertising in commercial screen media reduced but did not remove the association between media use and brand purchases.</p>
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<p>Valenčič et al., (2024) Australia</p>	<p>RCT Participants aged 18 years or older residing in Australia and regularly shopping online (at least once a month) (n = 175)</p>	<p>To investigate whether repositioning foods within an experimental online grocery store could nudge consumers towards healthier choices</p>	<p>Participants were randomly assigned to either the intervention group (where high-fibre foods were positioned at the top of the webpage within each food category) or the comparator group (where high-fibre foods were positioned at the bottom).</p>	<p>About 48% of participants expressed interest in having the option to sort foods based on a specific nutrient criterion when shopping online.</p>	<p>Experimental online grocery store, to assess the impact of food item repositioning on consumer choices.</p>	<p>The total fibre content per 100 kcal per cart was significantly higher in the intervention group compared to the comparator group ($p < .001$). The total fibre content per cart was also higher in the intervention group ($p = .036$). There was no statistical difference between groups for the number of fibre-source foods ($p = .67$), total energy per cart ($p = .17$), or total grocery price per cart ($p = .70$).</p>
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<p>Mohammad Johari et al., (2024) Malaysia</p>	<p>Cross-sectional study Malaysian young adults aged 18–30 who have access to the internet</p>	<p>To elucidate the relationships between internet addiction, food choice motives and the risk of eating disorders among young adults during the transition to the endemic phase of COVID-19 in Malaysia.</p>	<p>Internet Addiction:unmodified 20-item Internet Addiction Test (IAT). Food Choice Motives: validated and unmodified 36-item Food Choice Questionnaire (FCQ). Risk of Eating Disorders:unmodified 26-item Eating Attitude</p>	<ul style="list-style-type: none"> ● Normal to mild internet addiction: 71.0% ● Moderate to severe internet addiction: 29.0% ● Moderate internet addiction: 28.1% ● Severe internet addiction: 0.9% ● No risk of eating disorders: 67.3% ● At risk of eating disorders: 32.6% 	<p>Focuses on internet usage</p>	<p>Internet Addiction: 29.0% of young adults experienced moderate to severe internet addiction. Risk of Eating Disorders: 32.6% of young adults were at risk of eating disorders. Food Choice Motives: Young adults highly valued price, sensory appeal, and mood when deciding food choices. Specific motives varied slightly based on the severity of internet addiction and the risk of eating disorders.</p>
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<p>Binder and Matthes (2023), Austria</p>	<p>Longitudinal cohort study</p> <p>529 children aged 6-11 years and one of their parents.</p>	<p>To investigate the impact of children's exposure to food marketing through audiovisual media on their food purchase requests over time and to examine the influence of parental communication strategies on these requests</p>	<ul style="list-style-type: none"> ● Children's audiovisual media consumption (movies and series). ● Parental mediation styles (restrictive and conversation-oriented communication about foods). ● Media-motivated food purchase requests. 	<p>The prevalence of overweight and obesity among the children in the sample was:</p> <ul style="list-style-type: none"> ● Normal weight: 80.4% ● Overweight: 16.4% ● Obese: 3.2% 	<p>Focused on audiovisual media, including TV, smartphone, tablet, and PC/laptop consumption by children</p>	<p>The study revealed that children's media consumption at Time 1 positively predicted their media-motivated food purchase requests at Time 2. Parental conversation-oriented communication about foods at Time 1 negatively predicted children's media-motivated food purchase requests at Time 2</p>
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<p>Kato-Lin et al., (2022) Canada</p>	<p>RCT 104 children, aged 10 to 11 years</p>	<p>This study examines the immediate effect of fooya!, a pediatric nutritional mobile game with implicit learning, on meal choices.</p>	<ul style="list-style-type: none"> ● Examined data from a randomized controlled study. ● Game telemetry to analyze diversity in game play patterns 	<p>-</p>	<p>Online game</p>	<p>During two exposures, children in the treatment group chose 1.38 more nice items than the control group (treatment 2.48, control 1.10; $P < .001$; Cohen $d = 1.25$). Gamified learning on healthy eating through a mobile app can drastically enhance children's food choices afterward.</p>
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<p>Ögel Aydın and Argan, (2021) Turkey</p>	<p>Experimental study 204 participants (ages of 18 and 26)</p>	<p>To use gamification as a social marketing tactic to affect food choices and lessen existing health problems</p>	<p>The impact of gamification on customers' food habits was investigated using an experimental approach. Testing the variables that were hypothesized to have an impact on participants' meal choices from gamified and non-gamified menus involved using an independent factorial design (across groups) with various variables examined with different subjects.</p>	<ul style="list-style-type: none"> • Independent Factorial Design: testing multiple variables with different subjects to assess how gamified versus non-gamified menus influenced food choices. • Experimental Approach: Participants were exposed to both gamified and non-gamified menus, allowing researchers to compare the dietary preferences and calorie selections made by individuals in each condition. • Covariate Testing: The study also tested various covariates such as mood, time of participation, body mass index (BMI), self-perception of weight, and hunger levels to understand their impact on dietary choices 	<p>Gamified menu</p>	<p>The study found that the type of menu and nutritional consciousness significantly impacted the total calorie count of selected meals. Participants with high nutritional consciousness made lower-calorie food choices on gamified menus, while those with low consciousness made no significant difference between the two. No significant interaction was observed between menu type and nutritional consciousness.</p>
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<p>Sina et al., (2021) Germany</p>	<p>Cross-sectional study</p> <p>7,094 participants aged 2-17 years</p>	<p>To examine how exposure to digital media might influence eating habits and taste preferences in this population.</p>	<p>Questionnaires; to collect information on participants' digital media use, dietary behaviors, and taste preferences.</p> <p>Digital Media Use Assessment: assessed using self-reported measures. frequency, duration, and types of digital media they engage with, such as watching television, using smartphones, playing video games, or browsing the internet.</p> <p>Dietary Recall or Food Frequency Questionnaires</p>	<p>The study revealed that 54.8% of participants exceeded screen time guidelines, with age and gender differences. 60% preferred sweet, fatty, bitter tastes, while 52% preferred salty tastes.</p>	<p>Television (TV) Viewing</p> <p>Computer/Game Consoles (PC) Use</p> <p>Smartphone Use</p> <p>Internet Exposure</p>	<p>The study found that prolonged exposure to sugary drinks (DM) and high smartphone use (>2 h/day) were associated with increased sweet preference and fatty TP in all participants, particularly young children. Additionally, watching TV, using a PC, and being exposed to internet content for >2 h/day was associated with high fatty TP, especially in female adolescents.</p>
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<p>Haddad et al., (2023) London</p>	<p>RCT 18 parents and their children (median age: 8 years)</p>	<p>The study aims to evaluate the effectiveness of a mobile application in Swiss households, comparing its impact on dietary behavior and food acceptability among children with limited parental support.</p>	<p>Digital solutions with automated food recognition AI-image based mobile applications User-friendly and validated apps E- and m-Health interventions</p>	<p>-</p>	<p>Mobile Application</p>	<p>No significant differences were observed between the intervention and control groups regarding food intake and liking. A slight increase in the liking of initially disliked whole-meal pasta was noted after children participated in cooking the intervention recipes. However, no changes were observed for the liking of Brussels sprouts</p>
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**International Conference on Languages and Communication
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<p>Dikmen et al., (2022), Australia</p>	<p>Cross-sectional study 2,699 students (1,380 males and 1,319 females) aged 11-16 in Ankara, Turke</p>	<p>To evaluate foods and beverages advertised on television and purchased by adolescents or their families using the World Health Organization (WHO) nutrient profiling model</p>	<p>Questionnaire: Collected data on socio-demographic characteristics, television-viewing habits, and purchasing tendencies under the influence of TV advertisements.</p>	<p>69.6% of adolescents declared they were influenced by food advertisements, and 66.4% bought those foods.</p>	<p>Television (TV)</p>	<p>Girls were more influenced by TV advertisements and more likely to buy food than boys. Additionally, participants aged 11-13 years were more affected by TV advertisements than those aged 14-16 years.</p> <p>A total of 1877 (69.6%) participants declared that they were influenced by food and beverage advertisements on TV, and 1791 (66.4%) children stated that they bought or made their families buy those foods after watching TV advertisements.</p>
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<p>Evans et al., (2023), United Kingdom</p>	<p>Cross sectional study</p> <p>Participants (n = 274) 16–30-year-olds</p>	<p>To investigate the impact of food marketing on adolescents' dietary behaviors, particularly in the context of videogame livestreaming platforms.</p>	<p>The study utilized an online questionnaire which included screening questions, demographic information, and sections on recall, purchase, consumption, diet quality, attitudes, liking, social norms, and branded food preference.</p>	<p>-</p>	<p>Video Game live streaming platforms</p>	<p>Results showed that recall of unhealthy food marketing on these platforms was significantly associated with purchase and consumption of marketed food categories. Attitudes towards unhealthy foods mediated this relationship.</p>
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**International Conference on Languages and Communication
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<p>Osaili et al., (2023), United Arab Emirates</p>	<p>Cross sectional study adults who are ≥ 18 years, currently residing in Jordan, and who use OFD apps at least once a month. and are not OFD apps drivers</p>	<p>To assess the usage of online food delivery (OFD) applications and investigate the factors that affect food choices with a special emphasis on healthy food choices and hygiene.</p>	<p>An online questionnaire was used to collect data between March and May 2022. The questionnaire covered demographic characteristics, OFD apps usage, perceptions of healthy food availability, and attitudes toward food safety and delivery hygiene.</p>	<p>64% of the studied sample used OFD apps weekly. Fast food was the most popular option for ordering (87.1%). Lunchtime was the most preferred time to order food (67.3%).</p>	<p>The study focused on online food delivery applications (OFD apps), such as Talabat, Careem Now, Uber Eats, and others operating in Jordan</p>	<p>More than a third of the participants (36.4%) used OFD apps once a month while 27.9% used them once a week Respondents' perceptions of a "healthy meal" was associated with the presence of a variety of vegetables in the meal. Food price, food appearance, time of delivery, macronutrient content information, the availability of healthy options, and considering vegetables as part of a healthy meal were determinants of consumer food choice ($p < 0.05$). The findings suggest that the online food environment in Jordan was perceived to be unhealthy</p>
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Author (Year), Country	Study design and participant	Types & Purpose of the study	Tools/ Methods / Indicator	Prevalence	Type of mass media	Outcome
Bagnato et al. (2023), Mexico, UK, US.	Cross sectional survey Youth aged 10–17 years	To examine the relationship between exposure to fast food marketing and the fast food brand preferences and intake across six countries.	Self-reported exposure to fast food marketing was assessed using two measures: general exposure to all instances of fast food marketing and exposure to only brand-specific fast food marketing		<ul style="list-style-type: none"> • Online food marketing • Cooking shows • Celebrity chef content • Online media 	In terms of general exposure to all fast food marketing, between 58–75% of respondents reported exposure $\geq 2x/week$, with the greatest exposure reported in Mexico (75.3% of respondents) and the least exposure reported in the UK (58.7%), whereas between 17–26% of respondents reported exposure $\leq 1x/week$ with the greatest exposure reported in the UK (26.4%) and the least exposure reported in the US (17.3%)
Proesmans et al. (2022),	A cross-sectional online survey 18 years or older Flemish people and cooking at least once a month.	To relate Flemish adults' main food information sources (e.g., celebrity chefs, experts) with their dietary behavior.	-food information and recipes through an open-ended question -validated short food frequency questionnaire (SFFQ) - information on dietary restrictions, BMI, diet, and sample characteristics.		Celebrity chefs were mentioned most often (37%) as main food information source, followed by family and acquaintances (21%) and lifestyle gurus	<ul style="list-style-type: none"> • Celebrity chefs were the most popular, with 37% of respondents using them as their main source of food information. Family and acquaintances (21%), lifestyle gurus (12%), online sources (7%), experts (6%), magazines (5%), supermarkets (5%), traditional cookbooks and organizations (5%), and TV channels (5%). 21% reported they did not use any source of food information

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<p>J. Matthes et al. (2024), United States</p>	<p>Longitudinal linkage cohort study and survey Children aged 5 - 11 years</p>	<p>To examine how healthy food presentations in children’s media would relate to unhealthy and healthy food consumption over time.</p>	<p>This longitudinal linkage study combined survey data from parents and children with content analytical data.</p>	<p>The total number of healthy and unhealthy placements within each watched movie or TV series (in the latter case, we added up the data from the 3 episodes we coded) per child was calculated; each child saw a mean 20.87 (SD 9.36) unhealthy products and a mean 11.23 (SD 4.43) healthy products.</p>	<p>Movies and TV series</p>	<p>Exposure to unhealthy food presentations and presentation centrality had a significant positive interaction effect with unhealthy food consumption ($b=0.000$; $P=.03$). The positive sign of the interaction suggests that the effects of unhealthy food presentation rose with increasing levels of centrality.</p>
<p>Ponce Blandon, JA. et al., (2020), Spain</p>	<p>Double blinded randomized experimental study (RCT) Children aged 4-6 years old</p>	<p>To know if exposure to commercial messages which advertise food products exerts any effect on the short-term consumption preferences of 4- to 6-year-old boys and girls.</p>	<p>The four groups were exposed to watching an 8-min episode of the “Caillou” cartoon series, an animation character which is popular among children. whereas group 4 watched the same episode of “Caillou” with one commercial cut advertising different non-food articles (toys, objects, etc.).</p>	<p>-</p>	<p>Cartoon without food elements</p>	<p>The persuasive effect of the commercials on the 4- to 6-year-old children under study has shown to be influential in a general, immediate, and significant way only in the case of products with wide brand awareness and a historical selling experience in the market.</p>

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<p>Smith,R. et al. (2020), Australia</p>	<p>Experimental Children aged 7 - 12 years old study</p>	<p>To explore the impact of contemporary food advertising techniques within online games on children's food brand attitudes, choices and consumption behaviors.</p>	<p>The study utilized a between-subject design with four conditions (control and three experimental advertising techniques).</p>	<p>Participants were most aware of the advertising when this was embedded in the game interface (rewarded video advertising condition 80% and advergame condition 60%), whereas only 31% of participants in the banner advertisement condition were aware of the advertising</p>	<p>Online advertisement in games</p>	<p>This research contributes new evidence that demonstrates the persuasive influence of food marketing exposure on children's food behaviors through the medium of online gaming. It highlights that it is not simply exposure to a brand that influences children's brand awareness, attitudes, and choices, but also how branded messages are delivered in highly sophisticated advertising techniques.</p>
<p>Kelly, B. et al. (2019), Australia</p>	<p>Cross-sectional study Children aged 8 - 12 years old</p>	<p>The association between brand attachments and food marketing exposures was assessed, using television viewing as a proxy indicator, to establish the extent to which marketing exposures may be linked to the</p>	<p>Two rounds of formative interviews were undertaken to inform the development of the quantitative questionnaire.</p>	<p>Of the children who reported watching commercial television (n = 272), the majority 'always' (39%) or 'mostly' (25%) watched this live or at the time of broadcast (n = 174). Of those who recorded any programs for viewing later, 14% (n = 14) 'never', 'rarely' or 'sometimes' skipped through the advertisement breaks. -two groups are the children</p>	<p>Television</p>	<p>Those children who were exposed to television food advertising, the variables age, commercial television viewing and frequency of unhealthy food and drink consumption all had significant partial effects on drink brand-self connection and together explained 13% of the variation (F (3, 182) = 7.60, p = 0.001)</p>

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		development of brand-self attachments.		who were classified as being 'exposed' to television food advertisements (n = 188).		
Alghadir et al. (2021), Saudi Arabia	Observational study Children aged 12 through 18 years old attending various schools in Riyadh.	To compare differences between Saudi and non-Saudi adolescent students regarding time spent watching television, using computers, engaging in physical activity, and their food preferences.	The questionnaire included the questions about demographic and anthropometric characteristics, daily after-school routine, physical activity, watching television, using computers, and food preferences	<ul style="list-style-type: none"> • About 87% of the Saudi boys and about 69% of the non-Saudis boys reported watching television more than two hours per day. • About 76% of the Saudi girls and about 63% of the non-Saudis girls reported watching television more than two hours per day. 	Television, videos, DVDs, computers, laptop and video games.	Saudi boys who reported physical activity two to five times per week, the most television time, the most computer time, and the highest frequency of eating fast food and drinking soft drinks had a significantly higher mean body mass index than the non-Saudi boys in their categories.

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<p>Alblas et al. (2021), Amsterdam</p>	<p>Experimental study 112 participants ; 90 females, 22 males.</p>	<p>To test whether exposure to food-related (vs. non-food related) TV content affected eating behavior depending on individual differences in eating restraint and PSRS.</p>	<p>Participants were randomly assigned to either the food-related or the non-food related TV content condition and watched the TV show segment.</p>	<p>-</p>	<p>Cooking segment of a TV show.</p>	<ul style="list-style-type: none"> ● The percentage of unhealthy food choices was not related to age, sex, handedness, BMI, or hunger. ● The expected three-way interaction between TV content, eating restraint, and PSRS was not significant.
<p>Villegas-Navas et al. (2019), Spain</p>	<p>Experimental study</p>	<p>To analyze the effects of non-branded foods placed in scenes of real cartoons on choice.</p>	<p>visualization of cartoons with food placements; visualization of cartoons without food placements)</p>	<p>-</p>	<p>Cartoons with non-branded foods placements</p>	<p>Non-branded low nutritional value foods placed in cartoons are an effective strategy in modifying children's food choices when children are under age 9.</p>

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<p>Coates et al. (2020), Liverpool</p>	<p>Qualitative study 24 children (12 female, 12 male) were recruited from schools in Liverpool.</p>	<p>To explore children's understanding of, and attitudes towards influencer marketing, to elucidate potential mechanisms through which exposure affects behavior.</p>	<p>Children were selected for focus groups in friendship pairs (two boys and two girls). Children were interviewed by researchers about social media use, and the general concept of influencer marketing.</p>	<p>-</p>	<p>Youtube video, photographs</p>	<p>Children had an understanding of the persuasive intent of this marketing, and although most were sceptical, familiar YouTubers elicited particularly sympathetic attitudes. Children felt affected by influencer marketing of HFSS products, but believed they were able to resist it.</p>
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<p>Piernas et al. (2024)</p>	<p>Feasibility Randomized Controlled Trial (RCT) Aged >18 years(owned)smartphone with access to the internet and an email account</p>	<p>This study aims to assess the feasibility and acceptability of receiving advice on healthier food purchases through SwapSHOP, to scan barcodes of grocery products, providing nutritional information and personalized swap suggestions to encourage healthier purchases.</p>	<p>Participants entered a 2-week run-in period where they used a basic version of the SwapSHOP app to record their grocery shopping -Individuals participated in the study for 6 weeks from screening to the final follow-up.</p>	<p>Grocery stores account for 71% of the weekly expenditure on food and drinks, including a substantial proportion of foods high in SFA, sugar, and salt</p>	<p>the SwapSHOP app</p>	<p>-The sugar group reduced total sugars in their grocery purchases by -1 (95% CI -1.97 to -0.03) g/100 g, whereas the control group reduced total sugars in their grocery purchases by 0.32 (-1.47 to 2.11) g/100 g, -The SFA group reduced total SFA in food purchases by -0.56 (95% CI -1.02 to -0.19) g/100 g, and the control group increased total SFA in food purchases by 0.52 (95% CI -0.19 to 1.22) g/100 g,</p>
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<p>L. Mattar, et al., (2019)</p>	<p>2-arm randomized assignment (RCT)</p> <p>Participants were selected if they were between the ages of 20 and 30 years, non-smokers, and had no history of hypertension, diabetes, and CVD</p>	<p>The present study aimed at investigating the acute effect of violence content in movies on appetite perception, heart rate and blood pressure, along with food preferences and intake in young individuals.</p>	<p>Participants (n = 84) were randomly assigned to either watch a violent movie or a non-violent narrative movie. Measurements including anthropometry, heart rate, blood pressure and grip strength were taken and appetite as well as stress perception were assessed.</p>	<p>Weight gain is potentially promoted due to both the sedentary aspect of watching TV/movies and the parallel increase in energy intake (snacking, eating alone, impulsive eating)</p>	<ul style="list-style-type: none"> ● A violent movie(horror movie) ● Non-violent narrative movie (romantic comedy) 	<p>Post movie, the EG had a higher consumption of fatty (t (82) = 2.28, p = 0.025, difference = 1.52) and salty (t (82) = 2.61, p = 0.01, difference = 0.71) food items compared to the CG.</p> <p>- Out of the 42 participants in the EG 62% consumed > 2 fatty items and 71.4% consumed > 2 salty food items. No significant difference in the consumption of sugary items was observed between the two groups.</p> <p>- The total number of food items consumed was higher among the EG compared to CG</p> <p>EG=experimental group CG=control group</p>
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<p>Kelly et al., (2023) Australia</p>	<p>Cross-sectional 10-16-year-old children (n 400)</p>	<p>To use confirmatory mediational analyses to test a hypothetical model of marketing effects, to better understand the mechanisms behind food marketing's impacts on children</p>	<p>Using structural equation modeling, children's attitudes, emotions and attachments towards, preferences for, and intention to consume and request food brands were modeled against children's reported purchase and consumption of food brands.</p>	<p>Children used commercial screen media for an average of 35.0 h per week and non-commercial screen media for 19.5 h per week.</p>	<p>Commercial Screen Media: This includes television, online platforms (like YouTube), social media, and gaming platforms that feature advertisements. Non-Commercial Screen Media: Platforms without advertisements.</p>	<p>-There was a significant positive correlation between children's commercial screen media use and their attitudes towards brands (related to perceived social norms) and their brand purchasing behaviors, including their own purchases and requests to parents -The use of strategies to avoid advertising in commercial screen media reduced but did not remove the association between media use and brand purchases.</p>
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<p>Valenčič et al., (2024) Australia</p>	<p>RCT Participants aged 18 years or older residing in Australia and regularly shopping online (at least once a month) (n = 175)</p>	<p>To investigate whether repositioning foods within an experimental online grocery store could nudge consumers towards healthier choices</p>	<p>Participants were randomly assigned to either the intervention group (where high-fibre foods were positioned at the top of the webpage within each food category) or the comparator group (where high-fibre foods were positioned at the bottom).</p>	<p>About 48% of participants expressed interest in having the option to sort foods based on a specific nutrient criterion when shopping online.</p>	<p>Experimental online grocery store, to assess the impact of food item repositioning on consumer choices.</p>	<p>The total fibre content per 100 kcal per cart was significantly higher in the intervention group compared to the comparator group ($p < .001$). The total fibre content per cart was also higher in the intervention group ($p = .036$). There was no statistical difference between groups for the number of fibre-source foods ($p = .67$), total energy per cart ($p = .17$), or total grocery price per cart ($p = .70$).</p>
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<p>Mohammad Johari et al., (2024) Malaysia</p>	<p>Cross-sectional study Malaysian young adults aged 18–30 who have access to the internet</p>	<p>To elucidate the relationships between internet addiction, food choice motives and the risk of eating disorders among young adults during the transition to the endemic phase of COVID-19 in Malaysia.</p>	<p>Internet Addiction:unmodified 20-item Internet Addiction Test (IAT). Food Choice Motives: validated and unmodified 36-item Food Choice Questionnaire (FCQ). Risk of Eating Disorders:unmodified 26-item Eating Attitude</p>	<ul style="list-style-type: none"> ● Normal to mild internet addiction: 71.0% ● Moderate to severe internet addiction: 29.0% ● Moderate internet addiction: 28.1% ● Severe internet addiction: 0.9% ● No risk of eating disorders: 67.3% ● At risk of eating disorders: 32.6% 	<p>Focuses on internet usage</p>	<p>Internet Addiction: 29.0% of young adults experienced moderate to severe internet addiction. Risk of Eating Disorders: 32.6% of young adults were at risk of eating disorders. Food Choice Motives: Young adults highly valued price, sensory appeal, and mood when deciding food choices. Specific motives varied slightly based on the severity of internet addiction and the risk of eating disorders.</p>
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<p>Binder and Matthes (2023), Austria</p>	<p>Longitudinal cohort study</p> <p>529 children aged 6-11 years and one of their parents.</p>	<p>To investigate the impact of children's exposure to food marketing through audiovisual media on their food purchase requests over time and to examine the influence of parental communication strategies on these requests</p>	<ul style="list-style-type: none"> ● Children's audiovisual media consumption (movies and series). ● Parental mediation styles (restrictive and conversation-oriented communication about foods). ● Media-motivated food purchase requests. 	<p>The prevalence of overweight and obesity among the children in the sample was:</p> <ul style="list-style-type: none"> ● Normal weight: 80.4% ● Overweight: 16.4% ● Obese: 3.2% 	<p>Focused on audiovisual media, including TV, smartphone, tablet, and PC/laptop consumption by children</p>	<p>The study revealed that children's media consumption at Time 1 positively predicted their media-motivated food purchase requests at Time 2. Parental conversation-oriented communication about foods at Time 1 negatively predicted children's media-motivated food purchase requests at Time 2</p>
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<p>Kato-Lin et al., (2022) Canada</p>	<p>RCT 104 children, aged 10 to 11 years</p>	<p>This study examines the immediate effect of fooya!, a pediatric nutritional mobile game with implicit learning, on meal choices.</p>	<ul style="list-style-type: none"> ● Examined data from a randomized controlled study. ● Game telemetry to analyze diversity in game play patterns 	<p>-</p>	<p>Online game</p>	<p>During two exposures, children in the treatment group chose 1.38 more nice items than the control group (treatment 2.48, control 1.10; $P < .001$; Cohen $d = 1.25$). Gamified learning on healthy eating through a mobile app can drastically enhance children's food choices afterward.</p>
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<p>Ögel Aydın and Argan, (2021) Turkey</p>	<p>Experimental study 204 participants (ages of 18 and 26)</p>	<p>To use gamification as a social marketing tactic to affect food choices and lessen existing health problems</p>	<p>The impact of gamification on customers' food habits was investigated using an experimental approach. Testing the variables that were hypothesized to have an impact on participants' meal choices from gamified and non-gamified menus involved using an independent factorial design (across groups) with various variables examined with different subjects.</p>	<ul style="list-style-type: none"> ● Independent Factorial Design: testing multiple variables with different subjects to assess how gamified versus non-gamified menus influenced food choices. ● Experimental Approach: Participants were exposed to both gamified and non-gamified menus, allowing researchers to compare the dietary preferences and calorie selections made by individuals in each condition. ● Covariate Testing: The study also tested various covariates such as mood, time of participation, body mass index (BMI), self-perception of weight, and hunger levels to understand their impact on dietary choices 	<p>Gamified menu</p>	<p>The study found that the type of menu and nutritional consciousness significantly impacted the total calorie count of selected meals. Participants with high nutritional consciousness made lower-calorie food choices on gamified menus, while those with low consciousness made no significant difference between the two. No significant interaction was observed between menu type and nutritional consciousness.</p>
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**International Conference on Languages and Communication
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<p>Sina et al., (2021) Germany</p>	<p>Cross-sectional study 7,094 participants aged 2-17 years</p>	<p>To examine how exposure to digital media might influence eating habits and taste preferences in this population.</p>	<p>Questionnaires; to collect information on participants' digital media use, dietary behaviors, and taste preferences. Digital Media Use Assessment: assessed using self-reported measures. frequency, duration, and types of digital media they engage with, such as watching television, using smartphones, playing video games, or browsing the internet. Dietary Recall or Food Frequency Questionnaires</p>	<p>The study revealed that 54.8% of participants exceeded screen time guidelines, with age and gender differences. 60% preferred sweet, fatty, bitter tastes, while 52% preferred salty tastes.</p>	<p>Television (TV) Viewing Computer/Game Consoles (PC) Use Smartphone Use Internet Exposure</p>	<p>The study found that prolonged exposure to sugary drinks (DM) and high smartphone use (>2 h/day) were associated with increased sweet preference and fatty TP in all participants, particularly young children. Additionally, watching TV, using a PC, and being exposed to internet content for >2 h/day was associated with high fatty TP, especially in female adolescents.</p>
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Osaili et al., (2023), United Arab Emirates	Cross sectional study adults who are ≥18 years, currently residing in Jordan, and who use OFD apps at least once a month. and are not OFD apps drivers	To assess the usage of online food delivery (OFD) applications and investigate the factors that affect food choices with a special emphasis on healthy food choices and hygiene.	An online questionnaire was used to collect data between March and May 2022. The questionnaire covered demographic characteristics, OFD apps usage, perceptions of healthy food availability, and attitudes toward food safety and delivery hygiene.	64% of the studied sample used OFD apps weekly. Fast food was the most popular option for ordering (87.1%). Lunchtime was the most preferred time to order food (67.3%).	The study focused on online food delivery applications (OFD apps), such as Talabat, Careem Now, Uber Eats, and others operating in Jordan	More than a third of the participants (36.4%) used OFD apps once a month while 27.9% used them once a week Respondents' perceptions of a "healthy meal" was associated with the presence of a variety of vegetables in the meal. Food price, food appearance, time of delivery, macronutrient content information, the availability of healthy options, and considering vegetables as part of a healthy meal were determinants of consumer food choice (p<0.05). The findings suggest that the online food environment in Jordan was perceived to be unhealthy
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TABLE 1: Summary of the influence of mass media toward dietary preferences

4.3 EFFECT OF FOOD ADVERTISEMENT USING MASS MEDIA

The attitudes, tastes, and food intake of students are greatly influenced by food marketing. Several studies have demonstrated that peoples' eating habits and choices are influenced by food advertising, especially those that promote unhealthy meals. It has been discovered that ads on television, in print, and online have a significant impact on students' views and choices toward food. (Smith, R. et. al, 2019). The frequency with which food advertising appears on Indian television networks, especially those that target kids and feature low-nutrient items like candy, munchies, and fast food. It also talks about how children and television ads go hand in hand, highlighting how television media affects unhealthy eating habits and sedentary lifestyles. The impact that television advertising may have on viewers' food preferences and eating habits. It underlines the importance of promoting healthy food alternatives and implies that advertising tactics should be adjusted for various age groups. (Vijayapushpam, T. et. al, 2014).

It has been discovered that when athletes or other celebrities are included in food advertising, students' food intake rises noticeably. It has also been demonstrated that students who play advergaming—video games with strong commercial endorsements for food items—consume more unhealthy meals. These results demonstrate how food ads have the ability to influence students' eating-related behaviors. (Smith, R. et. al, 2019). The requirement for laws to shield kids from the damaging effects of junk food advertising in order to improve population diets and lessen disparities in diet-related health problems is emphasized. (Backholer, K. et. al, 2020).

4.4 CONVENIENCE OF USERS IN USING VARIOUS MEDIA

It is common knowledge that university students are heavy social media users. Vukić et al. (2021) attest to the fact that members of this cohort use social media platforms with great engagement. The ubiquitous usage of social media among university students may be ascribed to several aspects, such as the necessity for social engagement, academic cooperation, and information accessibility. Social media platforms are essential resources for communication, networking, and entertainment. This conduct demonstrates social media's potential as an effective tool for educational institutions and marketers trying to connect with this particular demographic. It also prompts questions about how excessive social media use affects students' emotional and academic well-being, which calls for more study and sensible usage practices.

The introduction of digital platforms has brought about a dramatic change in the television consumption environment. According to Vukić et al. (2021), a variety of digital platforms are currently used to mediate modern television. This change reflects an increasing inclination away from traditional television programs and toward alternative internet outlets. Younger generations and tech-savvy people who value the convenience and on-demand aspect of digital media are especially displaying this trend. This shift emphasizes how television networks must change and adopt digital tactics in order to grow and maintain their viewership. In the cutthroat media landscape, the incorporation of interactive content, social media interaction, and streaming services has become essential for staying relevant.

4.5 STRENGTH AND LIMITATIONS OF THIS STUDY

Several strengths can be seen in the scoping review protocol on the influence of mass media on dietary preferences. These include a thorough search strategy that makes use of numerous electronic databases, pertinent research websites, and manual reference checking to guarantee a thorough identification of relevant studies. The variety of research articles, clinical trials, observational studies, case studies, and systematic reviews that are included expands the body of knowledge regarding influence of mass media on dietary preferences. The protocol's well-defined research objectives give the study a targeted direction and emphasize its evaluation of mass media in altering dietary preferences.

However, the protocol also has some limitations that should be taken into account. The inclusion criteria's focus on publications published in English or translated into English may give rise to language bias and may exclude important studies published in other languages. Another issue is publication bias, which occurs when published publications are prioritized over unpublished or gray literature, which may provide crucial information about mass media usage. The inclusion of older research that could offer insightful historical perspectives on the influence of mass media on dietary preferences may be restricted due to the timeframe of the last ten years (2014–2024). The protocol may also be limited in its ability to provide a thorough analysis of study quality or to synthesize results because it is only a scoping review, which could have an impact on our understanding of the influence of mass media on dietary preferences. Despite these limitations, the protocol's strong points—its thorough search approach, precise goals, and inclusion criteria—contribute to a solid foundation for examining the influence of mass media on food choices.

5.0 CONCLUSION

In summary, research has offered a comprehensive analysis of how mass media affects food habits, highlighting important discoveries from various studies carried out across different countries and populations. Research indicates that mass media, which includes TV series, social media influencer marketing, online games, and online ads, has a significant impact on how people choose to eat, particularly when it comes to children and teenagers. Frequent exposure to fast food marketing whether through general media consumption or targeted brand advertisements is reliably linked to higher incidence of obesity by increasing eating preferences and intake of unhealthy foods. Numerous studies indicate that influencers and celebrity chefs have a significant impact on dietary choices since many people view them as their main sources of food knowledge, which has an impact on their eating habits. Furthermore, it has been indicated that sophisticated advertising strategies in online games and media presentations of unhealthy food encourage the intake of unhealthy food and influence brand attitudes. The type and presentation of content are important, as food-related TV content and non-branded food placements in cartoons can significantly influence eating behaviors and food choices. Cartoons with non-branded food placements and food-related TV programming can have a big impact on kids' eating habits and food preferences, hence the kind and presentation of the content are very important. However, there is still opportunity in the media to encourage better eating habits despite these obstacles.

Innovative strategies have shown potential in promoting better food purchases and lowering intake of sugar and saturated fat. Examples of these strategies include smartphone apps that offer nutritional information and ideas for healthier substitutions. This review emphasizes how media can affect food habits in both positive and bad ways, emphasizing the need for focused initiatives to reduce negative effects and encourage healthier choices. Therefore, the widespread influence and impact of the mass media on dietary habits can be substantial, particularly for vulnerable populations such as children and adolescents. Even though the majority of the research suggests that unhealthy eating behaviors are promoted, there is increasing evidence that media can be used to promote healthier eating habits by using positive content and tailored interventions. Future studies should keep examining these two perspectives in an effort to lessen the negative consequences of media influence on eating habits while enhancing its positive advantages.

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**AI-DRIVEN CRISIS COMMUNICATION: REVOLUTIONIZING
PUBLIC RELATIONS IN CRITICAL MOMENTS**

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ABSTRACT

When a crisis arises, it can quickly spiral and lead to even more challenges. Acting fast is the very first rule to prevent a crisis from becoming dire. Hence, this has led to the integration of

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Artificial Intelligence (AI) in the public relations (PR) sector. AI can handle various tasks in PR, like writing articles from data, writing press releases, keeping media lists up to date, and assisting with crisis communication management (CCM). As AI starts to take on tasks that usually require human intelligence, it raises the question of whether it could eventually replace humans altogether. There is still much to learn about AI's use in PR. This paper aims to understand how AI can transform PR in crisis management to create more inclusive, ethical, and socially responsible AI systems by gathering various perspectives to understand AI integration in PR. This study employed qualitative content analysis of past and current literature on crisis communication. The data was then analyzed by using thematic analysis. The main findings showed that most PR professionals know and support using AI. AI is essential for content creation, news tracking, campaign analysis, fact-checking, and trend identification. During crises, AI can assist with data processing and analysis. AI will benefit PR by improving media monitoring, measurement and reporting, and audience analysis. However, the PR industry must still be fully aware of AI's potential. Considering that AI use in crisis management has yet to be thoroughly studied, fostering its use to assist PR practitioners in making rapid decisions during crises would be beneficial. These cutting-edge technologies are revolutionizing the way PR practitioners work, enabling them to be more efficient, creative, and impactful in their roles.

Keywords: Artificial Intelligence; public relations; crisis communication management; reputation; image

1.0 INTRODUCTION

Mishandling a crisis can result in severe financial consequences, including investor panic and customer attrition. However, with a well-prepared crisis management framework, prompt decision-making can help minimize potential harm and prevent unnecessary panic among investors, customers, and stakeholders, thus safeguarding the company's financial stability. The emergence of Artificial Intelligence (AI) brings new challenges to crisis communications preparedness. The rapid and extensive spread of information necessitates proactive planning and ongoing monitoring. Organizations need to adjust their crisis management strategies to tackle AI-related issues such as fake news, deep fakes, and the amplification of negative narratives by algorithms. As crises develop inside closely connected and complicated systems, they become more challenging to handle, requiring solutions at a quicker pace (Comes, 2024). The public statement and the press release must be executed quickly to prevent public turmoil. Digitalization caused PR to be in an era in which technology is necessary and dependable in providing quicker responses and solutions. Human interaction requires more time to assess situations and execute counteracts precisely. The radical advancement of AI is transforming the face of PR to help improve crisis management. Although AI can sometimes be unable to offer the right solutions, it still can be helpful by offering numerous benefits, regardless of any domain.

Conversely, Artificial Intelligence (AI) can be more dependable by quickly providing a somewhat acceptable and sophisticated solution (Swiatek et al., 2023). The intervention of AI in PR is inevitable, and its usage has to be considered. AI can help humans learn and succeed at resolving more complicated tasks at a faster speed by automating a humanlike solution. Additionally, the emergence of artificial intelligence (AI) presents new challenges in crisis communications preparedness, necessitating early action and comprehensive strategies. This study will explore the integration of AI in PR practice as a valuable tool that provides more benefits to the future of PR, mainly in crisis communication management (CCM).

2.0 ARTIFICIAL INTELLIGENCE (AI) IN PUBLIC RELATIONS (PR)

Artificial Intelligence, widely known as ‘AI’, is a branch of computer science that underlines intelligent machine creation that operates precisely like human Intelligence (Çerçi, 2024). Biswal and Gouda (2020) also stated that speech recognition, learning, planning, and problem-solving are covered by computers equipped with AI that can be separated into analytical, human-inspired, and humanized artificial Intelligence. AI definitions differ in some perspectives of others— according to the beliefs of some scientists, Artificial Intelligence is a subject that mimics the intellect of humans. Meanwhile, others believe that AI can become something more than humans (Eflova et al., 2023). AI can automate various operations in the PR area, including creating articles based on data, maintaining and updating media lists and helping with crisis management (Panda et al., 2019). Hence, the rumours about AI potentially replacing humans became a matter.

Panda et al., (2019) explored the disruptive impact of AI on PR, emphasizing how AI, starting with minor applications, is increasingly poised to transform and potentially dominate various industries, including PR. They examined several critical aspects, such as AI's ability to generate original content, identify and engage the right audiences, predict PR issues swiftly, personalize and manage critical relationships, and handle significant crises effectively. The findings show that PR professionals generally support the integration of AI into their field and are aware of its implications. While many are enthusiastic and familiar with new digital technologies, some, particularly journalists, still need to be convinced about AI's role in their work despite its potential benefits. AI is considered essential across all stages of a PR strategy, including campaign management, crisis response, client-agency interactions, and PR measurement and frequency.

AI can potentially revolutionize the PR industry by providing more efficient communication strategies. However, there are concerns about potential errors and the need for continuous updates. Çerçi (2024) emphasizes the importance of addressing strategic and ethical issues when incorporating AI into PR activities to ensure successful outcomes. PR professionals recognize AI as a valuable tool for delivering data-driven insights, automating tasks, and enabling personalized communication. Nonetheless, using AI responsibly to avoid biases and preserve human connections in PR efforts is crucial. The findings indicate that AI can handle routine tasks, allowing PR professionals to concentrate on strategic and creative aspects of their roles.

The increasing capability of AI to perform tasks traditionally requiring human intelligence is becoming more evident (Panda et al., 2019), raising questions about whether AI can fully replace humans. Misuse of AI presents a risk to human oversight, as AI systems, once trained, may reach levels of complexity that humans struggle to manage, potentially leading to unforeseen problems and consequences (Tai, 2020). AI's ability to operate autonomously, even when equipped with all necessary algorithms, can result in ignoring human instructions (Tai, 2020). While extensive research is underway in fields like advertising and journalism (Nobre, 2020; Jeong & Park, 2023; Buhman & Fieseler, 2021; Türksoy, 2022), the application of AI in crisis communication management (CCM) remains relatively unexplored. Given the critical importance of crisis management in protecting an organization's reputation, this study aims to shed light on how AI can be integrated into CCM.

3.0 METHODOLOGY

This study employs a qualitative research design to explore the integration of artificial intelligence (AI) into crisis communication management (CCM). The research approach centres on a comprehensive literature review, encompassing historical and contemporary sources related to crisis management, public relations, and AI. This approach is supplemented by analysing various materials, including case studies, articles from online press, and other relevant sources. Case studies provide detailed examples of how organisations have

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successfully or unsuccessfully integrated AI into their crisis management strategies. Articles from online press contribute contemporary perspectives and highlight emerging issues or innovations in AI technologies relevant to CCM. Thematic analysis is employed to analyse the collected data. This method involves systematically identifying, analysing, and reporting patterns or themes within the data. The thematic analysis allows for a nuanced understanding of how AI is integrated into CCM and facilitates the organisation of findings into coherent themes.

4.0 ANALYSIS AND DISCUSSION

Data analysis highlights three relevant themes where AI is transforming crisis communication: it enables the rapid creation of content, provides 24/7 support through chatbots, and delivers valuable data-driven insights. These advancements allow organizations to avoid potential issues and respond more efficiently when a crisis unfolds (Syed Idid, 2023; AWANI Columnis, 2023).

4.1 AUTOMATED CONTENT CREATION

AI has revolutionized crisis communication by enabling swift and accurate content generation. Instead of spending hours manually drafting content, PR professionals can now use AI-powered tools like ChatGPT to automate the process across various channels, such as social media and blogs, which saves both time and effort (Syed Idid, 2023). These tools create customized messages that resonate with targeted audiences, ensuring that information is delivered promptly and consistent with the organization's tone and values.

4.2 CHATBOTS: THE 24/7 COMMUNICATORS

AI-powered chatbots are becoming indispensable in crisis management because they provide around-the-clock communication. These chatbots are designed to handle a wide range of public inquiries, offering instant responses consistent with the organization's communication strategy. They serve as a first line of defence in crises, fielding questions, providing updates, and dispelling misinformation. By operating 24/7, chatbots ensure that the public can access reliable information at all times, which is crucial in maintaining trust and mitigating panic during a crisis (Hussain, Wang, & Li, 2024). These intelligent assistants improve customer satisfaction, reduce response time, and allow communications practitioners to focus on the main issue during the crisis.

4.3 DATA-DRIVEN INSIGHTS

In the realm of crisis communication, data is king. AI's ability to process and analyze vast amounts of data in real-time offers organizations valuable insights into the unfolding situation. This includes identifying emerging threats, tracking the spread of misinformation, and assessing public sentiment. AI-powered analytics tools can sift through social media posts, news articles, and other digital content to detect patterns and trends that may not be immediately apparent to human analysts. Qadir et al., (2016) stated these data-driven insights enable organizations to make informed decisions quickly, adapting their communication strategies as the crisis evolves. Through advanced algorithms, AI can generate detailed, easy-to-understand visual representations of data, such as infographics and interactive maps (Chen et al., 2023). These visualizations are crucial in helping the organization and the public grasp the scope and scale of a crisis. By making data more accessible and understandable, AI-driven creative visualization tools ensure that all stakeholders clearly understand the situation, which is essential for coordinated and effective crisis response.

5.0 CONCLUSION

The integration of AI in crisis communication is not just about reacting to events but also about being proactive. AI systems can monitor online discussions in real time, identifying potential issues before they escalate into full-blown crises. This proactive approach enables crisis communication teams to address concerns early, reducing the impact of antagonistic narratives and preventing the spread of misinformation. This rapid response is vital in maintaining public trust and minimizing the damage caused by the crisis. By adhering to best practices, including regular crisis simulations, organizations can be better prepared to navigate crises and emerge stronger, safeguarding their reputation and financial stability.

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EFFECTIVE HEALTH MESSAGING IN CRISIS: EXPLORING PRESENTATION TECHNIQUES IN MAKCIK KIAH'S COVID-19 PSAs

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ABSTRACT

Along with the Covid-19 pandemic, the world has been hit with an infodemic, in which information is oversaturated across different platforms. Consequently, the general public resorts to poor health decision-making. Therefore, public service announcements (PSAs) produced by authorities, particularly in times of health crises, serve a significant role in improving awareness among the public. This paper argues that it is important to explore advertisement strategies implemented in Covid-19 PSAs to further understand and clarify their influence on health communication. To study the Covid-19 PSAs in Malaysia, this study employed a qualitative content analysis of PSAs produced by the Ministry of Health Malaysia (MOH) in 2021, specifically Covid-19 PSAs revolving around the character *Makcik Kiah*. The researchers adopted narrative (point-of-view) theory by Barbara B. Stern to discuss the findings with the aim to explore the persuasiveness of narrative presenters in PSAs. The results indicated that Makcik Kiah Covid-19 PSAs video series employed only two types of presenters, namely a first-person narrator and dramatic characters, in addition to a hybrid form of presenter. It can be inferred from the findings that different narrative presenters could offer different advantages to improve persuasion in communicating health messages. Lastly, this study suggests, MOH should continue seeking ways to improve communication effectiveness especially in the face of unforeseen health crises such as the Covid-19.

Keywords: Health communication; PSAs; Covid-19; Makcik Kiah; Narrative presenter.

1.0 INTRODUCTION

The novelty of the Covid-19 virus has been pushing everyone to the brink. In the event that prudent steps are not taken to alleviate the situation, public health security will be gravely jeopardised. Thus, the world's attention has focused on handling the Covid-19 outbreak. The period was known by many as the "time of uncertainty" because of the extraordinary conditions that accompanied it, in addition to debilitating anxiety and other worsening mental health issues. According to Moni et al. (2021), the Covid-19 epidemic has caused psychological discomfort in a significant portion of Malaysian citizens, with levels ranging from moderate to very high. From the first nationwide lockdown to the introduction of the vaccines, the world

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was able to progress and exited the pandemic crisis. It was observed that as time went on, people all around the world needed to know more about the virus in order to manage the epidemic and reduce worry.

It may be countered, though, that the flood of information via digital and physical media has hampered efforts to contain viral outbreaks like the Covid-19. The process of comprehension, which is already complicated by fear and anxiety during emergency situations, may be jeopardised by the abundance of information (Soon, 2020). Not to mention, the seemingly never-ending flow of information has challenged the level of trust of the public towards the authorities. Taking these into consideration, what steps can the government take to guarantee that citizens' rights to obtain information are upheld? Therefore, this research was conducted to explore the use of public service announcements (PSAs) by the Malaysian Ministry of Health (MOH) to educate the citizens about Covid-19 during its outbreak.

1.1 RESEARCH OBJECTIVES

In order to investigate how the Malaysian Ministry of Health use public service announcements (PSAs) to educate the public about the Covid-19 pandemic, two research questions were posed:

RQ1: How do different narrative forms portrayed in Makcik Kiah's Covid-19 Public Service Announcements (PSAs) video series?

RQ2: How were presenters' message contents depicted in Makcik Kiah's Covid-19 Public Service Announcements (PSAs) video series?

2.0 LITERATURE REVIEW

Health communication can be defined as the "study and application of the generation, creation, and dissemination of health-related information, health-related interactions among individual social actors and institutions, and their effects on different publics, including individuals, community groups, and institutions" (Viswanath, 2008, p. 1). This definition suggests that the process of mass and interpersonal communication activities may be included in health communication with the aim of enhancing public health. In spite of the fact that health communication originally focuses on physician-patient communication, it has expanded to include topics that are often associated with mass communication (Wanta & Myslik, 2019). In essence, the media has surfaced as a powerful medium employed by many to propagate their agenda. Since media may be interpreted as a structured organisation to create, generate, and disseminate news and entertainment, Viswanath (2008) further explained that consequently, media products can range from strategic communications like advertisements and entertainment such as movies as well as informational products like news. In the context of health communication, the media has the ability to play the role of an informational source for the public to refer to.

1.1.1 Public Service Announcements to Communicate Health Messaging

Mheidly and Fares (2020) emphasised that the media plays an important role in the public response to Covid-19, which acts as an entryway for communication between governments, health institutions, and people. Apart from news being a source of information to raise health awareness, advertising also has the ability to contribute by playing its part as an informant. One form of advertisement is known as public service announcements (PSAs). PSAs is defined as advertisements related to issues concerning the public interest where they are presented as a service to the community with no cost (Latiff et al., 2013). PSAs can take the form of visual communication such as infographics or animated videos broadcasted either on traditional media like television or new media such as Instagram, Facebook, or X (formerly known as Twitter).

3.0 METHOD

This study adopted a qualitative research design using content analysis of videos of PSAs related to Makcik Kiah produced by MOH. Using a purposive sampling approach, nine videos were analysed. Since the researcher aims to analyse the presenter types of PSAs, all the videos chosen revolve around the world of the main character, namely Makcik Kiah and her family. These videos were obtained through the official websites of MOH, <https://www.infosihat.gov.my/>.

3.1 DATA ANALYSIS

In order to understand the Mak Cik Kiah character as depicted in Malaysian Covid-19 PSAs videos, this study used the narrative (point-of-view) theory by Stern (1991) as the framework. This study conducted directed content analysis on all nine videos using three aspects of classifications; narrative form (revelation (I/you), story/lesson (she/he/it), and dialogue (character talks)), message content (emotions/values, information/story, and dramatic scene), and type of appeal (feelings, information, and empathy). Before analysis, the videos were first transcribed and considered as the unit of analysis.

4.0 ANALYSIS AND DISCUSSION

The first research question was intended to answer how different narrative forms are portrayed in Makcik Kiah's Covid-19 Public Service Announcements (PSAs) video series. Based on the trichotomous scheme of narrative presenters developed by Stern (1991), narrative forms can be divided into revelation (I/you), story/lesson, and dialogue. Overall, this study found that only two out of the three narrative forms can be found across nine PSA videos of Makcik Kiah. The said narrative forms are revelation (I/you) and dialogue. Due to the fact that the Makcik Kiah video series revolved around the Makcik Kiah character herself, it makes sense to find that the narrative forms portrayed in the video series are mostly in the form of dialogue. Table 1 illustrates examples of narrative presenters in video 1.

TABLE 1. Dialogue narrative form and revelation narrative form in video 1

Video Title	Dialogue Narrative Scene	Revelation (I/You) Narration
Pesanan Makcik Kiah: Pengambilan Vaksin Covid-19	Rosnah: "Amboi..kemain jelita lagi mak ni. Mak nak Zoom meeting dengan siapa mak?" Makcik Kiah: "Ni ha Zoom meeting dengan AJK-AJK kampung ni lah, apa lagi. Mak ni kan ketua biro wanita jadi mak kenal main peranan sikit untuk mengajak semua penduduk kampung kita ha terutama kaum wanita supaya kita ambik vaksin."	" Kawan-kawan, kita janganlah terlepas tarikh janji temu kita ni ya. Kenalah selalu tengok MySejahtera atau tengok-tengokkan kalau ada panggilan telefon."

The second research question aimed to examine how the message contents were depicted in Makcik Kiah's Covid-19 PSA video series. Message contents were determined according to emotions/values, information/story, and dramatic scene described by Stern (1991). Through the first research question, it was identified that only revelation and dialogue were used to present the video series. Thus, the message contents analysed were those attributed to narrative presenters found in RQ1, namely emotions/values and dramatic scenes.

Firstly, the study found a considerable number of emotions/values as message content in the video series. Examples of emotions/values as message content illustrated in Makcik Kiah's

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Covid-19 PSA video series are shown in Table 2 below. Secondly, Makcik Kiah's Covid-19 PSA video series employed dramatic characters (DC) as the presenters, which used the dramatic scene as the message content – Table 2. In this video, it can be seen that the characters, as the presenters, have engaged with one another in a dramatised fashion to convey Covid-19 messages.

TABLE 3. Emotion/Values and dramatic scene as message contents explored in video 1

Video Title	Emotion/Values	Dramatic Scene
Pesanan Makcik Kiah: Pengambilan Vaksin Covid-19	<p>“Satu lagi saya nak ingatkan, orang kampung ni suka sangatlah share benda-benda, info-info yang entah datang dari mana kesahihannya. Tak salah kalau nak kongsi tapi pastikan dulu info itu datang daripada tempat yang sah, sumber yang sah. Tak takut undang-undang ke?”</p>	<p>“Tapi Wan, sebab apa semua orang kena ambik vaksin?”</p> <p>“Rara, sekarang ni kan kita dilanda wabak COVID-19. Jadi teacher Rara tu dan semua orang kena ambil vaksin untuk lindungi diri kita. Dan pada yang sama melindungi orang lain di sekeliling termasuk anak murid teacher macam Rara. Macam hari itu Rara, Wan dengan Tok Wan pergi ambil vaksin. Mama dan Papa Rara pon dah ambik vaksin.”</p>

5.0 CONCLUSION

This research explored the use of narrative forms in Makcik Kiah's Covid-19 PSAs and the methods employed to depict the series' message contents. It may be suggested from the findings that various narrative presenters have the ability to offer different advantages to improve persuasion in communicating health messages. Taking this into account, types of narrative presenters should be chosen wisely to suit the message content and how it wishes to appeal to its audiences. While the world has been able to control Covid-19, there is still a need for relevant authorities to improve health communication in order to ensure public health can be actively protected. Thus, it is critical to look for strategies to increase the efficacy of communication, particularly in the face of unanticipated health emergencies like the Covid-19 outbreak.

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SOCIAL MEDIA'S ROLE IN SHAPING YOUTH POLITICAL AWARENESS: UNVEILING THE SEARCH FOR INFORMATION

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ABSTRACT

In the contemporary world, political knowledge is increasingly acquired through modern means rather than traditional methods like attending political rallies. The process now encompasses online activities, especially through social media, where political information is shared and sought. The practice of searching for political information on the internet has become a widespread and rapidly evolving global trend. This study investigates the usage patterns of social media among young people, focusing on how they search for political information. Data was gathered from 370 individuals aged 18-29 in Malaysia. The study offers fresh insights into political information-seeking behaviors in the era of new media, particularly social media, which predominantly engages youth. The results are valuable for government agencies and opposition parties, helping them to effectively plan and execute online political information strategies that resonate with the preferences, needs, and contexts of young users, in line with the latest advancements in information and communication technology (ICT).

Keywords: Social Media, Political Information-Seeking Behavior, Youth, Malaysia.

1.0 INTRODUCTION

According to the Malaysian Communications and Multimedia Commission (2015), approximately 67% of Malaysians have internet access, with the highest usage rate of 24.2% found among individuals aged 20-24. Information-seeking is the second most common online activity at 90.1%, trailing only messaging, which stands at 92.7% (SKMM, 2016). Additionally, nearly 70% of Malaysians have broadband access and spend up to 20 hours per week online. This extensive internet use promotes political information-seeking and engagement, especially among young people (Bunt, 2009).

Social media is a widely adopted internet communication technology across the globe, significantly impacting human behaviour in various aspects of life (Lee & Lim, 2015). Over 75% of internet users engage with social media for communication and information sharing (Smith, 2011). Thus, mobile technology, the internet, and social media have become prominent phenomena among younger people, particularly those aged 18 to 29, known as millennials (Lenhart et al., 2010). There is a positive outlook on social media's potential to enhance political involvement among youth (Bennett, 2008; Jenkins, 2006; Levine, 2011; Rheingold, 2008). Young individuals can create new online political groups, write and share political content through blogs, and spread political videos within their networks. This generation has grown up with social media as a key element of their educational, recreational, and communicative practices (D, Macarthur, & Series, 2008).

In this context, the behaviour of users of internet search engines has garnered significant research interest due to its essential role in information retrieval (Shen & Shakir, 2009; Shoeleh, Zahedi, and Farhoodi, 2017). Additionally, the growing availability of free information online also affects information-seeking behaviours (Natarajan, 2012).

2.0 LITERATURE REVIEW

Weinstein (2014) highlights that social networking sites are now extensively used by the youth. However, despite their widespread use, previous studies, such as those by Kim & Geidner (2008), suggest that youth participation in online political activities remains low. Researchers argue that youth engagement in political activities online varies based on their motivation and patterns of expression. In political contexts, individuals are not only interested in acquiring relevant political information but also in applying it in their daily lives. Scheepers (2001) notes that people depend on the internet for information and decision-making, while Dervin (1983) adds that individuals seek information to bridge gaps between their current situation and their informational needs.

Despite these trends, the youth's engagement in political activities and information-seeking on social media is often portrayed as minimal. Concerns have been raised that young people are not sufficiently equipped to express their political opinions effectively, particularly on social media. Additionally, many youths are more focused on entertainment and may neglect more significant issues like political participation. The Malaysia Youth Index (2015) revealed a general disinterest among youth in the country's political landscape. Studies like Norizan et al. (2013) found that the younger generation is more inclined to use the internet for entertainment rather than serious discussions.

Literature reviews suggest that while social media's role in information-seeking has been studied, there are still gaps that need to be addressed. Research by Salman et al. (2018) indicates that respondents are highly concerned with political content shared on social media, and there is a strong interest in political news shared online. This aligns with findings from Mat Jali et al. (2012), where a significant portion of respondents acknowledged the influence of online information on their political views. Consequently, there is a need for future research to

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examine the credibility of political information shared on social media. Kushin & Yamamoto (2010) also stress the importance of understanding social media's role in political decision-making.

The empirical role of social media in motivating youth to seek political information remains unclear. There is a significant gap in understanding how social media functions as a source of political information for youth. Therefore, further research is needed to explore the factors influencing youth political information-seeking behavior, particularly in Malaysia.

3.0 METHODOLOGY

This study focuses on the youth population in Malaysia, the largest demographic group in the country (Department of Statistics Malaysia, 2013). The Institute for Youth Research and Development (1997) defines youth as individuals aged 15-40. However, the government's youth development strategies concentrate on those aged 15-29. For this research, respondents are narrowed down to those aged 18-29, as they are more mature and purposefully seek political information online. Pew Research Center (2015) reports that individuals in this age range are the most active users of social media platforms like Facebook and Twitter. The study targets youth from urban areas in four key regions—western, eastern, northern, and southern—selected through purposive random sampling. This method aligns with the study's need for a diverse respondent pool. The selected locations are Kuala Lumpur, Kuala Terengganu, Johor Bahru, and Penang, which are urban centers with strong internet connectivity, making them ideal for studying online political information-seeking behavior.

4.0 CONCLUSION

This research is significant and valuable to the government as it sheds light on the trends and extent of social media usage among young people. It offers a clear picture of how social media is utilized, especially for gathering political information. Additionally, the findings provide useful insights for those responsible for delivering political information, enabling them to ensure the accuracy of the information shared. There is also a need to enhance specific media platforms to better engage youth in using the internet for political activities. The data collected from this study also adds to the existing research on information-seeking behavior concerning the use of online resources in the political sphere.

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**KAJIAN RINTIS REKABENTUK DAN PEMBANGUNAN PROGRAM
'MICRO CREDENTIAL' DALAM PEDAGOGI BAHASA ARAB UNTUK
PEMBELAJARAN SEPANJANG HAYAT DI UIAM**

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ABSTRAK

Guru dan pendidik bahasa Arab sentiasa memerlukan untuk mengembangkan pengetahuan dan kebolehan pedagogi mereka. Terdapat banyak cara untuk meningkatkan pengetahuan dan kemahiran asas pengajar, termasuk menghadiri seminar, latihan, dan meneruskan pendidikan mereka di peringkat yang lebih tinggi. Disebabkan oleh pelbagai halangan dan batasan, tidak semua daripada mereka dapat meningkatkan kemahiran yang diperlukan. Antara pendekatan terkini untuk meningkatkan kemahiran pembangunan profesional bagi para guru adalah melalui kursus pembelajaran sendiri yang dikenali sebagai kursus pentauliah mikro atau 'Micro-Credential'. Justeru, kajian rintis ini dijalankan bagi merekabentuk dan membangunkan Program 'Micro-Credential' dalam Pedagogi bahasa Arab untuk Pembelajaran Sepanjang

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Hayat dengan perakuan Akademi UIAM (IIUM Academy) kepada tenaga pengajar dan pendidik bahasa Arab yang berhasrat untuk mengembangkan pengetahuan, kemahiran, dan kecekapan mereka dalam aspek pedagogi dan pengajaran. Projek perintis ini mengandungi lapan buah video pembelajaran pendek berkaitan asas pedagogi bahasa Arab, yang berjumlah kira-kira 300 minit masa pembelajaran, lapan unit latihan pembelajaran interaktif dan lapan tugas penilaian untuk mengukur kemajuan peserta kursus melalui platform Google Classroom beserta beberapa aplikasi e-pembelajaran yang lain. Projek ini dibangunkan berdasarkan model Model Prototaip Rapid yang telah disahkan oleh dua orang pakar sebelum melalui sesi percubaan skala kecil dalam kalangan para guru. Projek ini menyediakan program sijil profesional alternatif bagi meningkatkan profesionalisme kerjaya pendidik bahasa Arab melalui jadual pembelajaran yang fleksibel dan latihan interaktif melalui pemantauan dan bimbingan guru yang berterusan.

Kata kunci: Pentauliahan mikro; pedagogi bahasa Arab; pembelajaran dalam talian; pembelajaran sendiri; pembelajaran sepanjang hayat; pembangunan profesional

1.0 PENDAHULUAN

Pemanfaatan teknologi dalam proses pendidikan merupakan satu keperluan pada hari ini. Situasi ini melibatkan proses pendidikan semua bidang termasuk bidang bahasa dan ia turut melibatkan semua peringkat pendidikan. Dewasa ini, penggunaan multimedia dalam pendidikan merupakan antara kaedah yang banyak digunakan di semua peringkat pendidikan. Mayer (2001) mendefinisikan multimedia sebagai persembahan bahan pengajaran menggunakan perkataan dan gambar yang dapat menarik deria audio dan visual manusia. Pendapat yang dikemukakan oleh Mayer, kemudiannya dikembangkan oleh sarjana-sarjana lain dengan memasukkan elemen-elemen tambahan dalam multimedia seperti penambahan elemen suara dalam penerokaan pengajaran bahasa (Bush, 2007), pemanfaatan jaringan internet melalui World Wide Web (WWW) (Joliffe, Ritter & Stevens, 2001), dan pemanfaatan grafik yang menarik dalam pengajaran kosa kata bahasa (Salsbury, 2006; Bush, 2007).

Trend penggunaan teknologi dalam proses pendidikan telah berkembang dan bertransformasi dengan amat pesat khususnya selepas merebaknya wabak COVID 19. Kaedah pembelajaran telah berkembang pesat menggunakan pelbagai platform sama ada berasaskan laman web atau 'mobile', juga pelbagai aneka aplikasi e-pembelajaran. Pihak kementerian dan universiti pula menggunakan pelbagai platform pembelajaran seperti Moodle, VLE Frog, Google Classroom, dan MOOC, dalam menyokong semua program pembelajaran yang dijalankan di institusi masing-masing. Salah satu program pembelajaran secara dalam talian yang terkini adalah 'Micro-Credential' (MC). Micro-credentials secara amnya adalah suatu kursus atau pakej pembelajaran yang bertujuan untuk mengiktiraf peningkatan kepakaran dan kompetensi spesifik individu dalam pelbagai bidang dan lazimnya diakses menerusi platform portal pembelajaran dalam talian.

Secara definisinya, 'Micro-Credential' (MC) ialah model pembelajaran berasaskan kompetensi yang disediakan oleh pendidikan tinggi (PT) atau swasta yang menganugerahkan kepada pelajar dengan lencana digital (DB) setelah tamat kursus (Alamri et al., 2021). Oleh itu, DB ialah satu bentuk MC yang khusus, memberikan perakuan tamat pembelajaran melalui MC sebagai bukti pembelajaran atau bukti kemahiran yang diperolehi (European Commission, 2020; Oliver, 2019). Lencana digital ini juga dikenali sebagai 'lencana terbuka' (open badges) atau 'lencana maya' (virtual badges) yang merupakan token digital yang diberikan setelah menyelesaikan modul pembelajaran dalam talian (Clements et al., 2020). Di Malaysia, pihak Agensi Kelayakan Akreditasi (MQA) telah pun menyediakan polisi Garis Panduan Amalan

Baik bagi penawaran ‘Micro-Credential’ (MC) yang mendapat pengiktirafan MQA (Malaysian Qualification Agency, 2020).

2.0 KEPENTINGAN MENINGKATKAN PROFESSIONALISME GURU BAHASA ARAB

Guru dan pendidik bahasa Arab sentiasa memerlukan untuk mengembangkan pengetahuan dan kebolehan pedagogi mereka. Terdapat banyak cara untuk meningkatkan pengetahuan dan kemahiran asas pengajar, termasuk menghadiri seminar, latihan, dan meneruskan pendidikan mereka di peringkat yang lebih tinggi. Disebabkan oleh pelbagai halangan dan batasan, tidak semua daripada mereka dapat meningkatkan kemahiran yang diperlukan. Antara pendekatan terkini untuk meningkatkan kemahiran pembangunan profesional bagi para guru adalah melalui kursus pembelajaran sendiri yang dikenali sebagai kursus pentauliahan mikro atau ‘Micro-Credential’.

Program atau kursus ‘Micro-Credential’ dilihat sebagai satu cara untuk memenuhi keperluan peningkatan kemahiran bagi individu yang ingin memajukan kerjaya mereka dan untuk menyediakan tenaga kerja mahir untuk industri yang berubah dengan pantas (Desmarchelier & Cary, 2022; Oliver, 2019). Adalah dicadangkan bahawa ‘Micro-Credential’ boleh meningkatkan akses kepada pendidikan tinggi dengan mengurangkan kos pendaftaran (Wheeler & Moodie, 2022). Melalui program ini, peluang dan akses kepada pendidikan tinggi berpotensi diwujudkan untuk menyokong pemerolehan berterusan kelayakan berkaitan industri walaupun orang ramai kekurangan masa atau wang untuk mengikuti program ijazah penuh (Carnevale et al., 2015). Walau bagaimanapun, potensi dan cabaran untuk melaksanakannya dalam pendidikan tinggi masih belum difahami dengan baik (Zhang & West, 2020).

Justeru, kajian rintis ini dijalankan bagi merekabentuk dan membangunkan Program ‘Micro-Credential’ dalam Pedagogi bahasa Arab untuk Pembelajaran Sepanjang Hayat dengan perakuan Akademi UIAM kepada tenaga pengajar dan pendidik bahasa Arab yang berhasrat untuk mengembangkan pengetahuan, kemahiran, dan kecekapan mereka dalam aspek pedagogi dan pengajaran.

2.1 OBJEKTIF KAJIAN

Objektif kajian ini adalah seperti berikut:

- 2.1.1 Merekabentuk dan membangunkan program ‘micro credential’ dalam pedagogi bahasa arab untuk pembelajaran sepanjang hayat di UIAM.
- 2.1.2 Menjalankan kajian rintis penilaian program ‘micro credential’ dalam pedagogi bahasa arab untuk pembelajaran sepanjang hayat di UIAM.
- 2.1.3 Meninjau cadangan lanjut bagi penambahbaikan program ‘micro credential’ dalam pedagogi bahasa arab untuk pembelajaran sepanjang hayat di UIAM.

3.0 METODOLOGI KAJIAN

Kajian rintis ini dijalankan bagi merekabentuk dan membangunkan program ‘micro credential’ dalam pedagogi bahasa arab untuk pembelajaran sepanjang hayat di UIAM berdasarkan model Model Prototaip Rapid oleh Tripp dan Bichelmeyer (1990) yang telah disahkan oleh dua orang pakar sebelum melalui sesi percubaan skala kecil dalam kalangan para guru. Soal-selidik penilaian berskala kecil dijalankan dalam kalangan para guru dan pendidik bahasa Arab dengan mengadaptasi kajian yang dijalankan oleh Amani Nawi (2014), Mohd Taufik (2016) dan Muhammad Sabri dan rakan-rakan (2018).

Soal selidik kajian ini terdiri daripada empat bahagian. Bahagian A melibatkan latar belakang responden. Manakala untuk bahagian B dan C, skala Likert lima tahap digunakan bagi menilai dua aspek utama iaitu; Aspek Teknikal Kursus Pentauliahan Mikro (Micro

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Credential) Pedagogi Bahasa Arab dan Aspek kandungan Kursus Pentauliahahan Mikro (Micro Credential) Pedagogi Bahasa Arab. Lima skala Likert yang digunakan ialah 1 = Sangat tidak setuju, 2 = Tidak setuju, 3 = Tidak pasti, 4 = Setuju, dan 5 = Sangat Setuju. Bahagian D pula melibatkan soalan terbuka yang melibatkan cadangan penambahbaikan terhadap program 'micro credential' dalam pedagogi bahasa Arab untuk pembelajaran sepanjang hayat di UIAM.

Responden yang terlibat dalam kajian terdiri daripada 11 orang guru, pendidik dan guru pelatih bahasa Arab yang telah menilai aspek kebolehgunaan projek prototaip awal ini dan menjawab soal-selidik bercampur melalui pautan Google Form. Jumlah responden dalam soal-selidik kebolehgunaan awal ini adalah diterima berdasarkan Nielsen (2012).

Berikut ialah empat bahagian borang soal selidik kajian yang dinyatakan dalam Jadual 1:

JADUAL 1: Kandungan item set soal selidik

Bahagian	Item
A	Latar Belakang Responden
B	Aspek Teknikal Kursus Pentauliahahan Mikro (Micro Credential) Pedagogi Bahasa Arab
C	Aspek Kandungan Kursus Pentauliahahan Mikro (Micro Credential) Pedagogi Bahasa Arab
D	Soalan terbuka yang melibatkan cadangan penambahbaikan terhadap program 'micro credential' dalam pedagogi bahasa arab untuk pembelajaran sepanjang hayat di UIAM

3.1 REKABENTUK AWAL PROGRAM 'MICRO CREDENTIAL' DALAM PEDAGOGI BAHASA ARAB

Projek perintis ini mengandungi lapan buah video pembelajaran pendek berkaitan asas pedagogi bahasa Arab, yang berjumlah kira-kira 300 minit masa pembelajaran, lapan unit latihan pembelajaran interaktif dan lapan tugas penilaian untuk mengukur kemajuan peserta kursus melalui pelantar pembelajaran Google Classroom (Gambar 1) beserta beberapa aplikasi e-pembelajaran yang lain (Gambar 2 hingga 6).

Projek ini dibangunkan berdasarkan model Model Prototaip Rapid Tripp dan Bichelmeyer (1990) yang telah disahkan oleh dua orang pakar sebelum melalui sesi percubaan skala kecil dalam kalangan para guru. Projek ini menyediakan program sijil profesional alternatif bagi meningkatkan profesionalisme kerjaya pendidik bahasa Arab melalui jadual pembelajaran yang fleksibel dan latihan interaktif melalui pemantauan dan bimbingan guru yang berterusan.

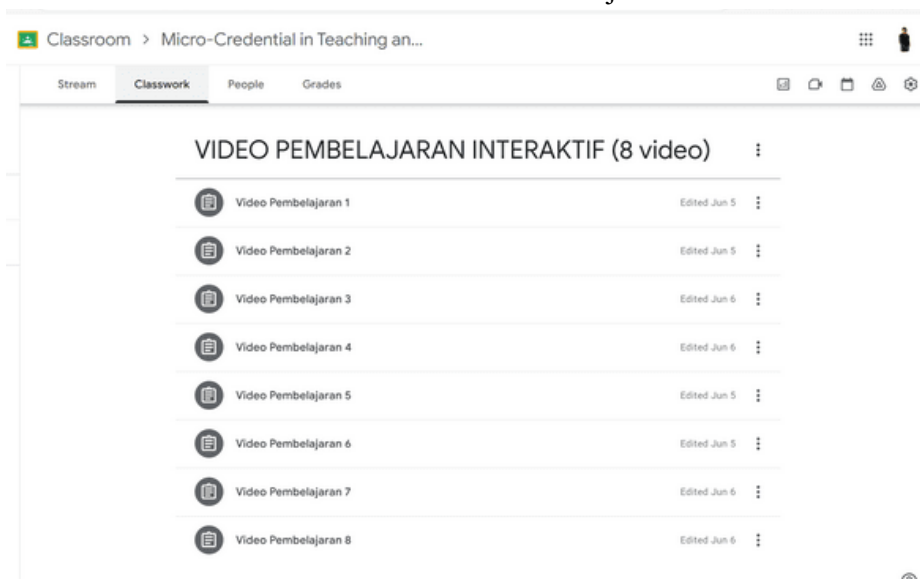
GAMBAR 1: Pelantar pembelajaran Google Classroom



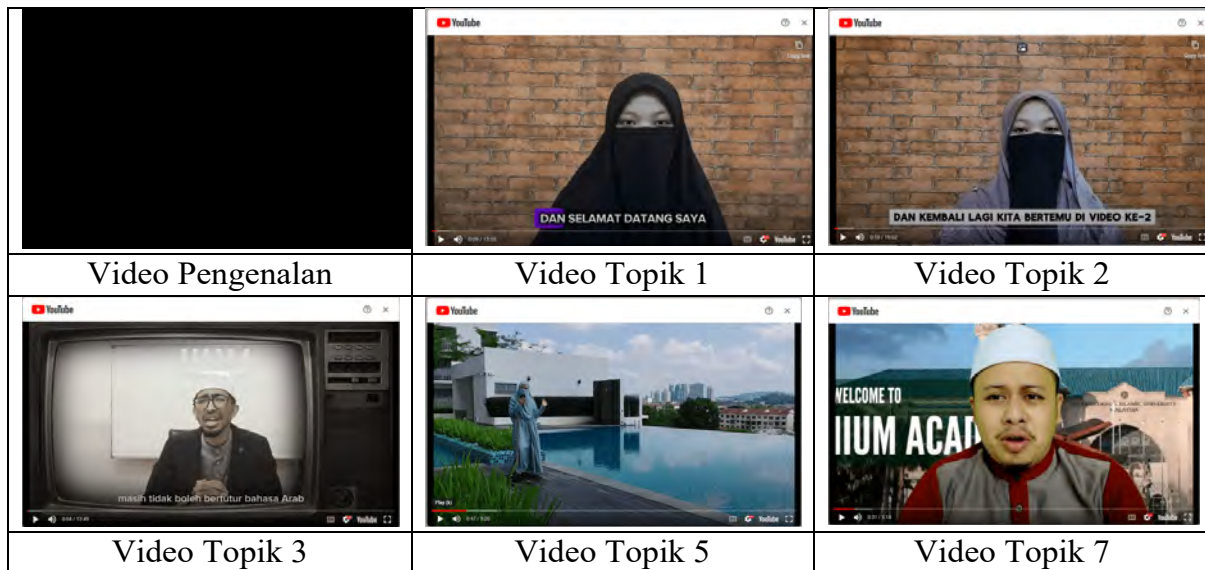
GAMBAR 2: Paparan Pengenalan Kursus “Micro- Credential”



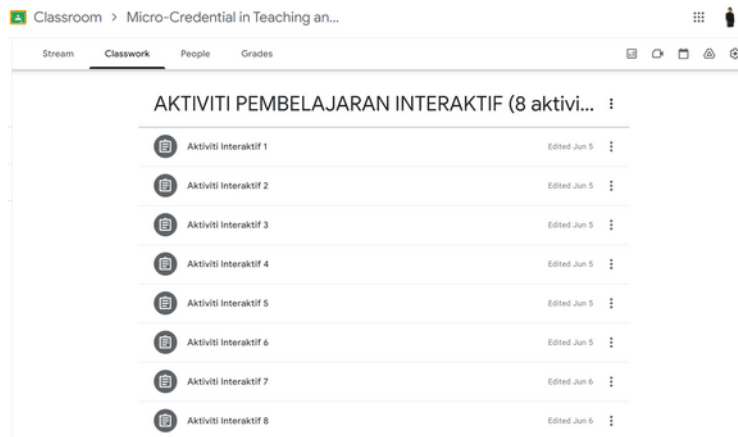
GAMBAR 3: Senarai Video Pembelajaran Interaktif



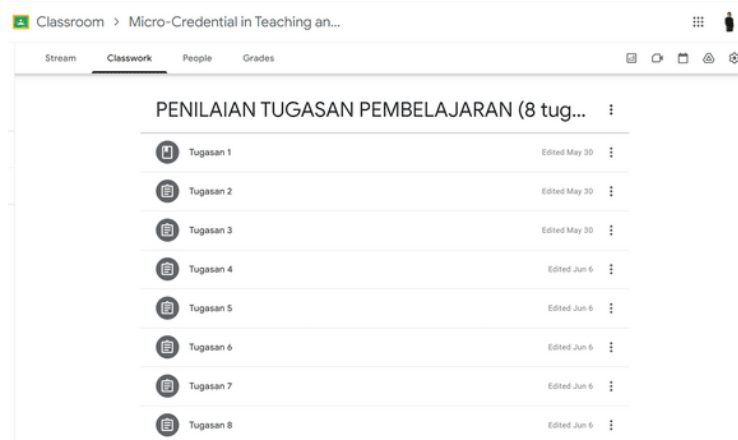
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GAMBAR 5: Senarai Aktiviti Pembelajaran Interaktif



GAMBAR 6: Senarai Penilaian Tugas Pembelajaran



GAMBAR 7: Penerangan Kursus dalam YouTube

LINK: <https://youtu.be/c7XRReQ85Ec>



4.0 DAPATAN KAJIAN

Analisis demografi responden menunjukkan sejumlah 11 orang responden yang terdiri daripada pelbagai latar belakang pendidik dan guru bahasa Arab terlibat dalam sesi penilaian berskala kecil dalam kajian ini. Berikut dinyatakan maklumat berkaitan responden.

Bahagian A: Latarbelakang Responden

Jadual 2 menunjukkan maklumat responden jantina masing-masing di mana bilangan di antara pelajar dewasa lelaki dan wanita agak seimbang di antara 27.3% bagi lelaki dan 72.7% bagi wanita.

JADUAL 2: Jantina responden

Item	Kekerapan (N)	Peratus (%)
Lelaki	3	27.3
Perempuan	8	72.7
Jumlah	11	100.0

Jadual 3 di bawah menunjukkan maklumat berkaitan umur responden. Para responden terdiri daripada kategori yang berumur di antara 23 hingga 29 tahun dalam kajian ini. Mereka bertugas sebagai guru bahasa Arab di serata negeri di Malaysia dan ada dalam kalangan responden yang bertugas di Sabah dan Sarawak serta merupakan warganegara Malaysia termasuk guru pelatih.

JADUAL 3: Umur responden

Umur	Kekerapan (N)	Peratus (%)
23 tahun	3	27.3
24 tahun	2	18.2
25 tahun	1	9.1
26 tahun	1	9.1
27 tahun	1	9.1
28 tahun	2	18.2
29 tahun	1	9.1
Jumlah	11	100.0

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JADUAL 4: Berminat untuk belajar meningkatkan kemahiran pedagogi bahasa Arab?

Item	Kekerapan (N)	Peratus (%)
Ya	11	100
Tidak	0	0
Jumlah	11	100.0

Berdasarkan Jadual 4 di atas, para responden sepakat menyatakan bahawa mereka tetap berminat untuk belajar meningkatkan kemahiran pedagogi bahasa Arab walaupun mereka telah bertugas sebagai guru di sekolah masing-masing.

Bahagian B: Dapatan Aspek Teknikal Kursus Pentauliahian Mikro (Micro Credential) Pedagogi Bahasa Arab

Jadual 5 di bawah menunjukkan dapatan berkaitan Aspek Teknikal Kursus Pentauliahian Mikro (Micro Credential) Pedagogi Bahasa Arab seperti berikut:

JADUAL 5: Aspek Teknikal Kursus Pentauliahian Mikro (Micro Credential) Pedagogi Bahasa Arab

Item soal-selidik	Sangat tidak setuju	Tidak setuju	Tidak pasti	Setuju	Sangat setuju
a) Platform Google Classroom sesuai digunakan bagi Kursus ini.	0	1 (9.1%)	0	4 (36.4%)	6 (54.5%)
b) Kualiti video jelas dan memuaskan.	0	0	2 (18.2%)	5 (45.5%)	4 (36.4%)
c) Aspek persembahan video multimedia menarik.	0	0	2 (18.2%)	4 (36.4%)	5 (45.5%)
d) Kualiti audio (suara) dalam video jelas dan memuaskan.	0	0	2 (18.2%)	5 (45.5%)	4 (36.4%)
e) Kursus Pentauliahian Mikro adalah interaktif.	0	0	1 (9.1%)	5 (45.5%)	5 (45.5%)
f) Penggunaanya adalah mesra pengguna.	0	0	0	6 (54.5%)	5 (45.5%)
g) Maklumat asas Kursus Pentauliahian Mikro adalah jelas.	0	0	0	4 (36.4%)	7 (63.6%)
h) Susunan kandungan Kursus Pentauliahian Mikro adalah sesuai.	0	0	0	4 (36.4%)	7 (63.6%)
i) Platform pembelajaran mudah diakses.	0	0	0	5 (45.5%)	6 (54.5%)
j) Paparan maklumat pembelajaran adalah sesuai.	0	0	1 (9.1%)	6 (54.5%)	4 (36.4%)

Daripada Jadual 6 di atas, dapatan menunjukkan bahawa guru bahasa Arab secara umumnya memberikan respons yang lebih baik daripada Jadual 5 di antara Setuju dan Sangat Setuju dalam aspek teknikal kursus pentauliahian mikro (micro credential) pedagogi bahasa Arab yang telah dicuba oleh mereka. Secara tidak langsung, ini menunjukkan bahawa kandungan pembelajaran dalam program ini sangat relevan dengan keperluan dan bidang tugas mereka sebagai guru.

Bahagian C: Dapatan Soalan Terbuka

Dalam bahagian ini, para telah ditanya 3 soalan utama. Respons terhadap soalan-soalan dipaparkan seperti berikut:

JADUAL 7: Dapatan Soalan Terbuka dan Rumusan Respons

Soalan Terbuka	Rumusan Respons
1- Apakah kelebihan kursus 'Micro-Credential' ini?	<ul style="list-style-type: none">• Boleh dan mudah diakses dimana-mana.• Membantu meningkatkan pengetahuan pedagogi bahasa Arab dalam pengajaran dan pembelajaran seharian• Meningkatkan kemahiran pedagogi bahasa Arab• membolehkan individu mempelajari kemahiran baharu dan meningkatkan kebolehan mereka dalam masa yang singkat, sambil menjalankan tugas harian mereka.
2- Apakah kekurangan kursus 'Micro-Credential' ini?	<ul style="list-style-type: none">• Sukar diakses bagi sesetengah kawasan.• Individu mengambil masa yang lama untuk memahami kemahiran baru.• Tidak terlalu moden.
3- Apakah cadangan lanjut penambahbaikan kursus 'Micro-Credential' ini?	<ul style="list-style-type: none">• Dilaksanakan dengan lebih meluas seluruh Malaysia.• Memuatkan bahan pembelajaran yang pelbagai dan menarik.• Mengadakan kursus berkala.• Menggunakan e-permainan untuk pentaksiran.

Dapatan soal-selidik terbuka dalam jadual 7 telah menunjukkan bahawa responden bersetuju bahawa kursus 'Micro-Credential' ini dapat membantu meningkatkan pengetahuan pedagogi bahasa Arab dalam pengajaran dan pembelajaran seharian serta mudah diakses dimana-mana. Namun begitu, faktor capaian internet tetap perlu diambil kira kerana program ini sukar diakses bagi sesetengah kawasan. Terdapat responden yang mencadangkan supaya program ini dilaksanakan dengan lebih meluas seluruh Malaysia, dengan memuatkan bahan pembelajaran yang pelbagai dan menarik serta dilaksanakan secara berkala.

5.0 KESIMPULAN

Dalam kajian ini, dapatan penilaian awal program 'micro credential' dalam pedagogi bahasa Arab untuk pembelajaran sepanjang hayat di UIAM menunjukkan respons yang agak memuaskan walaupun jumlah responden awal agak kecil namun sesuai dalam fasa awal kajian rintis ini.

Walaupun kajian yang dijalankan dalam aspek pelaksanaan program 'micro credential' dalam pedagogi bahasa Arab masih awal dan baru, namun kajian rintis ini telah membuka dimensi dan ruang ke arah kajian yang lebih besar, luas dan mendalam pada masa depan. Kajian ini menunjukkan bahawa program 'micro credential' berpotensi menjadi salah satu alternatif pembelajaran teraku (accredited learning) yang boleh dipilih oleh para guru yang ingin meningkatkan kompetensi pedagogi mereka secara separuh masa tanpa perlu menagnmbil cuti belajar dengan waktu pembelajaran yang lebih fleksibel.

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PENGGUNAAN STRATEGI BACAAN DALAM KALANGAN PELAJAR SEKOLAH MENENGAH KETIKA AKTIVITI KEMAHIRAN MEMBACA TEKS ARAB

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ABSTRAK

Kajian berkaitan dengan kemahiran dan kefahaman bacaan teks bahasa Arab (BA) sebagai bahasa kedua (B2) atau bahasa asing mendapat perhatian yang meluas dalam kalangan para penyelidik. Skop kajian membabitkan tahap pengetahuan dan penggunaan strategi bacaan teks BA dalam kalangan pelajar telah dikenal pasti antara jurang permasalahan yang wujud dalam proses pembelajaran. Justeru, kajian ini dijalankan untuk mengenal pasti strategi bacaan dan tahap penggunaannya dalam kalangan pelajar ketika membaca teks Arab. Reka bentuk kajian berteraskan pendekatan kuantitatif ini secara kaedah tinjauan menggunakan soal selidik sebagai instrumen kajian. Sejumlah 506 orang pelajar tingkatan empat daripada beberapa buah sekolah menengah telah dipilih melalui teknik pensampelan rawak berstrata. Dapatan kajian menunjukkan bahawa pelajar tingkatan empat menerapkan pelbagai bentuk strategi bacaan ketika membaca teks Arab dengan tahap penggunaan yang tinggi dan juga sederhana. Strategi Penyelesaian Masalah merupakan strategi paling tinggi penggunaannya. Penggunaan pelbagai strategi bacaan dalam aktiviti bacaan lazimnya adalah bertujuan untuk mencapai objektif bacaan iaitu dapat memahami kandungan teks dengan baik. Dapatan kajian juga menunjukkan bahawa tiada pengesahan secara jelas sama ada para pelajar tingkatan empat menggunakan pelbagai strategi bacaan secara sedar atau sebaliknya. Seterusnya kajian ini memberi impak dalam merekayasa aktiviti pengajaran dan pembelajaran kemahiran membaca teks Arab. Implikasi dan cadangan turut dikemukakan bagi memberi input kepada guru dan pihak yang terlibat.

Kata Kunci: strategi bacaan teks; kefahaman bacaan teks Arab; strategi penyelesaian masalah; bahasa Arab sebagai bahasa kedua; kemahiran membaca teks Arab

1.0 PENDAHULUAN

Aspek penguasaan kemahiran membaca merupakan salah satu elemen penting dalam dunia pendidikan sama ada dalam pengajaran dan pembelajaran (PdP) bahasa pertama (B1) mahupun bahasa kedua (B2) berbanding kemahiran-kemahiran bahasa yang lain (Han, Anderson & Freeman 2009). Ironinya dalam dunia pendidikan, jika seorang pelajar selaku pembaca tidak berupaya untuk mencungkil maklumat yang terkandung dalam teks bacaan dan tidak dapat membuat inferensi yang sesuai dengan keperluan teks, maka pelajar berkenaan dianggap sebagai pembaca yang lemah serta gagal menguasai kemahiran kefahaman bacaan (Bernhardt 2011; Grabe 2009). Sebaliknya, pelajar yang dapat menguasai kemahiran membaca dengan baik berupaya meneroka ilmu pengetahuan yang lebih mendalam dan boleh mengungkapkan pemahaman baru dalam berfikir. Perbezaan keupayaan individu pelajar dari aspek penguasaan dalam aktiviti kemahiran membaca berhubung kait dengan penggunaan strategi bacaan yang

menjadi salah satu faktor yang mempengaruhi tahap penguasaan kefahaman bacaan (Harison 2010; Jeon & Yamashita 2014; Marohaini 2014; Yahya 2004).

Dalam konteks PdP bahasa Arab (BA) di Malaysia, antara isu yang diperbincangkan dalam kalangan sarjana adalah membabitkan kurang penekanan dari aspek penguasaan strategi bacaan. Pengabaian penerapan strategi bacaan dan teknik kemahiran bahasa yang betul secara berkesan memberi efek yang negatif terhadap penguasaan bahasa pelajar. Hal ini dijelaskan oleh Awatif dan rakan-rakan penyelidik (2016, 2017) dalam kajian merka mendapati penerapan strategi bacaan berasaskan teknik bacaan SQ3R dan KWLH dalam aktiviti kemahiran membaca berupaya memupuk minat pelajar untuk mempelajari BA dengan lebih berkesan malah berupaya meningkatkan tahap penguasaan serta pencapaian pelajar. Seterusnya kajian Mohd Sham bersama rakan penyelidik (2019) mendapati bahawa penerapan strategi meta-kognitif bacaan yang terdiri daripada strategi merancang, memantau dan menilai dilihat dapat membantu pelajar mengenal pasti kelemahan dan kekurangan dalam pembelajaran mereka. Begitu juga dengan tahap pengetahuan dan penggunaan strategi bacaan BA dalam kalangan pelajar yang terhad dan terbatas, malah perlu diberikan pendedahan dan bimbingan secara berterusan (Awatif et al. 2016, 2017; Mohd Sham et al. 2019; Mohd Syukri et al. 2017; Nik Farhan 2011; Nooraihan, Mohd Hilmi & Asyraf 2020).

2.0 SOROTAN LITERATUR STRATEGI BACAAN DALAM AKTIVITI KEMAHIRAN MEMBACA

Menelusuri sorotan literatur, terdapat beberapa pandangan sarjana tentang takrifan strategi bacaan serta perkaitannya dengan kognitif dan kefahaman. Terdapat takrifan yang pelbagai mengenai strategi bacaan namun secara konklusinya para sarjana bersepakat dalam menyatakan bahawa ketika proses bacaan berlaku minda pembaca lazimnya membina idea-idea bermula daripada makna setiap patah perkataan dan informasi pada setiap ayat, serta menggarap maklumat menerusi idea yang pelbagai dan seterusnya membuat kesimpulan berdasarkan matlamat serta motivasi (Afflerbach, Pearson & Paris 2008).

Begitu juga strategi yang diterapkan dalam proses bacaan turut berperanan dalam menilai, menyemak, membuat ramalan, meringkaskan sesuatu, merumus, dan juga menterjemah sehingga terhasil suatu kefahaman (Janzen 2003; Janzen & Stoller 1998; Zare & Moomala 2013). Wujudnya kepelbagaian strategi dalam proses bacaan telah mendorong para penyelidik melakukan penerokaan bagi mengenalpasti dari aspek kesediaan dan kebolehan pembaca untuk memilih, menguasai dan mengaplikasikan strategi-strategi tersebut ketika proses bacaan berlaku. Sebagai contoh, Carrell (1998), Farrell (2001), Gersten et al. (2001) dan Brevik (2019) masing-masing telah menjalankan kajian bagi mencari jawapan kepada dua persoalan utama iaitu bagaimana strategi bacaan dapat diajar dengan jayanya dan apakah yang mendorong kepada kejayaan pengajaran strategi bacaan.

Strategi bacaan pada peringkat kognitif merupakan strategi-strategi yang memerlukan pembaca mempraktikkannya seperti meneka makna perkataan berdasarkan konteks, mencatat nota, kenal pasti isi penting dan sebagainya. Manakala pada peringkat meta-kognitif pula merujuk kepada strategi yang memerlukan kesedaran yang eksplisit tentang proses bacaan serta dorongan yang memotivasikan pembaca untuk meneruskan bacaan secara berfokus berdasarkan matlamat dan objektif yang jelas. Oleh hal yang demikian, pelajar yang dikategorikan sebagai yang berkemahiran tinggi dilihat lebih berupaya untuk memahami kandungan teks berbanding pelajar yang berkemahiran rendah.

3.0 METODOLOGI

Kajian ini menggunakan pendekatan kuantitatif berbentuk deskriptif bagi mengenal pasti dan mengkaji secara empirikal dan sistematik tentang suatu fenomena atau isu yang berlaku. Kajian ini dijalankan menerusi kaedah tinjauan semasa atau kajian keratan lintang (*cross-sectional*

survey) dengan menggunakan teknik pengumpulan data sekali sahaja daripada suatu sampel pada suatu masa (Creswell 2012; Mohd Majid 2000).

Bagi memperolehi data mengenai strategi bacaan yang terlibat dalam penguasaan kefahaman bacaan teks BA seramai 506 orang pelajar sekolah menengah dipilih melalui teknik pensampelan rawak berstrata. Instrumen kajian adalah berbentuk soal selidik berkaitan dengan strategi bacaan teks yang diadaptasi daripada instrumen *Survey of Reading Strategies* (SORS) oleh Mokhtari dan Sheorey (2002). Instrumen soal selidik strategi bacaan teks ini mengandungi 30 item yang dibahagikan kepada tiga konstruk. Tiga konstruk tersebut ialah Strategi Global (SG) yang mengandungi 13 item, Strategi Penyelesaian Masalah (SPM - 8 item) dan Strategi Sokongan (SS - 9 item). Mokhtari dan Sheorey (2002) menjelaskan bahawa ketiga-tiga konstruk soal selidik SORS tersebut mempunyai kesahan dan indeks kebolehpercayaan yang tinggi iaitu dengan nilai Cronbach Alpha 0.92, 0.79 dan 0.87 bagi setiap konstruk. Seterusnya, soal selidik SORS juga telah dimanfaatkan secara meluas dalam kajian-kajian yang berkaitan dengan penggunaan strategi bacaan sama ada dalam B1 mahupun B2 (Li & Kaur 2014; Raftari, Seyyedi & Shaikh Abdul Malik 2012).

Soal selidik strategi bacaan teks boleh dikategorikan sebagai instrumen berkonsep laporan sendiri berstruktur yang menggunakan skala pemeringkatan lima mata yang diwakili dengan kenyataan perlakuan. Responden kajian diminta untuk membaca dan memilih pernyataan mewakili respons kepada item-item yang disenaraikan. Untuk tujuan penginterpretasian tahap penguasaan strategi bacaan, pengkaji mengguna pakai kriteria penilaian yang dikemukakan oleh Oxford (1990) sepertimana JADUAL yang berikut:

JADUAL 1: Interpretasi skor min tahap penggunaan strategi bacaan teks bahasa Arab

Interpretasi	Kenyataan Perlakuan	Skor Min
Tinggi	Saya AMAT KERAP melakukan perkara tersebut	4.50 hingga 5.00
	Saya KERAP KALI melakukan perkara tersebut	3.50 hingga 4.49
Sederhana	Saya KADANG-KADANG melakukan perkara tersebut	2.50 hingga 3.49
Rendah	Saya JARANG-JARANG melakukan perkara tersebut	1.50 hingga 2.49
	Saya TIDAK PERNAH melakukan perkara tersebut	1.00 hingga 1.49

4.0 ANALISIS DAPATAN KAJIAN DAN PERBINCANGAN

Dapatan analisis deskriptif untuk kesemua 30 item penggunaan strategi bacaan teks BA dalam kalangan pelajar menunjukkan sebanyak 16 strategi (53%) daripada 30 strategi berada pada tahap penggunaan tinggi manakala baki 14 strategi (47%) berada pada tahap sederhana. Pada Jadual 2 disenaraikan 16 strategi yang paling kerap digunakan oleh para pelajar ketika membaca teks BA.

JADUAL 2 : Min dan sisihan piawai 16 strategi paling kerap digunakan (N=506)

No. Item	Strategi	Min	S.P.	Konstruk Strategi	Interpretasi
SPM20	Apabila teks bacaan menjadi semakin sukar, cuba ulang baca untuk meningkatkan kefahaman.	3.98	1.01	Penyelesaian Masalah	Tinggi
SPM15	Cuba untuk kembali fokus kepada pembacaan ketika hilang konsentrasi.	3.95	0.9	Penyelesaian Masalah	Tinggi
SG7	Memanfaatkan jadual, rajah, dan gambar dalam teks untuk meningkatkan pemahaman.	3.79	0.95	Global	Tinggi

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SG2	Fikirkan sesuatu yang sudah tahu dalam membantu memahami apa yang dibaca.	3.79	1.02	Global	Tinggi
SPM14	Baca secara perlahan, lambat, dan berhati-hati untuk memastikan faham apa yang dibaca.	3.78	0.99	Penyelesaian Masalah	Tinggi
SPM21	Ketika membaca, teka maksud perkataan atau frasa yang tidak diketahui maknanya.	3.78	1.06	Penyelesaian Masalah	Tinggi
SG9	Memfaatkan simbol tipografi seperti tulisan huruf tebal (<i>bold</i>) dan tulisan huruf condong (<i>italic</i>).	3.77	1.12	Global	Tinggi
SG12	Cuba meneka isi kandungan teks ketika membaca.	3.76	1.02	Global	Tinggi
SPM17	Apabila teks menjadi semakin sukar, beri lebih tumpuan terhadap apa yang dibaca.	3.69	1.12	Penyelesaian Masalah	Tinggi
SS24	Gariskan atau bulatkan maklumat yang terdapat dalam teks bagi membantu mengingatnya.	3.65	1.13	Sokongan	Tinggi
SG13	Menyemak untuk pastikan sama ada tekaan tentang teks betul atau salah.	3.64	1.08	Global	Tinggi
SPM19	Cuba gambarkan maklumat untuk membantu mengingati apa yang dibaca.	3.63	1.03	Penyelesaian Masalah	Tinggi
SG8	Memfaatkan petunjuk makna konteks yang terdapat dalam teks dalam membantu lebih memahami apa yang dibaca.	3.57	1.08	Global	Tinggi
SG3	Lihat seimbang pandang keseluruhan teks untuk mengetahui tentang kandungannya sebelum membaca teks berkenaan.	3.55	1.13	Global	Tinggi
SPM16	Sesuaikan kelajuan bacaan mengikut apa yang dibaca.	3.53	1.03	Penyelesaian Masalah	Tinggi
SS25	Menggunakan bahan-bahan rujukan seperti kamus untuk membantu memahami apa yang dibaca.	3.50	1.03	Sokongan	Tinggi

Secara keseluruhannya, dapatan kajian ini menunjukkan para pelajar lebih mengutamakan penggunaan item SPM dan item SG berbanding item Strategi SS. Hal ini kerana strategi-strategi tersebut lebih berfokus pada paparan yang terdapat pada teks bacaan tanpa berhajat kepada menggunakan daya pemikiran. Tahap penggunaan SPM dan SG yang lebih kerap digunakan menjelaskan bahawa para pelajar kurang merangsangkan minda untuk menganalisis, menilai dan menginferens maklumat yang terdapat pada teks dengan lebih kreatif dan kritis. Amalan ini menyebabkan para pelajar hanya bergantung pada kefahaman yang melibatkan kemahiran berfikir aras rendah berbanding pemikiran aras tinggi.

5.0 KESIMPULAN

Keupayaan pelajar memahami kandungan teks bacaan BA merupakan antara objektif utama yang perlu dicapai dalam pelaksanaan aktiviti kemahiran membaca. Lanjutan daripada kenyataan di atas, kajian ini dilaksanakan sebagai satu usaha penerokaan tentang kefahaman bacaan teks Arab dan hubungannya dengan faktor strategi bacaan. Konklusinya, dapatan kajian ini memperlihatkan tahap penggunaan strategi bacaan dalam kalangan pelajar secara keseluruhannya adalah tinggi dan sederhana. Oleh itu, pengesahan model modifikasi kefahaman bacaan teks Arab kajian ini dilihat berupaya dijadikan rujukan kepada pihak yang berkaitan dalam merekayasa aktiviti pengajaran dan pembelajaran kemahiran membaca BA sebagai B2. Justeru, adalah satu kelebihan sekiranya para pelajar dapat memanfaatkan pelbagai strategi bacaan secara berkesan dan optimum dalam aktiviti membaca yang terbukti berupaya meningkatkan tahap penguasaan kemahiran dan kefahaman bacaan. Penerapan kepelbagaian konstruk strategi bacaan ketika membaca teks bukan sahaja melibatkan aspek kognitif dan

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meta-kognitif malah turut membabitkan aspek sikap dan kemahiran sendiri pembaca untuk lebih fokus, kreatif serta kritis dalam memahami isi kandungan teks bacaan.

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**KEBERKESANAN KAEDAH PEMBELAJARAN TERADUN GANTIAN
(PTG) DALAM MENINGKATKAN KEMAHIRAN BERTUTUR
BAHASA ARAB**

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ABSTRAK

Salah satu lonjakan dalam Pelan Pembangunan Pendidikan Malaysia (Pendidikan Tinggi 2015-2023) ialah memperkasakan pelaksanaan Pembelajaran Teradun Gantian (PTG). PTG merupakan gabungan di antara pembelajaran secara konvensional dan pembelajaran dalam talian. Kajian ini dijalankan untuk menganalisis pencapaian pelajar dalam kemahiran bertutur setelah mengikuti kursus Bahasa Arab yang menggunakan kaedah PTG. Data kajian ini diambil menggunakan rubrik penilaian bertutur Bahasa Arab yang dibangunkan secara komprehensif dan digunakan oleh Unit Bahasa Arab di sebuah universiti awam di Malaysia. Terdapat 4 elemen yang diukur iaitu kejelasan idea, kerjasama dalam kumpulan, keyakinan diri dan laras bahasa. Seramai 108 orang pelajar yang mengikuti kursus Bahasa Arab telah terlibat di dalam kajian ini. Dapatan kajian mendapati seramai 72 orang (67%) responden menunjukkan peningkatan penguasaan kemahiran bertutur. Walaubagaimanapun, 25 orang (23%) menunjukkan penurunan penguasaan kemahiran bertutur setelah mengikuti kursus Bahasa Arab menggunakan kaedah PTG. Manakala baki 11 orang (10%) tidak menunjukkan sebarang perubahan. Hasil kajian ini membuktikan bahawa pelaksanaan PTG dalam pembelajaran Bahasa Arab mampu memberikan impak yang positif terhadap pencapaian pelajar, khususnya dalam kemahiran bertutur.

Kata kunci: Pembelajaran Teradun Gantian; Bahasa Arab; Universiti Awam; Malaysia.

1.0 PENGENALAN

Salah satu lonjakan dalam Pelan Pembangunan Pendidikan Malaysia (Pendidikan Tinggi) 2015 – 2023 ialah memperkasakan pelaksanaan Pembelajaran Teradun Gantian (PTG). PTG merupakan gabungan di antara pembelajaran secara konvensional dan pembelajaran dalam talian. Dalam konteks universiti, pelaksanaan PTG diterjemahkan melalui pertemuan antara pensyarah dan pelajar secara bersemuka dan secara dalam talian dalam bentuk berstruktur mengikut julat 30-80% daripada jam pembelajaran pelajar (Student Learning Time, SLT)

berdasarkan formula 40:40:20 yang melibatkan 3 elemen; bahan pembelajaran, aktiviti pembelajaran, dan penaksiran.

Hasil kajian terdahulu mendapati pelaksanaan PTG bergantung kepada tiga faktor utama. Pertama, tahap pengetahuan tentang teknologi atau pengalaman mengendalikan bahan berasaskan teknologi, keyakinan dan disiplin pelajar (Alsalmi et al., 2021). Kedua, kemampuan pensyarah mengendalikan teknologi, kaedah pengajaran, pengetahuan, fasiliti, maklum balas, struktur kursus, pengajaran secara dalam talian, kualiti maklumat, dan kualiti komunikasi pensyarah (Alammary, 2019; Poon, 2013; Zhang and Zhu, 2017). Ketiga, faktor teknologi seperti penggunaan yang mudah, boleh diakses, mesra pengguna, dan menyediakan bantuan teknikal (Alammary, 2019).

Dapatan kajian terdahulu juga menunjukkan pelaksanaan PTG memberi kesan yang positif terhadap pencapaian akademik pelajar. Walaubagaimanapun, keberkesanan PTG terhadap pencapaian akademik pelajar hanya dibuktikan dalam konteks kursus teknologi pendidikan (Ceylan & Kesici, 2017), kursus matematik (Duong et.al, 2022), kursus produktif teknologi (Sulihin, 2012) dan kursus metodologi kajian (Hadiyanto et.al., 2022). Masih kurang kajian akademik yang meneroka keberkesanan PTG terhadap pencapaian pelajar yang mengikuti kursus bahasa seperti bahasa Arab.

Kursus-kursus bahasa Arab adalah kursus wajib fakulti yang perlu diambil oleh semua pelajar di Universiti Sains Islam Malaysia (USIM). Objektif utama penawaran kursus-kursus bahasa Arab ini adalah untuk mengukuhkan kemahiran bahasa Arab di kalangan pelajar USIM agar menjadi nilai tambah bagi pelajar untuk bersaing di pasaran kerja kelak. USIM menggalakkan pelaksanaan PTG untuk kursus-kursus bahasa arab. Walaubagaimanapun, keberkesanan kaedah PTG terhadap pencapaian pelajar masih belum dinilai secara menyelidiki akademik khususnya ke atas kursus-kursus Bahasa Arab.

2.0 KAJIAN LITERATUR

2.1 KONSEP PEMBELAJARAN TERADUN GANTIAN (PTG)

Pembelajaran Teradun Gantian (PTG) merupakan gabungan di antara pembelajaran secara konvensional dan pembelajaran dalam talian. Berdasarkan lonjakan 9 dalam Pelan Pembangunan Pendidikan Malaysia (Pendidikan Tinggi) 2015 – 2023, ia menyasarkan pembelajaran dalam talian secara global. PTG merupakan salah satu sasaran pencapaian bagi lonjakan ini. Melalui pelaksanaan PTG, pensyarah dan pelajar bertemu secara bersemuka dan secara dalam talian dalam bentuk berstruktur mengikut julat 30-80% daripada jam pembelajaran pelajar (Student Learning Time, SLT) berdasarkan formula 40:40:20 yang melibatkan 3 elemen; bahan pembelajaran, aktiviti pembelajaran, dan penaksiran (Jabatan Pendidikan Tinggi, 2020).

2.2 MODEL PEMBELAJARAN TERADUN GANTIAN (PTG)

2.2.1 Model Alammary (2019)

Terdapat 5 model pembelajaran teradun yang dikemukakan oleh Alammary (2019) iaitu:

a) Flipped Model: Pelajar dibimbing untuk akses kepada bahan pembelajaran sebelum bermula kelas. Persediaan dibuat di luar waktu kelas secara dalam talian. Melalui model ini guru dan pelajar berpeluang untuk berinteraksi dan bekerjasama secara maksimum apabila pertemuan diadakan secara bersemuka (Alammary, 2019; Weinhandl et al., 2018).

b) Mixed Model: Proses pembelajaran dan praktikal dijalankan secara bersemuka dan secara dalam talian (Alammary, 2019).

c) Flex Model: Proses pembelajaran dan praktikal dijalankan secara dalam talian.

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Walaubagaimanapun, penyertaan pelajar bagi semakan tugas dan maklum balas guru dijalankan secara bersemuka (Alammery, 2019). Hauswirth dan Adamoli (2017) pula menjalankan pengajaran melalui pelbagai tugas seperti menonton video, mencari buku, serta penyertaan dalam perbincangan atau latihan secara dalam talian. Pelajar diminta untuk membuat pembelajaran sendiri dan merujuk rakan berkenaan sesuatu topik atau tugas secara berkala.

d) Supplemental Model: Proses pembelajaran dan praktikal dijalankan secara bersemuka. Manakala, aktiviti secara dalam talian dijalankan sebagai pengukuhan kepada pelajar (Alammery, 2019).

e) Online-Practicing Model: Model ini memberikan pelajar peluang untuk praktikal, menyelesaikan masalah, dan menerima maklum balas guru secara dalam talian (Alammery, 2019).

2.2.2 Model Horn dan Staker (2014)

Horn dan Staker (2014) memperkenalkan 4 model pembelajaran teradun iaitu Model Putaran (Rotation Model), Model Flex (Flex Model), Model La Carte dan Model Enriched.

Rotation model merupakan model pembelajaran teradun yang mana proses pembelajarannya boleh disesuaikan dengan jadual yang ditetapkan oleh pensyarah. Proses pembelajaran adalah melalui pengajaran secara berkumpulan sama ada kecil atau besar, aktiviti bersama rakan sebaya, projek berkumpulan dan tugas individu yang dilakukan secara dalam talian. Terdapat empat jenis kaedah yang lazim digunakan dalam model ini iaitu station rotation, lab rotation, flipped classroom dan individual rotation. Menurut kaedah station rotation, pelajar akan mengikuti satu siri aktiviti pembelajaran dalam kelas semasa tempoh berjadual tertentu. Kemudiannya, terdapat pengiliran bagi aktiviti pengajaran dalam talian dan diikuti aktiviti berkumpulan, tugas atau projek berkumpulan yang mana aktiviti ini dijalankan secara kolaboratif di setiap stesen (Krismadinata et al., 2020; Mahali et al., 2019). Melalui kaedah lab rotation, pembelajaran berlaku secara bergilir berdasarkan jadual yang ditetapkan di mana pelajar belajar secara sendiri secara dalam talian yang berlaku di makmal melibatkan seluruh kelas atau kumpulan kecil. Individual rotation pula melibatkan aktiviti pengajaran dan pembelajaran berdasarkan kemampuan dan kehendak pelajar yang ditentukan oleh pensyarah dengan bantuan peralatan penilaian berasaskan teknologi (Dhaki et al., 2020). Seterusnya, flipped classroom merupakan model pembelajaran teradun yang melibatkan pembelajaran di dalam dan di luar bilik darjah. Pelajar secara individu terlebih dahulu akan mengakes bahan pengajaran secara dalam talian sebelum pertemuan secara bersemuka. Semasa sesi pembelajaran bersemuka, pemahaman selepas pembelajaran dalam talian dinilai dan pensyarah berperanan sebagai fasilitator yang membimbing dan mengawal aktiviti pembelajaran pelajar. Lazimnya, kaedah flipped classroom ini melibatkan pembelajaran kolaboratif dan pembelajaran berasaskan projek (Krismadinata et al., 2020; Mahali et al., 2019).

Model Flex atau Fleksibile Model merupakan model pembelajaran teradun yang mana kandungan dan aktiviti PdP disampaikan secara dalam talian, pengajar masih menyediakan bimbingan, sementara pelajar akan belajar secara sendiri dengan bebas mengikut jadual yang ditetapkan. Oleh itu, model ini memberikan fleksibiliti dalam pembelajaran dan pengajar bertindak sebagai fasilitator yang memberikan sokongan luar talian fleksibel terhadap aktiviti PdP seperti projek berkumpulan, tugas individu dan aktiviti berkumpulan (Dakhi et al., 2020).

Model La Carte atau self-blended pula merupakan model yang membenarkan pelajar memilih satu atau lebih kursus yang dijalankan sepenuhnya secara dalam talian bagi melengkapkan program pengajian dan pengajar mengajar sepenuhnya dalam talian. Walaupun, pembelajaran berlaku secara dalam talian, pelajar masih menghadiri kelas secara bersemuka. Oleh yang demikian ciri model ini menjadikannya sebagai model pembelajaran yang sangat

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populer dalam kalangan pelajar dan pengajar (Krismadinata et al.,2020).

Enriched Virtual Model sesuai untuk pelajar yang memerlukan sesi bersemuka dengan pensyarah dan mempunyai peluang untuk menyelesaikan pembelajaran tidak dilengkapkan semasa sesi bersemuka secara dalam talian. Pada masa kini terdapat pelbagai program yang dijalankan secara maya atau mod campuran menggunakan model ini bagi menyokong pengalaman pembelajaran pelajar (Dakhi et al., 2020).

2.3 PELAKSANAAN DAN PENILAIAN PEMBELAJARAN TERADUN GANTIAN (PTG)

Pelaksanaan dan penilaian PTG yang efektif merangkumi kaedah pengajaran yang lengkap bagi mengukuhkan kefahaman pelajar dalam sesi bersemuka. Pengukuhan kefahaman pelajar ini melibatkan cara kerja dalam sesuatu tugas, penyertaan dalam proses pembelajaran, dan penyertaan dalam pelbagai aktiviti lain. Manakala maklum balas daripada guru diberikan secara berkala melalui dalam talian (Kerzic et al., 2019). Terdapat 3 faktor yang perlu diambil kira bagi pelaksanaan dan penilaian secara PTG :

a) Faktor Pelajar

Melibatkan maklumat yang disediakan, pengetahuan tentang teknologi atau pengalaman mengendalikan bahan berasaskan teknologi, keyakinan, disiplin (Alsahhi et al., 2021), kaedah pembelajaran (Miyaji and Fukui, 2020), dan tanggungjawab semasa proses pembelajaran (Alammary, 2019; Poon, 2013; Zhang and Zhu, 2017).

b) Faktor Guru

Melibatkan personaliti, kemampuan mengendalikan teknologi, kaedah pengajaran, pengetahuan, fasiliti, maklum balas, struktur kursus, pengajaran secara dalam talian, kualiti maklumat, dan kualiti komunikasi (Alammary, 2019; Poon, 2013; Zhang and Zhu, 2017).

c) Faktor Teknologi

Melibatkan penggunaan yang mudah, boleh diakses, mesra pengguna, dan menyediakan bantuan teknikal (Alammary, 2019).

2.4 KESAN PEMBELAJARAN TERADUN GANTIAN (PTG)

Terdapat beberapa kajian menyatakan PTG mampu meningkatkan pencapaian pelajar, motivasi, dan cara yang efektif dalam mencapai objektif pembelajaran (Ceylan & Kesici, 2017; Yapici & Akbayin, 2012; Sjukur, 2012; Vernadakis et.al, 2012). PTG juga melibatkan kos yang rendah untuk pelaksanaan 439actor439 dan mampu mempelbagaikan pengalaman pembelajaran (C. Akarawang, 2016; J. Poon, 2013). Fadde and Vu (2014) menyatakan PTG menggalakkan pelajar untuk melaksanakan tugas sendiri kerana pihak berautoriti menyediakan pelbagai medium pembelajaran untuk mendapatkan maklumat, bahan pembelajaran, dan aktiviti pengukuhan. Secara tidak langsung, pengalaman ini meningkatkan tahap kepuasan pelajar untuk meneroka bahan pembelajaran yang menarik dan pelbagai (Fisher et al., 2018).

PTG juga mampu meningkatkan interaksi antara guru dan pelajar. Interaksi berkala ini mampu meningkatkan tahap kepuasan pelajar dalam proses pembelajaran (Romero-Frías & Arquero, 2013; Graham, 2013). Menurut Du & Wu (2014) interaksi berkala ini memainkan 439actor utama dalam membina pengalaman pembelajaran dan menjayakan kelas secara dalam talian.

2.5 FOKUS KAJIAN TERDAHULU BERKAITAN PEMBELAJARAN TERADUN GANTIAN (PTG)

Veysel Karani Ceylan dan Ayşe Elitok Kesici (2017) menjalankan kajian bertujuan menguji kesan PTG terhadap pencapaian akademik pelajar bagi subjek Teknologi Pendidikan. Kajian

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dijalankan secara eksperimen ke atas 53 orang pelajar tingkatan 6 yang dibahagikan kepada dua Kumpulan; Kumpulan kawalan dan Kumpulan Eksperimen. Hasil kajian menunjukkan pencapaian pelajar dalam Kumpulan eksperimen adalah lebih baik berbanding pencapaian pelajar dalam Kumpulan kawalan.

Yapici, I.Umit; Akbayin, Hasan (2012) menjalankan kajian bertujuan menguji kesan PTG terhadap pencapaian biologi pelajar dan sikap mereka terhadap internet. Kajian dijalankan secara eksperimen ke atas 107 orang pelajar sekolah menengah yang dibahagikan kepada dua Kumpulan; Kumpulan kawalan (60 orang) dan Kumpulan Eksperimen (47 orang). Hasil kajian menunjukkan pencapaian biologi pelajar bagi kumpulan eksperimen dan sikap mereka terhadap internet adalah meningkat.

Sulihin (2012) menjalankan kajian bertujuan melihat kesan PTG terhadap motivasi pelajar dan pencapaian akademik. Kajian dijalankan secara eksperimen ke atas 62 orang pelajar universiti. Hasil kajian menunjukkan kaedah PTG mampu meningkatkan motivasi dan pencapaian akademik pelajar berbanding kaedah konvensional.

Duong et.al (2022) menjalankan kajian bertujuan menguji keberkesanan PTG menggunakan flex model terhadap pencapaian pelajar, kemahiran pembelajaran sendiri, dan sikap belajar bagi subjek Matematik. Kajian dijalankan secara eksperimen ke atas 90 orang pelajar sekolah menengah yang dibahagikan kepada dua Kumpulan; Kumpulan kawalan (46 orang) dan Kumpulan Eksperimen (44 orang). Hasil kajian menunjukkan kaedah PTG mampu meningkatkan pencapaian pelajar, kemahiran pembelajaran sendiri, dan sikap belajar berbanding kaedah konvensional.

Jusuf (2020) menjalankan kajian bertujuan menguji keberkesanan PTG terhadap pencapaian dan kepuasan pelajar. Kajian dijalankan secara edaran soal selidik ke atas 319 orang pelajar universiti. Hasil kajian menunjukkan PTG mampu meningkatkan pencapaian pelajar. Hasil kajian juga menunjukkan terdapat hubungan positif antara kaedah PTG dan tahap kepuasan pelajar.

Iga Setia (2018) menjalankan kajian bertujuan menguji keberkesanan PTG terhadap pencapaian pelajar. Kajian dijalankan secara eksperimen ke atas 63 orang pelajar sekolah menengah yang dibahagikan kepada dua Kumpulan; Kumpulan kawalan (32 orang) dan Kumpulan Eksperimen (31 orang). Hasil kajian menunjukkan pencapaian pelajar dalam Kumpulan eksperimen adalah lebih baik berbanding pencapaian pelajar dalam Kumpulan kawalan.

Hadiyanto et.al (2022) menjalankan kajian bertujuan menguji keberkesanan PTG terhadap pencapaian pelajar bagi subjek Metodologi Kajian. Kajian dijalankan secara eksperimen ke atas 25 orang pelajar universiti. Hasil kajian menunjukkan PTG mampu meningkatkan pencapaian pelajar.

Mugenyi (2017) menjalankan kajian bertujuan menguji keberkesanan PTG terhadap sikap pelajar dan hubungannya dengan pencapaian akademik. Kajian dijalankan secara edaran soal selidik ke atas 238 orang pelajar universiti. Hasil kajian menunjukkan bahawa PTG memberi kesan terhadap sikap pelajar dan membantu meningkatkan pencapaian akademik.

Dapatan kajian terdahulu juga menunjukkan pelaksanaan PTG memberi kesan yang positif terhadap pencapaian akademik pelajar. Walaubagaimanapun, keberkesanan PTG terhadap pencapaian akademik pelajar hanya dibuktikan dalam konteks kursus teknologi pendidikan (Ceylan & Kesici, 2017), kursus matematik (Duong et.al, 2022), kursus produktif teknologi (Sulihin, 2012) dan kursus metodologi kajian (Hadiyanto et.al., 2022). Masih kurang kajian akademik yang meneroka keberkesanan PTG terhadap pencapaian pelajar yang mengikuti kursus bahasa seperti bahasa Arab.

3.0 METODOLOGI

3.1 REKA BENTUK KAJIAN

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Kajian ini mengaplikasikan reka bentuk kajian kuantitatif. Menurut Creswell (2009), kajian secara kuantitatif merupakan kaedah untuk menguji objektif teori dengan hubungan antara pembolehubah. Ini bermakna kajian kuantitatif menggunakan data dalam bentuk nombor dan analisis statistik. Secara spesifik kajian ini menggunakan kajian eksperimen (pre & post test).

3.2 POPULASI DAN SAMPEL KAJIAN

Populasi yang disasarkan untuk kajian ini ialah para pelajar di sebuah universiti awam yang mengikuti kursus Bahasa Arab pada semester 1 sesi akademik 2023/2024 (A231). Kaedah persampelan bertujuan diaplikasikan dalam memilih sampel kajian ini. Kaedah persampelan ini dipilih kerana kajian ini dijalankan untuk menganalisis pencapaian pelajar dalam aspek bertutur setelah mengikuti kursus Bahasa Arab yang menggunakan kaedah Pembelajaran Teradun Gantian (PTG).

Sampel kajian ini adalah seramai 108 orang pelajar. Data kajian ini diambil dalam 2 tempoh waktu berasingan iaitu pada minggu 1 dan minggu ke-14 sesi pengajian A231. Data kajian diambil menggunakan rubrik penilaian bertutur Bahasa Arab yang dibangunkan dan digunakan oleh Unit Bahasa Arab di universiti awam dalam kajian ini.

3.3 ANALISIS DATA

Data kajian ini dianalisis secara diskriptif menggunakan perisian statistical package for the social sciences (SPSS). Secara spesifiknya, perbezaan markah pencapaian pelajar dalam aspek bertutur yang diambil di awal (minggu 1) dan di akhir semester (minggu 14) telah analisis secara diskriptif.

4.0 ANALISIS DATA DAN PERBINCANGAN

JADUAL 4: Hasil Analisis Diskriptif

Kategori	Kekerapan	Peratusan
Meningkat	72	67
Menurun	25	23
Tiada Perubahan	11	10

Jadual 4 menunjukkan hasil dapatan analisis diskriptif ke atas 108 responden kajian ini. Secara keseluruhan, majoriti responden atau seramai 72 orang (67%) menunjukkan peningkatan pencapaian dalam aspek bertutur setelah mengikuti kursus Bahasa Arab menggunakan kaedah PTG. Walaubagaimanapun, seramai 25 orang (23%) menunjukkan penurunan pencapaian. Manakala 11 orang (10%) tiada perubahan pencapaian setelah dibandingkan pencapaian pada minggu 1 dan minggu 14.

5.0 KESIMPULAN

Dapatan kajian ini menunjukkan penggunaan kaedah PTG dalam kursus Bahasa Arab mampu meningkatkan pencapaian pelajar, khususnya dalam aspek bertutur. Justeru, para tenaga pengajar di Institusi Pengajian Tinggi (IPT) disarankan untuk mengaplikasikan kaedah PTG kerana dapatan kajian ini menunjukkan pencapaian majoriti responden meningkat setelah mengikuti kursus akademik di IPT yang menggunakan kaedah PTG.

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**PENGURUSAN PENGAJARAN BERASASKAN TEORI KECERDASAN
PELBAGAI DALAM MEMENUHI JANGKAAN PELAJAR DI
INSTITUT PENGAJIAN TINGGI**

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ABSTRAK

Pendidikan di Institusi Pengajian Tinggi (IPT) sentiasa melalui perubahan dari masa ke masa selari dengan keperluan dan kesesuaian pelajar dalam melahirkan pelajar yang berkualiti. Terdapat pelbagai pendekatan yang digunakan oleh tenaga pengajar dalam memenuhi jangkaan pelajar termasuklah dalam konteks pengurusan pengajaran. Sekalipun begitu, pengurusan terbaik bergantung kepada sejauh mana pelaksanaan pengajaran yang efektif kepada para pelajar. Justeru, objektif kajian ini adalah untuk menyelidik pengurusan pengajaran dalam kalangan tenaga pengajar di IPT dari pelbagai bidang pengajian yang menerapkan konsep teori kecerdasan pelbagai. Seterusnya, kajian ini turut menganalisis faktor-faktor pemilihan pengurusan pengajaran tersebut dari perspektif tenaga pengajar. Kajian ini ialah kajian kes yang merangkumi kaedah temu bual separa berstruktur. Tujuh peserta kajian telah ditemu bual, direkod secara audio dan ditranskripsikan secara verbatim. Para penyelidik kemudiannya menganalisis data secara tematik. Hasil kajian menunjukkan bahawa kesemua tenaga pengajar dari pelbagai bidang menggunakan teori kecerdasan pelbagai dalam pengurusan pengajaran mereka. Walau bagaimanapun, terdapat satu aspek kecerdasan pelajar yang tidak digunakan secara langsung dalam pengajaran mereka iaitu kecerdasan muzikal. Kajian ini memberi implikasi terhadap kaedah pengajaran terbaik yang perlu diimplementasikan oleh tenaga pengajar dalam memastikan pengurusan pengajaran mereka efisien dan efektif.

Kata kunci: Institusi Pengajian Tinggi; jangkaan pelajar; kecerdasan pelbagai; pembelajaran dan pengajaran; pengurusan pengajaran

1.0 PENDAHULUAN

Pendidikan ialah satu proses yang melibatkan antaranya ialah pelbagai kaedah, pendekatan dan teknik yang bertujuan untuk memastikan pelajar dan tenaga pengajar memberikan usaha

terbaik dalam menjayakan sesuatu objektif pembelajaran yang disasarkan. Tenaga pengajar biasanya menentukan aktiviti yang akan dilaksanakan di dalam kelas atau sepanjang proses pembelajaran dan pengajaran (P&P). Sekiranya Institusi Pengajian Tinggi (IPT) di Malaysia ingin melahirkan graduan berdaya saing, inovatif dan kreatif, amalan tradisional dalam P&P tidak boleh diteruskan (Ismail & Din, 2022). Selari dengan kepentingan pendidikan yang perlu disesuaikan dengan situasi yang membuka peluang pembelajaran yang optimum menerusi usaha yang cetusannya ialah daripada para pendidik atau fasilitator, kepentingan berkenaan pengetahuan kepelbagaian kecerdasan pelbagai sedikit sebanyak perlu diambil kira. Teori Kecerdasan Pelbagai (MI) yang dikemukakan oleh Gardner (1983) adalah antara teori yang boleh dipertimbangkan sebagai teras dalam pendekatan dan aktiviti P&P. MI berpeluang menjadi satu teori yang perlu diterapkan dalam P&P bagi memastikan kelangsungan pendidikan yang kreatif dan fleksibel mengikut kesesuaian para pelajar. Melihat impak MI yang antaranya dapat menarik minat pelajar dalam pembelajaran (Ariffin et al., 2024), membantu tenaga pengajar dalam penerapan pendekatan dan kaedah bersesuaian (Abenti, 2020) tanpa mengira peringkat iaitu pendidikan rendah (Abenti, 2020; Aguayo et al., 2020) mahupun sehingga peringkat tinggi (Abenti, 2020; Ismail & Din, 2022) selain dapat memupuk autonomi pelajar dalam pembelajaran mereka (Eltahir et al., 2023) maka MI sebenarnya mempunyai potensi yang bagus dalam konteks P&P.

Lebih-lebih lagi, pendidikan di Institusi Pengajian Tinggi (IPT) sentiasa melalui perubahan dari masa ke masa selari dengan keperluan dan kesesuaian pelajar dalam melahirkan pelajar yang berkualiti. Terdapat pelbagai pendekatan yang digunakan oleh tenaga pengajar dalam memenuhi jangkaan pelajar termasuklah dalam konteks pengurusan pengajaran. Sekalipun begitu, pengurusan terbaik bergantung kepada sejauh mana pelaksanaan pengajaran yang efektif kepada para pelajar. Justeru, kajian ini mengambil inspirasi daripada kelebihan teori MI untuk meneroka sejauh mana tenaga pengajar di peringkat IPT khususnya di Universiti Tentera kerana kajian-kajian lepas turut membuktikan keberkesanan penggunaan MI dalam kurikulum atau pendekatan pengajaran dalam kalangan tenaga pengajar.

1.1 OBJEKTIF KAJIAN

Objektif kajian ini adalah untuk:

- 1.1.1 Menyelidik pengurusan pengajaran dalam kalangan tenaga pengajar di IPT dari pelbagai bidang pengajian yang menerapkan konsep teori kecerdasan pelbagai
- 1.1.2 Menganalisis faktor-faktor pemilihan pengurusan pengajaran tersebut dari perspektif tenaga pengajar

2.0 SOROTAN KAJIAN

Teori Kecerdasan Pelbagai (MI) Howard Gardner (1983) ialah suatu teori yang menarik kerana memberi perincian berkenaan kepelbagaian kebolehan dan bakat individu dengan keunikan yang tersendiri. Gardner mencadangkan bahawa kecerdasan bukanlah satu entiti yang tetap, tetapi sebaliknya satu set pelbagai kebolehan dan bakat yang dimiliki oleh individu pada tahap yang berbeza-beza. Bagi pengajar bahasa, memahami dan mengaplikasikan teori ini boleh menjadi sangat bermanfaat dalam beberapa cara. Teori Gardner mengenal pasti pelbagai jenis kecerdasan iaitu visual, intrapersonal-emosional, inter-personal-sosial, logik, fleksibel-kreatif atau naturalistik, linguistik-verbal, kinestetik-badan dan ritma-suara ataupun muzik.

Kecerdasan pelbagai (MI) merupakan satu teori yang mengambil kira kekuatan kecerdasan pelajar dalam pembelajaran. Tenaga pengajar biasanya menggunakan teori ini untuk menarik minat pelajar (Ariffin et al., 2024). Teori MI ialah satu teori yang mencetuskan idea bahawa seseorang individu mempelajari dan memproses maklumat dengan cara yang berbeza berdasarkan gabungan bidang kecerdasan yang berbeza (Abenti, 2020).

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Tenaga pengajar yang menggunakan teori MI dan pada masa yang sama mengenali diri para pelajar dapat memahami bahawa pelajar mampu untuk cemerlang dalam cara yang berbeza. Pelajar yang mempunyai kemampuan bagus dalam kecerdasan linguistik mungkin belajar dengan baik menerusi kaedah membaca, menulis dan komunikasi lisan, manakala pelajar yang mempunyai kecerdasan muzik yang baik mungkin mendapat manfaat daripada menggunakan lagu atau irama untuk mempelajari bahasa. Contohnya, Kajian Ismail dan Din (2022) mendapati bahawa menerusi penerapan MI dalam kelas bahasa, pelajar dapat menulis dengan lebih baik dan dapat memperkasakan penguasaan bahasa Inggeris mereka. Selain itu, pelajar menjadi matang. Kajian Ai Peng et al., (2020) menunjukkan bahawa pelajar yang mempelajari pembelajaran dengan baik bermula dengan kecerdasan linguistik yang baik. Justeru, mereka menekankan bahawa pendidik perlu mengenal pasti kecerdasan verbal linguistik dalam kalangan pelajar bagi memastikan kemajuan pelajar menjadi baik. Lebih-lebih lagi, pelajar yang berkecenderungan linguistik yang baik juga biasanya akan belajar dengan lebih baik di samping mereka turut mencatat nota, mendengar dan seterusnya berbincang dengan tenaga pengajar dan rakan tentang pembelajaran mereka.

Isu linguistik atau bahasa adalah sangat kritikal kerana ia merupakan medium yang membawa kepada pemahaman pelajar terhadap pembelajaran sesuatu subjek atau kursus yang melibatkan komunikasi atau kursus yang tidak melibatkan komunikasi yang banyak, namun masih menggunakan konsep komunikasi sebagai perantara dalam pengiraan. Sebagai contoh, Killen dan O'Toole, (2023) memberi perincian menarik berhubung isu penggunaan bahasa dalam kalangan tenaga pengajar. Mereka menjelaskan bahawa perbezaan bahasa adalah antara indikator paling jelas bagi kepelbagaian kebudayaan. Pelajar yang tidak dapat memahami gaya bahasa yang disampaikan tenaga pengajar akan mengalami kesukaran dalam memahami apa yang dikongsikan oleh tenaga pengajar. Natiujahnya, mereka akan mengalami masalah dalam mencapai kefahaman yang sepatutnya diperolehi dalam P&P. Justeru, tenaga pengajar perlu menyelidik jangkakan bahasa yang digunakan dalam proses P&P, mengenal pasti penyebab masalah yang mungkin wujud dalam kalangan pelajar disebabkan penggunaan bahasa yang digunakan serta menentukan aspek utama dan pilihan bagi sesuatu kandungan pengajaran. Aspek yang utama diajar secara langsung manakala aspek sampingan diajar secara ringkas (Killen & O'Toole, 2023).

Seterusnya, tenaga pengajar bahasa boleh menggunakan teori MI untuk menyesuaikan kaedah dan bahan pengajaran mereka agar lebih sesuai dengan kekuatan pelajar mereka. Penggunaan MI perlu diambil manfaat dalam kalangan tenaga pengajar memandangkan terdapat fleksibiliti di peringkat prauniversiti dari aspek akademik (Ismail & Din, 2022). Kelebihan lain dalam menggunakan teori Gardner tersebut ialah tenaga pengajar mampu menjana dan memantapkan lagi penglibatan pelajar dalam aktiviti yang disediakan sepanjang P&P. Pada masa yang sama, motivasi dalam pembelajaran bahasa akan bertambah kerana pelajar lebih cenderung untuk kekal berminat dan bersemangat apabila aktiviti pembelajaran sejajar dengan kecerdasan pilihan mereka, yang membawa kepada pengalaman pembelajaran yang lebih positif. Kajian Ai Peng et al., (2020) umpamanya mendapati bahawa MI memberi kesan positif terhadap perkembangan potensi pelajar seperti mencungkil potensi pelajar, pelajar berkemampuan mengenal kekuatan diri, membina pemikiran kritis di samping memacu pelajar kepada kecemerlangan akademik. Justeru, penyesuaian penggunaan teori kecerdasan pelbagai penting dalam menggalakkan pembangunan pelajar secara menyeluruh. Pembangunan yang boleh diterap bukan sahaja melibatkan satu aspek kecerdasan, malah dapat dikaitkan dengan dengan kecerdasan yang lain yang memberi kesan terhadap perkembangan kognitif, emosi dan sosial.

Teori MI dari perspektif yang lain dapat memberi peluang kepada tenaga pengajar untuk menyediakan persekitaran pembelajaran efektif menerusi kekuatan dan kelemahan para pelajar dalam mempelajari bahasa tanpa mengira peringkat. Persekitaran yang bersesuaian

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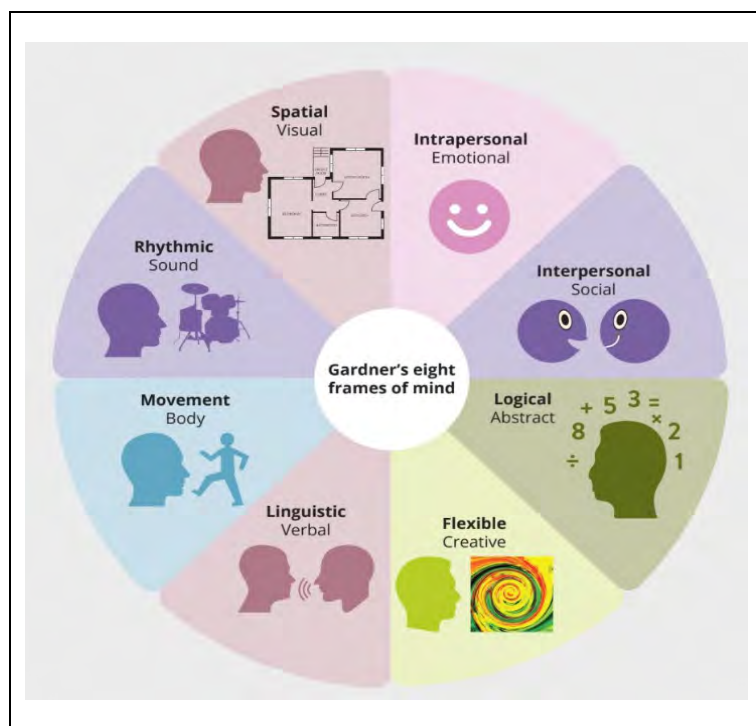
dapat disediakan oleh para pengajar bahasa dalam memastikan pelajar dapat menggunakan ruang persekitaran sepenuhnya dalam meningkatkan proses pembelajaran yang berkesan. Kaedah yang digunakan dalam P&P bahasa boleh dirangkumkan menerusi pelbagai aktiviti dan sumber yang menarik kepada kecerdasan yang berbeza. Contohnya, menggunakan ruang yang khusus dengan alat bantuan mengajar bagi pelajar yang berkebolehan dalam konteks ruang dan visual, atau perbincangan dalam kumpulan secara interaktif untuk pelajar interpersonal. Abenti (2020) menekankan kepentingan MI yang mana MI dapat membantu pelajar dalam proses P&P. Selain itu, pendidik cemerlang menggunakan MI dalam memastikan pengajarannya adalah efektif. MI dapat memberi bimbingan dalam komunikasi dan P&P kelas kerana MI dapat menumpukan kepada pelbagai aspek kepintaran dalam kelas. Bahkan, MI bersesuaian untuk pendidikan peringkat awal sehingga peringkat tinggi bagi semua peringkat (Abenti, 2020).

Menerusi teori MI, tenaga pengajar berpeluang menggalakkan pelajar merasai suasana pembelajaran yang meraikan kepelbagaian kepintaran individu. Pelajar akan rasa lebih dihargai dan berusaha untuk mempelajari sebaik mungkin kerana lebih bermotivasi. Sementara itu, tenaga pengajar dapat menyediakan kaedah pengajaran bersesuaian dari masa ke masa menerusi profil pelajar yang diperoleh dalam proses pengajaran dan pembelajaran. Suprpto et al., (2017) menegaskan bahawa MI membantu pelajar lemah memenuhi pendekatan berbeza. tenaga pengajar perlu arif tentang profil pelajar. Suprato et al., (2017) melihat bahawa MI adalah penting namun tenaga pengajar terlebih dahulu perlu menilai kemampuan pelajar dalam pembelajaran adalah memenuhi MI. MI menjadi penentuan kepada pemilihan tajuk, konsep, idea penting. Seterusnya selepas penentuan tersebut, tenaga pengajar perlu mempersembahkan melalui pelbagai cara iaitu melalui penggunaan mod pendekatan pengajaran dan pembelajaran berbeza.

Aguayo et al., (2021) melihat MI sebagai agen menggalakkan perkembangan pelajar. Selain itu, sekiranya terdapat perkaitan antara MI dalam pembelajaran ia dapat menggalakkan kreativiti, kematangan dan peningkatan prestasi. MI juga memberi kesan terhadap perkembangan kognitif pelajar. Hasil kajian mereka menunjukkan bahawa pelajar memperoleh markah yang tinggi menerusi penerapan konsep MI dalam pembelajaran dan pengajaran. Dapatan kajian Aguayo et al (2021) turut menunjukkan bahawa pendekatan pedagogi perlu berteraskan kepada MI kerana memberi impak kepada aspek sosial pelajar dan berkesan. Selain itu, MI memberi kesan terhadap perkembangan neuropendidikan kanak-kanak menerusi MI. Prestasi pelajar yang berpengalaman mempelajari dalam persekitaran berteraskan MI meningkat lebih baik daripada rakan sebaya yang belajar secara tradisional. Zebari et al., (2018) sebagai contoh menegaskan bahawa MI perlu dilaksanakan berbanding kaedah tradisional termasuklah dalam konteks pembelajaran bahasa Inggeris sebagai bahasa asing. MI menyediakan persekitaran pengalaman yang baik dan memperoleh kemahiran menerusi situasi, eksperimen dan pengulangan (Setiawan et al., 2020) dan memaksimumkan potensi dan kecerdasan kanak-kanak khususnya aspek kreativiti, perlu berbentuk konstruktif dan bersifat dan praktikal.

Berdasarkan perbincangan literatur di atas, MI jelas sekali mempunyai kesan positif terhadap perkembangan dan kemajuan pelajar dalam pembelajaran dan tidak terhad kepada bidang atau jurusan tertentu sahaja bahkan boleh disesuaikan pada setiap peringkat pendidikan. Oleh yang demikian, kajian yang para penyelidik laksanakan ini adalah penting dalam memastikan sejauh mana para pendidik mengaplikasikan konsep MI dalam pengajaran mereka dan pada masa yang sama menganalisis faktor-faktor pemilihan pengurusan pengajaran tersebut dari perspektif tenaga pengajar. Para penyelidik menggunakan teori MI yang mengambil kira kepada aspek intrapersonal, interpersonal, logikal (abstrak), fleksibel (kreatif), linguistik (verbal), pergerakan atau kinestetik (badan), ritma atau muzik (bunyi), serta ruang (visual) sebagaimana Rajah 1 di bawah:

RAJAH 1. Teori Kecerdasan Pelbagai Gardner (1985) yang dirajahkan oleh Killen & O'Toole (2023)



Sementara itu, jangkakan para pelajar terhadap tenaga pengajar bagi setiap sesi P&P memberi kesan kepada pemilihan dan pertimbangan tenaga pengajar dalam proses P&P yang menerapkan MI. Keinginan memberikan suasana pengajaran terbaik dapat melahirkan pelajar yang berkualiti dan bermula daripada tenaga pengajar yang berkualiti. Green et al., (2018) menekankan kepentingan tenaga pengajar yang berkualiti sebagai agen kepada kejayaan seseorang pelajar. Tambahan pula, dari konteks IPT, kebolehpasaran graduan menjadi perkara terpenting bagi institusi tersebut (Cheng et al., 2021) yang antaranya bertitik tolak daripada kesediaan tenaga pengajar untuk memberikan yang terbaik sepanjang proses P&P yang bertujuan memaksimumkan pengetahuan dan kemahiran pelajar dengan berkualiti (Santos & Castro, 2021). Selain itu, sesi pengajaran yang berkesan turut diambil kira menerusi personaliti dan pendekatan tenaga pengajar dengan pelajar (Orakci, 2020).

Ringkasnya, pengurusan pengajaran yang baik dan tersusun dalam P&P dapat memenuhi jangkakan pelajar dalam mendapatkan ilmu asas, teori dan kemahiran yang diperlukan sepanjang pengajian. Ordu, (2021) menggariskan bahawa terdapat kepentingan bagi tenaga pengajar untuk menguasai penggunaan teknologi terkini di samping mendidik pelajar dengan pelbagai kaedah supaya pelajar tidak ketinggalan zaman. Selain itu, tenaga pengajar yang bijaksana perlu menjadi pendidik yang bersifat reflektif yang gigih untuk terus memahami dan meningkatkan usaha untuk membantu pelajar belajar (Killen & O'Toole, 2023). Berdasarkan kedua-dua aspek MI yang saling berkait dengan pengurusan pengajaran dalam kalangan pengajar, para penyelidik melaksanakan kajian ini yang bertujuan untuk menjawab persoalan berikut:

- 1.4 Bagaimanakah pengurusan pengajaran dalam kalangan tenaga pengajar di IPT dari pelbagai bidang pengajian yang menerapkan konsep teori kecerdasan pelbagai (MI)?
- 1.5 Mengapakah tenaga pengajar memilih pengurusan pengajaran yang berteraskan MI?

3.0 METODOLOGI KAJIAN

3.1 REKA BENTUK KAJIAN, KAEDAH KAJIAN DAN INSTRUMEN KAJIAN

Kajian ini ialah kajian kualitatif yang menggunakan temu bual sebagai kaedah kajian. Temu bual separa berstruktur telah dilaksanakan secara bersemuka. Perbualan dirakam menggunakan telefon pintar dan audio tersebut ditranskripsikan secara verbatim. Tempoh bagi setiap temu bual yang berlangsung adalah antara tiga puluh hingga empat puluh lima minit yang mengambil masa selama sebulan. Protokol temu bual digunakan sebagai panduan kepada sesi temu bual dan terlebih dahulu, para penyelidik telah melaksanakan semakan bahasa, kesesuaian maksud dengan dua pakar bidang iaitu bidang bahasa dan pendidikan sebagai antara aspek kebolehpercayaan kajian. Pada masa yang sama, para penyelidik menyemak tema yang diperoleh untuk mendapatkan kebolehpercayaan tema.

3.2 SAMPEL KAJIAN

Peserta kajian ini terdiri daripada tenaga pengajar di Universiti Tentera di Malaysia yang berpengalaman mengajar pelajar kadet, pelajar Pasukan Latihan Pegawai Simpanan (PALAPES) dan pelajar awam. lapan orang peserta yang dinamakan sebagai P1 ialah peserta pertama, P2 peserta kedua sehinggalah P8 ialah peserta kelapan kajian ini. Data dikutip sehingga terdapat pengulangan ketika peserta keenam dan diulangi langkah sehingga peserta kelapan supaya mencapai ketepuan data. Para peserta kajian mempunyai latar belakang berbeza dari aspek bidang pengajaran dan usia, namun mempunyai pengalaman dalam bidang pendidikan melebihi tujuh tahun dan ke atas. Mereka juga terdiri daripada para pendidik yang berpengalaman mengajar sama ada dari peringkat Asasi, Diploma mahupun Sarjana Muda dan peringkat pascasiswazah. Para penyelidik memilih peserta kajian daripada pelbagai bidang pengajaran untuk mendapatkan triangulasi dari peserta kajian berbeza dan memastikan data yang jujur (Richey & Klein, 2007) dan bertujuan untuk mengukuhkan kajian (Patton, 2002). Pada masa yang sama, para penyelidik dapat melihat gambaran dari perspektif yang berbeza sekalipun masih terdapat persamaan dari aspek pemilihan teori MI dalam pengajaran mereka.

JADUAL 1. Profil Peserta Kajian

Peserta Kajian/Jantina	Tempoh Pengalaman Mengajar	Bidang Pengajaran
P1/Perempuan	16 tahun	Fizik
P2/Perempuan	11 tahun	Bahasa Inggeris
P3/Perempuan	11 tahun	Kimia
P4/ Perempuan	9 tahun	Pengajian Islam
P5/Lelaki	15 tahun	Matematik
P6/Lelaki	35 tahun	Bahasa Inggeris Bahasa Inggeris
P7/Lelaki	34 tahun	

3.3 KAEDAH ANALISIS DATA KAJIAN

Para penyelidik menganalisis data secara tematik berdasarkan kepada transkripsi verbatim dengan mengambil kira konsep analisis oleh Saldana (2011). Tema berkenaan faktor pemilihan MI dari perspektif tenaga pengajar sendiri dibina berdasarkan Saldana (2011) dengan melibatkan langkah pengkodan, pengkategorian dan diakhiri dengan refleksi secara analitikal, sementara tema bagi objektif pertama berpandukan kepada lapan elemen daripada teori MI iaitu aspek intrapersonal, interpersonal, logikal (abstrak), fleksibel (kreatif), linguistik (verbal), pergerakan atau kinestetik (badan), ritma atau muzik (bunyi), serta ruang (visual).

4.0 ANALISIS KAJIAN DAN PERBINCANGAN

4.1 PENGURUSAN PENGAJARAN DALAM KALANGAN TENAGA PENGAJAR DI IPT DARI PELBAGAI BIDANG PENGAJIAN YANG MENERAPKAN KONSEP TEORI KECERDASAN PELBAGAI

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Berdasarkan kajian ini, semua peserta kajian menggunakan teori MI dalam pengajaran mereka di sebalik perbezaan jantina, tempoh pengalaman mengajar dan bidang pengajaran mereka. MI yang digunakan ialah interpersonal, intrapersonal, logikal (abstrak), fleksibel (kreatif), linguistik (verbal), pergerakan atau kinestetik (badan), ritma atau muzik (bunyi) dan ruang (visual). Sekalipun begitu, aspek ritma atau muzik tidak digunakan secara langsung melainkan hanya menerusi penggunaan video dalam bilik kuliah yang lebih bersifat bunyi atau audio. Walau bagaimanapun, ia masih dikira sebagai MI memandangkan audio yang digunakan tetap menarik perhatian pelajar dalam mempelajari sesuatu maklumat dan kursus.

4.1.1 Interpersonal

Kecerdasan pelbagai (MI) dari aspek interpersonal digunakan oleh semua peserta kajian kecuali P1. P2 sebagai contoh berkata: *'I ask them questions, randomly throw them questions. So usually, most of the time they can answer. Unless they have gone missing in the class for a while, and they come back, I will tell the friend to explain, I will not explain. Ok, Ali can you explain to Eng what we spoke about and what we discussed just now, what do you understand about the assignment, what can you explain to him? So, another student does it. So, when they can explain in their own words, that means that the lesson is effective.'*

4.1.2 Intrapersonal

P2,3,5,6,7 turut menggunakan elemen intrapersonal dalam pengajaran mereka. Contohnya, P3 menyatakan: *'...students ni different batch, generasi tu kalau saya tengok dari 19 tahun lepas, generasi sekarang ni yg macam mencabar, kita kena pandai tackle dia punya emosi, kita kena pandai tackle situasi dalam kelas.'*

4.1.3 Logikal

Seterusnya, P1 dan P5 adalah antara tenaga pengajar yang menggunakan pendekatan logikal dalam pengajaran. P1 menjelaskan: *'...kat mana, dalam device dan belajar ni bukan fizik semata-mata tetapi ada kaitan dengan isu semasa contoh global warming kan. Kita kaitlah. Mcm kita belajar electricity kan, step up step down, transformer tu kat mana nak guna daripada power plant ke rumah kita mcm mana nak guna, so kita akan eventhough kita belajar tu basic sebab Fizik ni asasi tapi kita akan kaitkan dengan application kat mana benda ni berlaku.'*

4.1.4 Fleksibel/kreatif

P1,P3,P4,P7 menggunakan kaedah fleksibel atau kreatif dalam pengajaran mereka dengan cara meminta pelajar berimiginasi. P1 contohnya berkata:

'Nampak 3Dt u susah so, kita terpaksa tunjuk dan pusing, kita kena suruh dia banyak imiginasi sbb kadang-kadang gambar tu kita akan bagi 2 dimensiosn, kan. Contoh, kata kita tahu kalau kita belajar letrik ada positive dan negative cas so kalau positif tu arus elektrik kalau positif dia akan keluar arah jadi bila dia keluar, jd negatif akan masuk, field dia tu, jadi bila kita tunjuk, 2 dimensions, so kita susah untuk kita tu kan (explain) jadi kita kena suruh dia imagine dan pusing (arah) ataupun kalau sometimes surface area mcm ni tapi kalau fizik surface dia mesti paralaks, jadi kita kena nyatakan kalau tak student tak boleh nak gambarkan sudut tu mcm mana sebab kadang-kadang dalam fizik ni dia ada benda-benda yang banyak ada kaitan dnegan sudut. Sebagai pengajar kita kena pandai mengajar untuk pelajar Nampak gambaran dan tau berimiginasi supaya pelajar boleh tau bila rotate tu kedudukan gambar tu mcm mana.'

P4 menggunakan kaedah ini untuk memberi peluang kepada pelajar berusaha lebih. P4 menyatakan: *'Saya macam subjek saya, saya tak bagi tajuk, saya macam beri kebebasan kepada pelajar untuk buat tajuk sendiri tapi mesti kena dengan subjek yang saya ajar tema itu mesti seusuai dengan kursus atau tema yang saya ajar tu...kenapa saya bagi kebebasan kepada*

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pelajar supaya mereka tu supaya mereka berfikir menggunakan otak mereka daripada saya yang bagi'.

4.1.5 Linguistik

Semua peserta kajian menggunakan elemen linguistik dengan terbaik. Sebagai contoh, P6 menekankan keperluan usaha untuk berkomunikasi dalam kalangan pengajar dan beliau sendiri memberi contoh yang baik:

'We are not only preparing them for the exam, but we are also preparing them for after the programme because the students will eventually serve in public or organisations. Therefore, it is important to prepare them for any type and situation in the working world. So, it is not just about preparing them to answer exam questions, but we have to consider other factors to take into consideration that involve preparing the students for the working world. It is about teaching the students certain skills, like telling them to speak and to ask questions simultaneously. We have to help them groom, and they should turn up in professional government attire. This is what is expected of them when they leave this university and join other organisations.'

Sementara itu, P1 menggunakan ayat dan bahasa yang mudah difahami oleh pelajar supaya pelajar dapat memahami kandungan yang diajar. P1 menyatakan: *'kalau saya saya akan guna cara layman punya bahasa sebab kadang-kadang kalau bahasa Sains ni agak susah, sebab tu sometimes kita menghadapi masalah sekarang ni majority student, kat sekolah belajar dalam bahasa Melayu, ok kita kat sini kan fully English, jadi kita akan cuba, tanya diorang apa perkataan yg diorang gunakan dekat sekolah supaya term tu kita boleh tele kan dengan term yang bahasa Melayu kata apa dan Inggeris kata apa. Dan term tu walaupun kita akan gunakan dalam bahasa Melayu, kita juga akan gunakan English supaya benda tu dia akan ingatlah...'*

4.1.6 Kinestetik/Pergerakan

Tenaga pengajar P1,P2,P5,P7 menekankan pendekatan pergerakan dalam kalangan pelajar dan mereka sendiri kerana mempercayai kaedah ini adalah berkesan. Contohnya P2 berkata: *'I have to ensure that the learning environment is constructive and it matches the lesson that I want to deliver that day. Let's say I want to do a group discussion; I will ensure that the place is adaptable and suitable in the classroom. Then, I tell them to move their chairs and move around, sit in groups, they can give their opinions, sometimes they will laugh, and shout, they will call their friends, and we will engage in all that'*

4.1.7 Ritma/Bunyi/Muzikal

P4 dan P6 menggunakan aspek bunyi menerusi penggunaan video tetapi lebih melibatkan pelajar sebagai medium penghasilan video untuk menambah kefahaman pelajar. P4 berkata: *'bukan saya saja yang menyampaikan lesson pengajaran tu tapi kita minta pelajar terlibat sekali contoh buat aktiviti dalam kelas kemudian dipersembahkan oleh pelajar kemudian ada lagi, buat video tentang subjek yang diajar ataupun apa-apa sajalah tema-tema yang berkait dengan pelajaran itu, pelajar kena buat video dan pesembahkan kepada dalam kelas dan juga aktiviti-aktiviti lain persembahan dalam kelas'*

4.1.8 Visual

Semua peserta kajian menggunakan kaedah ini kerana terbukti keberkesanannya sebagai contoh, P5 berkata: *'Kemudian semasa saya mengajar saya lebih suka untuk sebagai pensyarah matematik, memang teknik mengajar saya adalah sepenuhnya saya menunjukkan setiap jalan kerja Matematik itu ditunjukkan dengan jelas di whiteboard. Jalan kerja satu demi*

satu ditunjukkan kepada pelajar. Kemudian kalau ada konsep teori tu saya kena jelaskan kepada pelajar teori-teori Modern Mathematics persamaan Matematik, ok atau penjelasan tentang sesuatu formula itu, ok kemudian akan memberi contoh-contoh soalan, itu perkara yang kekuatan saya sebagai seorang pensyarah iaitu selalu memberikan atau banyak memberikan contoh-contoh Matematik dan jalan penyelesaiannya (di white board).

Begitu juga P2 yang menggunakan visual di papan sebagai kaedah mengingatkan pelajar berkenaan konteks pembelajaran harian. Beliau berkata: *'So, my very initial boss, he taught me that when you enter the class, the first thing you need to do after writing the date is to write the learning objectives on the board. You have written the learning objective, and you have to tell the students this is the learning objective, and this is what we have to fulfil today. So, until today, nothing has changed, I still have to follow my learning objectives, I still have to prepare my lessons accordingly according to the learning objectives or for that particular week, not necessary for the course but for that particular week'.*

4.2 FAKTOR PEMILIHAN PENGURUSAN PENGAJARAN TERSEBUT DARI PERSPEKTIF TENAGA PENGAJAR

Jika dilihat kepada pemilihan peserta kajian terhadap MI dalam P&P mereka, setiap pemilihan mempunyai faktor-faktor atau sebab-sebab tersendiri antaranya elemen intrapersonal yang diterapkan menerusi aspek motivasi telah dipilih tenaga pengajar untuk menaikkan semangat pelajar mempelajari pengetahuan kandungan serta kemahiran dengan pendekatan tersebut. Penggunaan aspek visual pula, selain menggunakan papan kenyataan atau papan putih mahupun *smart board* tujuannya adalah untuk menarik perhatian pelajar untuk melihat sekaligus memberi kefahaman yang lebih baik kepada pelajar.

Selain itu, pengurusan pengajaran terbaik adalah dengan mengemukakan maklumat terkini selari perkembangan masa. Contohnya, P4 menyatakan: *'Pensyarah dalam pengajaran kena lah buat perubahan, takdalah guna slide bertahun-tahun berpuluh tahun perbaharui slide pengajaran sebab kadang-kadang macam subjek saya macam ada isu-isu semasa supaya kena dengan teks dengan isu semasa seperti itu.'*

Maklumat terkini tersebut sebenarnya jika diaplikasikan dalam *slide*, *smart board* atau di papan putih dan medium berkaitan sebagai aspek visual, adalah bersesuaian bagi semua peringkat sama ada peringkat rendah mahupun tinggi. Tenaga pengajar hanya perlu memilih bahan yang bersesuaian dengan tahap sahaja kerana visual penting meningkatkan kefahaman pelajar. Sekalipun begitu, usaha menggunakan aspek linguistik tidak boleh dipandang enteng oleh tenaga pengajar. Dapatan kajian ini memperlihatkan bahawa tenaga pengajar berusaha gigih menggunakan komunikasi yang sesuai menerusi penggunaan bahasa yang mudah difahami. Pelajar juga didorong untuk berkomunikasi secara berkesan sebagai persediaan ke alam kerjaya. Dapatan ini selaras dengan gesaan Killen dan O'Toole, (2023) yang melihat bahawa aspek penggunaan bahasa perlu bersesuaian dengan kemampuan para pelajar dan tenaga pengajar perlu mengambil inisiatif dalam mengenal pasti masalah yang wujud dalam kalangan pelajar. Kajian ini turut selari dengan dapat kajian Ai Peng et al., (2020) yang mendapati bahawa pelajar yang mempunyai aspek linguistik yang baik dapat membantu pembelajaran mereka. Mereka juga lebih berusaha gigih mencatat nota untuk kefahaman mereka sendiri.

Pemilihan pengurusan pengajaran berasaskan elemen MI seperti interpersonal pula, P1 sebagai contoh berkata: *'Perbincangan bersama tenaga pengajar lain berkenaan cara mempersembahkan sesuatu kandungan supaya pelajar memperoleh ilmu dengan mudah dan terbaik'.* Keterlibatan antara tenaga pengajar dengan tenaga pengajar lain, serta antara tenaga pengajar dan pelajar bahkan antara pelajar dengan pelajar mencirikan bahawa aspek ini sangat penting dalam P&P kerana ia berkait dengan peluang menyediakan persekitaran yang sesuai sekaligus memberi kesan terhadap keberkesanan P&P. Justeru, perkongsian ilmu bukan sahaja

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bermula dari tenaga pengajar itu sendiri, bahkan boleh jadi diperoleh daripada rakan sebidang, rakan-rakan dari kelas dan tempat berbeza serta daripada anak didik sendiri. Perkongsian secara timbal balik ini adalah bersifat sosial dan membentuk jati diri bermasyarakat dalam kalangan pelajar dan tenaga pengajar. Dapatan kajian Aguayo et al., (2021) turut menunjukkan bahawa MI memberi kesan kepada aspek sosial pelajar.

Seterusnya, para penyelidik mendapati bahawa elemen autonomi akan terbentuk kerana pelajar mempunyai peluang untuk memberi pandangan dalam aktiviti dalam kelas selain memilih persekitaran yang paling sesuai dan selesa untuk mereka. Aspek autonomi dalam pembelajaran penting dan turut ditekankan oleh Eltahir et al, (2023). Jika dilihat dari perspektif yang lain pula, pendekatan yang dipilih tenaga pengajar dapat memberi peluang kepada pelajar menjadi lebih matang. Ismail dan Din (2022) menegaskan kemampuan MI untuk mematangkan pelajar. Justeru, MI mempunyai nilai tersendiri dalam konteks P&P dan masih signifikan dalam hala tuju memberi kejayaan kepada para pelajar di sebalik kemampuan dan aras berfikir pelajar yang berbeza. Abenti (2020) turut mengakui bahawa terdapat perbezaan pemrosesan maklumat antara para pelajar disebabkan ciri perbezaan yang wujud pada setiap individu. Perbincangan berkenaan MI sebenarnya terlalu luas namun menarik untuk terus dibincangkan serta disesuaikan dengan senario masa kini. Kajian ini hakikatnya mempunyai limitasi kerana hanya berfokuskan kepada tujuh tenaga pengajar, dan dari institusi yang sama. Namun, kajian ini dapat memberi idea dan makna terhadap betapa pentingnya MI digunakan dalam pendekatan P&P dan meneroka sejauh mana tenaga pengajar mempunyai kesedaran kepentingan PI.

5.0 KESIMPULAN

Kajian ini adalah suatu kajian yang menarik untuk dipanjangkan kepada kajian-kajian seterusnya dengan pemfokusan kepada perincian aktiviti bagi setiap jenis subjek atau kursus kerana MI adalah suatu teori yang fleksibel dan boleh disesuaikan dengan konteks masa kini sama ada di peringkat rendah mahupun tinggi. Kajian ini juga menunjukkan bahawa di sebalik kepelbagaian latar belakang tenaga pengajar, mereka tetap berusaha memberikan yang terbaik kepada para pelajar dan disesuaikan mengikut kursus yang diajar. Ringkasnya, tenaga pengajar terlebih dahulu perlu menjadi seorang yang teliti dengan menyediakan profil pelajar menerusi pemerhatian, temu bual dan juga soal selidik atau soal jawab umpamanya untuk mendapatkan kecenderungan mereka dalam mempelajari sesuatu perkara dari perspektif MI. Tenaga pengajar juga perlu berusaha untuk menjadi kreatif supaya aktiviti yang diterapkan adalah dipayungi oleh MI serta sesuai dengan kelas yang diajar. Sekalipun begitu, cabaran yang mungkin wujud ialah kekangan masa tenaga pengajar dalam menggunakan keseluruhan MI sepanjang proses P&P melainkan sekiranya mereka mengajar pelajar yang sama dalam tempoh lebih lama iaitu melebihi satu semester. Kekangan ini dapat diminimalkan menerusi penggunaan lebih daripada separuh daripada teori MI sebagaimana hasil dapatan kajian ini. Kajian ini adalah signifikan dan memberi implikasi terhadap kaedah dan prinsip pengajaran yang mana MI perlu menjadi antara asas dalam penentuan sesuatu aktiviti dalam P&P.

Penghargaan

Para penyelidik ingin merakamkan penghargaan kepada para peserta kajian ini atas kerjasama yang jitu sepanjang kajian dilaksanakan.

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KEPELBAGAIAN TERJEMAHAN KATA KERJA PERINTAH DALAM SURAH AL-NUR

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ABSTRAK

Umumnya al-Qur'an memuatkan sejumlah 1160 kata kerja perintah (KKP) sebagai medium utama penyampaian hukum-hakam Islam, ini bersesuaian dengan peranannya sebagai sebuah kitab perundangan. Kajian ini membincangkan tentang variasi bentuk terjemahan kata kerja perintah yang terdapat dalam surah al-Nur. Objektif kajian ini adalah untuk mengenal pasti bentuk terjemahan kata kerja perintah dalam surah al-Nur, diikuti dengan mengelas bentuk-bentuk terjemahan KKP yang diperolehi seterusnya menganalisis bentuk-bentuk terjemahan KKP tersebut. Sebanyak 24 kata kerja perintah telah diperolehi dalam surah al-Nur daripada keseluruhan ayat yang berjumlah 64 ayat. Taksonomi Asmah Haji Omar (2009) diguna pakai dalam mengelaskan bentuk-bentuk terjemahan tersebut. Partikel penegas-lah dikenal pasti sebagai penanda perintah secara umum dalam bahasa Melayu. Hal ini bermakna kata kerja perintah yang dimasuki oleh partikel penegas *-lah* sahaja dikategori sebagai perintah langsung dan selain daripada bentuk tersebut adalah perintah tak langsung. Hasil kajian mendapati bahawa bentuk terjemahan kata kerja perintah tak langsung mendominasi bentuk terjemahan kata kerja perintah dalam surah al-Nur. Keseluruhan bentuk terjemahan kata kerja perintah yang diperolehi ialah, (a) KKP langsung iaitu terdiri daripada kata kerja dasar + *lah* (b) KKP tak langsung yang terdiri daripada dua bentuk iaitu, (i) Kata kerja berimbuhan + *lah*, (ii) kata bantu modalitas + *lah*. KKP berimbuhan pula terbahagi kepada dua iaitu (i) imbuhan awalan (Ber-) dan (ii) imbuhan akhiran iaitu (*-ilah*) dan (*-kanlah*). Bentuk-bentuk terjemahan yang diperolehi ini menunjukkan terjemahan kata kerja perintah dalam surah al-Nur adalah pelbagai.

Kata kunci: kata kerja perintah; surah al-Nur; terjemahan; taksonomi; variasi; partikel

1.0 PENDAHULUAN

Penterjemahan adalah aktiviti yang menghubungkan dua atau lebih bahasa untuk memfasilitasi pemahaman antara satu sama lain. Aktiviti ini tersebar luas di seluruh dunia. Di era tanpa sempadan ini, di mana internet digunakan sebagai medium komunikasi, keperluan untuk

menterjemah dari satu bahasa ke bahasa lain sangat penting bagi masyarakat untuk mengikuti perkembangan zaman. Penterjemahan berfungsi sebagai medium bagi penterjemah untuk bertukar pendapat dan idea dalam penerokaan ilmu pengetahuan yang luas, termasuk ilmu agama (Ahmad Zulfadli 2013).

Perkataan "terjemahan" adalah kata pinjaman dari Bahasa Arab, berasal dari perkataan "tarjamah" yang bermaksud tafsiran, seperti yang dinyatakan dalam kamus (Al-Khalil 2006). Penterjemahan juga merupakan salah satu kaedah untuk mengembangkan inti pati suatu bahasa ke bahasa lain (Ainon Mohd. & Abdullah Hassan 2008). Menurut Asmah Haji Omar (2009), penterjemahan bermaksud pemindahan maklumat dari teks dalam suatu bahasa ke teks dalam bahasa lain, sesuai dengan apa yang dinyatakan dalam teks sumber. Dalam proses penterjemahan, penterjemah harus memahami sepenuhnya kandungan yang akan diterjemahkan. Selain itu, penterjemah juga perlu mencari padanan yang sesuai mengikut konsep dalam bahasa sasaran.

Aktiviti penterjemahan kini menjadi keutamaan bagi umat Islam di seluruh dunia. Ini sesuai dengan peranannya sebagai rujukan utama bagi kehidupan seharian umat Islam. Tambahan pula, terjemahan al-Qur'an secara harfiah semakin popular di kalangan pembaca. Sumbangan ini sangat berharga bagi umat Islam dalam memahami isi kandungan al-Qur'an, dan secara tidak langsung, membantu menyelesaikan masalah dalam memahami Bahasa al-Qur'an yang sering menjadi kekangan, terutama bagi penutur asli.

Menurut Catford (1996), penterjemahan adalah proses memindahkan teks dari bahasa sumber ke teks dalam bahasa sasaran, di mana ini adalah suatu operasi yang dilakukan pada bahasa. Pelbagai masalah timbul kerana setiap bahasa mempunyai sistemnya yang unik. Sebagai contoh, kata nama dalam bahasa Arab harus mempunyai empat ciri iaitu gender, bilangan, posisi, dan ketentuan. Oleh itu, ketidaktepatan makna sering berlaku dalam terjemahan disebabkan perbezaan sistem dan ciri-ciri bahasa.

1.1 LATAR BELAKANG KAJIAN

Kajian ini merupakan kajian terjemahan surah al-Nur ke dalam bahasa Melayu. Aspek yang menjadi fokus utama dalam kajian ini ialah penggunaan kata kerja perintah yang terkandung dalam terjemahan surah al-Nur. Menurut Ahmad Sukri (2003), di dalam al-Qur'an, perkataan yang membawa makna perintah memainkan peranan yang sangat penting kerana ia merupakan amaran, peringatan dan juga memuatkan amaran-amaran untuk membentuk umat Islam di muka bumi.

Kata kerja perintah dalam bahasa Arab digolongkan sebagai kata perintah. Menurut Ab. Rahim Ibrahim (1999), perintah adalah bermaksud arahan atau suruhan. Dalam bahasa Arab, khususnya di dalam al-Qur'an, perintah ditunjangi oleh kata kerja perintah (KKP) yang mempunyai pola yang khusus sebanyak 6 pola, iaitu:

JADUAL 1: Pola Kata Kerja Perintah dalam Bahasa Arab

Bil	Pola KKP	Maknanya
1		Lakukanlah oleh kamu (seorang lelaki)
2		Lakukanlah oleh kamu (dua orang lelaki)
3		Lakukanlah oleh kamu (dua orang lelaki)
4		Lakukanlah oleh kamu (seorang perempuan)
5		Lakukanlah oleh kamu (dua orang perempuan)
6		Lakukanlah oleh kamu (ramai perempuan)

Jadual 1 menunjukkan pola khusus bagi kata kerja perintah (KKP) dalam bahasa Arab. Menurut Ibn Hisham (1994), kata kerja perintah merupakan salah satu daripada pecahan di dalam kelas kata kerja selain daripada kata kerja kala lampau (KKKL) dan kata kerja kala kini (KKKK). Namun begitu, menurut Asmah (2009) pula, pada kebiasaannya kata perintah dalam bahasa Melayu terdiri daripada kata kerja dasar yang ditandai oleh penanda-penanda tertentu.

Setiap penterjemahan yang dilakukan mestilah melibatkan dua bahasa yang berlainan, iaitu daripada sumber kepada sasaran. Menurut Asmah Haji Omar (2003), bahasa Melayu merupakan bahasa aglutinatif, iaitu bahasa yang cenderung menggunakan penambahan atau imbuhan. Beliau juga telah mengkategorikan bahasa Arab sebagai bahasa infleksi, iaitu bahasa yang memperlihatkan perubahan dan ciri-ciri berkaitan dengan aspek jumlah, aspek kata, aspek jenis dan sebagainya. Oleh itu, usaha untuk melakukan terjemahan ini adalah sukar dan memerlukan kepakaran yang tinggi bagi setiap penterjemah.

1.2 PERMASALAHAN KAJIAN

Al-Qur'an adalah kitab suci yang merupakan kumpulan firman Allah yang diturunkan kepada Nabi Muhammad SAW. Antara matlamat utama diturunkan al-Qur'an adalah untuk dijadikan pedoman oleh manusia berlandaskan akidah yang benar. Penurunan ayat terbahagi kepada dua cara iaitu umum dan khusus. Penurunan umum memerlukan kepada pentafsiran. Pentafsiran al-Qur'an adalah berbeza mengikut mufassir. Menurut syeikh Muhammad Ali Ash Shabuni, pentafsiran al-Qur'an adalah penting bukan hanya untuk menemukan qira'ahnya, meyakinkan bacaan, menjelaskan makna yang tersirat ataupun sekadar menyingkap rahsia khazanah al-Qur'an sahaja (Siti Rohaya binti Sudiro, 2008).

Fungsi kata kerja perintah (KKP) dalam al-Qur'an dikaitkan dengan hukum-hukum dalam Islam. Berdasarkan kajian yang dilakukan oleh Noorsuhada Binti Abdullah (2018), beliau telah membincangkan bentuk kata kerja perintah yang terdapat dalam surah al-Baqarah. Perintah dalam surah al-Nur ditandai oleh kata kerja perintah manakala terjemahannya pula terdapat dalam dua kategori iaitu bentuk kata kerja perintah berpenanda dan tak berpenanda. Menurut beliau, kitab-kitab hadis dan tafsir yang berwibawa sangat perlu bagi membantu menterjemahkan sesuatu KKP dalam al-Qur'an. Hal ini kerana, dalam sesuatu terjemahan, intonansi dan ekspresi adalah sangat penting. Perintah dalam al-Qur'an adalah datangnya dari Allah SWT dan tiada siapa pun tahu makna tersurat dan tersiratnya dengan tepat.

Menurut Zaharom (2015), penterjemahan al-Qur'an bukanlah satu tugas yang boleh disamakan dengan menterjemahkan teks-teks selainnya. Ini bermakna, terjemahan al-Qur'an memerlukan kecermatan dan penelitian dalam terjemahan kerana terjemahan akan menuntun pemaknaan dalam sesuatu teks. Kajian beliau memfokuskan kepada bentuk KKP dan maknanya dalam teks terjemahan al-Qur'an. Beliau mengatakan bahawa teks al-Qur'an dan terjemahannya merupakan satu usaha yang perlu diteruskan untuk mencari kelemahan dan kesilapan dalam terjemahan al-Qur'an berdasarkan kajian yang sudah ada bagi menambahbaik dan memberi kefahaman kepada pembaca.

Berdasarkan kajian-kajian lepas yang berkaitan kajian terhadap kata kerja perintah, para pengkaji lebih cenderung untuk melihat makna perintah sahaja tanpa melihat bentuk KKP dengan lebih meluas kerana hanya berfokus kepada dari sudut pola yang asal dan sampingannya serta hanya memberi fokus terhadap kedua-dua aspek linguistik tersebut tetapi bukan dari segi kerangka terjemahan. Oleh itu, pengkaji melihat ruang kajian terhadap KKP dalam terjemahan surah al-Nur mengikut kerangka terjemahan merupakan sesuatu yang begitu relevan untuk dijadikan fokus kajian bersesuaian dengan fungsi perintah yang merupakan medium utama dalam menyampaikan syariat kepada umat Islam.

1.3 SOALAN KAJIAN

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Kajian ini berkisar tentang tiga soalan utama berkaitan KKP dan terjemahannya dalam terjemahannya. Soalan-soalannya adalah seperti berikut :

1. Apakah bentuk terjemahan KKP dalam al-Qur'an?
2. Apakah kategori KKP dalam teks terjemahan al-Qur'an ?
3. Bagaimanakah terjemahan kata kerja perintah (KKP) dalam surah al-Nur yang diguna pakai dapat menjelaskan makna terjemahan KKP dalam al-Qur'an?

1.4 OBJEKTIF KAJIAN

Kajian ini menyasarkan untuk mencapai objektif yang berikut:

1. Mengenal pasti KKP dan terjemahannya dalam surah al-Nur.
2. Mengkelaskan bentuk KKP dan terjemahannya dalam surah al-Nur.
3. Menganalisis bentuk-bentuk terjemahan KKP dalam surah al-Nur berdasarkan nahu sistemik.

2.0 KAJIAN LITERATUR

2.1 KATA KERJA PERINTAH (KKP)

Menurut Nik Safiah (2008), ayat perintah ditakrifkan sebagai ayat yang bertujuan untuk menimbulkan sesuatu tindakan atau perbuatan. Ayat perintah dapat dibahagikan kepada empat jenis iaitu, ayat larangan, ayat permintaan, ayat suruhan dan ayat silaan. Contoh kata perintah adalah seperti usah, jangan, jemput, sila, minta, tolong dan harap. Dalam bahasa Arab pula, kata kerja perintah terdiri daripada kata kerja (KK). Berikut adalah pecahan KKP dalam bahasa Melayu dan bahasa Arab:

2.1.1 Kata Kerja Perintah Dalam Bahasa Melayu

Asmah Haji Omar (2009) ada mengatakan bahawa ayat perintah memerlukan gerak balas yang berupa tindakan yang ditujukan kepada orang yang kedua. Walau bagaimanapun menurut beliau, terdapat juga perintah yang melibatkan orang pertama (saya, kita) dan ketiga (dia, mereka). Menurut beliau lagi, perintah boleh dibahagikan kepada dua subsistem, iaitu perintah eksklusif dan perintah inklusif. Perintah eksklusif hanya ditujukan kepada orang kedua dan diperincikan kepada eksklusif positif (kasar dan halus) dan negatif. Tambahan lagi, ayat perintah inklusif pula dibahagikan kepada jenis ayat harapan dan ajakan. Dalam ayat perintah, partikel penegas -lah akan digunakan selepas kata perintah iaitu selepas predikat.

Menurut Nik Safiah Karim et. al (2008) pula, ayat perintah ialah ayat yang diucapkan untuk tujuan memberi arahan atau untuk tujuan menimbulkan sesuatu tindakan. Penggunaan ayat perintah sering ditujukan kepada orang kedua dengan menggunakan ganti nama kedua (awak, kamu, engkau) dan kebiasaannya gantinama ini digugurkan dari dalam ayat. Beliau juga telah membahagikan kepada empat jenis perintah iaitu suruhan, larangan, silaan dan permintaan.

2.1.2 Kata Kerja Perintah dalam Bahasa Arab

Mohd Rosdi Ismail (2003) menyatakan bahawa KKP merupakan makna 'arahan' atau 'suruhan' yang berlakunya sesuatu perbuatan. Kata kerja boleh dibahagikan kepada tiga dalam bahasa Arab iaitu kata kerja kala kini, kata kerja kala lampau dan juga kata kerja perintah. Selain itu, menurut Ab. Rahim Ibrahim (1999) pula, KKP juga didefinisikan sebagai arahan atau suruhan. Walau bagaimanapun, beliau menyatakan bahawa perkataan perintah tersebut dan juga perintah di dalam al-Qur'an membawa maksud pelaksanaan hukum yang telah ditentukan oleh Allah kepada setiap hamba-Nya. Perintah yang dimaksudkan secara khususnya merupakan perintah suruhan dan juga perintah larangan.

Dalam al-Qur'an, makna perintah membawa kepada sesuatu hukum yang boleh dijelaskan dengan ilmu Usul Fiqh. Disebabkan itu, makna KKP seharusnya diteliti maknanya

sebagaimana yang telah dijelaskan oleh para ulama Islam dalam bidang berkaitan Usul Fiqh. KKP merupakan sesuatu tuntutan pelaksanaan yang digunakan oleh golongan yang mempunyai kedudukan yang lebih tinggi (Abd Al-Karim Zaidan, 1989). Definisi tersebut hampir sama dengan definisi yang telah diberikan oleh Wahbah Al-Zuhaili (1986) bahawa KKP adalah satu perkataan yang menjurus kepada satu tuntutan daripada pihak yang memiliki kuasa atau kedudukan yang lebih tinggi agar melaksanakan sesuatu perbuatan. Hal ini menunjukkan bahawa makna perintah ini merupakan perintah bagi sesuatu suruhan.

3.0 METODOLOGI KAJIAN

Kajian ini bersandarkan kepada dua reka bentuk iaitu kajian kepustakaan dan kajian teks.

3.1 KAJIAN KEPERPUSTAKAAN

Kajian ini menggunakan kaedah kepustakaan kerana melalui kaedah ini segala maklumat berkenaan topik kajian dan juga bahan-bahan yang diperlukan dapat dikumpulkan dengan mudah. Pengkaji menggunakan kaedah ini untuk mendapatkan maklumat dengan lebih terperinci berkaitan KKP, penghuraian tentang teori dan kosa ilmu serta segala aspek yang berkaitan dengan kajian dapat diperjelaskan sebaik mungkin.

Bahan-bahan rujukan yang digunakan oleh pengkaji terdiri daripada pelbagai sumber seperti buku, majalah, jurnal, artikel dan kertas kerja yang berkaitan dengan bidang dan tajuk yang dikaji untuk dijadikan sebagai panduan dan rujukan. Pandangan dan pendapat penulis-penulis akan dikaji serta segala maklumat yang diperolehi akan dikumpul untuk memperjelas dan memperkukuh lagi hasil kajian yang dilakukan. Walau bagaimanapun, pengkaji sedar bahawa sukar untuk memperoleh bahan dan maklumat yang berkait langsung dengan tajuk yang dikaji disebabkan kebanyakan kajian lepas berkaitan KKP dalam terjemahan surah al-Nur kurang dilakukan. Selain itu, pengkaji turut menggunakan internet sebagai medium untuk carian jurnal dan bahan kajian yang berkaitan dengan tajuk kajian ini.

3.2 KAJIAN TEKS

Teks terjemahan surah al-Nur telah dipilih untuk dianalisis dan diberi perhatian khususnya terhadap struktur KKP. Pengkaji telah memilih terjemahan 'al-Qur'an Mushaf Malaysia dan Terjemahan' (2012) yang diterbitkan oleh Yayasan Restu, Kompleks Taman Seni Islam Selangor.

3.3 BATASAN DATA KAJIAN

Berdasarkan data kajian, terdapat empat bentuk KKP yang telah dikenal pasti, iaitu:

JADUAL 2 Bentuk Kata Kerja Perintah dalam surah al-Nur

Bil	Kategori	Jumlah
1	KKDasar + <i>lah</i>	8
2	KKDasar berimbuhan + <i>lah</i>	6
3	KBModalitas + <i>lah</i>	9
4	KKDasar berimbuhan	1
Jumlah KKP		24

Jadual 2 menjelaskan sejumlah 24 kata kerja perintah (KKP) yang terdapat dalam surah al-Nur yang terdiri daripada 64 ayat akan dianalisis. Sebanyak 37.5% KKP terdapat di dalam surah al-Nur ini.

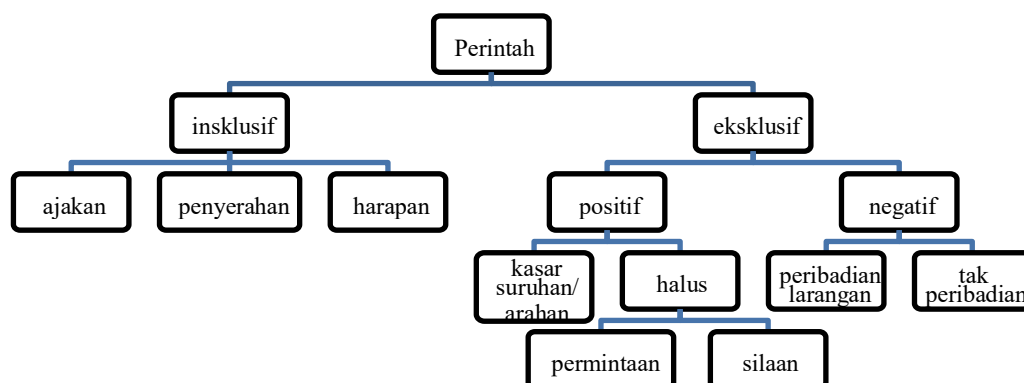
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Berikut adalah beberapa contoh yang dikemukakan bagi kata kerja perintah yang telah dibahagikan seperti di bawah :

Bil.	No. Ayat/Surah	Ayat al-Qur'an	Terjemahan
Perintah Langsung (KKDasar+lah)			
1	S024A02	كَيْ كَيْ	maka sebatlah mereka lapan puluh sebatan
Perintah Tak Langsung (KKBerimbuan+lah)			
1	S024A31	يٰٓاَيُّهَا	dan bertaubatlah kamu sekalian kepada Allah
Perintah Tak Langsung (KBModalitas+lah)			
1	S024A33	فَ تَدْت تَدْت فَ تَدْت	Dan orang yang tidak mempunyai kemampuan berkahwin, hendaklah mereka menjaga kehormatannya sehingga Allah memberi kekayaan kepada mereka daripada limpah kurniaan-Naya
Kata Perintah Berimbuan (Awalan Ber-)			
1	S024A31	يٰٓاَيُّهَا	dan bertaubatlah kamu sekalian kepada Allah
Kata Perintah Berimbuan (Akhiran -kanlah)			
1	S024A56	كَيْ كَيْ كَيْ	Dan dirikan solat serta tunaikanlah zakat
Kata Perintah Berimbuan (Akhiran -ilah)			
1	S024A28	ذُنْتِ ذُنْتِ	jika dikatakan kepada kamu " kembalilah ", maka hendaklah kamu berundur balik,

3.4 KERANGKA TEORI

Teori yang diaplikasikan dalam kajian ini adalah berdasarkan kepada taksonomi Asmah Haji Omar (2015) dan ianya adalah seperti berikut :

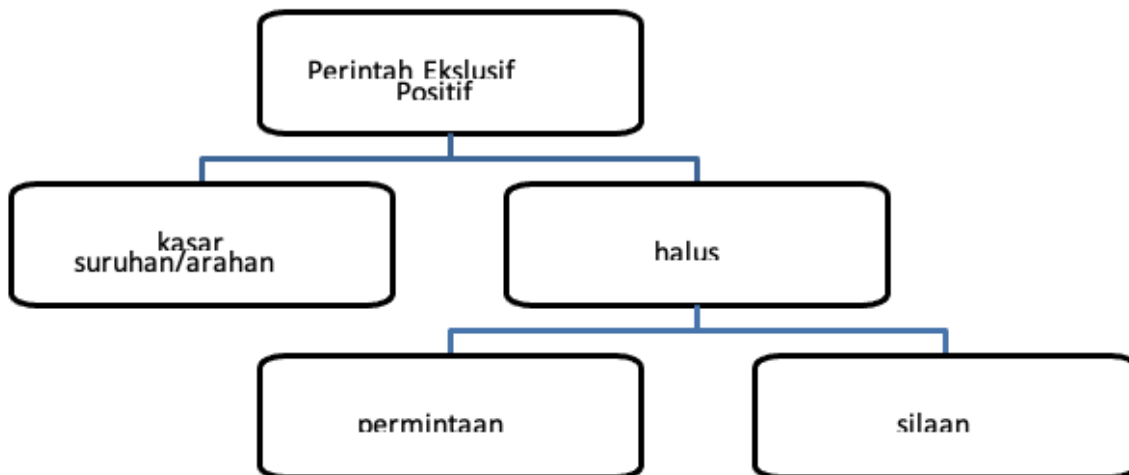


CARTA 1: Taksonomi Asmah Haji Omar (2015) Perintah dalam bahasa Melayu

Carta 1 di atas memaparkan pembahagian subsistem perintah dalam Bahasa Melayu iaitu, Perintah Eksklusif dibahagikan kepada dua iaitu yang pertama perintah Eksklusif Positif dan yang kedua, Perintah Eksklusif Negatif. Dalam kategori ini dibahagikan kepada perintah positif kasar dan perintah positif halus. Perintah positif kasar merujuk kepada suruhan atau arahan manakala perintah positif halus pula dibahagikan kepada dua iaitu permintaan atau silaan.

Secara ringkasnya, pembahagian perintah eksklusif ini dapat dilihat pada Carta 2 berikut:

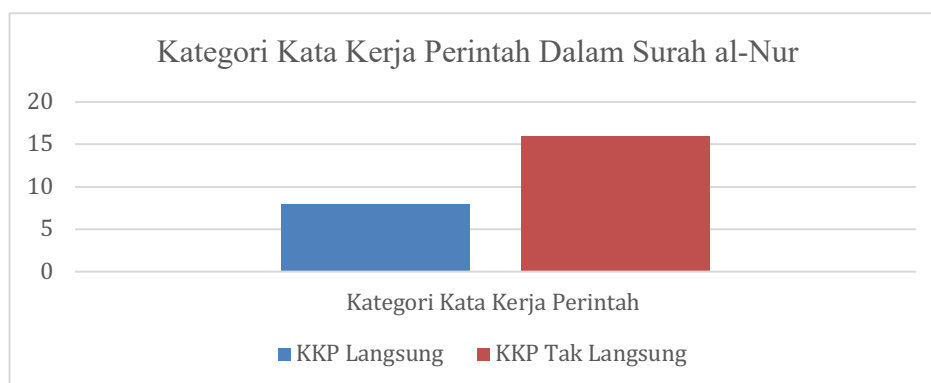
CARTA 2: Pembahagian Perintah Eksklusif Positif (Asmah Haji Omar)



Berdasarkan Carta 2 di atas, jelas menunjukkan bahawa suruhan atau arahan merupakan perintah positif kasar dari perintah eksklusif positif ini yang merupakan fokus pengkaji dalam kajian ini. Manakala perintah positif halus tidak termasuk dalam kajian ini. Justeru perintah negatif yang terdiri daripada peribadian dan tak peribadian tidak termasuk dalam perbincangan ini.

4.0 ANALISIS DAN PERBINCANGAN

Berikut adalah merupakan dapatan kajian berkaitan KKP yang diperoleh berdasarkan kepada analisis kajian seperti di bawah :

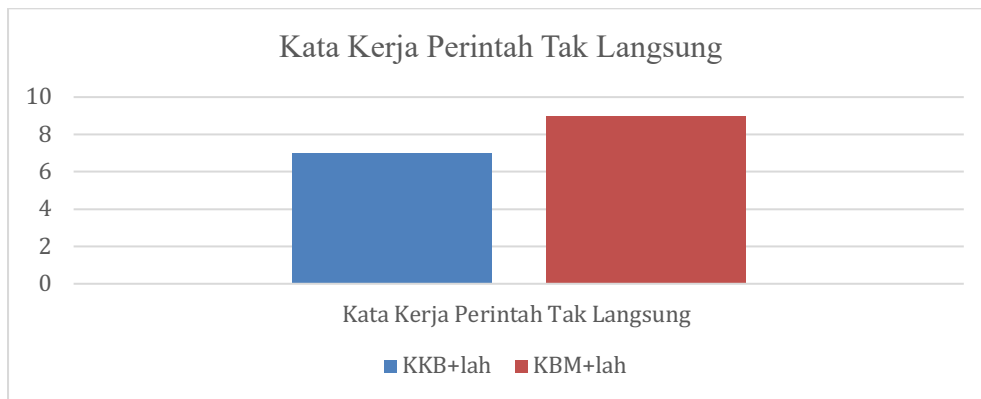


CARTA 3: Kategori Kata Kerja Perintah Dalam Surah al-Nur

Carta 3 ini menunjukkan kategori kata kerja perintah dalam Surah an-Nur, di mana terdapat dua kategori yang ditunjukkan: KKP Langsung dan KKP Tak Langsung. Bar biru mewakili kategori KKP Langsung dengan sekitar 8 kata kerja perintah langsung, manakala bar merah mewakili kategori KKP Tak Langsung dengan sekitar 16 kata kerja perintah tak langsung.

Kesimpulan daripada carta ini menunjukkan bahawa Surah an-Nur lebih banyak menggunakan kata kerja perintah tak langsung (16) berbanding kata kerja perintah langsung (8).

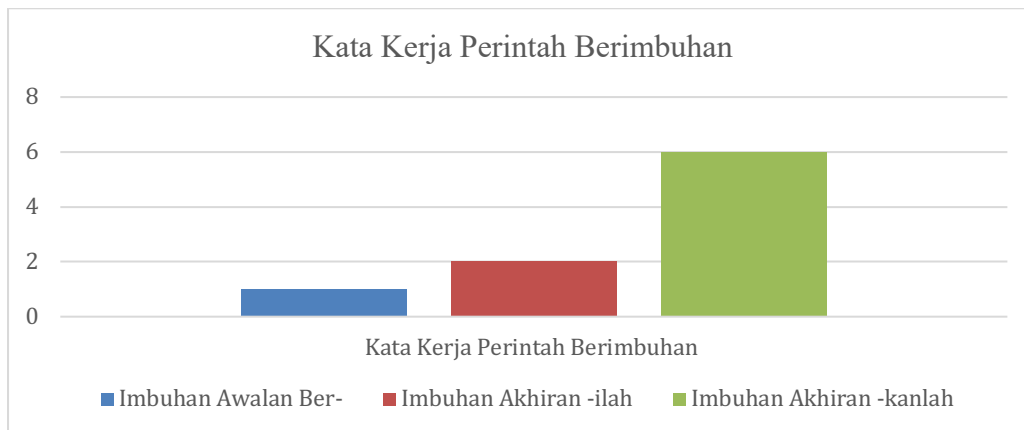
Secara tuntasnya, KKP Tak Langsung ini dapat dilihat pada Carta 4 berikut:



CARTA 4: Kata Kerja Perintah Tak Langsung Dalam Surah al-Nur

Carta 4 ini menunjukkan pembahagian kata kerja perintah tak langsung dalam Surah an-Nur kepada dua subkategori: KKBerimbuhan+*lah* dan KBModalitas+*lah*, di mana bar berwarna biru mewakili subkategori KKB+*lah* dengan sekitar 7 kata kerja perintah tak langsung dan bar merah mewakili subkategori KBModalitas+*lah* dengan sekitar 9 kata kerja perintah tak langsung. Kesimpulan daripada carta ini menunjukkan bahawa dalam Surah al-Nur, kata kerja perintah tak langsung dengan format KBModalitas+*lah* lebih banyak digunakan (9) berbanding dengan KKBerimbuhan+*lah* (7), mencerminkan variasi dalam cara perintah disampaikan secara tidak langsung dalam surah tersebut.

Dapatan KKP Berimbuhan pula adalah seperti yang ditunjukkan pada Carta 5 berikut:



CARTA 5: Kata Kerja Perintah Berimbuhan Dalam Surah al-Nur

Carta 5 ini menunjukkan pembahagian kata kerja perintah berimbuhan dalam Surah al-Nur kepada tiga subkategori: Imbuhan Awalan Ber-, Imbuhan Akhiran -*ilah*, dan Imbuhan Akhiran -*kanlah*. Bar biru mewakili Imbuhan Awalan Ber- dengan 1 kata kerja perintah, bar merah mewakili Imbuhan Akhiran -*ilah* dengan 2 kata kerja perintah, dan bar hijau mewakili Imbuhan Akhiran -*kanlah* dengan 6 kata kerja perintah. Kesimpulan daripada carta ini menunjukkan bahawa dalam Surah al-Nur, kata kerja perintah berimbuhan dengan format Imbuhan Akhiran -*kanlah* paling banyak digunakan (6), diikuti oleh Imbuhan Akhiran -*ilah* (2) dan Imbuhan Awalan Ber- (1). Ini mencerminkan variasi dan keutamaan penggunaan imbuhan tertentu dalam penyampaian perintah dalam surah tersebut.

5.0 KESIMPULAN

Kata Kerja Perintah (KKP) dalam bahasa Arab adalah medium utama yang digunakan oleh Allah SWT untuk menyampaikan hukum dalam al-Qur'an. Dalam bahasa Arab, KKP memiliki ciri-ciri khusus yang berkaitan dengan pola dan kala. Memahami dan menguasai ciri-ciri ini memudahkan identifikasi pola KKP dalam al-Qur'an. Sebaliknya, bahasa Melayu umumnya tidak memiliki penanda atau pola khusus seperti dalam bahasa Arab. Namun, ahli linguistik bahasa Melayu telah menetapkan penanda-penanda untuk menunjukkan modus perintah.

Bagi pengkaji yang memiliki latar belakang pendidikan bahasa Arab, al-Qur'an menyediakan data yang sangat sesuai untuk kajian. Sejarah menunjukkan salah satu alasan al-Qur'an diturunkan adalah untuk menjadi halwa telinga masyarakat Arab, yang pada masa itu terpesona dengan keindahan bahasa syair dan puisi. Namun, keindahan bahasa al-Qur'an tidak dapat ditandingi oleh manusia. Kajian terhadap al-Qur'an bukan bertujuan untuk menandinginya, melainkan untuk menemukan rahsia keindahan dan keunikannya, serta mencari perbezaan dengan bahasa Melayu. Hasil kajian ini dapat membantu pembaca memahami perintah-perintah yang terdapat dalam al-Qur'an, khususnya dalam surah al-Nur.

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MOTIVASI PENDIDIKAN GOLONGAN MANUSIA MENERUSI AT-TASHBIH DALAM SURAH AL-BAQARAH

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ABSTRAK

Al-Quran merupakan mukjizat ilmi yang isi kandungannya sarat dengan pelbagai kisah. Penjelasan tentang isi kandungan al-Quran sering menggunakan gaya bahasa yang dinamik dan menarik. Salah satu bentuk gaya bahasa yang digunakan dalam menggambarkan tentang manusia di dalam al-Quran ialah *at-tashbih*. *At-tashbih* adalah cara penyampaian sesuatu idea melalui cara tidak langsung atau kiasan. Terdapat tiga golongan manusia yang disebutkan dalam al-Quran iaitu golongan beriman, kafir dan munafik. Namun, golongan manusia yang disebut di dalam al-Quran yang menggunakan ayat-ayat *at-tashbih* tersebut perlu dihuraikan kerana penerangan berkaitan perkara ghaib dalam al-Quran sukar dijangkau oleh akal fikiran manusia yang bersifat terhad. Justeru, objektif kajian ini adalah untuk menyelidik ayat-ayat yang mengandungi *at-tashbih* berkaitan manusia di dalam surah al-Baqarah. Mesej yang terkandung di dalam ayat-ayat tersebut turut dianalisis. Kajian ini ialah kajian kualitatif yang menggunakan kaedah analisis kandungan. Sampel kajian ini ialah surah al-Baqarah. Berdasarkan dapatan kajian ini, terdapat enam ayat berkaitan perihal golongan manusia yang mengandungi gaya bahasa *at-tashbih mursal* dan *mujmal* dalam surah al-Baqarah. Para penyelidik merumuskan bahawa penggunaan gaya bahasa *at-tashbih* yang menerangkan tentang golongan manusia berperanan mendekati pembaca terhadap makna yang disampaikan. Gambaran *at-tashbih* ini mendorong manusia untuk menghayati keindahan kalimah-kalimah dan keistimewaan yang terkandung di dalam al-Quran. Hasil kajian turut menunjukkan bahawa pelbagai motivasi pendidikan iaitu nilai keteguhan iman, kerendahan hati, kecintaan dan mentauhidkan Allah, ketaatan melalui konsep 'dengar dan patuh', konsep sabar (syukur dan taqwa), kesyukuran, tanggungjawab dan keikhlasan dapat dihayati dan dijadikan pengajaran dalam kehidupan. Natijahnya, manusia berpeluang mempunyai pegangan yang kuat terhadap manhaj iman dan dasar-dasarnya serta memotivasikan diri dalam kehidupan masa kini.

Kata kunci: *At-tashbih*; *i'jaz* Al-Quran; manusia; motivasi; surah al-Baqarah

1.0 PENGENALAN

Al-Quran adalah mukjizat yang diturunkan kepada Nabi Muhammad SAW yang dianugerahkan oleh Allah SWT. Isi kandungan al-Quran bukan sahaja memberi panduan dan bimbingan dari sudut rohani malahan berfungsi sebagai rujukan dalam kehidupan manusia (Mohamad Redha et al., 2023) secara komprehensif. Dari sudut pemerhatian, kajian perkaitan antara al-Quran dan pendidikan (Fakhrurrazi, 2020) juga motivasi (Anoum, 2022) merupakan aspek yang diberi penekanan dalam kajian al-Quran. Secara umumnya, dalam al Quran terdapat tiga golongan manusia iaitu, muslim, kafir dan munafik (Toure et.al., 2018). Penelitian ini membawa kepada pelbagai kisah golongan manusia terdahulu berkait dengan sejarah, tamadun dan juga kesan atas tindakan mereka terhadap perbuatan yang dilakukan. Malah, kesan perbuatan golongan manusia terdahulu mengakibatkan kemerosotan sesebuah tamadun bangsa. Natijahnya, golongan manusia yang kafir dan munafik yang belum diberikan hidayah terus mengingkari perintah dan larangan Allah s.w.t. manakala golongan muslim yang teguh pendirian tetap mentaati suruhan Allah s.w.t. Penceritaan kisah-kisah dalam al-Quran menggunakan pelbagai gaya bahasa (Rahim & Alqahoom, 2023) yang dinamik. Dalam penerokaan kajian ilmiah, konsep *i'jaz* al-Quran digunakan dalam menggabungkan kajian berkaitan al-Quran dan bahasa. Manakala pecahan *i'jaz* dalam perbincangan bahasa pula dari sudut struktur ayat, lafaz dan susunan bahasa pula dinamakan sebagai *i'jaz bayani* (Al-Najjar, 2006). Perbincangan *i'jaz al-Quran* bertujuan untuk membuktikan bahawa al-Quran mempunyai keunikan dari segi struktur bahasa, sarat dengan perbendaharaan kata, makna yang padat, susunan yang teratur (Hasbi, 1996), lafaz yang sesuai digunakan dengan keadaan dan masa (Sukki, 2023), keagungan yang tidak dapat ditandingi oleh manusia (Muhammad 'Abd 'Azim, 1998 dan Nurkhatiqah et.al, 2022) dan sifat kesempurnaan al-Quran tanpa sebarang kekurangan (al-Malikiy, 2010). Kewujudan elemen *i'jaz* al-Quran (Al-Khalidiy, 1992) memainkan peranan penting dalam menolak hujah golongan musyrikin yang tidak mempercayai al-Quran (Hussin, 2005) sehinggakan mereka tidak mampu untuk mendatangkan ayat atau surah seumpama al-Quran. Pendekatan motivasi pendidikan golongan manusia yang disebutkan dalam al-Quran antaranya dalam surah al-Baqarah dengan menggunakan gaya bahasa *at-tashbih*. Penggunaan *at-tashbih* dalam al-Quran berfungsi untuk memberi penjelasan ayat yang bersifat kompleks dan berbentuk perbandingan. Seterusnya, penyampaian makna tersirat mudah difahami oleh pembaca dan mesej yang disampaikan melalui gaya bahasa *at-tashbih* lebih memberikan kesan yang mendalam. Oleh itu, terdapat peri pentingnya motivasi pendidikan golongan manusia terdahulu melalui sudut akhlak dalam kehidupan moden hari ini supaya manusia dapat mengambil iktibar daripada kisah-kisah dalam al-Quran melalui perbincangan bahasa *at-tashbih*.

1.2 OBJEKTIF KAJIAN

Objektif kajian ini adalah untuk:

- 1.2.1 Menyelidik ayat-ayat yang mengandungi *at-tashbih mursal* dan *mujmal* berkaitan golongan manusia dalam surah al-Baqarah.
- 1.2.2 Menginterpretasi makna mesej golongan manusia dalam surah al-Baqarah menerusi konteks motivasi pendidikan.

2.0 SOROTAN LITERATUR

Konsep *i'jaz* al-Quran merujuk kepada keagungan yang tidak dapat ditandingi oleh manusia (Muhammad 'Abd 'Azim, 1998 & Nurkhatiqah et.al, 2022) dan sifat kesempurnaan al-Quran tanpa sebarang kekurangan (al-Malikiy, 2010). *I'jaz* al-Quran adalah disiplin ilmu al-Quran

yang merangkumi pelbagai bidang iaitu geografi, astronomi, biologi, kimia, arkeologi, sejarah (Pamil et.al, 2021), linguistik dan bahasa (Khairul Ashraf & Sukki, 2021). Perbincangan gaya bahasa dan retorik al-Quran adalah aspek utama *i'jaz*, dan tashbih adalah salah satu bentuk *i'jaz Bayani* yang digunakan untuk memberi penerangan makna tersirat juga penjelasan makna perbandingan supaya mudah difahami oleh pendengar dan pembaca (Azhar, 2008). Ahmad dan Begum (2022) turut menyatakan penggunaan perumpamaan untuk menyampaikan mesej dengan berkesan dan mendidik manusia melalui mesej dalam al-Quran.

Tashbih adalah salah satu cabang ilmu *al-Bayan*. Ibn Rasyiq (1981) mendefinisikan tashbih iaitu perbandingan sesuatu dengan sesuatu yang lain hampir menyamainya dari segi aspek sifat dan bentuk. Menurut Kamarudin dan Ishak (2022) pula tashbih ialah hubungkait antara satu perkara dengan perkara lain yang mempunyai ciri persamaan menghubungkan antara keduanya. Manakala, dalam bahasa melayu tashbih bermaksud *bagai, bak, seperti, macam dan laksana* (Yazid, 2010). Contohnya ungkapan ayat yang berbunyi (فاطمة كالوردة) (menunjukkan sifat Fatimah diumpamakan seperti bunga. Secara ringkasnya, ungkapan tersebut menggambarkan kecantikan Fatimah melalui sifat bunga.

Al-Maraghi (2007) menyatakan bahawa tashbih ialah ungkapan yang menghubungkan sesuatu *al-mushabbah* (المشبه) dengan yang lain *al-mushabbah bih* (مشبه به) (pada satu makna yang mempunyai persamaan antara keduanya *wajhu as-shibih* (وجه الشبه) menggunakan partikel *adat at-tashbih* (أداة التشبيه) untuk tujuan tertentu.

Berikut merupakan jadual 1 yang menunjukkan rukun *at-tashbih*:

JADUAL 1: Rukun *At-Tashbih*

Rukun <i>at-tashbih</i>	Makna
(المشبه) <i>al-mushabbah</i>	sesuatu yang dibandingkan
(المشبه به) <i>al-mushabbah bih</i>	sesuatu yang menjadi bahan diumpamakan
(أداة التشبيه) <i>adat at-tashbih</i>	partikel <i>at-tashbih</i>
(وجه التشبيه) <i>wajhu as-shibih</i>	ciri atau rukun yang dipersamakan

Pembahagian tashbih mempunyai lima jenis iaitu, *at-tashbih mursal*, *at-tashbih mu'akkad*, *tashbih mufassal*, *at-tashbih mujmal* dan *at-tashbih baligh*. Tashbih berdasarkan *adat at-tashbih* terbahagi kepada dua iaitu, *at-tashbih mursal* yang *adat tashbih* dinyatakan, *at-tashbih mu'akkad* pula *adat at-tashbih* tidak dinyatakan (Shu'aib, 2008). Tashbih berdasarkan *wajhu al-shibih* pula *at-tashbih mufassal* yang mengandungi *wajhu as-shibih*, manakala *at-tashbih mujmal* tidak mengandungi *wajhu as-shibih*. *At-tashbih baligh* terdiri daripada *al-mushabbah* dan *al-mushabbah bih* Sahaja (Sultani, 2008).

Berdasarkan penerangan di atas, Jadual 2 menunjukkan jenis-jenis *at-tashbih* dan rukun:

JADUAL 2. Jenis-jenis *at-tashbih* berdasarkan rukun *at-tashbih*

Jenis <i>at-tashbih</i>	(المشبه) <i>al-mushabbah</i>	(المشبه به) <i>al-mushabbah bih</i>	(أداة التشبيه) <i>adat at-tashbih</i>	(وجه التشبيه) <i>wajhu as-shibih</i>
<i>At-tashbih mursal</i>			√	
<i>At-tashbih mu'akkad</i>			X	
<i>At-tashbih mufassal</i>				√
<i>At-tashbih mujmal</i>				X
<i>At-tashbih baligh</i>	√	√		

Kisah-kisah golongan manusia terdahulu dalam surah al-Baqarah berkait dengan perjanjian Bani Israel dengan Allah (Jasmi, 2021), (perundingan) dan *sadaqa* (amal), prinsip-

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prinsip yang melampaui batas agama dan budaya (Herlambang dan Juliandi, 2018), nilai kesabaran dan ketabahan (Alwi dan Lohwitee, 2024). Kisah sejarah ini bukan hanya untuk tujuan naratif tetapi

menunjukkan bahawa tindakan manusia sama ada dari sudut positif atau negatif, mempengaruhi kebangkitan dan kejatuhan sesebuah tamadun (Habibullah, 2024).

Terdapat pelbagai kajian berkaitan manusia yang telah dikaji antaranya ialah kajian Zainal Abidin dan Mohd Najib (2002) terhadap *amthāl* golongan kafir dan ahli kitab. Manakala, Mohd Zaini (2011) pula berkaitan *amthāl* kepada golongan mukmin. Kajian terkini yang dilaksanakan oleh Toure et.al, (2018) pula memfokuskan kepada golongan manusia tidak beriman melalui kalimah *basar* (manusia). Ini menunjukkan bahawa kajian ilmiah berkaitan bahasa menerusi golongan manusia dalam al-Quran telah lama dilakukan oleh pengkaji terdahulu dan masih lagi dikaji oleh ilmuwan kini.

Tashbih ialah gaya bahasa yang menonjol dalam surah al-Baqarah. Pada ayat 17-19 dalam surah al-Baqarah menceritakan tentang orang-orang kafir diumpamakan seperti orang yang menyalakan api lalu memadamkannya. Ayat ini menunjukkan bahawa tindakan mereka hanyalah sia-sia sahaja sehingga menekankan pentingnya keimanan, tauhid, dan kepatuhan kepada perintah-Nya (Arkal dan Abu Nawas, 2022). Terjemahan yang teliti dan tepat perlu dilakukan supaya tidak berlaku kesalahfahaman dalam menyampaikan makna ayat-ayat al-Quran (Alhaj, 2020). Penggunaan tashbih dalam surah al-Baqarah secara signifikan mempengaruhi tafsiran motivasi pendidikan manusia dalam al-Quran dengan memberikan analogi yang jelas dalam menyampaikan pengajaran akhlak dan spiritual yang lebih mendalam.

Sementara itu, kajian Bakar (2017) mendapati nilai pendidikan berdasarkan terjemahan ayat *amthāl* dalam surah al-Baqarah ialah tentang keimanan, tauhid, ketaatan, tawaduk, hidayah, motivasi dakwah, keikhlasan, kesyukuran dan sebagainya. Manakala, nilai-nilai pendidikan dari aspek tashbih dalam surah al-Baqarah ayat 17-19 menekankan pentingnya iman, tauhid dan ketaatan yang merupakan pusat pedagogi Islam (Arkal dan Abu Nawas, 2022). Selain itu, sifat-sifat taqwa (kebenaran) juga terdapat dalam surah al-Baqarah, seperti tauhid, melakukan perbuatan baik dan komunikasi yang benar disampaikan melalui retorik tashbih bertujuan untuk memperkasa ajaran akhlak berpandukan al-Quran (Mohd Sidek, 2017).

Berdasarkan perbincangan diatas, kajian tashbih golongan manusia telah dilakukan oleh pengkaji terdahulu namun tiada kajian yang mengkhususkan kepada golongan manusia menerusi gaya bahasa *at-tashbih mursal* dan *mujmal* yang menarik serta signifikan untuk dikaji. Malah, mesej motivasi pendidikan yang disampaikan melalui gaya tashbih bukan sahaja meningkatkan pemahaman ayat-ayat al-Quran dalam surah al-Baqarah tetapi berfungsi sebagai rujukan dalam kehidupan dengan penerapan nilai-nilai teras Islam menerusi kisah-kisah golongan manusia terdahulu.

Ledakan teknologi maklumat masa kini menyebabkan manusia mudah terpengaruh dengan anasir-anasir yang kurang sihat. Oleh itu, al-Quran didatangkan untuk menyampaikan *i'jaz al-Quran* ayat-ayat berkaitan golongan manusia dalam bentuk tashbih khususnya dalam surah al-Baqarah. Mesej motivasi pendidikan yang disampaikan berbentuk tashbih memberikan lebih penghayatan makna yang disampaikan, maklumat lebih padat, ringkas dan juga mudah difahami. Maka dengan wujudnya gaya bahasa tashbih dan juga golongan manusia iaitu muslim, kafir dan munafiq menjadikan manusia lebih berfikir tentang kemukjizatan al-Quran serta kisah-kisah umat terdahulu. Kemampuan menginterpretasi makna tersirat dalam al-Quran membolehkan pembaca memahami maksud ayat yang tepat dalam konteks makna yang betul. Selain itu, kajian ini juga meningkatkan kesedaran kepada manusia supaya mengambil pengajaran dan juga panduan daripada golongan manusia terdahulu. Kepentingan tashbih ini dilihat bagi memberi kefahaman kepada masyarakat untuk mengambil peranan dalam membentuk sahsiah diri melalui tashbih golongan manusia seterusnya diamalkan dalam kehidupan. Justeru, kajian ini amat penting kepada institusi pendidikan dan masyarakat supaya

dapat memanfaatkan perincian golongan manusia terdahulu sebagai panduan dalam menyetengahkan pengajaran bahasa yang diterapkan dengan meneroka *i'jaz al-Quran* menerusi gaya bahasa tashbih (*i'jaz bayani*) dan motivasi mendidik melalui *i'jāz tarbawīy*.

3.0 METODOLOGI KAJIAN

Kajian yang dilakukan oleh para pengkaji memfokuskan kepada kajian bahasa dan juga linguistik dalam al-Quran. Dalam proses melaksanakan artikel ini, teknik kajian menggunakan kajian kualitatif dengan mengaplikasikan metod analisis kandungan. Analisis kandungan yang dilakukan melibatkan teks dalam bidang tafsir Al-Quran, Balaghah Arab. Tafsir as-Shabunniy (1976), tafsir al-Munir (1999) dan tafsir Ibn Kathir (1998), manakala dari sudut Balaghah pula merujuk kepada kitab *Asrar al-Balāghah* (al- Jurjaniy, 1999), kitab *l'rabul Al-Quran al-Karim wa Bayānuhu* (Ad Darwis, 1999) dan kajian *at-tashbihāt al-Qur'aniyyah wā athrofuhā fī tafsīr* (Usamah, 2009). Melalui proses analisis kandungan dalam bidang tafsir, data menunjukkan golongan manusia dalam surah al-Baqarah merujuk kepada tiga golongan iaitu muslim, kafir dan musyrik. Peringkat seterusnya, analisis kandungan dilakukan dalam bidang Balaghah Arab dengan merujuk kepada jenis al-Bayan iaitu pada gaya bahasa *at-tashbih mursal* dan *mujmal*. Pada peringkat ini, rukun dalam setiap *at-tashbih* turut diperincikan. Pada peringkat akhir, rumusan motivasi pendidikan golongan manusia dikemukakan.

4.0 HASIL KAJIAN DAN PERBINCANGAN

Hasil daripada kajian ini, para pengkaji mendapati terdapat enam ayat berkaitan perihal golongan manusia yang mengandungi gaya bahasa *at-tashbih mursal* dan *mujmal* dalam surah al-Baqarah.

1. Perihal manusia merujuk kepada golongan Bani Israil **seperti batu bahkan lebih keras lagi**.
 - i. Firman Allah s.w.t dalam surah al-Baqarah ayat ke-74:

﴿ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ﴾

Maksudnya: “*Hatimu menjadi keras seperti batu, bahkan lebih keras lagi.*” (2:74)

Berikut menunjukkan analisis *at-tashbih* pada ayat 74:

JADUAL 3. Analisis ayat *at-tashbih* 1

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	Kata ganti diri (كُمْ) yang merujuk kepada hati manusia (golongan bani Israil)
<i>Al-mushabbah bih</i>	Menjadi keras seperti batu, bahkan lebih keras lagi
<i>Adat at-tashbih</i>	Partikel tashbih أَلْكَأَفْ
<i>Wajhu as-shibih</i>	-
Jenis	<i>At-tashbih mursal</i> dan <i>mujmal</i>

Terdapat unsur *at-tashbih mursal* (*adat at-tashbih* dinyatakan) dan *mujmal* (*wajhu as-shibih* tidak dinyatakan) (Zuhayli, 1998) pada ayat di atas. Penggunaan tashbih dalam konteks ini memaparkan tentang golongan Yahudi (Bani Israil) yang menolak kebenaran. Ayat ini secara kiasan menggambarkan kekerasan hati golongan yahudi yang diumpamakan seperti batu kerana hati mereka yang keras malahan lebih keras daripada batu (Ibn Kathir, 1984) dan beberapa batu dapat membelah dan membiarkan air mengalir. Perbandingan ini menginterpretasi hati yang sukar untuk dilembutkan bahkan menjadi semakin jauh daripada

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Allah SWT (Al-Tirmidhi, 1998). Walaupun diperlihatkan dengan tanda-tanda kekuasaan Allah s.w.t., hati mereka tetap berkeras, berdolak-dalik, degil dan menderhaka kepada Allah dan Rasul-rasulNya (Syed Qutub, 1972). Bandingan hati yang keras dalam ayat ini menunjukkan ancaman Allah terhadap sikap golongan Yahudi.

Motivasi pendidikan yang boleh dipelajari daripada ayat ini adalah nilai keteguhan iman dan kerendahan hati. Keteguhan iman adalah kekuatan jati diri seseorang supaya tidak mudah terpengaruh dengan anasir-anasir jahat. Manakala, sifat kerendahan hati menunjukkan bahawa tanda kehebatan iman seseorang yang didorong untuk refleksi diri agar mudah menerima nasihat tidak kira siapa sahaja yang memberi nasihat.

2. Perihal manusia merujuk kepada golongan kafir musyrikin **mereka mencintainya sebagaimana mereka mencintai Allah.**

ii. Firman Allah s.w.t dalam surah al-Baqarah ayat ke-165:

﴿أَنذَادَا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

Maksudnya: “Perumpamaan dan diantara manusia ada orang-orang yang menyembah tandingan-tandingan selain Allah; mereka mencintainya **sebagaimana mereka mencintai Allah.**” (2:165)

Analisis *at-tashbih* pada ayat 165 seperti jadual di bawah:

JADUAL 4. Analisis ayat *at-tashbih* 2

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	Kata ganti diri (أَنذَادَا يُحِبُّونَهُمْ) (yang merujuk kepada golongan kafir musyrikin yang mencintai sekutu-sekutu (Allah)
<i>Al-mushabbah bih</i>	Mencintai Allah (mentaati dan mematuhi perintah Allah)
<i>Adat at-tashbih</i>	Partikel tashbih الْكَأَفْ
<i>Wajhu as-shibih</i>	-
Jenis	<i>At-tashbih mursal</i> dan <i>mujmal</i>

Dalam ayat 165 surah al-Baqarah, terdapat unsur *at-tashbih mursal* (*adat at-tashbih* dinyatakan) dan *mujmal* (*wajhu as-shibih* tidak dinyatakan) (Zuhayli, 1998). Konsep tasybih digunakan untuk menggambarkan kesesatan golongan yang menyamakan Allah dengan kecintaan kepada berhala dan kecintaan dalam ibadah mereka. Menurut Zuhayli (1998) dari sudut Balaghah perkataan أَشَدَّ حُبًّا memaparkan kecintaan yang sangat tinggi daripada أَحَبَّ لِلَّهِ. Jelaslah dalam ayat ini menyatakan bahawa golongan musyrik sangat tinggi sifat kejahilan sehingga mempersekutukan Allah dengan para pemimpin dan alat sembahannya mereka (berhala) (Syed Qutub, 1972 dan al-Shabuniyy, 1976). Perumpamaan ini turut menunjukkan ancaman Allah kepada golongan musyrik (Ibn Kathir, 1999).

Mesej motivasi pendidikan dalam ayat ini boleh dilihat menerusi nilai mentauhidkan Allah dan nilai kecintaan. Nilai mentauhidkan Allah s.w.t bukan sahaja dalam urusan akidah malahan merangkumi urusan kecintaan kepada Kholiq-Nya. Selain itu, nilai mentauhidkan Allah membantu kecerdasan spiritual muslim seterusnya peribadi dan akhlak yang baik dapat dibentuk.

3. Perihal manusia merujuk kepada golongan kafir musyrikin **umpama orang kafir seperti penggembala menyeru binatang ternakan, tidak mendengar selain dari panggilan dan seruan sahaja**
iii. Firman Allah s.w.t dalam surah al-Baqarah ayat ke-171:

﴿كَفَرُوا كَمَا الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً﴾

Maksudnya: “**Seperti** penggembala yang memanggil binatang yang tidak mendengar selain panggilan dan seruan saja.” (2:171)

Jadual dibawah menunjukkan analisis *at-tashbih* pada ayat 171:

JADUAL 5. Analisis ayat *at-tashbih* 3

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	Kata ganti diri (هُم) yang merujuk kepada golongan kafir
<i>Al-mushabbah bih</i>	tidak mendengar, selain jeritan dan seruan sahaja / menyeru binatang ternakan
<i>Adat at-tashbih</i>	Partikel tashbih أَلْكَافُتْ
<i>Wajhu as-shibih</i>	-
<i>Jenis</i>	<i>At-tashbih mursal dan mujmal</i>

Surah al-Baqarah ayat 171 menggunakan gaya bahasa tashbih untuk menyampaikan mesej tentang kelalaian orang kafir. Ayat ini membandingkan orang-orang kafir seperti binatang-binatang yang hanya dapat mendengar suara teriakan tanpa memahami maksud laungan tersebut. Tashbih ini dinamakan *at-tashbih mursal* kerana *adat at-tashbih* dan *mujmal (wajhu as-shibih)* tidak dinyatakan (Zuhayli, 1998). Tashbih dalam ayat ini membandingkan orang-orang kafir yang tidak mahu peduli dengan hujah, bukti yang didatangkan dalam al-Quran (al-Shabuniyy, 1981) malahan mereka tidak mahu menerima seruan dakwah diumpamakan seperti binatang yang tidak mendengar suara penggembala tetapi tidak memahami seruan tersebut (Ibn Kathir, 1999).

Penekanan ayat tashbih dalam ayat ini sejajar dengan motivasi pendidikan yang membawa kepada nilai ketaatan melalui konsep ‘dengar dan taat’. Konsep ini bukan sahaja boleh digunakan ketaatan pada pemimpin malahan kepada Kholiq (Allah). Ayat-ayat al-Quran yang membawa maksud pengajaran diperdengarkan seterusnya mengambil ibrah dengan melakukan ketaatan pada perkara haq dan meninggalkan perkara yang batil.

4. Perihal manusia merujuk kepada golongan beriman **sebagaimana** diwajibkan atas orang-orang sebelum kamu.
iv. Firman Allah s.w.t dalam surah al-Baqarah ayat ke-183:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾

Maksudnya: “Diwajibkan atas kamu berpuasa **sebagaimana** diwajibkan atas orang-orang sebelum kamu” (2:183)

Jadual dibawah menunjukkan analisis *at-tashbih* pada ayat 183:

JADUAL 6. Analisis ayat *at-tashbih* 4

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	difardukan ke atas kamu yang merujuk kepada golongan beriman
<i>Al-mushabbah bih</i>	difardhukan ke atas mereka sebelum kamu
<i>Adat at-tashbih</i>	Partikel tashbih الْكَافُ
<i>Wajhu as-shibih</i>	-
Jenis	<i>At-tashbih mursal</i> dan <i>mujmal</i>

Terdapat unsur *at-tashbih mursal* (*adat at-tashbih* dinyatakan) dan *mujmal* (*wajhu shibih* tidak dinyatakan) (Zuhayli, 1998) pada ayat di atas. Penggunaan tashbih dalam konteks ini menyeru kepada golongan beriman untuk melakukan ibadah puasa. Ayat ini secara kiasan menggambarkan puasa yang telah difardhukan pada bulan Ramadhan diumpamakan seperti puasa yang difardhukan kepada umat-umat terdahulu (Ibn Kathir, 1984). Perbandingan ini menginterpretasi bahawa tuntutan puasa bukan sahaja kepada umat terdahulu malahan kepada golongan manusia hari ini merujuk kepada orang-orang yang beriman. Malah, kefardhuan puasa bertujuan untuk melahirkan orang-orang beriman dengan sifat ketakwaan (al-Shabuniyy, 1981). Bandingan dalam ayat ini juga menunjukkan perintah Allah kepada orang-orang beriman.

Motivasi pendidikan yang boleh dipelajari daripada ayat ini adalah nilai kesyukuran. Rasa kesyukuran dalam sesuatu perkara diungkapkan dengan ucapan terima kasih dengan anugerah tersebut. Dalam ayat ini, rasa kesyukuran setelah melaksanakan ibadah haji perlu dizahirkan melalui kesyukuran kepada Allah dengan memperbanyakkan zikir. Tidak menjadi kesalahan untuk mengingati keturunan atau saudara mara tetapi, perlu ada had dan batasan kerana Allah yang mengilhamkan untuk mengingati mereka. Oleh itu, kesyukuran pada Allah perlulah lebih diutamakan dengan banyakk berzikir kepada-Nya.

5. Perihal manusia merujuk kepada golongan manusia **sebagaimana** kamu menyebut-nyebut (membangga-banggakan) nenek moyangmu.
- v. Firman Allah s.w.t dalam surah al-Baqarah ayat ke-200:

﴿ فَادْكُرُوا اللَّهَ كَدِكْرِكُمْ ءَابَاءَكُمْ ﴾

Maksudnya: “Maka ingatlah dengan menyebut Allah, **sebagaimana** kamu menyebut nyebut (membangga-banggakan) nenek moyangmu” (2: 200)

Analisis *at-tashbih* pada ayat 200 seperti jadual di bawah:

JADUAL 7. Analisis ayat *at-tashbih* 5

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	ingatilah Allah merujuk kepada semua golongan manusia
<i>Al-mushabbah bih</i>	kamu mengingati datuk nenek kamu
<i>Adat at-tashbih</i>	Partikel tashbih الْكَافُ
<i>Wajhu as-shibih</i>	-
Jenis	<i>At-tashbih mursal</i> dan <i>mujmal</i>

Dalam ayat 200 surah al-Baqarah, terdapat unsur *at-tashbih mursal* (*adat at-tashbih* dinyatakan) dan *mujmal* (*wajhu as-shibih* tidak dinyatakan) (Zuhayli, 1998). Konsep tasybih digunakan untuk menggambarkan Allah mengingatkan berzikir dengan sebaik-baiknya seperti kamu mengingati dan menyebut-nyebut datuk nenek kamu pada zaman Jahiliah, bahkan

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ingatilah Allah lebih daripada mengingati datuk nenek kamu (Muhammad Mahmud,1960). Jelaslah dalam ayat ini menyatakan bahawa golongan Jahiliyyah terdahulu, apabila selesai menyempurnakan ibadah haji diingatkan supaya perbanyakkan menyebut dan mengingat Allah sepertimana mereka menyebut-nyebut dan membangga-banggakan datuk nenek mereka (Al-Shabuniyy,1981).

Mesej motivasi pendidikan dalam ayat ini boleh dilihat menerusi nilai mentauhidkan Allah dan nilai kecintaan. Nilai mentauhidkan Allah bukan sahaja dalam urusan akidah malahan merangkumi urusan kecintaan kepada kholik-Nya. Selain itu, pembentukan peribadi juga dapat dibentuk dengan nilai mentauhidkan Allah menerusi sudut kecerdasan spiritual muslim.

6. Perihal manusia merujuk kepada golongan manusia **sebagaimana** diwajibkan atas orang-orang sebelum kamu.

vi. Firman Allah s.w.t dalam surah Al-Baqarah ayat ke-219:

﴿ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ﴾

Maksudnya: “**Sebagaimana** demikianlah Allah menerangkan ayat-ayat-Nya kepadamu” (2:219)

Analisis *at-tashbih* pada ayat 219 seperti berikut:

JADUAL 8. Analisis ayat *at-tashbih* 6

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	demikianlah Allah terangkan manfaat dan mudarat
<i>Al-mushabbah bih</i>	Allah terangkan ayat-ayatNya itu hukum halal dan haram
<i>Adat at-tashbih</i>	Partikel tashbih أَلْكَأَفْ
<i>Wajhu as-shibih</i>	-
Jenis	<i>At-tashbih mursal</i> dan <i>mujmal</i>

Terdapat unsur *at-tashbih mursal* (*adat at-tashbih* dinyatakan) dan *mujmal* (*wajhu as-shibih* tidak dinyatakan) (Zuhayli, 1998) pada ayat di atas. Penggunaan tashbih dalam konteks ini menggambarkan kepada manusia untuk mengambil manfaat terhadap ayat-ayat Allah. Ayat ini secara kiasan menggambarkan Allah telah memperincikan dan menjelaskan hukum-hukumNya (Ibn Kathir, 1984) supaya manusia memikirkan tentang kemusnahan dunia dan akhirat yang kekal abadi. Perbandingan ini menginterpretasi bahawa golongan manusia mengambil manfaat terhadap ayat-ayat al Quran dan juga ayat yang menunjukkan kepada kemudaratannya.

Motivasi pendidikan yang boleh dipelajari daripada ayat ini adalah nilai tanggungjawab dan hikmah. Tanggungjawab sebagai muslim bukan sahaja terletak kepada perintah Allah malahan terhadap ayat-ayat larangan Allah. Ayat-ayat yang didatangkan dalam al-Quran untuk renungan dan difikirkan nilai hikmah kebaikan dan keburukan sesuatu perkara. Oleh itu, nilai tanggungjawab dan hikmah pada diri seseorang akan membuahkan rasa syukur walau apa jua keadaan dan situasi yang mendatang.

7. Perihal manusia merujuk kepada golongan manusia **sebagaimana** diwajibkan atas orang-orang sebelum kamu.

vii. Firman Allah s.w.t dalam surah Al-Baqarah ayat ke-261:

﴿ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ ﴾

Maksudnya: “*Bandingan orang yang membelanjakan hartanya ke jalan Allah, seperti perumpamaan sebiji benih yang tumbuh tujuh tangkai dan setiap tangkai mengeluarkan seratus biji*” (2:261)

Analisis *at-tashbih* pada ayat 261 seperti jadual di bawah:

JADUAL 9. Analisis ayat *at-tashbih* 7

Rukun <i>at-tashbih</i>	Penerangan
<i>Al-mushabbah</i>	membelanjakan harta ke jalan Allah
<i>Al-mushabbah bih</i>	umpama sebiji benih yang tumbuh tujuh tangkai
<i>Adat at-tashbih</i>	Partikel tashbih أَلْكَأَفْ
<i>Wajhu as-shibih</i>	-
Jenis	<i>At-tashbih mursal</i> dan <i>mujmal</i>

Ayat 261 mengandungi unsur *at-tashbih mursal* (*adat at-tashbih* dinyatakan) dan *mujmal* (*wajhu as-shibih* tidak dinyatakan) (Zuhayli, 1998). Penggunaan tashbih dalam konteks ini menyeru kepada golongan manusia untuk berinfak. Ayat ini secara kiasan menggambarkan Allah menyamakan orang-orang yang menafkahkan hartanya di jalan Allah dengan sebutir gandum yang kebaikan itu digandakan setiap sepuluh kepada tujuh ratus kali ganda, bandingan perbelanjaan mereka itu seperti menanam sebiji benih, tumbuh tujuh tangkai dan setiap tangkai mengandungi seratus biji, menjadikan semuanya tujuh ratus biji (Ibn Kathir, 1984). Perbandingan ini menginterpretasi bahawa kebaikan melakukan infaq di jalan Allah dengan ikhlas.

Motivasi pendidikan yang boleh dipelajari daripada ayat ini adalah nilai ikhlas. Keikhlasan bukanlah satu perkara yang boleh dilihat secara fizikal tetapi ikhlas itu datangnya daripada lubuk hati yang mana tidak ada keinginan untuk menunjuk-nunjuk ketika memberi sesuatu atau membuat sesuatu perkara. Oleh itu, apabila melakukan sesuatu perkara, wujudkan dalam hati niat yang ikhlas supaya menggapai redha Allah dan yakin pasti akan datangnya hikmah yang lebih besar.

5.0 KESIMPULAN

Berdasarkan perbincangan di atas, didapati pendekatan tashbih berwibawa untuk menginterpretasi makna yang mendalam terhadap perbincangan golongan manusia. Kajian ini adalah untuk menunjukkan keindahan gaya bahasa al-Quran membuktikan *i'jaz* al-Quran adalah wahyu dari Allah yang tidak mampu untuk ditandingi oleh sesiapa pun. Kesimpulannya, surah al-Baqarah mengandungi pelbagai motivasi pendidikan iaitu nilai keteguhan iman, kerendahan hati, kecintaan dan mentauhidkan Allah, ketaataan melalui konsep ‘dengar dan patuh’, konsep sabar (syukur dan taqwa), kesyukuran, tanggungjawab dan keikhlasan. Motivasi pendidikan golongan manusia dapat diluaskan skop perbincangan melalui gaya bahasa tashbih. Gaya bahasa tashbih yang telah digunakan memantapkan makna dan penyampaiannya sebagaimana yang dikehendaki al-Quran iaitu uslub penegasan, larangan, seruan atau ancaman dari cabang ilmu al-bayan dalam retorik Arab. Pendekatan retorik Quran tashbih ini menjadi satu keperluan kerana walaupun tujuan ayat berbeza namun objektifnya masih sama iaitu mendidik masyarakat agar mengambil ibrah daripada golongan manusia terdahulu. Ibrah daripada golongan manusia terdahulu menjadi pemangkin untuk lebih menghayati ayat-ayat al-Quran yang menunjukkan kepada kerosakan juga kemerosotan masyarakat masa kini. Oleh itu, motivasi pendidikan ini dapat menjadi panduan dan rujukan kepada masyarakat agar lebih

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mengambil manfaat dan mudarat daripada golongan terdahulu supaya keharmonian masyarakat dapat dicapai bersama. Kajian ini diharapkan dapat membantu para penyelidik, guru, penterjemah serta pelajar dalam mempelajari dan memahami tashbih seterusnya melestarikan lagi retorik Arab (Balaghah terutamanya pendekatan tashbih dalam pelbagai disiplin ilmu yang lain supaya masyarakat mendapat manfaat daripada kajian al-Quran yang dikaji.

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**PENGUASAAN *ILMU BAYAN* BAGI PELAJAR PERINGKAT ASAS
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ABSTRAK

Ilmu Balaghah merupakan satu cabang bidang ilmu utama dalam kesusasteraan Arab. Tiga unsur utama di bawah ilmu Balaghah ialah Ilmu Bayan, Ilmu Ma'ani dan Ilmu Badi' yang mengkaji tentang gaya bahasa dalam penulisan sastera Arab dan Al- Quran. *At- Tasybīh*, *al- Isti'ārah* dan *al- Haqīqah wa al- Majāz* merupakan komponen- komponen di bawah Ilmu Bayan. Tiga komponen tersebut membantu dalam mentafsirkan makna sesuatu frasa yang digunakan dalam pelbagai bentuk gaya bahasa seperti gaya bahasa perumpamaan (*At-Tasybīh*), gaya bahasa ungkapan pinjaman (*al- Isti'ārah*) dan gaya bahasa tersurat dan tersirat (*al- Haqīqah wa al- Majāz*). Namun begitu, komponen di bawah Ilmu Bayan didapati sukar dikuasai oleh pelajar peringkat asas kerana pelajar keliru dengan penggunaan terma serta sistem bagi komponen tersebut. Hal ini menyebabkan pelajar mudah bosan dan penglibatan pelajar dalam perbincangan komponen ini berkurangan semasa di dalam kelas. Kajian-kajian terdahulu menunjukkan bahawa penghasilan video dalam pembelajaran bahasa adalah antara kaedah yang dapat membantu meningkatkan penguasaan pelajar dalam pembelajaran. Justeru, kajian ini bertujuan untuk menganalisis penghasilan video lakonan pendek oleh pelajar-pelajar peringkat asas dari tiga kumpulan yang berbeza yang menggunakan konsep Ilmu Bayan. Kaedah analisis kandungan digunakan dengan merujuk kepada rubrik pemarkahan yang digunakan. Seterusnya para penyelidik mencadangkan penambahbaikan terhadap video yang dihasilkan dengan merujuk kepada rubrik yang dikemukakan. Dapatan kajian menunjukkan bahawa kaedah pembelajaran Ilmu Bayan menerusi penghasilan video lakonan membantu tahap penguasaan pelajar terhadap terma dan sistem bagi komponen-komponen ilmu tersebut. Selain itu, kaedah ini juga diharapkan mampu menarik minat pelajar dalam mendalami cabang Ilmu Bayan. Kajian ini memberi implikasi terhadap pemilihan kaedah pengajaran yang bersesuaian dalam pembelajaran Ilmu Bayan. Tenaga pengajar berpeluang menganalisis cara penyampaian semula pengetahuan yang telah dipelajari oleh pelajar menerusi penghasilan video lakonan pendek. Pada masa yang sama, para pelajar mendapat manfaat memantapkan pengetahuan Ilmu Bayan menerusi kaedah penghasilan video pendek.

Kata kunci: penguasaan bahasa; ilmu balaghah; ilmu bayan; peringkat asas; video lakonan

1.0 PENGENALAN

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Ilmu Balaghah merupakan cabang ilmu bahasa Arab yang istimewa dari segi kemampuannya menonjolkan keunikan serta keistimewaan bahasa Arab menerusi unsur di bawahnya iaitu Ilmu Bayan, Ilmu Maani dan Ilmu Badi'. Kepentingan ilmu Balaghah disadari apabila ia sering digunakan bagi memahami karya sastra Arab terdahulu dan moden dengan tidak mengeneipkan aplikasinya yang banyak dalam ayat- ayat al- Quran. Setiap komponen ilmu Balaghah memainkan peranannya dalam mengenal pasti kalimah yang digunakan adalah bersesuaian dengan konteks agar dapat difahami maksudnya dengan jelas.

Pembelajaran ilmu Balaghah adalah tidak asing lagi dalam dunia pendidikan di Malaysia khususnya bagi pelajar di Institusi Pengajian Tinggi. Kepentingan mempelajari ilmu Balaghah adalah setara pentingnya seperti pembelajaran bahasa Arab sebagai bahasa asing. Oleh itu, evolusi strategi pembelajaran ilmu Balaghah perlu dititikberatkan sesuai dengan perkembangan pendidikan era terkini supaya dapat menggalakkan penguasaan pelajar terhadap unsur utama di dalam ilmu Balaghah serta komponen- komponen bagi unsur tersebut dan fungsinya.

Ilmu Bayan merupakan unsur yang dipilih untuk kajian ini bagi mengenal pasti tahap penguasaan pelajar asas terhadap komponen serta fungsinya melalui video lakonan pendek. Menurut Ismail, W., 2020, ilmu Bayan berfungsi sebagai perantara bagi menjelaskan makna melalui kaedahnya yang pelbagai. Manakala, ilmu Bayan dalam kajian Suyaningsih, L. et. al., 2017 merupakan satu cabang ilmu yang membuka ruang perbincangan berkaitan gaya bahasa yang digunakan dalam menyampaikan suatu makna. Tidak ketinggalan, Juhdi Rifai, 2019 berpendapat bahawa ilmu Bayan merupakan ilmu yang dapat mencegah kekeliruan dalam menyampaikan maksud yang dikehendaki oleh penutur. Kesimpulannya, ilmu Bayan dikenali sebagai perantara yang digunakan dalam menyampaikan tujuan makna yang jelas melalui pelbagai gaya bahasa bagi mengelakkan berlakunya sebarang kesalahan dan kekeliruan dalam memahami maksud tujuan tersebut.

2.0 SOROTAN LITERATUR

2.1 PEMBAHAGIAN KOMPONEN ILMU BAYAN DAN FUNGSINYA

2.1.1 *at- Tasybīh* (التَّشْبِيه)

At- Tasybih merupakan komponen pertama di bawah unsur Ilmu Bayan membawa takrif perumpamaan. Secara khususnya, *at- Tasybih* merupakan hubungkait antara satu perkara dengan satu perkara lain yang mempunyai ciri persamaan yang menghubungkan antara keduanya (Ishak, N. & Kamarudin, K., 2022). Rukun *at- Tasybih* terbahagi kepada empat:

1. al- Musyabbah – المشبَّه (yang diperumpamakan)
2. al- Musyabbah Bih – المشبَّه به (yang diperumpamai)
3. adat at- Tasybīh – أَدَاةُ التَّشْبِيهِ (Kata Hubung at- Tasybih)
4. Wajhu as- syibih – وَجْهُ الشَّبْهِ (ciri persamaan yang menghubungkan al- Musyabbah dan al- Musyabbah Bih)

2.1.2 *al- Majaz* (المجاز)

Menurut Kamus Dewan Bahasa dan Pustaka edisi keempat, *Al- Majaz* dalam ilmu *Balaghah* bererti

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memaksudkan makna lain yang berlainan daripada makna asal yang sebenar. Menurut Nasir, A., 2024 al- Haqiqah merupakan perkataan yang digunakan sesuai pada tempatnya manakala al- Majaz perkataan yang digunakan untuk menjelaskan selain maknanya yang asal. Sebagai contoh,

رَأَيْتُ الْبَحْرَ فِي الْفَصْلِ

Saya telah lihat lautan di dalam kelas

Perkataan *الْبَحْر* di sini digunakan bukan untuk menjelaskan maknanya yang asal bahkan bertujuan untuk menggambarkan seseorang yang berilmu.

2.1.3 al- Kinayah (الكِنَايَة)

Al- Kinayah juga merupakan gaya bahasa yang halus dan unik di bawah unsur ilmu Bayan. Ia yang juga dikenali sebagai kiasan membawa konsep penggunaan lafaz kalimah pelbagai bagi menerangkan sesuatu maksud secara tidak langsung (N. Syuhada C.M.A. & Md. N. Abdullah, 2021). Penggunaan gaya bahasa al- Kinayah yang bercirikan berselindung menzahirkan kesopanan dalam pertuturan mahupun dalam teks. Sebagai contoh penggunaan frasa *لَعْنَةُ الضَّادِ* membawa maksud bahasa Dhad (ض) merupakan kiasan bagi Bahasa Arab.

2.2 Cabaran dan Kekangan Pembelajaran Ilmu Bayan

Ilmu Bayan yang terbahagi kepada tiga komponen utama iaitu *at- Tasybih*, *al- Majaz* dan *al- Kinayah* sangat dititikberatkan penguasaannya. Namun begitu, pelajar dilihat kurang berkemampuan dalam memahami fungsinya di dalam teks (Syuri et.al., 2024). Kekeliruan penggunaan komponen serta kesukaran kaedah yang dipelajari merupakan antara kekangan pelajar dalam menguasai Ilmu al- Bayan ini (Sopian, A. & Saja, I.B., 2022). Tambahan pula, kajian (Abdullah, N. et. Al., 2023) mendapati bahawa pelajar menghadapi kesukaran dalam menginterpretasi maksud yang tepat ketika mempelajari tajuk *al- Kinayah* al- Quran. Menurut (Radzi, F. et. Al., 2021) pelajar didapati kurang yakin terhadap penggunaan konsep topik *at- Tasybih* selain topik *uslub Khobariyy* dan *Insyā'iy*. Selain itu, permasalahan pendekatan pengajaran, pedagogi dan motivasi pelajar juga menyumbang kepada cabaran dalam menguasai unsur- unsur ilmu *Balaghah* (Raja Hazirah et. Al., 2021).

Kesimpulannya, cabaran dan kekangan pelajar dalam menguasai ilmu *al- Bayan* adalah disebabkan faktor kaedah- kaedah komponen yang kompleks, kekeliruan dalam menggunakan komponen serta mengaplikasi fungsinya, serta kesukaran dalam menterjemahkan maksud kalimah mengikut konteks bersesuaian. Faktor- faktor ini disokong oleh faktor utama yang perlu diberi perhatian iaitu pendekatan pengajaran yang digunakan yang dapat mempengaruhi motivasi pelajar dalam meningkatkan penguasaan unsur- unsur ilmu *Balaghah*, komponennya serta fungsinya.

2.3 PENGUASAAN ILMU AL- BAYAN DENGAN PENGHASILAN VIDEO LAKONAN

Pengintegrasian video dalam menguasai pengetahuan konseptual khususnya tidak lagi asing pelaksanaannya di dalam kelas (Wahid et. Al., 2022). Menurut Abdullah, N. et. Al., 2023 pelajar ilmu *Balaghah* menunjukkan minat yang tinggi dan persepsi yang positif terhadap penggunaan pendekatan teknologi bagi subjek tersebut kerana manfaatnya dapat memudahkan pelajar dalam memahami komponen- komponen bagi ilmu *Balaghah*. Tambahan pula, strategi baharu ini yang dilaksanakan semasa sesi pengajaran dapat menimbulkan minat pelajar dalam

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menguasai ilmu Balaghah secara amnya (Ahmad M. Y. et. Al., 2022). Selain itu, menerusi kajian Abdullah, N., et. Al., 2023 mendapati bahawa aplikasi mobile e- Kinayah dilihat mampu menggalakkan motivasi pelajar dalam mempelajari tajuk Kinayah. Matlamat pengajaran bahasa dapat direalisasikan dengan sempurna menerusi bantuan pendekatan pengajaran menggunakan teknologi (Zaini, A.R., 2019). Hasil kajian (Rahman, M. S. A., 2024) menunjukkan bahawa keperluan pembelajaran Balaghah dengan multimedia mampu membina suasana pembelajaran yang efektif serta dapat menanam minat pelajar terhadap penguasaan ilmu Balaghah.

Secara rumusan, ilmu Bayan khususnya dapat dikuasai melalui pengintegrasian video pengajaran semasa dalam kelas, menggunakan pendekatan teknologi yang dilengkapi perisian audio dan video, serta penggunaan multimedia dalam mewujudkan suasana yang efektif. Hal ini kerana, dapat membangkitkan minat dan motivasi pelajar dalam menguasai konsep komponen ilmu Bayan dan fungsinya sekaligus dapat merealisasikan matlamat pengajaran secara sempurna.

3.0 METODOLOGI KAJIAN

Kajian analisis kandungan video ini dijalankan ke atas 3 kumpulan tugas terpilih yang terdiri daripada 10 orang pelajar asasi Pengajian Islam Sem II, 2021/ 2022, Pusat Asasi Pertahanan. Pelajar ini mempelajari matapelajaran Bahasa Arab Al- Quran II sebagai matapelajaran wajib lulus pada peringkat asasi Pengurusan dan Strategi (Pengajian Islam). Berikut adalah butiran ringkas latar belakang peserta kajian dan telah diberikan kod untuk setiap pelajar tersebut:

JADUAL 1. Demografi Responden

Kumpulan	Kod Responden	Latar Belakang
<i>at- Tasybih</i>	R1	Mempunyai latar belakang Sekolah SMKA (Sekolah Menengah Kebangsaan Agama) sejak tingkatan 1 hingga tingkatan 5
	R2	Mempunyai latar belakang Sekolah SMK (Sekolah Menengah Kebangsaan) kelas KAA (Kelas Aliran Agama) sejak tingkatan 1 hingga tingkatan 5
	R3	Mempunyai latar belakang Sekolah SMK (Sekolah Menengah Kebangsaan) kelas KAA (Kelas Aliran Agama) sejak tingkatan 1 hingga tingkatan 5
<i>al- Haqiqah wa al- Majaz</i>	R4	Mempunyai latar belakang Sekolah SMKA (Sekolah Menengah Kebangsaan Agama) sejak tingkatan 1 hingga tingkatan 5
	R5	Mempunyai latar belakang Sekolah SMKA (Sekolah Menengah Kebangsaan Agama) sejak tingkatan 1 hingga tingkatan 5
	R6	Mempunyai latar belakang Sekolah SMKA (Sekolah Menengah Kebangsaan Agama) sejak tingkatan 1 hingga tingkatan 5
<i>Al- Kinayah</i>	R7	Mempunyai latar belakang Sekolah SMK (Sekolah Menengah Kebangsaan) kelas KAA (Kelas Aliran Agama) sejak tingkatan 1 hingga tingkatan 5
	R8	Mempunyai latar belakang Sekolah SMK (Sekolah Menengah Kebangsaan) kelas KAA (Kelas Aliran Agama) sejak tingkatan 1 hingga tingkatan 5
	R9	Mempunyai latar belakang Sekolah SMKA (Sekolah Menengah Kebangsaan Agama) sejak tingkatan 1 hingga tingkatan 5
	R10	Mempunyai latar belakang Sekolah SMKA (Sekolah Menengah Kebangsaan Agama) sejak tingkatan 1 hingga tingkatan 5

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Pelajar- pelajar ini dibahagikan kepada kumpulan tugas mengikut pilihan ahli Kumpulan sendiri. Setiap Kumpulan diberikan satu topik dan kemudian, pelajar ditugaskan untuk menghasilkan satu video lakonan pendek berdurasi tiga ke lima minit yang menerangkan tentang aplikasi konsep, fungsi serta contoh bagi *at- Tasybih*, *al- Haqiqah wa al- Majaz* dan *al- Kinayah* dalam perbualan. Video tersebut dinilai dan ditentukan tahap penguasaan tajuk tersebut bagi setiap peserta kajian berdasarkan kriteria rubrik pemarkahan seperti berikut:

JADUAL 2. Jadual Penilaian Rubrik Pemarkahan

Kriteria	Cemerlang	Baik	Sederhana	Lemah
Isi Kandungan	Penggunaan terma, konsep komponen, fungsi serta contoh yang jelas di dalam ayat	Penggunaan terma, konsep komponen, fungsi serta contoh yang agak jelas di dalam ayat	Penggunaan terma, konsep komponen, fungsi serta contoh yang samar- samar di dalam ayat	Penggunaan terma, konsep komponen, fungsi serta contoh yang tidak jelas di dalam ayat
Bahasa	Tiada kesalahan tatabahasa dan menggunakan ayat yang sesuai	Kesalahan tatabahasa tidak melebihi empat kali dan menggunakan ayat yang agak sesuai	Kesalahan tatabahasa melebihi sepuluh kali dan menggunakan ayat yang kurang sesuai	Kesalahan tatabahasa melebihi sepuluh kali dan menggunakan ayat yang tidak sesuai
Kosa Kata	Tiada kesalahan penggunaan kosa kata dan menggunakannya pada ayat yang sesuai	Kesalahan penggunaan kosa kata tidak melebihi empat kali dan menggunakannya pada ayat yang agak sesuai	Kesalahan penggunaan kosa kata melebihi sepuluh kali dan menggunakannya pada ayat yang kurang sesuai	Kesalahan penggunaan kosa kata melebihi sepuluh kali dan menggunakannya pada ayat yang tidak sesuai
Kreativiti	Menggunakan pelbagai aplikasi dalam penghasilan video dan mempunyai elemen animasi atau ‘transition’ yang sesuai	Menggunakan pelbagai aplikasi dalam penghasilan video dan mempunyai elemen animasi atau ‘transition’ yang agak sesuai	Menggunakan dua aplikasi dalam penghasilan video dan mempunyai elemen animasi atau ‘transition’ yang kurang sesuai	Menggunakan aplikasi asas dalam penghasilan video dan mempunyai elemen animasi atau ‘transition’ yang tidak sesuai

Perbualan dialog di dalam video lakonan pendek tersebut telah ditranskripsi untuk dianalisis bagi mengenalpasti tahap penguasaan terhadap terma dan sistem bagi komponen-komponen ilmu Bayan tersebut. Turut digunakan juga borang pengkodan untuk tujuan penganalisan data.

4.0 ANALISIS DAN PERBINCANGAN

Hasil analisis kandungan video didapati bahawa penghasilan video lakonan pendek dilihat mampu menarik minat pelajar dalam mempelajari Ilmu Bayan serta menjadikan pelajar menguasai terma dan sistem bagi komponen-komponen Ilmu Bayan serta fungsinya dengan baik dan cemerlang. Analisis dijalankan bagi memenuhi objektif penganalisan video lakonan pendek yang dihasilkan oleh pelajar serta mengemukakan penambahbaikan terhadap video yang dihasilkan dengan merujuk kepada rubrik yang dikemukakan.

4.1 ANALISIS PENGHASILAN VIDEO LAKONAN PENDEK

4.1.1 Penguasaan Konsep Komponen, Fungsi dan Contohnya

Hasil analisis kandungan video lakonan pendek tersebut, pengkaji mendapati bahawa pelajar dapat menguasai sistem *at- Tasybih* dengan baik melalui penggunaan konsep komponen, fungsi serta contoh yang agak jelas di dalam ayat. Sementara itu, pelajar dari Kumpulan *al- Haqiqah wa al- Majaz* menguasai sistem serta komponennya dengan cemerlang melalui penggunaan konsep komponen, fungsi serta contoh yang jelas di dalam ayat. Manakala, penguasaan sistem *al- Kinayah* juga berada ditahap yang cemerlang. Hal ini boleh didapati dalam ayat perbualan pelajar di video lakonan pendek tersebut.

JADUAL 3. Jadual Analisis Ayat Perbualan *at- Tasybih*

Kod Pelajar	Ayat Perbualan	Analisis
R3	"أُرِيدُ أَنْ أَكُونَ مُدْرَسَةً لِأَنَّ وَظِيْفَةَ الْمَعْلَمِ مِثْلُ " "الْبَحْرِ فِي عِلْمِهِ"	Pada ayat ini, R3 dilihat menggunakan contoh <i>at- Tasybih</i> dalam ayat bagi memberikan perumpamaan tugas seorang guru
R2	"حسنًا، دعني أوضح تعريف التشبيه لغة هو تمثيل الشيء بشيء آخر. أركان التشبيه أربعة وهو: المشبه: الشيء الذي يشبه. المشبه به: الشيء الذي يكون آلة يشبه وله صفة مشهورة يعرفها كل الناس. أداة التشبيه: الحروف يستعمل في التشبيه (مثل/ كأن/ ك/ شبه/ شبيه/ مثل/). وجه الشبه: الصفة أو الحكم الذي يشترك فيه المشبه والمشبه به"	Kemudian, R2 menerangkan takrif serta rukun- rukun <i>at- Tasybih</i> dengan jelas. Namun, R2 tidak menghuraikan contoh yang diberikan R3 dari segi kalimat yang mewakili setiap rukun <i>at- Tasybih</i> yang boleh menimbulkan kekeliruan fungsi komponen tersebut.

Justeru, penguasaan pelajar dalam komponen *at- Tasybih* serta fungsinya berada pada tahap baik, dan memerlukan kepada penggunaan contoh serta huraian yang lebih jelas di dalam ayat perbualan. Hal ini dapat mengatasi ketidakyakinan pelajar terhadap penggunaan konsep topik *at- Tasybih* (Radzi, F. et. Al., 2021). Manakala kumpulan *al- Haqiqah wa al- Majaz* pula menampilkan takrif, contoh serta huraian mengikut komponen serta fungsinya yang jelas di dalam ayat perbualan.

JADUAL 4. Jadual Analisis Ayat Perbualan *al- Haqiqah wa al- Majaz*

Kod Pelajar	Ayat Perbualan	Analisis
R7	" تعريف الحقيقة: اللفظ المستعمل فيما وضع له "	Keterangan takrif <i>al- Haqiqah</i> oleh R4
R6	" تعريف المجاز: اللفظ المستعمل في غير ما وضع له "	Keterangan takrif <i>al- Haqiqah</i> oleh R6

R6	<p>"انظر، هناك فيلة في الحقل" "لا، هذا مثال على آية مجاز. ما أعنيه في الواقع هو أن الشخص ذو الجسم الكبير موجود في الميدان.."</p>	<p>Ayat perbualan R6 merupakan ayat <i>al- Majaz</i> kerana terdapat penggunaan kalimah فيلة (Gajah) pada situasi yang tidak bersesuaian الحقل (Padang). Namun contoh yang diberikan ini adalah jelas menunjukkan bahawa ayat tersebut adalah <i>al- Majaz</i> disebabkan penggunaan dua perkataan tersebut.</p>
R4	<p>"هناك أسد على المنبر"</p>	<p>Pada ayat perbualan seterusnya, R6 menjelaskan bahawa ayat tersebut merupakan contoh <i>al- Majaz dan</i> maksud penggunaan perkataan فيلة bukanlah gajah sebenar tetapi gambaran kepada seorang individu yang berbadan besar.</p>
R6	<p>"ما تقولينه آية الحقيقة ولكن ما أعنيه أن على المنبر رجل حازم"</p>	<p>Penggunaan contoh kedua <i>al- Majaz</i> oleh R4 dalam ayat perbualan adalah jelas dengan penggunaan perkataan أسد (Singa) dan المنبر (Minbar).</p>
R4	<p>"توجد أزهار في الفصل"</p>	<p>Kemudian R6 menghuraikan bahawa contoh yang diberikan oleh R4 merupakan ayat <i>al- Majaz dan</i> maksud penggunaan أسد bukanlah singa yang sebenar berdiri di atas minbar tetapi yang dimaksudkan adalah seorang lelaki yang gagah berani berdiri di atas minbar Contoh lain diberikan oleh R4 merupakan ayat <i>al-</i></p>

		Majaz adalah jelas dengan penggunaan perkataan الفصل (kelas) أزهار (Bunga).
R6	"ما كان يقصده هو وجود نساء جميلات في الفصل" أزهار	Kemudian R6 menghuraikan bahawa contoh yang diberikan oleh R4 merupakan ayat <i>al- Majaz</i> dan maksud penggunaan أزهار bukanlah bunga yang sebenar di dalam kelas tetapi yang dimaksudkan adalah Wanita- wanita yang cantik di dalam kelas

Berdasarkan takrif *al- Majaz*, takrif *al- Haqiqah*, contoh- contohnya serta huraiannya yang digunakan oleh R4 dan R6 di dalam perbualan video lakonan pendek adalah sangat jelas sekaligus menunjukkan bahawa pelajar dapat menguasai konsep *al- Haqiqah wa al- Majaz* dengan baik menerusi penghasilan video ini. Ini terbukti bahawa, proses penghasilan video lakonan pendek mampu mengatasi kekangan dan kesukaran pembelajaran Ilmu Bayan seperti kurang berkemampuan memahami fungsinya di dalam teks (Syuri et.al., 2024). Selain itu, kekeliruan penggunaan komponen serta kesukaran kaedah yang dipelajari (Sopian, A. & Saja, I.B., 2022) juga dilihat dapat diatasi melalui huraian contoh yang diberikan semasa tugas lakonan pendek tersebut.

JADUAL 5. Jadual Analisis Ayat Perbualan *al- Kinayah*

Kod Pelajar	Ayat Perbualan	Analisis
R7	"نحن نغيب في ثوبك"	Ayat perbualan R7 merupakan ayat <i>al- Kinayah</i>
R8	"الكناية هو لفظ أطلق وأراد المتكلم لازم معناه، مع جواز إرادة المعنى الأصلي المباشر"	Kemudian R8 menerangkan tentang takrif <i>al- Kinayah</i> dengan sempurna
R9	"هناك ثلاثة أقسام الكناية. الأول كناية عن الصفة، الثاني كناية عن الموصوف، والثالث كناية عن النسبة"	Pada ayat ini, R9 menghuraikan jenis kinayah yang terbahagi kepada tiga
R9	"متى أنت ستعود إلى مسقط رأسي؟"	Pada perbualan seterusnya, R9 menggunakan contoh <i>al- Kinayah</i> iaitu مسقط رأسي (tempat jatuh kepala) kiasan kepada tempat lahir atau kampung halaman

R10	"أيوة، أنا ستعود إلى مسقط رأسي الشهر القادم"	R10 menzahirkan kefahamannya terhadap perkataan مسقط رأسي dengan menggunakannya di dalam ayat bersesuaian
R8	"..... إلى المقام الفرعون في نهاية العام"	Perkataan المقام الفرعون disitu merupakan kiasan bagi negara Mesir

Contoh serta huraian yang dikemukakan oleh Kumpulan al- Kinayah menunjukkan bahawa kesukaran dalam menginterpretasi maksud yang tepat (Abdullah, N. et. Al., 2023) dapat ditangani apabila pelajar berkebolehan menjelaskan maksud contoh perkataan *al- Kinayah* yang digunakan bertujuan mengekang kekeliruan pemahaman rakan sekumpulannya. Keseluruhannya, proses penyediaan dialog perbualan serta sesi rakaman lakonan bagi menghasilkan video lakonan pendek mengenai penggunaan konsep, terma serta fungsi- fungsi *at- Tasybih*, *al- Haqiqah wa al- Majaz* dan *al- Kinayah* membantu meningkatkan tahap penguasaan pelajar terhadap tajuk Ilmu Bayan.

4.1.2 Mengasah Kreativiti Pelajar

Berdasarkan pemerhatian dan analisis kandungan video lakonan pendek bagi ketiga- tiga kumpulan, didapati bahawa pelajar telah menggunakan pelbagai aplikasi dalam penghasilan video dan mempunyai elemen animasi atau 'transition' yang sesuai menunjukkan bahawa pelajar ilmu Balaghah menunjukkan minat yang tinggi dan memberi persepsi yang positif terhadap penggunaan teknologi adalah bertepatan dengan kajian (Abdullah, N. et. Al., 2023). Secara keseluruhan, pemilihan elemen animasi dan 'transition' adalah mengikut kreativiti setiap kumpulan bagi memastikan maklumat yang disampaikan adalah jelas dan dapat difahami dengan sempurna. Selain itu, elemen animasi dan 'transition' ini dilihat mampu menarik perhatian penonton dan pendengar terhadap persoalan, konsep dan situasi yang penting untuk dititikberatkan. Hal ini bertepatan dengan kajian (Ahmad M. Y. et. Al., 2022) strategi pembelajaran ini mampu menimbulkan minat pelajar dalam menguasai ilmu Balaghah secara amnya. Contohnya, Kumpulan *at- Tasybih* banyak menggunakan lakuan bahasa Meme iaitu penggunaan imej kreatif gabungan 'emoticon' atau 'avatar' dengan tulisan (Maslida Yusof, 2021) bagi menzahirkan reaksi terhadap suatu pandangan dan pendapat. Selain itu, 'picture-in picture' (sisipan gambar dalam video) juga digunakan di dalam persembahan video *at- Tasybih* membuktikan bahawa matlamat pengajaran bahasa dapat direalisasikan dengan sempurna menerusi bantuan pendekatan pengajaran menggunakan teknologi (Zaini, A.R., 2019). Penggunaan audio yang jelas dan rakaman video yang baik dapat dilihat dalam menghasilkan video lakonan pendek tersebut. Begitu juga bagi kumpulan *al- Majaz wa al- Mursal*, pelajar memilih menggunakan Teknik gabungan 'slowmotion' (gerak lambat) video dengan latar muzik yang bersemangat. Hal ini didapati dapat menarik minat pelajar yang menonton untuk kekal fokus dengan maklumat serta konsep tajuk yang dihuraikan. Keistimewaan Kumpulan *al- Kinayah* apabila pelajar menampilkan penggunaan 'greenscreen' (layar hijau) bagi memasukkan latarbelakang yang berkenaan dengan situasi dialog perbualan. Perkara ini disokong oleh kajian (Rahman, M. S. A., 2024) menunjukkan bahawa keperluan pembelajaran Balaghah dengan multimedia mampu membina suasana pembelajaran yang efektif. Kreativiti pelajar dalam menghasilkan dan menyunting video lakonan pendek dapat dilihat pada tangkap layar berikut.



GAMBAR 1. Tangkap layar dari video menunjukkan penggunaan Teknik ‘picture- in- video’ (sisipan gambar dalam video) bagi menggambarkan situasi fikiran pelajar



GAMBAR 2. Tangkap layar dari video menunjukkan penggunaan teknik susunan pertindihan tulisan di atas video/ gambar



GAMBAR 3. Tangkap layar dari video menunjukkan penggunaan teknik ‘green screen’ (layar hijau) bagi membuat penukaran latarbelakang yang dikehendaki bersesuaian dengan situasi dan tempat

4.2 CADANGAN PENAMBAHBAIKAN

Keseluruhannya, video lakonan pendek yang dihasilkan adalah menepati dan menyentuh seluruh aspek rubrik pemarkahan yang dikemukakan. Namun, para pengkaji mendapati bahawa beberapa aspek yang penting perlu ditambah baik:

JADUAL 6. Cadangan Penambahbaikan Kaedah Pengajaran

No.	Aspek	Penambahbaikan
1.	Penilaian	Suatu penilaian bertulis dicadangkan perlu dijalankan ke atas setiap peserta kajian bagi menilai tahap penguasaan sistem serta komponen <i>at- Tasybih, al- Haqiqah wa al- Majaz</i> serta <i>al- Kinayah</i>
2.	Penyampaian Maklumat	Sesi semakan berkala skrip yang ditulis oleh pelajar adalah dicadangkan bagi memastikan maklumat yang perlu disampaikan adalah mencakupi dari segi konsep, fungsi- fungsinya, contoh yang dikemukakan serta huraianya

5.0 KESIMPULAN

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Kesimpulannya, penguasaan teori dan pemahaman pelajar asas terhadap unsur *at- Tasybih, al- Haqiqah wa al- Majaz* dan *al- Kinayah* adalah baik berdasarkan pemerhatian dan penilaian. Namun begitu beberapa perkara perlu dititik beratkan agar pelajar jelas dengan sistem dan terma supaya pelajar dapat menguasai komponen serta fungsi- fungsinya dengan cemerlang. Hal ini perlu disokong oleh suasana pembelajaran yang efektif serta kaedah pengajaran dan pembelajaran yang lebih bersesuaian dengan penyampaian teori serta system komponen Ilmu Bayan. Oleh itu, satu kajian dijalankan bagi mengenalpasti tahap penguasaan Ilmu Bayan pelajar asas menerusi penghasilan video lakonan pendek bertemakan tajuk *at- Tasybih, al- Haqiqah wa al- Majaz* serta *al- Kinayah*. Pendekatan pembelajaran berteknologi dan menggalakkan penggunaan multimedia ini diterima baik oleh pelajar asas dan pelajar dilihat bermotivasi menyempurnakan tugas tersebut dengan sempurna. Pelajar juga dilihat berkemampuan menguasai sistem, terma, komponen serta fungsinya dengan baik dan cemerlang. Tambahan pula, hasil kajian dilihat mampu merangsang kreativiti pelajar menerusi penggunaan pelbagai aplikasi, 'transition' dan elemen animasi yang pelbagai dalam menyampaikan semula maklumat berkaitan tajuk tugas. Kajian ini memberi implikasi terhadap kaedah pengajaran ilmu Balaghah terhadap pelajar asas serta para pendidik perlu menerokai kaedah pengajaran yang pelbagai bagi memotivasikan pelajar untuk memperhalusi ilmu Balaghah. Justeru, kajian berkaitan pendekatan dan strategi pembelajaran Ilmu Balaghah secara amnya perlu diperdalam dari pelbagai sudut dan aspek.

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KERENCAMAN KATA PENGUAT DIALEK KEDAH: KAJIAN PERBANDINGAN JANTINA

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1.0 PENGENALAN

Dialek Kedah merujuk kawasan penyebaran bahasa yang terletak di bahagian barat daya Semenanjung, yang merangkumi kawasan Kedah (termasuk Pulau Langkawi), Perlis, Pulau Pinang dan Perak Utara sehingga Taiping. Berdasarkan kawasan dialek Kedah, Asmah (2002) telah membuat inferensi bahawa dialek Kedah sejak zaman-berzaman memang tersebar luas melalui perpindahan penduduk, pertembungan yang disebabkan oleh perdagangan, peperangan dan sebagainya; dan bahawa dialek ini juga tersebar secara difusi atau serapan yakni secara menyerapkan bahasa berkenaan secara lisan. Perbezaan yang paling ketara antara dialek-dialek ialah aspek fonologi sementara aspek sintaksis menunjukkan kadar perbezaan yang paling rendah. Aspek perbendaharaan kata pula menduduki kadar kedua tertinggi dalam skema perbandingan antara dialek-dialek ini (Asmah 2008). Sehubungan itu, makalah ini akan membincangkan aspek perbendaharaan kata, dengan tumpuan terhadap penggunaan kata penguat dalam dialek Kedah dengan membandingkan penggunaannya berdasarkan jantina. Kata penguat ialah perkataan yang mendahului atau mengikuti frasa atau kata adjektif dan berfungsi menguatkan maksud yang terkandung dalam kata atau frasa adjektif. Kata penguat dibahagikan kepada tiga jenis, kata penguat hadapan, kata penguat belakang dan kata penguat bebas. Nik Safiah et al. (2018) mengelompokkan kata penguat dalam kelompok kata tugas. Asmah (2009) pula mengkategorikan kata penguat sebagai frasa perbandingan yang letaknya di bawah frasa sifat selapis. Kata penguat diletakkan dalam kelompok tingkat kesangatan. Tingkat kesangatan ini tarafnya sama dengan tingkat kelebihan. Frasa sifat dalam tingkat kesangatan adalah seperti sangat baik, amat jahat, bagus sekali dan sebagainya. Dalam penggunaannya, kata penguat sering digandingkan dengan kata atau frasa adjektif bagi merujuk tingkat kesangatan. Berdasarkan fungsinya dalam ayat, Asmah (2009) menggunakan istilah kata sifat bagi merujuk kata adjektif. Penjenisan kata sifat yang dilakukan oleh Asmah ialah kata sifat tabii; kata sifat warna ; kata sifat ukuran; kata sifat bentuk ; kata sifat waktu; kata sifat jarak ; kata sifat indera; kata sifat gabungan indera; kata sifat kecepatan; kata sifat kuasa tenaga; dan kata sifat taraf. Nik Safiah Karim et al. (2018) pula mengatakan bahawa kata adjektif dapat dikenal pasti dan dibezakan daripada kata nama atau kata kerja dengan cirinya yang boleh didahului atau diikuti oleh kata penguat, seperti *amat sakit, sakit sungguh, terlalu banyak, banyak sekali, sangat pandai, gelap benar*. Golongan kata kata adjektif yang diberikan oleh Nik Safiah Karim et al. (2018) dapat digambarkan dalam Jadual 1 di bawah

JADUAL 1: Jenis Kata Adjektif

Nik Safiah Karim (2008)

1.	Kata adjektif sifat/keadaan (pandai, takut, baik)
2.	Kata adjektif warna (merah, putih, ungu)
3.	Kata adjektif ukuran (panjang, nipis, kerdil)
4.	Kata adjektif bentuk (bulat, bujur, leper)
5.	Kata adjektif waktu (lama, awal, suntuk)
6.	Kata adjektif jarak (jauh, dekat, rapat)
7.	Kata adjektif pancaindera: rasa (sedap, manis, payau) pandang (cantik, comel, segar) dengar (bising, garau, lunak) bau (harum, hanyir, busuk) sentuh (halus, keras, licin) gabungan deria (bersih, selesa, tenteram)
8.	Kata adjektif perasaan (rindu, cinta, gembira)
9.	Kata adjektif cara (deras, gopoh, selalu)

Kata penguat dialek Kedah mempunyai ciri yang berlainan daripada bahasa standard kerana penutur Kedah jarang menggunakan kata ‘sangat, ‘paling’ dan ‘amat’ dalam mengungkapkan darjah kesangatan bagi kata adjektif, sebaliknya menggantikannya dengan perkataan lain bagi menunjukkan sifat atau situasi yang amat sangat (Nasariah, Faizah dan Yusniza, 2014). Kata penguat ini digunakan sebagai salah satu aspek penegasan perkataan, sama seperti dialek Melayu Terengganu. Menurut Noor Rohana, Noraien, dan Normaliza (2013), penegasan ini berperanan untuk memberikan gambaran nilai atau tahap yang tertinggi kepada kata-kata yang dilafazkan khususnya bagi kata sifat. Nasrun dan Rusyidiah (2019) pula menamakan kata penguat sebagai kata darjah yang merupakan bentuk kata yang berbeza dengan kata penguat kerana kata penguat boleh digunakan berulang kali dan tidak terhad kepada satu kata adjektif sahaja, sedangkan kata darjah adalah sebaliknya. Namun, menurut pengkaji tersebut terdapat sedikit persamaan antara kata darjah dan kata penguat dari segi fungsi dan maknanya.

2.0 SOROTAN LITERATUR

Asmah (1988) telah membuat penyenaian variasi dialek Melayu Kedah dengan lebih meluas dengan memberikan tumpuan khusus terhadap subdialek Kedah Persisiran yang dianggap mewakili dialek Kedah Standard dengan membandingkan antara subdialek berkenaan dengan sub-sub dialek Melayu Kedah yang lain. Satu lagi kajian oleh Asmah (1985) mengenai dialek Melayu Utara ialah berkaitan dengan keunikan dialek ini yang mempunyai perbezaan dari segi fonologi, morfologi, sintaksis, dan leksikal, dan diyakini berbeza daripada dialek Melayu standard (DMS). Menurut beliau, semakin banyak kajian dilakukan, kita akan mendapati bahawa sesebuah dialek itu akan menjadi semakin rumit dalam pembahagian dialek-dialek tersebut.

Shahidi (2009) juga telah menjalankan kajian tentang dialek Melayu utara. Kajiannya telah membincangkan proses fonologi yang terdapat dalam subdialek Kedah Utara dan mengenal pasti penyebaran fonem vokal dan konsonannya di kawasan Naka, Pedu, dan Kuala Nerang, iaitu di kawasan daerah Padang Terap, Kedah. Hasil kajian menunjukkan bahawa subdialek Kedah Utara berbeza dengan subdialek Kedah Persisiran. Seterusnya, kajian dialek untuk aspek fonologi juga dapat dilihat dalam kajian daripada Zuliana (2014). Kajian ini telah membandingkan fungsi fonologi dan leksikal dialek utara dan dialek Charok Kudong di Kedah berlandaskan Teori Fonologi Generatif. Secara keseluruhan kajian ini juga melihat penggunaan kata leksikal dan hubungan makna antara kedua-dua dialek ini. Hasil kajian mendapati bahawa

terdapat perbezaan fonem dan rumus dalam kedua-dua dialek yang dikaji oleh beliau. Pada masa yang sama, kajian ini juga menunjukkan terdapat perkaitan antara makna dengan kata leksikal dalam kedua-dua dialek.

Kajian Fazal, Zaharani, Nor Hashimah, dan Harishon (2011) dari aspek sintaksis telah mengenal pasti konstruksi ayat soal dalam dialek Melayu Kedah dengan melihat kata soal yang sama dalam bentuk ayat soal yang mempunyai dua posisi berbeza, iaitu di awal dan di akhir ayat tersebut. Kajian ini dijalankan di Daerah Baling, Kedah yang berpandukan analisis deskriptif dengan melihat dua posisi kata soal 'bila' berada dalam bentuk ayat awal dikenali sebagai posisi *in situ* dan bentuk ayat akhiran merupakan posisi bergerak. Kajian ini menggunakan kerangka Program Minimalis (Chomsky, 1995) sebagai modul. Hasil kajian mendapati sifat posisi *in situ* dan posisi bergerak tidak dipengaruhi oleh mana-mana perkataan dalam ayat bagi dialek Melayu Kedah. Menerusi kajian-kajian lepas, didapati bahawa kajian bahasa dalam sesebuah dialek tidak pernah mengetepikan aspek fonologi, sintaksis, leksikal, dan kosa kata. Oleh itu, masih terdapat lompang dalam kajian kerana kebanyakan para sarjana hanya mengkaji pada permasalahan dalam aspek-aspek tertentu, namun tidak melihat kepada penggunaannya, khususnya penggunaan kata penguat dalam kalangan masyarakat.

3.0 KAEDAH KAJIAN

Kajian kualitatif ini telah menggunakan pendekatan persampelan bertujuan (Creswell & Plano Clark, 2007). Dalam hal ini, responden perlu mempunyai pengetahuan tentang topik atau fenomena kajian. Lazimnya individu yang dipilih itu akan meningkatkan maklumat yang dikehendaki oleh penyelidik terhadap situasi dan perilaku individu yang dikehendaki oleh penyelidik. Oleh itu, pengkaji telah memilih responden yang merupakan penutur jati dialek Kedah disebabkan keupayaan mereka bertutur dan mempunyai kosa kata dialek ini kerana dialek Kedah merupakan bahasa ibunda mereka. Borang soal selidik telah diedarkan kepada 10 orang penutur lelaki dan 10 orang penutur wanita yang berumur dalam lingkungan 40 hingga 45 tahun. Untuk memperoleh kata penguat yang dijadikan subjek kajian, sebanyak empat (4) daripada sembilan (9) kata adjektif yang direkodkan dalam buku *Tatabahasa Dewan* (Nik Safiah et al. 2018) telah dianalisis. Kata adjektif tersebut ialah kata adjektif pancaindera, sifatan atau keadaan, warna dan ukuran.

4.0 DAPATAN KAJIAN

Dapatan kajian menunjukkan bahawa terdapat persamaan dan perbezaan penggunaan kata penguat berdasarkan perspektif jantina. Jadual 2 memaparkan dapatan kajian ini.

JADUAL 2: Jadual Perbandingan Penggunaan Kata Penguat Antara Gender

Kata Adjektif	Kata Penguat		
	Persamaan	Perbezaan	
		Perempuan	Lelaki
Hitam	Merelit, melegam, legam	-	Kemitam
Hijau	Merengau	-	Menerang
Merah	Menyala, ang-ang	-	Menerang, merengau
Putih	Melepak, serelah	Spo	-
Kuning	Merengak, merengau	Berjahang, ang, mencalat	Menyala, merenga, leceng
Gemuk	Gedempol	Gedempon, kedempon	Botek, gedebab
Kering	Kontang	Merekah	Kiang
Basah	Kuyup, lencun	Ruyup	Lokoih, melejan
Tumpul	Kiang	-	-
Panas	Lit-lit, terik	-	Merembang
Bodoh	Piang	Bangang	Mereput
Gelap	Gelita, gelemat	Gulita	Pekat

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Cerah	Menerang, benderang	-	-
Kedekut	Pahit, piang	Nak mampoih	Tahi hidung masin, hangit
Sejuk	Gedi	Bedi	-
Gatal	Merenyam, merela	Gerenyam	-
Tinggi	Melayup, merenjong, melangit, lampai	menguyup	Melayut, meruyup, menyayok
Kecil	Konet	Kenit, mone	Tet, cit, gedemit
Besar	Gajah	Gedabak, gabai	Ragam, gaban
Luas	-	Terentang, gong	Melaut, melangit, pelahang
Manis	Melecas	-	Cas-cas
Masam	Piang, berdengung, perit	-	Berkerut, mencuka
Masin	Piang, perit, pahit	-	-
Pahit	Berdengung	-	Piang, maung
Tawar	Hebiaq	Hebe	Piau,
Kasar	Gedegaq	-	Cemerkap, tak sangga
Comel	Lote	-	-
Licin	-	Liau, licau, merelit	Berlumut
Pedas	Berdengung	Hau-hau, meleding, bengang	Berapi, bersiu, nak mampoih
Panas	Lit-lit	-	Hau-hau
Kurus	Kering, meleding, kiang, melidi	-	Kedekiang
Busuk	Hau, hapak, masam	Merengak, haring	Mengaum, pahit
Pendek	Kemetot	Rendang, ketek, tet	Ketot, petot, seketot

Setelah diteliti, didapati bahawa kata penguat dalam dialek Kedah amatlah pelbagai. Contohnya, kata penguat yang digunakan untuk kata adjektif warna. Kata penguat *merengau/merengak* digunakan untuk padanan warna hijau, merah dan juga kuning. Terdapat juga kata penguat dalam dialek Kedah yang sama dengan perkataan dalam bahasa Melayu baku, seperti *legam* untuk hitam, *menyala* untuk kuning dan merah dan *terik* untuk panas. Selain itu, terdapat perbezaan penggunaan kata penguat antara jantina bagi kata adjektif warna putih, responden perempuan memberi kata penguat *sepo* yang tidak digunakan oleh responden lelaki. Sementara bagi kata adjektif hijau, hitam dan merah, responden lelaki menggunakan kata penguat hitam *kemitam*, hijau *menerang* dan merah *merengau* yang tidak digunakan oleh perempuan. Kata adjektif luas dan licin langsung tidak mempunyai persamaan antara kedua-dua jantina ini. Responden perempuan menggunakan luas *terentang* dan luas *gong* manakala responden lelaki menggunakan kata penguat *melaut*, *melangit* dan *pelahang* untuk luas seperti yang terdapat dalam jadual 2.

Dapatan juga menunjukkan bahawa kata penguat *piang* digunakan dengan meluas oleh kedua-dua jantina untuk pelbagai kata adjektif seperti masam, masin, kedekut, pahit dan bodoh. Kajian juga menunjukkan kata penguat *berdengung* dan *merengak* turut digunakan untuk pelbagai kata adjektif seperti kuning *merengak* dan busuk *merengak*. Begitu juga dengan kata penguat *berdengung* yang digunakan untuk masam, masin dan pahit. Bagi perkataan kecil, kata penguat *tet*, *cit* dan *mone* telah digunakan, manakala untuk menguatkan maksud besar pula, perkataan *gedabak*, *gabai* dan *gaban* dan juga kata *gajah* turut digunakan.

5.0 KESIMPULAN

Sebagai sebuah bahasa daerah, dialek Kedah unik dari segi sebutan, perbendaharaan kata dan tatabahasanya. Kata penguat dalam dialek Kedah pelbagai dan sangat rencam sifatnya. Ia boleh didapati dalam bentuk kata tunggal, kata berimbuhan, kata ganda dan juga frasa. Di samping itu, terdapat juga kata penguat dalam dialek Kedah yang sama dengan kata penguat dalam

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dialek-dialek Melayu lain di Semenanjung. Malah terdapat juga penggunaan kata penguat yang dipengaruhi oleh kata asing.

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KATA PANGGILAN DALAM KALANGAN PELAJAR SEKOLAH MENENGAH DI DAERAH SIK

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ABSTRAK

Bahasa sebagai alat untuk berkomunikasi dan memainkan peranan penting dalam menjamin hubungan sosial masyarakat. Dalam bahasa itu sendiri pastinya akan wujud satu sistem kata panggilan yang diguna pakai sebagai rujukan ke atas diri seseorang. Sesungguhnya sesebuah masyarakat mempunyai nilai dan aturan sosial yang tersendiri dalam membentuk kata panggilan tersebut. Penggunaan kata panggilan dalam sesebuah masyarakat adalah untuk mengekalkan silaturrahim dalam kalangan ahli masyarakat yang terdiri daripada ahli keluarga – ibu bapa, adik beradik dan jiran tetangga. Kajian ini bertujuan untuk mengenal pasti kata panggilan kekeluargaan dalam kalangan pelajar sekolah menengah di daerah Sik. Data yang didapati daripada borang soal selidik dianalisis untuk melihat sama ada responden masih menggunakan kata panggilan kekeluargaan tradisi dalam masyarakat Melayu atau sebaliknya. Di samping itu, data yang diperolehi juga digunakan untuk menjelaskan jenis kata panggilan kekeluargaan Melayu yang masih kekal digunakan oleh pelajar sekolah menengah di daerah Sik. Dapatan menunjukkan bahawa walaupun kata panggilan seperti *uncle/ auntie, sis/ bro* dan *grandpa/ grandma* wujud dalam kalangan pelajar sekolah menengah ini, namun, rata-rata pelajar sekolah menengah masih lagi mengekalkan penggunaan kata panggilan tradisi dalam keluarga Melayu di daerah Sik.

Kata kunci: kata panggilan; pelajar sekolah; daerah Sik; keluarga Melayu

1.0 PENGENALAN

Bahasa ialah sebagai alat untuk berkomunikasi dan secara langsung memainkan peranan penting dalam menjamin hubungan sosial masyarakat. Manusia menyampaikan maksud atau pesanan menggunakan bahasa dan dengan bahasa itu jugalah kita saling memahami perkara yang disampaikan. Tanpa bahasa, sesebuah masyarakat itu sukar untuk berinteraksi dengan masyarakat lain. Justeru, bahasa sangat penting dalam sesebuah kehidupan. Antaranya ialah sebagai alat panggilan. Menurut Mohammad Syawal Narawi & Nuraini Yusoff, (2014) kata sapaan atau kata panggilan ialah perkataan yang digunakan oleh seseorang untuk merujuk kepada orang yang disapa. Dengan kata lain, merupakan satu sistem yang digunakan oleh

sebuah masyarakat untuk menegur atau menyapa seseorang dan berfungsi sebagai penghubung secara langsung kepada pihak yang menyapa dengan pihak yang disapa.

2.0 SOROTAN KARYA

Kajian yang dijalankan oleh Nor Hashimah Jalaluddin, Harishon Radzi dan Maslida Yusof (2002) menyatakan bahawa masyarakat yang moden telah menimbulkan signifikan yang hebat terutamanya kepada penggunaan kata panggilan kekeluargaan dalam masyarakat Melayu. Panggilan yang sememangnya digunakan sejak dahulu lagi semakin terhakis penggunaannya kerana digantikan dengan kata panggilan yang baru seperti *uncle*, *untie*, *grandpa*, *grandma* dan sebagainya. Dapatan kajian dari aspek sosiolinguistik telah membuktikan bahawa arus pemodenan ternyata telah mempengaruhi sistem kata panggilan dalam keluarga. Panggilan kekeluargaan warisan masyarakat masih lagi digunakan secara meluas bagi ibu dan bapa saudara, namun, kata panggilan yang digunakan dalam kalangan adik beradik mengalami perubahan yang ketara. Kajian ini juga menegaskan bahawa kata panggilan dalam kekeluargaan memerlukan maklumat pragmatik untuk menjelaskan penggunaannya. Dari aspek pragmatik pula, kajian ini telah mendapati bahawa konteks memainkan peranan yang penting untuk menentukan penggunaan kata panggilan dalam keluarga dengan tepat.

Selain itu, Aimi Karim (2017) dalam kajiannya turut menjelaskan bahawa kata panggilan dalam masyarakat Melayu Brunei juga turut mengalami perubahan khususnya kata panggilan yang melibatkan adik beradik. Kajian ini mendapati bahawa masyarakat Melayu Brunei terutamanya generasi muda tidak menunjukkan jati diri Brunei yang tulen, iaitu bersopan santun dalam sistem panggilan kerana kebanyakan mereka menggunakan panggilan nama kepada saudara yang lebih tua dari mereka. Malah kajian juga telah mendapati bahawa sistem panggilan dalam kalangan masyarakat Melayu Brunei turut dipengaruhi oleh terminologi bahasa Inggeris. Menurutnya, ibu bapa memainkan peranan yang penting dalam mendidik golongan muda untuk mengekalkan dan memantapkan penggunaan kata panggilan tradisi. Perubahan-perubahan ini berlaku kerana didorong oleh beberapa faktor, iaitu perubahan sosial seperti pandangan masyarakat, pengaruh pendidikan agama Islam, pengaruh bahasa Inggeris, kahwin campur dan sebagainya.

Seterusnya, kajian Mohammad Syawal Narawi, Nor Hasimah Ismail, Nuraini Yusoff dan Lee Jun Choi (2022) pula memperlihatkan bahawa individu yang dikurniakan beberapa gelaran daripada kata panggilan dalam masyarakat Kelabit mempunyai karakter yang mulia dan menjadi lambang identiti masyarakat Kelabit. Kata panggilan tersebut merupakan gabungan daripada kosa kata nama dalam kategori unsur nama kelas pertama dalam upacara penukaran nama. Hasil kajian juga mendapati bahawa kata panggilan yang baik itu juga secara tidak langsung mendorong individu tersebut untuk mengerjakan nilai-nilai kebajikan. Malah jelas bahawa pembentukan nilai murni sebenarnya adalah didasarkan oleh karakter nama panggilan, iaitu menonjolkan sikap bertanggungjawab, dihormati, ketulusan hati, kejujuran, keadilan dan kepimpinan.

3.0 KAEDAH KAJIAN

Kajian ini menggunakan kaedah soal selidik untuk mendapatkan data. Borang soal selidik dibahagikan kepada dua bahagian, iaitu bahagian A dan bahagian B. Bahagian A merupakan soalan berkaitan latar belakang responden, iaitu berkenaan dengan umur, jantina, aliran pendidikan dan tahap pendidikan tertinggi. Bahagian B pula, memerlukan responden mencatatkan jenis kata panggilan yang digunakan bagi merujuk kepada ibu bapa, adik beradik dalam keluarga, datuk dan nenek serta ahli keluarga terdekat sama ada disebelah ibu ataupun ahli keluarga disebelah bapa. Setelah borang soal selidik diperolehi, analisis data dilakukan dengan meneliti jenis panggilan yang paling banyak digunakan oleh responden bagi satu-satu

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kategori yang telah disenaraikan. Kemudian, catatan kata panggilan dilakukan bagi menunjukkan jenis kata panggilan yang diguna pakai oleh responden bagi setiap jenis kata panggilan yang digariaskan. Jumlah kata panggilan yang diperolehi daripada 104 orang responden juga dikira dalam bentuk kekerapan dan peratusan.

4.0 DAPATAN KAJIAN DAN PERBINCANGAN

Dapatan kajian menunjukkan bahawa pelajar-pelajar di daerah Sik masih menggunakan jenis kata panggilan tradisi dalam membuat panggilan kepada ahli keluarga terdekat. Jadual 1 memaparkan dapatan kajian ini.

JADUAL 1: Jenis kata panggilan kekeluargaan dalam kalangan pelajar Sek. Men. di Daerah Sik

Panggilan kekeluargaan	Variasi kata panggilan	Bil.	
Ibu	Emak/Mak/Mok	56	
	Mama/Mummy/Mum/Ma	16	
	Umi	10	
	Ibu	22	
	Jumlah	104	
Bapa	Abah	71	
	Ayah/Ayoh	28	
	Babah	2	
	Cik	1	
	Daddy	1	
	Lain-Lain	1: B	
	Jumlah	104	
	Adik Beradik Lelaki	Abang	28
		Along	3
		Angah	4
Alang		2	
Acik		3	
Ateh		2	
Yong		1	
Adik		7	
Abang+Nama		22	
Nama		4	
Adik+Nama		13	
Cik + Nama		1	
Lain-Lain (Bro, Matcha)		15: Tiada	
Jumlah		104	
Adik Beradik Perempuan		Kakak	49
	Along	5	
	Angah	3	
	Alang	2	
	Ateh	1	
	Anjang	1	
	Baby	1	
	Adik	10	
	Adik + Nama	11	
	Nama	11	
Lain-Lain (Sis, Makcik, Bibi)	10: Tiada		
Jumlah	104		

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Berdasarkan Jadual 1, jelas bahawa kata panggilan kekeluargaan bagi pelajar di daerah Sik adalah bervariasi. Didapati kata panggilan kekeluargaan dalam kalangan remaja sekolah menengah yang berumur dalam lingkungan 13 – 18 tahun masih mengekalkan panggilan tradisi. Pelajar-pelajar di Daerah Sik ini, masih tetap menggunakan panggilan mak, emak, mok dan ibu kepada emak mereka. Ini dibuktikan dengan peratusan yang bersetuju dengan panggilan emak, mak, mok, iaitu 56 orang dan ibu 22 orang. Manakala panggilan untuk bapa pula didapati majoriti pelajar menggunakan kata panggilan ‘Abah’ bagi merujuk kepada bapa mereka. Ini bertepatan seperti yang dijelaskan oleh Nor Hashimah Jalaluddin *et al.* (2005) bahawa pelajar yang berumur dalam lingkungan 19 -25 tahun juga gemar menggunakan panggilan ‘abah’ bagi merujuk bapa mereka.

Kata panggilan untuk adik beradik lelaki pula diungguli dengan panggilan seperti ‘abang’ iaitu mencatatkan jumlah 28, manakala ‘abang + nama’ sebanyak 22 orang. Didapati pada kata panggilan bagi adik beradik lelaki ini, ada juga yang memanggil saudara lelaki dengan panggilan ‘bro’ dan ‘matcha’. Walau bagaimanapun, panggilan ini tidak begitu ketara dalam keluarga. Sekadar diucapkan dalam keadaan tertentu sahaja (bergurau). Bagi jenis kata panggilan untuk adik beradik perempuan pula, didapati majoriti pelajar di daerah Sik masih selesa dengan panggilan ‘kakak’ bagi saudara perempuan yang lebih tua. Jumlah yang bersetuju dengan panggilan ini seramai 49 orang. Tercatat juga panggilan ‘sis’ untuk panggilan bagi seorang adik beradik perempuan dalam keluarga. Namun jumlahnya tidaklah ramai dan jumlah yang dicatatkan hanyalah 5 orang. Dapatan ini sedikit berbeza dengan apa-apa yang diperkatakan oleh Abdullah Hassan (2008) dan Awang Sariyan (2007) yang menyatakan bahawa pelajar tidak menempatkan penggunaan sapaan yang sesuai, di mana dia bercakap dan kepada siapa dia bercakap tidak lagi diambil kira.

5.0 KESIMPULAN

Penyelidikan ini diharap dapat mengupas dengan lebih terperinci tentang kata panggilan dan seterusnya menjawab objektif kajian yang telah ditetapkan. Malah kajian ini juga diharap dapat menjelaskan tentang penggunaan kata panggilan yang tersendiri dan digunakan oleh pelajar sekolah menengah di daerah Sik. Kelestarian penggunaannya juga akan dapat dikenal pasti dalam masyarakat awal dewasa di daerah Sik. Sudah pasti ada sesuatu yang menarik yang telah diketengahkan dalam kajian ini terutama kata panggilan di daerah Sik yang diujarkan oleh generasi muda yang banyak dipengaruhi oleh dunia moden kini.

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OLFAKTIK DALAM AL-QURAN DAN RELEVANSINYA DALAM KOMUNIKASI NON-VERBAL (KNV)

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ABSTRAK

Komunikasi non-verbal (KNV) memainkan peranan penting dalam penyampaian makna dan emosi tanpa penggunaan kata-kata. Salah satu aspek penting dalam KNV ialah olfaktik, yang merujuk kepada indera penciuman atau bau. Dalam al-Quran, olfaktik sering digunakan untuk menggambarkan keadaan, identiti, dan suasana yang dapat mempengaruhi persepsi moral dan spiritual seseorang. Bauan yang baik sering dikaitkan dengan kebenaran dan rahmat, manakala bauan busuk melambangkan dosa dan azab. Kertas konsep ini membincangkan konsep olfaktik dalam al-Quran dan kaitannya dengan komunikasi non-verbal, serta bagaimana pemahaman olfaktik dapat meningkatkan kesedaran spiritual dan kebahagiaan dalam kehidupan seharian umat Islam.

Kata kunci: olfaktik; komunikasi non-verbal (KNV); al-Quran; persepsi spiritual; mesej moral

1.0 PENGENALAN

Komunikasi non-verbal (KNV) memainkan peranan penting dalam menyampaikan makna dan emosi tanpa menggunakan kata-kata. Salah satu bentuk KNV yang signifikan adalah olfaktik, iaitu indera penciuman atau bau, yang turut diakui dalam al-Quran. Olfaktik dalam konteks ini digunakan untuk menggambarkan pelbagai keadaan yang boleh mempengaruhi persepsi moral dan spiritual seseorang.

Dalam al-Quran, bauan harum sering dikaitkan dengan syurga dan kebahagiaan, memberi gambaran tentang suasana yang penuh rahmat dan kebenaran. Sebaliknya, bauan busuk sering dikaitkan dengan dosa dan azab, mencerminkan keadaan yang negatif dan penuh penderitaan. Penggunaan bauan ini bukan sahaja sebagai elemen estetik tetapi juga sebagai simbol yang menyampaikan mesej moral yang mendalam. Olfaktik dalam al-Quran berfungsi sebagai saluran komunikasi yang penting, membantu pembaca untuk memahami dan merenung makna spiritual yang lebih mendalam. Dengan memberikan gambaran melalui bauan, al-Quran membimbing manusia dalam mengenali dan menghayati nilai-nilai moral yang penting dalam kehidupan seharian.

2.0 KONSEP OLFAKTIK DALAM AL-QURAN

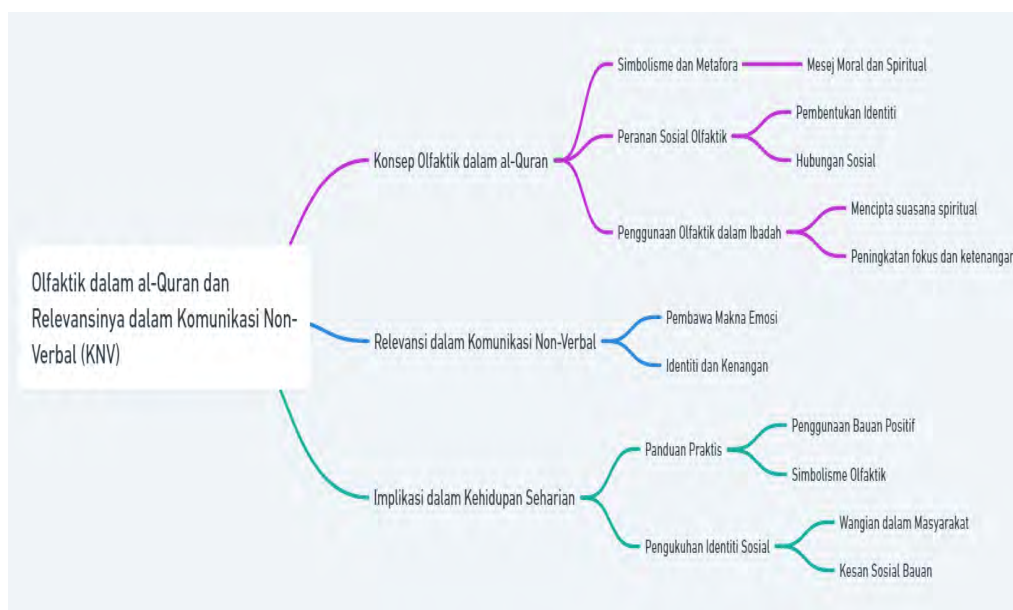
Al-Quran menggunakan olfaktik sebagai satu bentuk simbolisme dan metafora yang penuh makna dalam menyampaikan mesej-mesej moral dan spiritual. Ini menunjukkan bahawa

olfaktik bukan hanya sekadar rangsangan deria, tetapi juga merupakan bentuk komunikasi non-verbal yang memiliki kekuatan untuk mempengaruhi emosi, pemikiran, dan tingkah laku manusia secara mendalam.

Dalam konteks sosial, olfaktik memainkan peranan penting dalam pembentukan identiti dan hubungan sosial seseorang, (Othman, 2020). Bauan yang baik, seperti wangian yang harum, sering kali menjadi simbol positif yang membantu seseorang diterima dengan baik dalam komuniti. Ini kerana bauan yang menyenangkan mampu mencipta suasana yang nyaman dan harmoni, yang penting dalam interaksi sosial dan ibadah. Sebaliknya, bauan busuk boleh menimbulkan rasa tidak selesa dan penolakan, yang mencerminkan bagaimana bauan buruk dapat mempengaruhi hubungan sosial dan persepsi orang lain terhadap individu tersebut.

Dalam al-Quran, contoh ini diperlihatkan melalui penggunaan bau sebagai tanda identiti dan hubungan, seperti dalam kisah Nabi Yusuf yang dikenal pasti oleh ayahnya melalui bau baju beliau. Ini memperlihatkan bagaimana olfaktik berfungsi sebagai alat yang memperkuat identiti dan hubungan dalam konteks sosial dan spiritual.

Penggunaan olfaktik dalam kehidupan seharian juga relevan kerana ia membantu dalam mencipta suasana yang kondusif untuk aktiviti spiritual seperti ibadah dan meditasi, (Halias, 2016). Bauan yang menyenangkan dapat meningkatkan ketenangan jiwa dan membantu seseorang mencapai fokus dan konsentrasi yang lebih baik, yang penting dalam pelaksanaan ibadah yang khusyuk. Contohnya, penggunaan wangian dalam masjid atau ruang ibadah bukan hanya untuk estetika tetapi juga untuk mencipta suasana yang mengundang rasa damai dan kekhusyukan. Ini menunjukkan bagaimana olfaktik dapat digunakan sebagai alat untuk memperkaya pengalaman spiritual dan emosional dalam kehidupan sehari-hari, serta memperkuat hubungan sosial dan identiti individu dalam komuniti.



RAJAH 1 : Olfaktik Dalam Al-Quran Dan Komunikasi Non-Verbal (Knv)

3.0 IMPLIKASI DAN PENGGUNAAN DALAM KEHIDUPAN SEHARIAN

Pemahaman mengenai olfaktik dalam al-Quran menyediakan panduan praktikal yang dapat diaplikasikan dalam kehidupan seharian, terutama dalam konteks keagamaan dan spiritual. Penggunaan bauan yang baik, seperti wangian, dalam upacara keagamaan atau ruang ibadah dapat membantu seseorang mencapai ketenangan dan fokus yang lebih mendalam. Bauan yang dikaitkan dengan syurga dalam al-Quran menggambarkan suasana yang tenang, damai, dan penuh rahmat, yang mana boleh diadaptasi dalam kehidupan seharian untuk mencipta suasana

yang kondusif bagi ibadah dan refleksi diri. Sebaliknya, bau busuk yang sering dikaitkan dengan azab dan kesengsaraan dalam al-Quran berfungsi sebagai peringatan akan akibat buruk dari perbuatan yang salah. Dengan demikian, pemahaman tentang simbolisme olfaktik ini dapat membantu individu dalam membuat pilihan yang lebih baik dalam kehidupan mereka, baik dari segi moral maupun spiritual, (Ramšak, 2024).

Dalam konteks hubungan kekeluargaan, olfaktik memiliki kekuatan untuk memperkuat ikatan antara ahli keluarga. Bau tertentu, seperti bau pakaian atau rumah, sering kali dikaitkan dengan kenangan dan perasaan selesa yang membantu mempererat hubungan kekeluargaan. Bau ini membawa nostalgia yang mendalam dan mengingatkan seseorang akan pengalaman masa lalu yang penuh dengan kehangatan dan kasih sayang. Dalam al-Quran, kisah Nabi Yusuf dan Nabi Ya'qub menggambarkan bagaimana bau dapat menjadi penghubung antara dua individu yang terpisah oleh jarak fizikal, tetapi masih terikat oleh ikatan emosi yang kuat. Ini menunjukkan bahawa olfaktik bukan sahaja penting dalam konteks individu tetapi juga memainkan peranan penting dalam mengukuhkan hubungan sosial dalam keluarga. Dalam masyarakat, olfaktik juga berfungsi sebagai alat untuk membentuk identiti sosial seseorang. Bau yang menyenangkan, seperti wangian yang harum, sering kali membantu seseorang diterima dalam komuniti. Wangian yang baik boleh mencipta kesan positif dan meningkatkan penerimaan sosial, menjadikan individu lebih dihargai dalam kalangan rakan sebaya dan masyarakat umum. Sebaliknya, bau yang tidak menyenangkan boleh menimbulkan rasa tidak selesa dan bahkan penolakan, menunjukkan betapa pentingnya peranan bau dalam persepsi sosial. Dalam banyak budaya, penggunaan wangian tertentu menjadi sebahagian daripada identiti sosial, yang mencerminkan status, keperibadian, dan nilai individu tersebut.

Secara keseluruhannya, olfaktik bukan sahaja berfungsi sebagai bentuk komunikasi non-verbal tetapi juga sebagai medium penting dalam penyampaian mesej moral dan spiritual. Ia membantu memperkaya pengalaman sosial dan keagamaan seseorang dengan membawa makna yang lebih mendalam kepada setiap interaksi dan hubungan. Bau yang menyenangkan boleh meningkatkan pengalaman ibadah, mencipta suasana yang kondusif untuk refleksi diri, dan memperkuat hubungan dengan orang lain. Sebaliknya, bau yang tidak menyenangkan boleh berfungsi sebagai peringatan tentang akibat buruk dari tingkah laku yang salah. Dengan memahami dan mengaplikasikan konsep olfaktik ini, individu dapat memperbaiki hubungan sosial, memperkuat identiti diri, dan mencapai kebahagiaan serta kebenaran dalam kehidupan mereka.

4.0 KESIMPULAN

Konsep olfaktik dalam al-Quran bukan sekadar elemen hiasan; ia sebenarnya merupakan cara komunikasi tanpa kata-kata yang penuh makna. Seperti yang dinyatakan oleh (Apriliyanti, 2023), olfaktik memanfaatkan deria bau kita untuk membentuk bagaimana kita melihat, merasai, dan bertindak balas terhadap sesuatu. Dalam al-Quran, bau yang harum sering dikaitkan dengan syurga, rahmat, dan kebahagiaan, manakala bau yang tidak menyenangkan dikaitkan dengan neraka, dosa, dan azab. Ini menunjukkan bahawa olfaktik bukan hanya mempengaruhi perasaan dan pemikiran kita, tetapi juga berfungsi sebagai panduan moral dan spiritual. Dalam kehidupan seharian, memahami konsep olfaktik ini boleh membantu umat Islam mencapai kebahagiaan dan kebenaran. Contohnya, bau yang baik boleh digunakan untuk mencipta suasana yang tenang dan damai, sesuai untuk ibadah dan refleksi diri.

Dalam konteks sosial pula, olfaktik membantu membentuk identiti dan memperkuat hubungan sosial. Sebagai contoh, dalam kisah Nabi Yusuf, bau menjadi tanda pengenalan yang kuat antara beliau dan ayahnya, Nabi Ya'qub, yang menunjukkan bagaimana bau boleh menghubungkan individu pada tahap emosi dan spiritual. Lebih dari itu, olfaktik dalam al-Quran berfungsi sebagai alat peringatan tentang realiti spiritual di sekeliling kita. Bau yang

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menyenangkan dikaitkan dengan syurga mengingatkan kita tentang ganjaran bagi mereka yang berbuat baik, manakala bau yang tidak menyenangkan memberi peringatan tentang azab bagi mereka yang menyimpang. Penggunaan olfaktik dalam ayat-ayat al-Quran ini bertindak sebagai panduan moral yang halus tetapi berkuasa, membantu kita membuat keputusan yang lebih bijak dalam kehidupan seharian.

Secara keseluruhannya, konsep olfaktik dalam al-Quran menunjukkan betapa pentingnya deria kita dalam membentuk pengalaman spiritual dan moral. Dengan memahami dan menerapkan konsep ini dalam kehidupan seharian, umat Islam dapat meningkatkan kesedaran rohani, memperkuat hubungan sosial, dan mendekati diri kepada Allah. Olfaktik, dengan kekuatannya untuk mempengaruhi emosi dan tingkah laku, menjadi saluran penting untuk mencapai kebahagiaan sejati dan kebenaran abadi seperti yang diwahyukan dalam al-Quran.

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OBJEKTIVITI YANG SUDAH MATI: BIAS MEDIA DAN PEPERANGAN DALAM TAJUK BERITA

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ABSTRAK

Objektiviti sebagai amalan kewartawanan boleh dilihat dalam teks. Sebagai penganalisis teks, objektiviti dalam teks berita dapat dilihat daripada dua aspek, aspek verbal dan aspek tekstual. Kertas kerja ini membincangkan tentang objektiviti dan bias dalam teks media tentang konflik bersenjata seperti yang di sampaikan oleh dua buah organisasi berita. Isu bias atau ketidakseimbangan pelaporan dalam media berita semakin menonjol dalam perbincangan pemerhati dan pengkritik media, dan kesedaran tentang aspek ini semakin jelas dengan kewujudan media sosial. Dengan menumpukan kepada konflik di Palestin dan Ukraine, 40 tajuk teks berita daripada laman web organisasi berita *BBC* dan *Al-Jazeera* dibandingkan untuk melihat objektiviti dalam teks. Dapatan menunjukkan terdapat perbezaan antara kaedah pemaknaan daripada dua organisasi berita tersebut, dan objektiviti dapat dilihat sebagai amalan tetapi aspek sosiopolitik organisasi masih membawa pengaruh yang lebih dominan.

Kata kunci: analisis teks; bias media; konflik; media berita; objektiviti

1.0 PENGENALAN

Objektiviti ialah satu daripada dua nilai amalan dalam penghasilan teks berita, selain daripada keseimbangan (*balance*). Walaupun objektiviti sebagai amalan kewartawan sudah lama wujud, pengamal dan pendidik kewartawanan melihat konsep tersebut sebagai mengelirukan jika dikaitkan dengan kebenaran (Muñoz-Torres, 2012), terutamanya dalam konteks fenomena berita palsu dan pembentukan kepercayaan dalam masyarakat kontemporari Waisbord (2018). Terdapat pergelutan antara definisi kebenaran oleh pihak pemerintah dan elit korporat yang mendominasi liputan berita, dan kewartawanan arus perdana yang mendabik dada sebagai autoriti dalam laporan peristiwa semasa. Keadaan ini membawa kepada keperluan untuk memperhalusi pemahaman konvensional tentang berita dan kebenaran selain daripada amalan kewartawanan sedia ada dalam memahami hierarki kekuasaan masa kini yang sedang digugat.

2.0 MEDIA DAN OBJEKTIVITI DALAM PENGHASILAN TEKS BERITA

Konsep objektiviti dan keseimbangan boleh dilihat sebagai wujud bersama. Keseimbangan dalam melaporkan peristiwa ialah usaha memastikan suatu berita memberikan perspektif semua pihak sementara objektiviti ialah usaha memastikan berita yang disampaikan bebas

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daripada bias peribadi dan pengaruh pihak luar. Terdapat pelbagai interpretasi daripada pekerja media berita (Donsbach & Klett, 1993) tetapi sebagai amalan, ia bersandar kepada latar belakang budaya dan politik dan amalan kewartawanan yang wujud dalam sesebuah negara (Post, 2015).

Pemindahan sebuah realiti daripada seorang individu kepada seorang individu yang lain bukanlah satu aktiviti yang mudah. Kewartawanan sebagai usaha menginterpretasi realiti banyak bergantung kepada penilaian sendiri (Rosen et al., 2016; Tong, 2015) selain daripada digunakan sebagai satu perisai dalam mempertahankan amalan mereka (Tong, 2015). Pemahaman wartawan tentang objektiviti dan tugas mereka memainkan peranan besar dalam usaha mengimplementasikan konsep ini dalam penghasilan teks berita. Canella (2021) menyimpulkan bahawa tiada aspek neutral dalam penyampaian kebenaran kerana wartawan dipengaruhi oleh latar konteks sosiopolitik dan sejarah. Sarjana-sarjana ini cenderung menyimpulkan bahawa objektiviti dalam pelaporan berita tidak akan dicapai dan tidak pernah dicapai. Hal ini membuatkan Mothes (2017) menggunakan konsep *biased objectivity* yang mengaitkan objektiviti sebagai konsistensi dalam penyampaian mesej.

Perbincangan ini hanya memfokuskan kepada tajuk berita dan tidak menganalisis keseluruhan teks berita. Dalam penerbitan berita dalam talian, tajuk ialah elemen yang penting (Konnikova, 2014; Leung & Strumpf, 2023). Tajuk berita bukan sahaja menentukan jumlah pembaca (Lee, 2022) tetapi menentukan cara teks dibaca.

3.0 KAEDAH KAJIAN

Data dikutip daripada laman web *British Broadcasting Corporation (BBC)* dan *Al-Jazeera* pada 1 Julai 2024. Sebanyak 10 tajuk berita dikutip daripada BBC dan AJ. Analisis data akan menumpukan kepada aspek leksikal dan penggunaan sumber. Perbincangan tentang dapatan juga akan dilakukan secara menyeluruh memandangkan aspek pemaknaan bukan sahaja kepada aspek bahasa tetapi turut wujud dalam aspek makna wacana keseluruhan.

4.0 DAPATAN DAN PERBINCANGAN

Perbincangan akan dibahagikan kepada dua bahagian, dimulai dengan konflik di Palestin dan diikuti oleh konflik di Ukraine.

4.1 KONFLIK ISRAEL-PALESTIN DALAM TAJUK BERITA

Daripada data, kedua-dua BBC dan AJ lebih banyak menggunakan kata nama Israel berbanding Palestin. Israel direpresentasikan sebagai kumpulan manusia dan negara, iaitu sebagai orang awam atau warganegara, sebagai kerajaan dan sebagai tentera. Palestin tidak direpresentasikan sebagai negara, hanya sebagai kata nama khas dan am yang berbentuk penerangan lokasi khusus. Dapatan ini menunjukkan bahawa perspektif Israel adalah lebih utama dan Palestin sebagai tempat peperangan dan mengurangkan fokus kepada mangsa.

AJ juga tidak menggunakan nama Palestin sebagai negara, hanya sebagai kumpulan manusia, namun menggunakan nama tempat yang lebih khusus. AJ menggunakan bahasa yang lebih lebih deskriptif berbanding BBC. Data menunjukkan usaha untuk menyederhanakan tindakan ketenteraan Israel kepada penduduk awam Palestin. Struktur pasif yang diberikan kepada penduduk Palestin menghilangkan pelaku dan tindakan yang mengurangkan penglibatan Israel sebagai pihak yang melakukan keganasan. Dalam analisis wacana kritis, tindakan penghilangan (*absence*) merupakan tindakan bermakna dan boleh dikaitkan dengan ideologi.

Kedua-dua set data menunjukkan Israel cenderung menduduki konstruksi aktif sebagai pelaku dengan AJ menggunakan leksikal kata kerja yang lebih deskriptif dan negatif. Dalam BBC, penduduk Palestin menduduki bahagian awal ayat dan cenderung dihadirkan dalam keadaan pasif. Penggunaan sumber Israel dalam AJ juga lebih dicabar walaupun tajuk berita

mengelakkan penggunaan perkataan yang berbentuk penilaian emotif. Dapat dilihat perbezaan fokus kepada peristiwa berita dan penggunaan bahasa yang dilakukan oleh kedua-dua organisasi tersebut. Dapat juga dilihat perhubungan antara tajuk besar dan tajuk kecil dari segi penyampaian maklumat tambahan dan fungsi pemberian makna atau pemberian konteks.

Penggunaan sumber dalam berita boleh digunakan untuk mengurangkan makna atau menegaskan makna. Penduduk Gaza yang digunakan sebagai sumber dalam tajuk ini diletakkan sebagai sumber yang kurang autoritatif yang mengurangkan tahap kepercayaan terhadap peristiwa tersebut. Hal ini ditunjukkan secara verbal dan tekstual. Ringkasnya, BBC dilihat mengangkat perspektif Israel sementara AJ mempunyai usaha untuk memberikan suara kepada orang Palestin.

4.2 KONFLIK RUSSIA-UKRAINE DALAM TAJUK BERITA

Dalam kedua-dua set data, penggunaan kata nama Russia (serta bentuk terbitannya) mengatasi penggunaan kata Ukraine. Dalam kedua-dua organisasi, Russia diletakkan sebagai agen aktif dengan leksikal yang deskriptif dan emotif berbentuk negatif. BBC juga meletakkan keraguan kepada Russia sebagai sumber maklumat. Sebagai kata nama dan pelaku, AJ memfokuskan kepada Russia sebagai subjek aktif dan penggunaan bentuk leksikal penilaian yang disandarkan kepada sumber. Selain itu, kaedah pelaporan AJ merujuk kepada penduduk secara umum berbanding BBC yang lebih menonjol laporan tentang individu.

Fokus kepada individu awam dan tentera jelas dalam BBC. Media Barat kecenderungan melakukan personalisasi dalam berita perang dan memberikan fokus kepada individu atau kumpulan sebagai memberikan konteks kepada peristiwa yang sedang dilaporkan dan dikaitkan dengan amalan berita dalam melaporkan peristiwa yang sudah lama berlaku dan masih berlangsung. Personalisasi mengangkat perspektif individu terhadap suatu peristiwa (Rohizah Halim, 2012) dengan menonjolkan representasi peribadi yang tidak selalu boleh dilakukan kerana nilai sumber yang boleh dilihat sebagai kurang berwibawa. Teks berita yang mengangkat cerita 'rakyat biasa' ditulis sebagai rencana dan lebih dekat bentuknya dengan naratif konvensional dan berkemungkinan mempunyai daya pujukan yang lebih tinggi. Dapatan ini mungkin berkait dengan kehadiran laporan berita berbentuk rencana atau berita lembut (*soft news*) dalam BBC yang lebih ketara.

Sedikit sukar untuk mengenal pasti objektiviti dalam konflik Russia-Ukraine kerana kedua-dua set data kurang memfokuskan kepada peristiwa yang sama, namun AJ dilihat sebagai lebih objektif dalam laporan berita tentang konflik di Ukraine.

5.0 KESIMPULAN

Laporan berita yang objektif difahami dalam erti kata amalan organisasi berita dan bukannya dari aspek saintifik atau kebenaran. Organisasi berita mengamalkan objektiviti melalui penggunaan bahasa yang neutral dan penggunaan sumber. Penggunaan sumber yang mewakili dua pihak yang berkonflik, struktur aktif, kehadiran, penonjolan dan penghilangan satu entiti boleh menunjukkan aspek bias dalam pemberitaan. Amalan ini selalunya kabur kepada pembaca atau pengguna media yang terdiri daripada orang awam, namun boleh difahami melalui penelitian yang mendalam.

Penggunaan sumber difahami dari segi kemudahan organisasi mendapatkan akses kepada maklumat. Pihak yang dipertanggungjawabkan seperti jurucakap kerajaan dan tentera memudahkan memudahkan organisasi menghasilkan berita. Dalam hal ini, AJ dilihat sebagai lebih objektif dengan memberikan ruang kepada Israel, orang awam Palestin dan Hamas sebagai sumber kepada berita yang ditulis. Dalam konflik Russia-Ukraine, BBC boleh dilihat sebagai memberikan konteks yang lebih menyeluruh kepada konflik Ukraine dengan memberikan ruang kepada sumber awam dan penghasilan rencana. Penggunaan bahasa yang lebih emotif oleh BBC mungkin boleh dikaitkan dengan berita berbentuk rencana.

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Objektiviti boleh difahami sebagai amalan organisasi berita dan pada pemahaman akhir, organisasi berita terikat dengan sosio-politik sesebuah masyarakat. Kaedah melapor berita terikat dengan corak pemilikan dan pihak pengurusan organisasi media tersebut dan kepentingan politik dan ekonomi yang ingin dinikmati mereka. Oleh itu, objektiviti tidak boleh dijadikan kayu ukur yang menunjukkan kepada aspek kebenaran pelaporan peristiwa kerana makna 'kebenaran' kepada organisasi berita ialah kuasa membentuk pemahaman tentang peristiwa.

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PENGUNAAN BAHASA TERLARANG DI MEDIA SOSIAL DARI PERPEKTIF IDENTITI BAHASA

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ABSTRAK

Urbanisasi membawa pengaruh yang besar kepada media, khususnya media sosial seperti facebook, twitter, dan instagram, manakala media sosial pula membawa pengaruh yang besar kepada golongan belia, khususnya pelajar-pelajar. Keterbukaan bersuara, kebebasan memilih dan menggunakan kata, serta peluang memberi pandangan sisi peribadi dijadikan batu loncatan untuk menyampaikan pandangan umum kepada khayalak. Hal ini kerana masyarakat dengan bahasa tidak boleh dipisahkan kerana terdapat faktor sosial yang melingkari penggunaan bahasa tersebut. Oleh itu, kajian ini bertujuan membincangkan penggunaan bahasa terlarang di media sosial berdasarkan Akta Komunikasi dan Multimedia (1998). Tafsiran bahasa terlarang menurut MCMC ialah bahasa kasar, bahasa kesat dan bahasa lucu. Pengumpulan data pula akan dikumpulkan dengan menggunakan teknik tangkap layar (Agustiningasih, 2015) dan transkripsi. Kesimpulannya, setiap pengguna media sosial harus bertanggungjawab semasa menulis komen bagi mengekalkan keharmonian komunikasi walaupun interaksi yang berlaku tidak secara berdepan. Ketidaksantunan harus dibendung dan dikawal demi perpaduan sesama masyarakat di Malaysia.

Kata kunci: media social; identiti; ketidaksantunan bahasa; bahasa terlarang

1.0 PENGENALAN

Bahasa terlarang seperti bahasa kasar, bahasa kesat dan bahasa lucu dalam media sosial semakin menjadi-jadi pada masa kini. Hal ini kerana media sosial merupakan salah satu medium untuk masyarakat melepaskan emosi, sama ada marah, geram, sedih dan sebagainya. Hal ini kerana fungsi utama bahasa adalah untuk berkomunikasi sama ada dalam bentuk lisan mahupun tulisan. Fungsi utama bahasa sebagai komunikasi inilah yang menyebabkan pengguna bahasa semakin keliru dan bebas berbahasa sehinggalah muncul bahasa-bahasa yang tidak sopan sama ada dalam bentuk lisan mahupun tulisan terutamanya kepada generasi muda sekarang.

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Secara tidak langsung, media adalah satu penyumbang yang penting terhadap corak kehidupan dan tingkah laku masyarakat kini. Oleh itu, kajian berkaitan ketidaksantunan telah banyak dilakukan oleh pengkaji-pengkaji tempatan, antaranya kajian yang dilakukan oleh Mohd Adam Fazery Jeffry et al. (2023), Azianura Hani Shaari dan Mohammad Rahim Kamaluddin (2019) Krishnan (2018), dan Shamilah Abdul Halim (2015). Walau bagaimanapun, kajian ini masih ada lompang yang perlu ditampung.

2.0 SOROTAN KARYA

Kajian berkaitan bahasa terlarang kebanyakannya telah dibincangkan dalam ketidaksantunan bahasa. Kajian berkaitan ketidaksantunan berbahasa telah dilakukan oleh beberapa sarjana, antaranya kajian Mohd Adam Fazery Jeffry et al. (2023) mengenal pasti bentuk strategi ketidaksantunan bahasa yang terdapat dalam interaksi komuniti dan meneliti persepsi pengguna facebook di Malaysia. Culpeper (2011) telah mengkelaskan sebanyak sembilan strategi di bawah konsep ketidaksantunan. Data kajian menunjukkan terdapat lima bentuk strategi ketidaksantunan yang digunakan oleh netizen semasa menulis komen di laman Facebook. Kelima-lima bentuk strategi tersebut ialah menghina, mengkritik dan menuding kesalahan secara langsung, menuduh tanpa bukti, mengusir dan ekspresi negatif. Kesimpulannya adalah setiap pengguna media sosial harus bertanggungjawab semasa menulis komen bagi mengekalkan keharmonian komunikasi walaupun interaksi yang berlaku tidak secara berdepan. Ketidaksantunan harus dibendung dan dikawal demi perpaduan sesama masyarakat di Malaysia.

Kajian Norhayati Umor dan Awan Ismail (2022) melihat kritikan pedas netizen dalam facebook yang berkaitan isu penularan wabak Covid-19. Dalam kajian ini, mereka mengenal pasti bahasa yang berbentuk kritikan pedas berdasarkan kerangka Culpeper dan Entman. Dapatan kajian menunjukkan bahawa kritikan pedas atau aduan memberikan ruang kepada netizen untuk mengungkapkan bahasa yang tidak santun. Netizen juga cenderung menafsirkan isu yang dibawa disebabkan oleh sentimen kebencian individu.

Selain itu, kajian Azianura Hani Shaari dan Mohammad Rahim Kamaluddin (2019) juga berkaitan ketidaksantunan bahasa dalam media sosial di kalangan remaja Malaysia. Kajian ini bertujuan membincangkan bagaimana unsur-unsur ketidaksantunan dalam berbahasa serta ketidakpatuhan etika media sosial boleh membawa kepada jenayah buli siber di kalangan remaja dengan menggunakan kaedah temubual serta pemerhatian telah dilakukan selama 12 bulan ke atas 120 orang remaja di Malaysia. Hasil dapatan dengan menggunakan ketidaksantunan Culpeper (1996) menunjukkan bahawa sekurang-kurangnya 2220 unit perkataan lucah (dalam Bahasa Inggeris) yang dikeluarkan oleh 120 remaja lelaki dan wanita melalui status-status Facebook yang dimuat naik di laman sosial tersebut. Hasil kajian juga menunjukkan penggunaan kata-kata kesat yang berleluasa di kalangan remaja lelaki berbangsa Melayu dan Cina, tetapi agak kurang dalam kalangan remaja berbangsa India (lelaki dan perempuan).

Selain itu, Azizul Ismail dan Vijayaethumy Subramaniam (2018) juga memfokuskan ketidaksantunan bahasa Melayu dalam penulisan blog politik di Malaysia yang berpandukan pendekatan Jay, 2000 dan Pinker, 2008). Sebanyak 10 blog politik yang terdiri 5 daripada kerajaan dan 5 daripada blog pembangkang telah diambil. Dapatan kajian menunjukkan bahawa 94 perkataan tidak santun yang telah dikategorikan kepada tujuh berdasarkan pendekatan Jay, 2000 dan Pinker, 2008).

Kajian Krishnan (2018), dalam portal MalaysiaKini, membincangkan tentang kenaikan harga petrol. Dengan menggunakan Konsep Strategi Ketidaksantunan (Culpeper, 2011), pengkaji tersebut berjaya mengenal pasti tiga strategi ketidaksantunan yang digunakan oleh komuniti digital ketika menulis komen dalam portal berita tersebut. Strategi-strategi tersebut termasuk ketidaksantunan secara langsung, sindiran, danber kombinasi antara keduanya. Dapat

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disimpulkan bahawa majoriti komuniti digital cenderung menggunakan strategi ketidaksantunan secara langsung dan sindiran. Ini menunjukkan bahawa komuniti digital di Malaysia pada masa kini lebih terbuka dalam menyuarakan perasaan dan pendapat mereka terhadap pihak kerajaan. Berbagai strategi ketidakpuasan hati digunakan sebagai ekspresi dari ketidakpuasan terhadap isu-isu semasa di Malaysia.

Kajian oleh Shamilah Abdul Halim (2015) meneliti strategi ketidaksantunan bahasa dalam kalangan pengguna Facebook di akaun ahli politik di Malaysia. Penyelidikan ini juga mengkaji faktor-faktor yang menyumbang kepada ketidaksopanan dalam interaksi di media sosial tersebut. Data kajian terdiri daripada 151 komen yang diperoleh dari akaun Facebook ahli politik terpilih dan dianalisis menggunakan Formula Ketidaksantunan Culpeper (2011). Hasil kajian menunjukkan terdapat pelbagai strategi ketidaksantunan yang digunakan oleh pengguna Facebook ketika menulis komen. Pengiraan peratusan menunjukkan bahawa penggunaan ayat dan perkataan yang menjurus kepada penghinaan secara langsung mendapat peratusan tertinggi. Tiga faktor utama yang menyumbang kepada penggunaan strategi ketidaksantunan bahasa ialah, pertama ****Anonimiti****: Pengguna sering merasa lebih bebas untuk bersikap kurang sopan apabila identiti mereka tidak diketahui atau dilindungi oleh anonimiti. Kedua ****Kekurangan Petunjuk Bukan Verbal****: Ketidakhadiran isyarat bukan verbal seperti ekspresi muka dan intonasi suara membuatkan komunikasi menjadi kurang peribadi dan lebih mudah untuk bersikap kurang ajar. Ketiga ****Emosi**** pengguna mungkin menulis komen yang tidak sopan ketika mereka merasa marah atau kecewa. Kesimpulannya, kajian ini menunjukkan bahawa ketidaksantunan dalam komen Facebook terhadap ahli politik di Malaysia adalah fenomena kompleks yang dipengaruhi oleh beberapa faktor utama berkaitan sifat komunikasi dalam talian.

3.0 METODOLOGI

Secara umumnya kaedah penyelidikan dibahagikan kepada dua proses, iaitu pengumpulan data dan penganalisan data. Pengumpulan data dengan menggunakan teknik tangkap layar (Agustiningsih, 2015) terhadap ciapan status dalam media sosial, iaitu *TikTok* pada 23 Julai 2024 yang dipilih secara rawak berkaitan video kes pembunuhan Zulfarhan yang berdurasi 2:17 minit. Pemilihan media sosial TikTok yang diperkenalkan bermula pada September 2016 telah mengambil kedudukan teratas berbanding aplikasi media sosial yang lain Montag, (2021). Selain itu, *TikTok* juga menarik perhatian ramai kerana ia adalah salah satu platform media sosial yang dibina berdasarkan ideologi dan teknologi Web 2.0. Oleh itu, disebabkan aplikasi *TikTok* digunakan untuk menghasilkan video pendek yang padat dengan maklumat dan visual menarik, aplikasi ini juga memberi impak kepada pengguna media sosial untuk meninggalkan komen-komen sama ada yang berbentuk positif atau negatif. Untuk kajian ini, nama dan gambar profil akan dikaburkan untuk menjaga sensitiviti dan privasi pengguna media sosial TikTok.

Penganalisan data pula menggunakan kerangka kajian yang dicadangkan oleh pengkaji seperti Bryman (2012), Mckee (2001) dan Frey, Botan, serta Kreps (2000) dalam proses mengumpul dan menganalisis teks. Menurut Mckee (2001) dan Frey et al. (2000) tujuan analisis teks adalah untuk menghuraikan kandungan, struktur, dan mesej terkandung dalam teks serta mentafsirkan teks tersebut mengikut teori atau pendekatan yang berkaitan dengan kajian. Bahan-bahan tersebut mungkin dalam bentuk bertulis atau visual, seperti buku, akhbar, majalah, rancangan televisyen, catatan pengumuman dan sebagainya. Frey et al. (2000) dan Mckee (2001) menyatakan bahawa pendekatan analisis teks ini dapat dibahagikan kepada empat kaedah, seperti analisis kritikan retorik, analisis kandungan teks, analisis interaksi, dan kajian prestasi. Walau bagaimanapun, kajian ini hanya menumpukan kepada analisis kandungan teks seperti Frey et al. (2000) serta Bryman (2012).

4.0 ANALISIS DAN PERBINCANGAN

Dapatan kajian membincangkan Bahasa terlarang menurut MCMC (2018), iaitu bahasa kasar kesat dan lucu. Bahasa kasar bermaksud bahasa yang tidak sopan atau manis untuk dituturkan atau digunakan, Bahasa kesat pula merupakan bahasa kasar yang digunakan untuk percakapan atau tulisan yang menyakitkan hari orang lain apabila mendengar atau membacanya, manakala bahasa lucu bermaksud bahasa dengan kata-kata yang tidak senonoh, tidak sopan atau keji (Kamus dewan, 2015). Apabila dilihat pendefinisian berkaitan bahasa terlarang tersebut, kesemuanya hampir sama dan boleh disimpulkan bahawa bahasa terlarang merupakan bahasa yang diungkap atau ditulis dalam bentuk yang tidak sopan dan santun untuk didengar oleh pihak yang mendengar atau pihak lain yang terlibat secara langsung mahupun tidak langsung dalam berkomunikasi. Walau bagaimanapun, dalam kertas kerja ini akan dikelompokkan bahasa terlarang berdasarkan tiga (3) kelompok berikut, iaitu bahasa kesat, bahasa kasar dan bahasa lucu.

JADUAL 1: Bahasa Terlarang dan Rinciannya

Bahasa Larangan	Rincian kata	Cth ayat dalam Media sosial
1 Bahasa kesat	<i>Syaitan, IsraHel, Anak-anak dajai, Yahudi, 6 jahanam, titisan dajjal</i>	Kalau korang nak tengok <i>syaitan</i> ... inilah dia (Data 1) Cuma <i>syaitan</i> ni pakai muka dan badan manusia (Data 2) Dosa <i>setan-setan</i> ni dengan arwah belum dihitung ye... (Data 3) Jahat macam <i>IsraHel</i> (Data 3) <i>Anak-anak dajai</i> tersenyum.... (Data 4) Syukur <i>6 jahanam</i> akhirnya ke tali gantung (Data 5) <i>6jahanam</i> ... mamposlah korang Akhirnya mampos jugak <i>6 jahanam</i> nie <i>6 jahanam</i> Perangai macam <i>Yahudi</i> (Data 6) Dasar <i>titisan dajjal</i> (Data 7)
2 Bahasa kasar	<i>Bangsat, minta kaki, tenuk, sial, bodo piang, celaka, menatang, haram jadah samseng, kampung dusun, anak-anak barua</i>	Nak suruh kite doa hak baik pulak kat <i>bansat</i> tu... (Data 8) Satu2 muka <i>minta kaki</i> (Data 9) Diam la <i>tenuk</i> (Data 10) Tuduh orang macam <i>sial</i> (Data 11) <i>Sial</i> boleh senyum2 bergurau lagi (Data 12) Sama2 Ilki kot, <i>bodo piang</i> (Data 13) <i>Celaka menatang2</i> ni (Data 14) X dk rasa sesal langsung... <i>haram jadah</i> (Data 15) <i>Samseng kampung dusun</i> (Data 16) Padan muka <i>anak2 barua</i> (Data 17) <i>Bangsat!</i> Nyawa kau ambik macam mainan Tak dapat garu <i>telur</i> la tuuuu (Data 18) 6taun dok lambung <i>teloq</i> (Data 19)
3 Bahasa lucu	<i>telur</i>	

Jadual 1 menunjukkan bahawa bahasa kesat banyak menggunakan kata nama berbanding dengan golongan kata lain. Kata nama yang digunakan adalah kata nama yang menggambarkan ciri-ciri pada pembuli tersebut, misalnya *syaitan, Israel, Dajjal dan 6 Jahanam*. Bahasa kasar pula, kebanyakan pengguna media sosial memberikan rincian maki hamun seperti *bangsat, barua, celaka dan sial*. Ada juga antara pengguna media sosial menggunakan tubuh badan untuk menyatakan ketidakpuasan hati dan emosi mereka. Manakala kata adjektif sifatan+kata

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penguat juga digunakan, iaitu *bodo piang*. Seterusnya, bagi bahasa lucah hanya terdapat satu rincian sahaja iaitu, telur yang membawa maksud kemaluan lelaki.

5.0 KESIMPULAN

Penulisan bahasa terlarang menjadi dekat dengan pengguna media sosial kini. Secara tidak langsung dapat disimpulkan bahawa, satu video yang berdurasi 2:17 minit boleh menghasilkan pelbagai bahasa terlarang di media sosial, apatah lagi sekiranya terdapat banyak video yang dimuat naik. Selain itu juga, pelbagai jenis golongan kata yang telah digunakan dalam bahasa terlarang tersebut berdasarkan kesesuaian penggunaannya dengan jenis rinciannya. Secara tidak langsung, pemilihan tersebut juga bervariasi misalnya perbuatan jahat boleh disamakan dengan pelbagai jenis bahasa kesat yang sama cirinya dengan perbuatan tersebut.

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MUSALLA ATAU KUBUR? ANALISIS MAKNA *JABBANAH* ATAU *JABBAN*

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ABSTRAK

Setiap kali hari raya Aidilfitri atau Aidiladha di Malaysia, kadangkala tertimbulnya isu hukum menziarahi kubur semasa hari raya. Antara dalil bagi golongan yang mengatakannya sunnah adalah berdasarkan amalan salaf pergi ke *al-jabbanah* setelah solat Subuh. Terdapat institusi agama yang menterjemahkan lafaz *jabbanah* atau *jabban* itu sebagai “kubur.” Golongan yang memakruhkan atau membidaahkan pula mengatakan terjemahan tepat bagi kalimah itu ialah tanah lapang, yakni tempat disunatkan melakukan solat hari raya. Kajian ini akan menumpukan analisis makna terhadap perkataan *jabbanah* atau *jabban*. Objektif pertama adalah mengumpulkan semua riwayat memiliki lafaz *jabbanah* atau *jabban* yang berkait dengan hari raya Aidilfitri atau Aidiladha, lalu data ini disusun secara kategori. Objektif kedua, menganalisis terjemahan yang tepat menurut versi riwayat yang lain, atau penjelasan ulama daripada kitab syarah hadis ataupun kitab fiqah. Hasil kajian objektif pertama merumuskan lapan kategori iaitu; (1) Sunnah keluar ke *jabbanah* pada dua hari raya; (2) Makan sebelum pergi ke *jabban*; (3) Waktu keluar ke *jabbanah*; (4) Bertakbir semasa ke *jabbanah*; (5) Naik kenderaan menuju ke *jabbanah*; (6) Larangan solat sebelum imam keluar ke *jabbanah*; (7) Sunnah bersolat di *jabbanah*; (8) Sembelih kambing di *jabban*. Hasil kajian bagi objektif kedua mendapati *jabbanah* atau *jabban* telah disyarahkan oleh para ulama dan diterangkan dalam riwayat lain dengan menggunakan lafaz yang lebih jelas. Kajian ini mencadangkan agar institusi agama berwaspada dalam mengambil tulisan agamawan tanpa menilainya.

Kata kunci: ziarah kubur; *al-salaf al-salih*; hadis; masjid

1.0 PENGENALAN

Apabila timbulnya hari raya di Malaysia, terutamanya Aidilfitri, maka kadangkala timbul juga perbahasan mengenai ziarah kubur pada hari raya. Sebahagian kelompok mengatakan harus, manakala sebahagian lagi memakruhkan atau membidaahkan amalan tersebut. Mereka yang mengharuskan berhujahkan bahawa tiada nas yang melarang. Manakala yang membidaahkan atau memakruhkan, adalah kerana risau ia menjadi adat sehingga masyarakat bersedih-sedih pada hari yang sepatutnya bergembira.

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Di samping perbalahan antara yang mengharuskan dan yang memakruhkan, terdapat kelompok yang mengatakan ia merupakan sunnah Nabi Muhammad SAW. Hal ini dinyatakan dalam tulisan serta poster yang dihasilkan oleh sebuah jabatan mufti yang dihantar di *Facebook*. Tulisan yang dinukil oleh jabatan mufti itu dinisbahkan kepada Hafiz al-Za'farani, beliau menggunakan riwayat-riwayat berikut untuk menatijahkan bahawa ia merupakan sunnah:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْجَهْرُ فِي صَلَاةِ الْعِيدَيْنِ مِنَ السُّنَّةِ، وَالْخُرُوجُ فِي الْعِيدَيْنِ إِلَى الْجَبَانَةِ مِنَ السُّنَّةِ

Yang bermaksud, Daripada Ali ra: Membaca secara kuat pada solat 2 hari raya adalah sunnah, keluar pada 2 hari raya ke kubur adalah sunnah. (HR Al-Baihaqi dalam Sunan Al-Kubra)

عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ صَلَّيْتُ الْفَجْرَ فِي هَذَا الْمَسْجِدِ فِي يَوْمِ الْفِطْرِ فَإِذَا أَبُو عَبْدِ الرَّحْمَنِ وَعَبْدُ اللَّهِ بْنُ مَعْقِلٍ فَلَمَّا قَضَيْنَا الصَّلَاةَ خَرَجَا وَخَرَجْتُ مَعَهُمَا إِلَى الْجَبَانَةِ

Yang bermaksud, Dari Atha' bin Saib ia berkata: Aku solat Subuh di masjid ini di hari raya 'Idilfitri, lalu bertemu Abu Abdul Rahman dan Abdullah bin Ma'qil. Selepas kami solat hari raya, mereka berdua keluar masjid dan aku juga keluar bersama mereka, menuju ke kawasan kubur. (al-Musannaf Ibni Abi Syaibah, jld.2, hlmn.70) (Jabatan Mufti Kerajaan Negeri Sembilan, 2024, 8 April)

Lafaz *al-jabbanah* telah diterjemahkan sebagai “kubur” sebagaimana yang dinukil di atas, dan ia digunakan dalam poster yang dibuat oleh Jabatan Mufti Kerajaan Negeri Sembilan. Hal ini membuatkan kelompok yang membidaahkan atau memakruhkan ziarah kubur pada pagi hari raya membantah terjemahan riwayat tersebut dan juga mengkritik sanadnya. Menurut al-Fairuzabadi (2005: 1185), *jabban* atau *jabbanah* bermaksud tanah kubur, *al-sahra* (tanah lapang), *al-manbit al-karim*, dan permukaan bumi yang meninggi. *Al-manbit al-karim* bermaksud tempat tumbuhnya tumbuhan atau *growing place* (Qal'aji & Qanibi, 1988: 462). *Jabbanah* kadangkala difahami sebagai kubur kerana ia terletak di tanah lapang (Ibn al-Athir, 1979: 1/237).

2.0 METODOLOGI KAJIAN

Kajian ini menumpukan khusus pada penggunaan lafaz *jabbanah* atau *jabban* kerana ia merupakan dasar bagi permasalahan di atas. Berikut ialah dua objektif kajian ini:

- 2.1 Mengumpulkan kesemua riwayat perihal hari raya yang menyebut lafaz *jabbanah* atau *jabban*.
- 2.2 Menganalisis makna *jabbanah* atau *jabban* melalui riwayat lain atau penjelasan ulama daripada kitab syarah hadis ataupun kitab fiqh.

Perisian al-Maktabah al-Shamilah digunakan agar memenuhi objektif pertama dan kedua. Status kesahihan hadis tidak akan ditumpukan kerana tujuan utama hanyalah untuk memilih terjemahan yang tepat. Jika dilibatkan penilaian hadis, maka hujah yang dipakai dalam poster jabatan mufti itu sendiri adalah *ma'lul* (cacat). Perawi bernama al-Harith telah didaifkan oleh al-Daraqutni, dinilai dusta oleh al-Sha'bi dan Ibn al-Madini (Al-Zaila'i, 1997: 2/3). Oleh itu, penilaian status hadis hanya dilibatkan jika terdapat makna yang kontradik antara hadis-hadis tersebut. Namun begitu, pemerhatian awal mendapati tiada makna yang kontradik, maka tidak perlu untuk melakukan penilaian status hadis.

3.0 DAPATAN

Setelah dikumpulkan riwayat daripada 11 kitab hadis bersanad, maka dapat dirumuskan kepada lapan kategori. Berikut ialah perbahasan lanjut bagi setiap kategori tersebut.

3.1 SUNNAH KELUAR KE *JABBAN* PADA DUA HARI RAYA

Terdapat dua riwayat daripada kata-kata ‘Ali bahawa keluar ke *jabban* pada hari raya Aidilfitri dan Aidiladha adalah sunnah (Al-Tabrani, 1995, 4/224, no. 4040; Al-Baihaqi, 2011, 6/569, no. 6265). Al-Amir al-San‘ani (1997: 1/437) menukilkan bahawa terdapat riwayat Saidina ‘Ali yang keluar ke *al-jabbannah* untuk solat hari raya, dan jika bukan kerana sunnah nescaya ‘Ali akan solat di masjid. *Dar al-Ifta’ al-Misriyyah* apabila ditanya sama ada masjid atau tanah lapang yang lebih afdal dilakukan solat hari raya, maka Hasan Ma’mun menukilkan daripada kitab Ibn ‘Abidin kenyataan yang hampir sama dengan riwayat ‘Ali tersebut yang menyebut *al-jabbannah*:

Terjemahan:

Adalah sunnah untuk imam keluar ke *jabbannah* dan melantik penggantinya untuk solat di kota bersama mereka yang lemah. Hal ini adalah berdasarkan bahawa solat dua hari raya di dua tempat disepakati sebagai harus. Demikian juga hukumnya walaupun imam tidak melantik penggantinya. (Hasan Ma’mun, 1955, Jun 23)

Hal ini menunjukkan secara jelas bahawa ulama klasik dan moden memahami lafaz *al-jabbannah* pada riwayat ini dengan makna tanah lapang untuk bersolat hari raya.

3.3 MAKAN SEBELUM PERGI KE *JABBAN* PADA AIDILFITRI

Terdapat satu riwayat perihal sunnah Nabi Muhammad SAW yang makan sebelum pergi ke *jabban* pada hari raya Aidilfitri (Al-Shafi‘i, 2004, 2/44, no. 479). Riwayat ini dapat dijelaskan berdasarkan riwayat lain daripada Abu Sa‘id al-Khudri (Al-Narsi, 2004: 76, no. 32) dan ‘Ali (Al-Tabrani, 1995: 6/75, no. 5836) seperti berikut:

Terjemahan:

Rasulullah SAW makan pada Hari Raya Aidilfitri sebelum keluar ke *musalla* (tempat solat).

Penggunaan lafaz *al-musalla* ini sudah cukup untuk mentafsirkan riwayat tadi. Ibn al-Athir (2005: 2/308) yang menjadi rujukan dalam bidang *gharib al-hadith* juga mengatakan bahawa maksud *al-jabban* dalam hadis ini ialah *al-musalla*.

3.4 KELUAR KE *JABBANAH* SETELAH SOLAT SUBUH

Terdapat satu riwayat perihal tiga tabiin solat subuh di masjid semasa hari raya Aidilfitri, kemudian keluar ke *jabbannah* (Ibn Abi Shaibah, 1989, 1/487, no. 5612). Sukar untuk mencari syarahan bagi riwayat ini. Namun begitu, Ibn Abi Shaibah (1989: 1/487) sendiri meletakkan riwayat ini dalam *kitab salah al-‘idain*, dalam bab *al-sa‘ah allati yatawajjahu fiha ila al-‘id ayyah sa‘ah* (waktu bilakah untuk menuju ke solat raya). Hal ini sudah cukup mengisyaratkan bahawa Ibn Abi Shaibah tidak memahami lafaz *al-jabbannah* dengan maksud kubur kerana tiada kaitan dengan solat.

3.5 BERTAKBIR SEMASA KE *JABBANAH*

Terdapat empat riwayat berkenaan para salaf melakukan takbir semasa berjalan menuju ke *jabbannah* (Al-Firyabi, (1985), h. 120, 121, 234; Al-Daraqutni, 2004, 2/379, no. 1711). Kesemua riwayat ini menunjukkan galakan bertakbir semasa menuju ke tempat solat, dan hal ini telah maklum dalam syariat. Ibn al-Mulaqqin (2008: 8/121) juga mengatakan hal

sedemikian bahkan menukil perbuatan ‘Ali seperti yang diriwayatkan al-Daruqutni dan menggunakan lafaz *al-musalla* ketika membahaskannya:

3.6 NAIK KENDERAAN MENUJU KE *JABBANAH*

Terdapat dua riwayat daripada Hanash yang menyaksikan ‘Ali menaiki baghal betina dan tidak henti bertakbir sehinggalah tiba di *jabbannah* (Al-Tahawi, 1994, *Sharh Ma‘ani al-Athar*, 3/273, no. 5335; Al-Tahawi, 1994, *Sharh Mushkil al-Athar*, 14/38, no. 5428). Khitab al-Subki (1977: 4/328) menggunakan riwayat ini untuk menerangkan bahawa laungan takbir dihentikan setelah sampai di *al-musalla*: Penggunaan lafaz *al-musalla* oleh Khitab al-Subki jelas menunjukkan bahawa beliau memahami *al-jabbannah* dalam riwayat ini dengan maksud tempat solat dan bukannya kubur.

3.7 LARANGAN SOLAT SEBELUM IMAM KELUAR KE *JABBANAH*

Terdapat dua riwayat perihal para salaf pergi ke *jabbannah*, lalu mereka menegah orang awam daripada melakukan solat sebelum imam memulakan solat dan selepas imam berkhotbah (Al-San‘ani, 2013, 4/7, no. 5773; Al-San‘ani, 2013, 4/10, no. 5791). Ibn Mazah al-Bukhari (2004: 2/113) mengatakan perihal isu ini dengan menukilkan kalam Muhammad bin Muqatil al-Razi: “Tiada mengapa untuk menunaikan solat duha sebelum keluar ke *al-jabbannah*. Yang makruh adalah jika mendirikannya di *al-jabbannah*. Dia juga berkata: Tidak mengapa jika seorang wanita mendirikan solat duha pada hari raya sebelum imam memulakan solat hari raya. Kebanyakan syeikh memakruhkan hal itu sebelum ke *al-jabbannah* dan semasa di *al-jabbannah*.”

Kenyataan Ibn Mazah al-Bukhari bahawa makruh untuk solat “semasa di *al-jabbannah*” secara tidak langsung mengisyaratkan bahawa beliau memahami *jabbannah* dengan maksud tempat solat. Mustahil ia dimaksudkan dengan kubur sebagaimana akan diterangkan kelak.

3.8 SUNNAH BERSOLAT DI *JABBANAH*

Terdapat satu riwayat daripada ‘Ali yang mengatakan bahawa solat di *jabbannah* itu adalah sunnah (Al-Tabrani, (1995), 5/285, no. 5331). Riwayat ini saja sudah mencukupi untuk mentakwil seluruh lafaz *jabbannah* yang terdapat dalam riwayat berkaitan hari raya dengan makna *musalla*. Mustahil Rasulullah SAW dan para sahabat mengatakan bahawa solat di kubur itu sunnah. Hal ini demikian kerana Rasulullah SAW bersabda: “Bumi seluruhnya ialah masjid (tempat solat) kecuali tandas dan kubur” (Abu Dawud, 2009, 1/365, no. 492). Ibn Raslan (2016: 3/352) mengatakan bahawa “masjid” pada hadis ini bermaksud tempat untuk bersujud secara umum, dan tidak semestinya bangunan masjid.

3.9 SEMBELIH KAMBING DI *JABBANAH*

Terdapat satu riwayat berkenaan ‘Ali setelah melakukan solat sunat Aidiladha dan sebelum ingin menyembelih kibas di *jabbannah*, beliau membaca sebuah munajat “*Inna salati wa nusuki...*” (Al-Baihaqi, 2003, 9/454, no. 6958). Perbuatan ‘Ali ini adalah meniru sunnah Nabi Muhammad SAW. Jabir meriwayatkan:

Terjemahan:

Aku menunaikan solat Aidiladha bersama Rasulullah SAW di tempat solat. Setelah baginda selesai memberi khutbah, baginda turun dari mimbar lalu dibawakan kepada baginda seekor kibas. Rasulullah SAW kemudian menyembelihkannya sendiri, dan baginda mengucapkan, “Bismillah dan Allahu akbar. Sembelihan ini daripadaku dan daripada umatku yang tidak melakukan korban.” (Abu Dawud, 2009: 4/433, no. 2810)

Jika diikutkan logik, Islam tidak mengajarkan umatnya untuk melakukan upacara penyembelihan haiwan semasa Aidiladha di kubur.

4.0 RUMUSAN

Daripada kesemua riwayat serta analisis yang telah dinyatakan, maka amat jelas bahawa *jabbanah* atau *jabban* yang disebut dalam riwayat perihal hari raya adalah merujuk kepada *musalla* (tanah lapang untuk bersolat) dan bukannya kubur. Hal ini dikuatkan dengan riwayat lain serta syarahan ulama. Disebabkan tidak menganalisis dengan teliti terhadap makna yang ingin diterjemahkan walaupun satu perkataan, ia mampu merosakkan keseluruhan mesej yang disampaikan. *Jabbanah* dalam riwayat tersebut disalah terjemah kepada “kubur” akan kelihatan kejanggalannya apabila terdapat riwayat yang mengarahkan untuk solat dan sembelih haiwan di *jabbanah*.

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MENELUSURI KAJIAN LEPAS BERKAITAN TERJEMAHAN DAN KECERDASAN BUATAN (AI)

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ABSTRAK

Dengan kemajuan teknologi moden, pelbagai aplikasi digital boleh digunakan oleh penterjemah untuk memudahkan proses terjemahan. Kemunculan aplikasi kecerdasan buatan (dikenali sebagai AI) telah memperluas bidang terjemahan dengan ketara. Malah, dikatakan bahawa AI menunjukkan keupayaan untuk menangkap nuansa budaya dan memberikan terjemahan yang lebih tepat dari segi konteks. Integrasi kecerdasan buatan (AI) dalam bidang terjemahan telah menarik perhatian dalam penyelidikan terkini yang menyoroti potensi dan cabaran teknologi terjemahan berasaskan AI. Kajian ini menggunakan ulasan naratif literatur sebagai metodologi penyelidikan untuk meneliti, membaca, menganalisis, dan meringkaskan kajian yang telah diterbitkan sebelum ini mengenai terjemahan dan AI, dengan memberi tumpuan kepada penemuan literatur dari aplikasi Google Scholar yang dijalankan dalam tempoh sepuluh tahun terakhir. Kajian-kajian lepas mendedahkan bagaimana teknologi AI telah mengubah amalan dan hasil terjemahan serta menonjolkan keupayaan dan kemajuan luar biasa AI dalam membantu proses penterjemahan. Walau bagaimanapun, sistem terjemahan AI masih menghadapi cabaran dalam menterjemah teks tertentu seperti teks saintifik dan bernuansa budaya. Kajian lepas juga mendedahkan bahawa walaupun AI boleh memproses dan menterjemah teks dengan cepat, penterjemah manusia tetap penting untuk memastikan tahap ketepatan dan kesesuaian budaya yang diterjemah. Dekad yang lalu juga menyaksikan perbincangan tentang keberkesanan menggabungkan kuasa pengkomputeran AI dengan kepakaran penterjemah manusia, yang akan menghasilkan terjemahan yang bukan sahaja tepat tetapi berkualiti.

Kata kunci: kecerdasan buatan; AI; terjemahan; kajian literatur; penterjemah manusia

1.0 PENGENALAN

Pada masa kini, bidang terjemahan telah dipengaruhi secara signifikan oleh kemajuan pesat dalam kecerdasan buatan (AI) dan pemrosesan bahasa semula jadi (Natural Language Processing atau lebih dikenali sebagai NLP). Sistem terjemahan yang didorong oleh AI, menjadi semakin canggih dan menimbulkan cabaran kepada peranan konvensional penterjemah manusia (Castilho et al., 2017). Sistem-sistem ini menggunakan algoritma pembelajaran yang mendalam dan model bahasa yang besar untuk menterjemah teks antara bahasa dengan ketepatan dan kelajuan yang tinggi, oleh itu sering kali mengatasi penterjemah manusia dalam beberapa domain (Crego et al., 2016).

Integrasi AI dalam aliran kerja terjemahan telah meningkatkan kebolehcapaian dan kecekapan dalam komunikasi rentas bahasa, serta mengubah lanskap industri seperti perniagaan, penjagaan kesihatan, dan e-dagang (Bentivogli et al., 2016). Walau bagaimanapun, hubungan antara AI dan penterjemah manusia sedang mengalami perubahan demi perubahan, dan perbincangan pada masa kini tertumpu kepada kesan terjemahan mesin terhadap profesion terjemahan serta keperluan kepada pengawasan dan pascasunting oleh manusia (Guerberof Arenas & Moorkens, 2019).

Kita sedia maklum bahawa isu terjemahan dan kecerdasan buatan (AI) telah mendapat banyak perhatian sejak kebelakangan ini. Oleh itu, kertas kerja ini bertujuan untuk mengkaji kajian-kajian lepas yang berkaitan dengan terjemahan dan AI untuk meneroka pokok perbincangan yang diketengahkan dalam kajian tersebut.

2.0 SOROTAN LITERATUR

Menurut Hidalgo (2022), perubahan menarik dan hebat yang dapat diperhatikan dalam terjemahan hari ini adalah hasil daripada kemajuan teknologi. Penggunaan Kecerdasan Buatan (AI) dalam terjemahan menjadi semakin penting untuk penterjemah masa kini dan masa depan, kerana dilihat dapat membantu penterjemah meningkatkan kualiti dan mengurangkan tugas yang berulang. Selain penterjemah, kemajuan teknologi membolehkan jurubahasa menggunakan alat berkuasa AI seperti pengecaman teks dan ucapan untuk memastikan kualiti. Penterjemah pada masa kini bergantung kepada AI dan cabang-cabangnya, seperti terjemahan mesin (MT), pemrosesan bahasa semula jadi (NLP), dan pembelajaran mendalam (deep learning). Kedua-dua penterjemah dan jurubahasa akan mendapat manfaat sekiranya mengetahui dan memahami teori dan cara menggunakan alat ini.

AI telah mula dimanfaatkan dalam bidang terjemahan bahasa untuk meningkatkan produktiviti dan keupayaan penterjemahan. Penggunaan AI dalam terjemahan telah membawa pelbagai kesan, baik positif mahupun negatif yang perlu dilihat dan diambil perhatian. Salah satu kebaikan utama penggunaan AI dalam terjemahan ialah peningkatan produktiviti. Sistem terjemahan berasaskan AI boleh memproses teks dengan lebih pantas berbanding penterjemah manusia (Castilho et al., 2017). Selain itu, AI juga dapat meningkatkan ketepatan terjemahan dengan menggunakan pangkalan data yang besar dan canggih untuk mencari padanan perkataan dan frasa yang paling tepat (Toral et al., 2018). Ini dapat mengurangkan bilangan kesilapan terjemahan dan menghasilkan terjemahan yang lebih berkualiti.

Walaupun bagaimanapun, penggunaan AI dalam terjemahan juga mempunyai beberapa kekurangan. Salah satunya ialah keupayaan AI yang terhad untuk memahami konteks dan nuansa bahasa yang halus (Läubli et al., 2020). Ini boleh menyebabkan terjemahan yang kaku dan kehilangan makna asal. Isu lain yang perlu dipertimbangkan ialah kebergantungan yang berlebihan terhadap AI yang boleh mengancam kemahiran terjemahan manusia. Jika penggunaan AI tidak dikawal dengan baik, ia boleh menyebabkan kemahiran penterjemah manusia semakin terhakis (O'Brien & Ehrensberger-Dow, 2020). Selain itu, keselamatan dan privasi data juga menjadi isu penting dalam penggunaan AI dalam terjemahan, terutamanya bagi teks-teks sensitif atau sulit (Castilho et al., 2017).

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Kesimpulannya, penggunaan AI dalam bidang terjemahan membawa banyak manfaat tetapi terdapat juga cabaran yang perlu diuruskan dengan baik. Penggunaan AI dalam terjemahan perlu diseimbangkan dengan kemahiran manusia untuk menghasilkan terjemahan yang berkualiti tinggi dan mengurangkan kesilapan ketara. Pendekatan yang berhati-hati dan beretika amat penting dalam memanfaatkan AI dalam bidang terjemahan.

3.0 METODOLOGI

Kajian ini menggunakan ulasan naratif literatur sebagai metodologi penyelidikan dengan meneliti, membaca, menganalisis, dan mensintesis kajian-kajian yang telah diterbitkan sebelum ini. Literatur atau kajian lepas yang dipilih mengaitkan secara langsung isu terjemahan dan kecerdasan buatan (AI), dan boleh diakses dengan mudah dari aplikasi Google Scholar. Kata carian yang digunakan ialah: "AI and translation" dan "artificial intelligence and translation". Pemilihan kajian lepas yang dikaji adalah berdasarkan kriteria kelayakan dan penyisihan seperti dalam Jadual 1.

JADUAL 1. Kriteria kelayakan dan penyisihan

Kriteria	Carian	Dikecualikan
Bahasa	Bahasa Inggeris (BI)	Selain bahasa Inggeris
Tempoh masa	2014-2024	Selain 2014-2024
Jenis literatur	Artikel dalam jurnal	Buku, prosiding, bab dalam buku, disertasi dan lain-lain

4.0 ANALISIS DAN PERBINCANGAN

Hasil carian dalam aplikasi Google Scholar berdasarkan kriteria pemilihan di atas menemukan hanya 17 kajian lepas yang berkaitan. Kajian lepas tersebut diterbitkan antara tahun 2021-2024. Ini secara tidak langsung menggambarkan kepada kita bahawa kajian mengenai hubungan antara terjemahan dan AI mungkin kurang dibincangkan secara tuntas sebelum tempoh tersebut. Hasil penelitian terhadap kajian-kajian tersebut, secara umumnya didapati terdapat tiga pokok perbincangan, iaitu kesan AI kepada terjemahan, integrasi antara terjemahan dengan AI dan perbandingan antara penterjemah manusia dan AI.

4.1 KESAN AI KEPADA TERJEMAHAN

Kebanyakan kajian lepas membincangkan kesan AI terhadap terjemahan. Berikut ialah ringkasan sebahagian daripada kajian tersebut:

1. penggunaan meluas aplikasi AI dalam penterjemahan bahasa manusia telah mewujudkan konteks interaksi baharu dan unik. Perkembangan ini telah menjana persekitaran penyelidikan baharu yang penting untuk meneroka komunikasi antara budaya (Busch, 2024).
2. Teknologi AI secara dramatik mengubah konsep dan kaedah pengajaran terjemahan di institusi pendidikan. Penterjemah kini sukar melakukan tugas mereka tanpa menggunakan alat komputer (Yuhua Wang, 2023). Pada masa kini, AI sememangnya mendapat tempat dalam bidang pendidikan termasuk pengajaran untuk terjemahan, namun hasil terjemahan yang sempurna masih lagi di luar keupayaan AI (Kanglang & Afzaal, 2021). Menggunakan AI dapat menghasilkan terjemahan yang lebih baik daripada menggunakan kaedah tradisional (Alkodimi et al, 2024)
3. Perkembangan teknologi AI telah mengubah industri penterjemahan, merentasi halangan bahasa dan memungkinkan komunikasi antara budaya yang lebih berkesan. Namun, penterjemah manusia masih diperlukan untuk menimbangi hasil terjemahan yang berkualiti (Yasir Abdelgadir et al, 2024)

4. Terdapat kebimbangan bahawa teknologi AI akan menggantikan penterjemah manusia sepenuhnya, dan peranan mereka akan semakin hilang. Walau bagaimanapun, AI tidak mengancam penterjemah manusia tetapi sebaliknya berfungsi sebagai alat yang membantu mereka dengan menterjemah lebih cepat dan kreatif (al-Hemyari, 2023).
5. AI telah mewujudkan pelbagai kelebihan inovatif dan transformatif dalam penterjemahan. Proses terjemahan konvensional yang dahulunya sukar dan membosankan menjadi lebih cepat dan mudah. Namun masih terdapat keraguan terhadap kualiti output penterjemahan (Thomas, 2022)

4.2 INTEGRASI ANTARA TERJEMAHAN DAN AI

Antara intipati kajian yang membincangkan integrasi antara terjemahan dan AI adalah seperti berikut:

1. Penterjemah perlu menyesuaikan diri dengan permintaan industri yang berubah, mengintegrasikan kemahiran konvensional dengan teknologi yang muncul, serta memupuk budaya pembelajaran sepanjang hayat (Alharbi, 2024).
2. Kepentingan mengintegrasikan topik berkaitan AI ke dalam kurikulum program pengajian Terjemahan. Dengan memanfaatkan kepakaran dalam bidang terjemahan, penyelidik AI dapat meningkatkan prestasi sistem penterjemahan berasaskan AI, seterusnya meningkatkan kualiti dan impak AI dalam penterjemahan (Soysal, 2023).
3. Komuniti akademik telah menggabungkan teknologi AI ke dalam penyelidikan berkaitan terjemahan, untuk membentuk perspektif baharu dalam kajian terjemahan. Kajian terjemahan dari perspektif AI merupakan satu bidang penyelidikan baharu yang mempunyai potensi untuk memperkaya dan memajukan bidang kajian terjemahan (Kaifang & Chunlei, 2023).

4.3 PERBANDINGAN ANTARA PENTERJEMAH MANUSIA DAN AI

Antara intipati kajian yang membincangkan perbandingan antara penterjemah manusia dan AI adalah seperti berikut:

1. Terdapat perbezaan yang jelas antara kualiti terjemahan yang dihasilkan oleh penterjemah manusia dan aplikasi AI, yang mana penterjemah manusia memperoleh prestasi yang lebih baik terutamanya dalam penterjemahan teks saintifik. Untuk meningkatkan kecekapan dan produktiviti terjemahan teks saintifik, dicadangkan mengadakan latihan khas untuk penterjemah, penambahbaikan aplikasi AI, dan kolaborasi antara manusia dan AI (Awadh, 2024).
2. AI belum dapat menangani penterjemahan teks yang mengandungi metafora atau idiom dengan baik, kerana proses ini hanya dapat difahami oleh otak manusia. Penterjemahan yang dilakukan oleh AI masih perlu disemak dan disahkan oleh manusia untuk memastikan kualiti dan ketepatan maknanya (Hampl, 2024).

5.0 KESIMPULAN

Daripada kajian lepas yang dikaji, disimpulkan bahawa walaupun AI merupakan aplikasi yang mampu menjalankan kerja penterjemahan dengan lebih cekap, pantas dan adakalanya lebih baik daripada manusia, namun usaha dan kepakaran manusia tetap diperlukan kerana terdapat aspek bahasa tertentu yang tidak dapat ditangani oleh AI. Oleh itu, benarlah seruan yang mengatakan bahawa AI dan penterjemah manusia perlu diintegrasikan dalam usaha menghasilkan terjemahan yang berkualiti dan mencapai kesepadanan.

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**ASPEK PEMABUKAN DALAM TARIAN KUDA KEPANG DARI
PERSPEKTIF PENARI KUDA KEPANG**

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ABSTRAK

Tarian tradisional ialah sebahagian daripada keunikan sesuatu budaya. Kuda kepang ialah antara tarian tradisional yang berkembang di Johor, Malaysia yang merupakan warisan daripada negara jiran iaitu Indonesia. Sekalipun menjadi antara tarian yang masih kekal sehingga kini, kajian berkenaan budaya yang dikaitkan dengan tarian kuda kepang masih terhad. Pada masa yang sama, kajian yang memfokuskan kepada pengalaman mereka dalam bidang tarian ini masih perlu dikembangkan kerana generasi kini perlu mendapat perincian secara mendalam sejauh mana tarian ini berfungsi. Justeru, objektif kajian ini adalah untuk mengenal pasti sejarah dan kepentingan budaya kuda kepang serta menganalisis aspek pemabukan yang mempengaruhi tingkah laku penari semasa melakukan persembahan menggunakan rangsangan luar seperti muzik, nyanyian dan pergerakan. Kerangka konseptual kajian ini adalah berasaskan kepada adaptasi teori representasi Hall (1997). Kajian ini ialah kajian kualitatif yang menggunakan kaedah temu bual separa berstruktur sebagai kaedah kutipan data kajian. Sesi temu bual dilaksanakan secara bersemuka. Audio direkod serta ditranskripsikan secara verbatim. Hasil kajian ini menunjukkan bahawa kuda kepang ialah satu tarian tradisi turun-temurun dan menjadi penaut jalinan hubungan baik dengan kumpulan lain. Kelangsungan minat penari kuda kepang terhadap seni tersebut adalah bertitik tolak daripada susur galur sejarah keluarga berketurunan Jawa. Sementara itu, kajian ini turut menunjukkan bahawa pemabukan memberi kesan kepada fizikal dan mental penari. Ringkasnya, kajian ini memberi sumbangan terhadap bidang pengetahuan berkaitan seni tarian tradisional yang unik.

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Namun, pertimbangan dari aspek rasional gerak tari yang memberi makna dan kesan yang memudaratkan perlu diberi perhatian kerana bertentangan dengan agama Islam.

Kanta kunci: aspek pemabukan; budaya; seni tradisional; tarian kuda kepang; teori representasi

1.0 PENGENALAN

Budaya ialah suatu peraturan atau susunan bersifat semula jadi yang dimiliki oleh ahli-ahli masyarakat secara serentak. Budaya diterima sebagai budaya masyarakat apabila diakui ahli masyarakat tersebut sendiri dan dikaitkan dengan tingkah laku. Seni berkait rapat dengan budaya dan dapat dikelaskan kepada empat jenis dalam kalangan masyarakat Malaysia iaitu seni rupa (ukiran), seni bunyi (nyanyian), seni gerakan (tarian) dan permainan tradisional (Ab Samad Kechot & Sabzali Musa Kahn, 2011). Seni persembahan Melayu menggabungkan seni bunyi seperti nyanyian dan seni gerakan seperti tarian merupakan antara elemen penting dalam budaya. Contoh seni persembahan Melayu antaranya ialah makyung, wayang kulit, dikir barat, ulik mayang dan kuda kepang. Tarian kuda kepang merupakan tarian yang berasal dari Jawa Barat, Indonesia. Tarian tradisi ini lebih banyak tersebar di negeri Johor dan masih dipersembahkan sehingga ke hari ini. Hal ini berkait rapat dengan sejarah penghijrahan masyarakat Jawa ke Tanah Melayu pada kurun ke 19. Joshua Project (t.t.) menunjukkan bahawa diaspora Jawa di Malaysia telah bermigrasi dari Jawa Tengah pada tahun 1880 sehingga tahun 1930.

Abu Bakar (2014) menyatakan bahawa terdapat tiga pendapat mengenai asal usul kuda kepang. Pertamanya, tarian kuda kepang yang berasal dari Jawa adalah salah satu pendekatan dakwah wali songo bagi mendekati masyarakat dalam menyebarkan agama Islam pada abad ke-15. Pendapat kedua mengenai asal usul kuda kepang dikaitkan dengan keperwiraan Saidina Ali dalam peperangan berkuda di Tanah Arab. Kebolehan luar biasa kumpulan tentera Saidina Ali tersebut dipercayai telah menginspirasikan permainan tarian kuda kepang yang sangat unik kerana kepercayaan wujudnya unsur ghaib dan kuasa ghaib (Abu Bakar, 2014). Teori ketiga mengenai sejarah terciptanya kuda kepang adalah berasal daripada kisah rakyat masyarakat Jawa iaitu mengisahkan kuda Sembrani dari alam kayangan yang muncul di tanah jajahan Jawa. Kuda Sembrani ini dipercayai mencari rakannya yang hilang. Kegembiraan ketika terjumpa kembali kuda Sembrani yang hilang itu telah memberi inspirasi lahirnya tarian kuda kepang (Abu Bakar, 2014).

Selain dikenali sebagai kuda kepang, tarian ini turut dikenali sebagai djaran kepang atau djaranan sahaja di Jawa Timur. Di Jawa Barat pula, tarian ini dikenali sebagai kuda lumping kerana diperbuat daripada kulit bernama 'lumping'. Penduduk di 12 Barat Daya Jawa menamakannya ebleg sementara masyarakat Jogjakarta pula memanggilnya djatilan. Ada sesetengah masyarakat Jawa menyebutnya sebagai intjling. Di sesetengah tempat terpencil atau daerah-daerah desa seperti Batu Pahat, Muar dan Pontian di Johor, tarian ini juga sering dipanggil oleh masyarakat keturunan Jawa sebagai jaran ebleg atau kuda kepang. (Mabuk Mistikal Semiotik Metafizik dalam Kuda Kepang Mabuk, 2009, p.7). Kepang bermaksud "anyaman". Hal ini kerana tarian versi ini di Johor menggunakan kepang yang diperbuat daripada anyaman.

2.0 SOROTAN LITERATUR

Kuda kepang ialah salah satu cabang seni yang penting dalam mengekalkan tradisi Jawa di Malaysia. Namun begitu terdapat perbezaan persembahan tarian kuda kepang dan permainan kuda kepang. Hal ini dijelaskan oleh Siti Islamiah Ahmad et al; (2023) iaitu "Tarian kuda kepang mempunyai dua konsep persembahan, iaitu untuk hiburan dan permainan. Konsep persembahan hiburan tidak melakukan proses ritual tetapi untuk persembahan permainan,

harus melakukan proses ritual.” Terdapat proses ritual yang dilakukan sebelum, semasa dan selepas permainan kuda kepang bagi membolehkan terjadinya unsur mabuk (*trance*) (Zainol, N.Z.N, 2022). Hal ini berkait dengan amalan-amalan animisme terdahulu oleh masyarakat Jawa yang masih diamalkan oleh pemain kuda kepang di Johor, Malaysia.

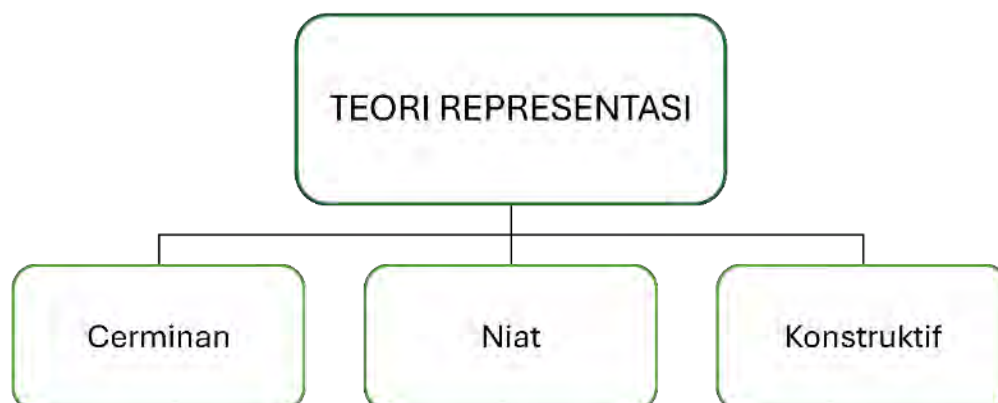
Siti Islamiah Ahmad et al; (2023) menerangkan secara terperinci amalan-amalan masyarakat Jawa di Malaysia yang masih diamalkan sama ada untuk bermain kuda kepang mahupun tidak berkaitan dengan kuda kepang antaranya adalah pengambilan isi atau ‘isim’. Roslina (2014) menjelaskan “ ‘isim’ ialah pengisian isi dalam badan seseorang untuk memiliki kelebihan kuasa batin, kuasa tenaga dan kuasa unik dalam kehidupan mereka atau lebih tepat dikenali sebagai semangat kebatinan”. Pengambilan isi atau ‘isim’ ini tidak terjadi secara semula jadi. Seseorang yang ingin memiliki isim atau isim perlu berjumpa dengan tok guru dan melakukan amalan-amalan tertentu. Kajian Siti Islamiah Ahmad et al; (2023) menyatakan pengambilan ‘isim’ atau isi merupakan faktor yang menyebabkan berlakunya pemabukan dan berkhayal.

Pemabukan dan berkhayal adalah antara elemen unik dalam permainan kuda kepang. Ini menjadikan kuda kepang antara salah satu tarian yang mempunyai elemen “menurun” atau mistik seperti tarian tradisional lain iaitu tarian ulek mayang dan mak yong. Selain pengambilan isi atau ‘isim’ terdapat juga elemen lain yang menyebabkan berlakunya keadaan khayal. Bagi merungkai kepentingan melestarikan kuda kepang dan mengkaji pemabukan di dalam tarian kuda kepang, kajian ini bertujuan untuk menjawab persoalan berikut :

1. Apakah sejarah dan kepentingan budaya kuda kepang dari sudut pemain kuda kepang?
2. Bagaimana aspek pemabukan mempengaruhi tingkah laku penari semasa melakukan persembahan menggunakan rangsangan luar seperti muzik, nyanyian dan pergerakan?

2.1 TEORI REPRESENTASI STUART HALL (1997)

Kajian ini menggunakan konsep representasi yang diadaptasi dari teori budaya Stuart Hall (1997). Teori budaya ini menerangkan sesuatu proses yang mana maksud itu dikeluarkan dan diganti di antara budaya yang lain menggunakan bahasa, penandaan sesuatu di dalam tarian tradisi dan juga gambaran untuk mewakili sesuatu benda (Hall, 1997). Representasi ialah maksud atau idea yang berada di dalam pemikiran seseorang. Seorang manusia boleh merujuknya dari segi kehidupan yang nyata seperti orang, benda, tempat ataupun pemikiran yang direka cerita oleh benda, orang dan juga tempat kerana mempunyai hubungan antara konsep dan juga bahasa. Kajian yang dijalankan ini menggunakan konsep Hall untuk menganalisis bagaimana kuda kepang ini dilihat dari perspektif penari kuda kepang. Kerangka konsep ini dibina berdasarkan penelitian pemabukan atau berkhayal yang digunakan di dalam tarian tradisional iaitu tarian kuda kepang.



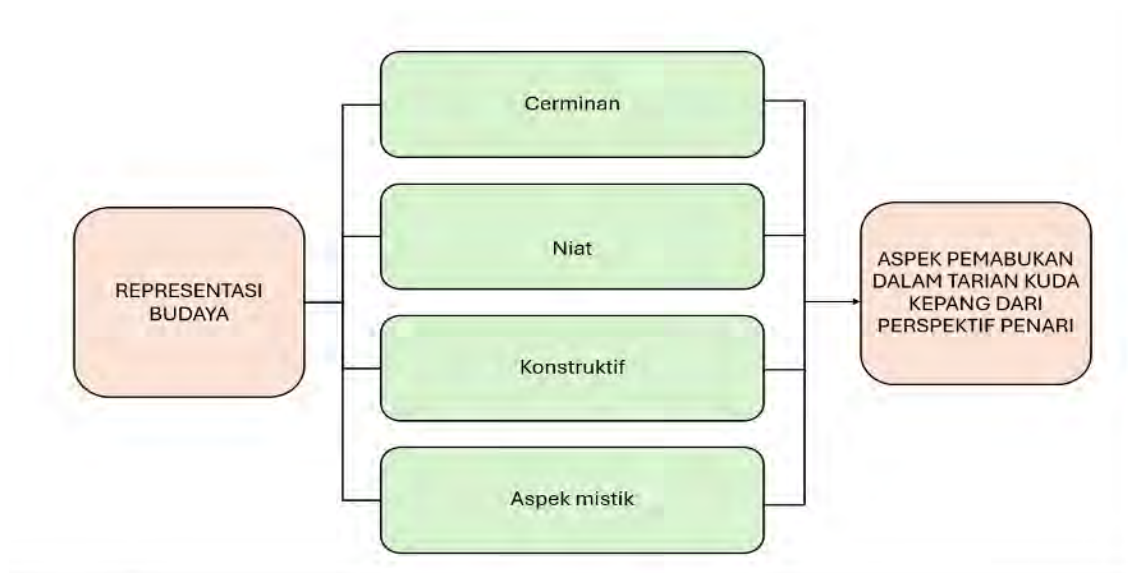
RAJAH 1: Kerangka teori representasi (Hall,1997)

Kerangka teori ini dibina untuk membentuk pemikiran yang berbeza dari pandangan setiap peringkat berkenaan kuda kepang ini. Kerangka teori ini menggunakan konsep mempersembahkan atau memperlihatkan kuda kepang dari pelbagai aspek. Stuart Hall (1997), mempunyai tiga pendekatan yang akan menyampaikan mesej melalui bahasa perantaraan ialah kerja yang menjadi cerminan atau reflektif, niat dan konstruktif yang lebih mendalam. Ketiga-tiga pendekatan dapat menyampaikan makna mereka tersendiri iaitu peringkat demi peringkat yang lain.

Untuk pendekatan reflektif, ia seperti cermin untuk mencerminkan sesuatu benda atau keadaan yang merupakan makna yang wujud di dunia. Contoh yang dapat difahami oleh orang ramai dengan mudah ialah epal yang kita letakkan di hadapan cermin dan orang yang dapat melihatnya akan memberi tanggapan bahawa ianya buah atau epal. Ini bermakna bahawa seseorang dapat melihatnya hanya menggunakan satu makna untuk menunjukkan maksud sesuatu dari permukaan yang atas sahaja dan tidak membawa apa-apa maksud yang tersirat.

Pendekatan kedua ialah sesuatu yang niat. Ini adalah pendekatan yang mempunyai maknatentang sesuatu atau objek yang kita lihat atau sentuh dan mewakilinya dalam Bahasa yang sedikit mendalam tetapi tidak tersirat. Sesuatu yang disengajakan untuk berfikir ialah penggunaan objek apabila kita melihat dan memberi maksud untuk itu. Kita boleh memberi makna sesuatu dengan bahasa peribadi kita sendiri.

Pendekatan ketiga adalah konstruktif sesuatu maksud yang lebih mendalam dan boleh menjadi suatu ayat yang tersirat. Ia menunjukkan bagaimana orang meletakkan makna dalam sesuatu bahasa melalui sesuatu yang mereka lihat dengan lebih jauh. Individu dan sesuatu kumpulan sentiasa mencipta makna dan cuba memahami maksud melalui interaksi mereka dengan yang lain. Kemuncak pendekatan pembinaan adalah simbol, bahasa dan makna perkongsian bagi orang untuk memahami makna objek atau sesuatu. Pendekatan ini membuat kita berfikir dan mempersoalkannya. Berdasarkan teori yang dibincangkan di atas, rajah kerangka konsep dikemukakan sebagaimana berikut:



RAJAH 2: Kerangka Konseptual Kajian adaptasi Hall (1997)

3.0 METODOLOGI KAJIAN

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Kajian ini bertujuan untuk mengenal pasti sejarah dan kepentingan budaya kuda kepong dan mengkaji pemabukan yang mempengaruhi tingkah laku penari semasa melakukan persembahan menggunakan rangsangan luar seperti muzik, nyanyian dan pergerakan.

Kajian ini kajian kualitatif yang menggunakan kaedah temu bual sebagai kaedah kutipan data. Tujuh orang penari kuda kepong telah dipilih, namun seorang telah digugurkan atas faktor data yang tidak sempurna dan tidak berkaitan dengan konsep kajian. Bryman dan Bell (2011: 392) menegaskan bahawa dua aspek yang sangat tersendiri dalam urutan langkah-langkah dalam penyelidikan kualitatif adalah isu-isu yang sangat berkaitan dengan hubungan antara teori dan konsep dengan data penyelidikan. Penyelidikan kualitatif boleh dilakukan dengan mengumpulkan maklumat dalam pelbagai cara, seperti melihat orang di kawasan kajian, mengadakan perbualan tanpa rancangan yang serius, atau mengumpul kertas dan rekod. Temu bual adalah salah satu cara yang paling berkesan untuk mengumpul maklumat juga boleh dijadikan salah satu cara untuk mengumpul maklumat berkenaan tarian tersebut. Berikut merupakan maklumat peserta temu bual bagi kajian ini.

Peserta Kajian	Negeri Asal	Jantina	Umur	Tempoh Tahun Sertai Kuda Kepang
Peserta kajian 1 (PK1)	Johor	Lelaki	50	38
Peserta kajian 2 (PK2)	Johor	Lelaki	21	14
Peserta kajian 3 (PK3)	Johor	Perempuan	15	2
Peserta kajian 4 (PK4)	Johor	Lelaki	36	2
Peserta kajian 5 (PK5)	Johor	Perempuan	9	1
Peserta kajian 6 (PK5)	Johor	Lelaki	17	8

Peserta temu bual kajian ini terdiri daripada penari dan juga ketua tarian kuda kepong di Parit Bugis, Johor. Tujuan temu bual dengan penari kuda kepong adalah untuk mengetahui maklumat khusus mengenai tarian tersebut. Sampel kajian yang digunakan adalah pensampelan secara purposif atau secara bersetujuan. Persampelan purposif bermaksud penyelidik memilih perkara-perkara tertentu untuk dikaji yang bersesuaian dengan tajuk kajian. Temu bual separa berstruktur mengambil masa purata 30-60 minit bagi seorang penari dan mengambil lebih kurang enam jam bagi keseluruhan penari yang ditemu bual untuk mendapatkan lebih banyak maklumat mengenai sejarah kuda kepong dan tingkah laku penari, muzik dan pembacaan doa-doa khas semasa persembahan tarian. Temu bual merupakan strategi yang penting untuk menilai tanggapan penyelidik untuk mengumpul maklumat menurut Fraenkel dan Wallen (2008).

Kaedah analisis tematik oleh Braun dan Clarke (2006) digunakan dalam kajian ini. Analisis tematik adalah teknik untuk mengenal pasti, menganjurkan, dan menyampaikan secara sistematik ke dalam corak yang bermaksud (tema) sepanjang set data. Analisis tematik membenarkan penyelidik untuk melihat dan merasakan makna dan pengalaman kolektif atau dikongsi. Protokol temu bual telah menjalani tiga pusingan sesi semakan untuk memastikan kebolehpercayaan kajian, dengan pengesahan daripada dua orang penilai. Seterusnya, pengkaji

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telah melaksanakan teknik temu bual yang telah disemak semasa sesi temu bual bersama peserta kajian.

Tema tersebut telah disahkan oleh dua orang penilai dalam kalangan pakar kualitatif yang mempunyai pengalaman lebih daripada lima tahun dalam data kualitatif. Pekali Cohen Kappa digunakan oleh penilai bagi menilai kebolehpercayaan tema yang diberikan semasa proses penilaian. Kebolehpercayaan Cohen Kappa menunjukkan bahawa kadar kedua-dua pakar adalah 0.9 sebagai persetujuan tema. Pengiraan antara penilai dilakukan menggunakan formula Cohen Kappa, iaitu seperti berikut:

$$K = \frac{f_o - f_i}{N - f_c}$$

Di mana: f_a – unit persetujuan
 f_c – 50 peratus jangkakan persetujuan
 N – bilangan unit (tema) yang diuji nilai persetujuan

JADUAL 2: Skala persetujuan Cohen Kappa (Mahamod & Mohd Ishak, 2003)

Nilai Kappa	Skala Persetujuan
Bawah 0.00	Sangat Lemah
0.00 - 0.20	Lemah
0.21 - 0.40	Sederhana Lemah
0.41 - 0.60	Sederhana
0.61 - 0.80	Baik
0.81 - 1.00	Sangat Baik

JADUAL 3: Nilai Persetujuan antara Pakar Penilai

	Pakar 1	Pakar 2	N = Total
Kebolehpercayaan Penilai			
Kiraan Nilai Persetujuan	$K = \frac{38 - 20}{40 - 20}$	$K = \frac{39 - 20}{40 - 20}$	$= \frac{0.90 + 0.95}{2}$
	K = 0.9	K = 0.95	N = 0.9

Jadual 3 menunjukkan cara untuk mencari nilai persetujuan antara pakar atau penilai. Bagi bilangan 1 dan juga 2 secara amnya terdapat persetujuan antara pakar. Bagi memudahkan pengiraan, penyelidik telah senaraikan tema yang perlu mendapatkan persetujuan daripada pakar atau penilai. Setelah dikira nilai persetujuan antara kedua-dua pakar, pengkaji telah menjumpai Indeks Pekali Cohen Kappa iaitu pada tahap 0.9, iaitu pada tahap yang sangat baik bagi tema yang dinyatakan dibawah tajuk aspek pemabukan tarian kuda kepang ini.

4.0 ANALISIS DAN PERBINCANGAN

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Hasil temu bual peserta-peserta kajian ini dianalisis secara tematik. Pertamanya, kajian menfokuskan sejarah kuda kepang dan kepentingan meneruskan tarian ini. Kedua, merungkai aspek pemabukan yang mempengaruhi tingkah laku pemain ketika permainan kudang kepang dijalankan.

4.1 SEJARAH KUDA KEPANG DAN KEPENTINGAN MENERUSKAN TARIAN KUDA KEPANG

Kajian ini mendapati bahawa kuda kepang mempunyai kepentingan yang tersendiri antaranya ialah sebagai mengekalkan tarian kuda kepang sebagai tradisi turun temurun, menjalinkan hubungan baik dengan kumpulan yang lain dan mereka sendiri terdiri daripada keluarga berketurunan Jawa.

4.1.1 Tarian Tradisi Turun Temurun

Dari perspektif pemain kuda kepang 1, tarian kuda kepang sememangnya berasal dari Tanah Jawa dan sudah wujud sejak zaman nenek moyang mereka sendiri iaitu lebih kurang pada kurun ke 19. Pada ketika itu masyarakat Jawa dari Indonesia berhijrah ke Tanah Melayu disebabkan faktor memulakan kehidupan Baharu. Tempat asal mereka terlalu padat dan mereka memerlukan lebih ruang untuk bercucuk tanam. PK1 juga menyatakan kebanyakan masyarakat Jawa yang berhijrah tertumpu di negeri Selangor dan juga Johor. Beliau juga menambah terdapat juga negeri lain yang mempunyai masyarakat Jawa iaitu Negeri Sembilan dan Perak. Bagaimanapun, jumlah lebih tinggi di negeri Selangor dan juga negeri Johor.

Selain itu, kuda kepang berasal daripada nenek moyang peserta-peserta temu bual yang berasal dari Jawa, Indonesia. Setelah bermaustatin di Malaysia, masyarakat Jawa berkembang generasi ke generasi. Peserta temu bual berpendapat generasi mereka sendiri perlu meneruskan budaya seni tari kuda kepang ini. Tarian tradisional ini terkenal terutamanya di Johor dan salah satu kumpulan kuda kepang di Muar ialah Kuda Kepang Parit Bugis Muar. Kebanyakan penduduk di Parit Bugis dapat menerima budaya dan tarian kuda kepang walaupun mereka tidak berbangsa Jawa dan tidak menjadi sebahagian daripada penari kuda kepang. Hal ini diakui oleh PK1 *“emm kalau ikutkan trend semasa la, sekarang boleh katakan masyarakat dapat menerima, sebabnya buktinya tiap-tiap minggu ada je undangan majlis..”*

4.1.2 Menjalinkan Hubungan Baik dengan Kumpulan Lain

Bermain kuda kepang dapat merapatkan silaturahim di antara kumpulan Kuda Kepang Parit Bugis dan kumpulan kuda kepang dari lokasi atau daerah lain. Kumpulan lain ini datang ke gelanggang Kuda Kepang Parit Bugis dan memberi sokongan kepada persembahan mereka. Selain itu, terdapat kes di mana ahli dari kumpulan kuda kepang lain mengambil alih untuk bermain muzik walaupun alat muzik mereka berbeza. Namun, tiada perbezaan ketara dari segi alunan muzik dan tempo walaupun mereka bukan pemain muzik asal dari kumpulan yang sama.

Situasi ini membolehkan para pemain kuda kepang berkongsi ilmu mengenai tarian dan muzik kuda kepang. Pengkaji berpendapat, cara ini juga dapat memberi inspirasi kepada orang baru untuk membelajari mengenai seni tarian kuda kepang. Tambahan pula, tarian ini tidak mudah dikendalikan kerana perlu mahir dalam langkah formasi tarian dan menguasai pelbagai peranan. Apabila seseorang telah memasuki kuda kepang, mereka perlu bersedia dari segi mental dan juga fizikal. Setiap peringkat memerlukan proses yang mencukupi sebelum melalui fasa pemabukan yang mana terdapat amalan-amalan yang perlu diikuti sebelum terjadinya situasi mabuk. Selain itu, menurut PK1, terdapat peraturan yang perlu dipatuhi sekiranya seseorang mahu menyertai tarian kuda kepang di dalam gelanggang.

PK2 menyatakan, sekiranya memasuki gelanggang kuda kepang dari kumpulan berbeza, pemain perlu meminta kebenaran dan memaklumkan kepada ketua pasukan. Selain

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mengutamakan adab sopan, hal ini juga bertujuan untuk mengelakkan perkara yang tidak diingini seperti berlakunya perselisihan faham dan pergaduhan.

4.1.3 Faktor Sejarah Keluarga Berketurunan Jawa

Faktor keturunan Jawa adalah salah satu sebab mengapa pemain kuda kepong meneruskan tarian tradisional ini. Secara tidak langsung mereka mempelajari tarian kuda kepong tanpa dipaksa oleh sesiapa. Penglibatan dalam seni tari ini memberi pengaruh yang besar kepada mereka sejak kecil, selain memberi banyak manfaat, pengalaman menyertai tarian kuda kepong adalah satu pengalaman yang unik kerana tidak semua bangsa atau masyarakat di Malaysia mendapat peluang mempelajari tarian kuda kepong. Berikut ialah antara maklum balas peserta kajian berkaitan keturunan mereka:

“Saya memang asal orang sinilah dilahirkan disini, keturunan Jawa” (PK1)

“Saya anak keturunan Jawa lah daripada atuk.” (PK2)

“(aaa keluarga awak berlatar belakangkan darah Jawa juga atau...) aaa (aaa jadi mak ayah pun dah faham lah budaya Jawa tu) emm” (PK3)

“Haa memang asal daripada Jawa, atuk Jawa.” (PK4)

“..memang bapa Jawa, mak Jawa, atuk Jawa. Memang keturunan daripada Jawa semuanya.” (PK5)

Penari kuda kepong kebanyakannya berasal dari masyarakat Jawa. Selain itu, mereka yang bukan berketurunan Jawa menerima persembahan tarian tradisional ini dan menjadikannya salah satu rutin persembahan ketika "Pesta Bulan Mengambang" yang diadakan setiap bulan di Kraton, yang bermaksud Istana.

4.1.4 Kepentingan Budaya dalam Diri Penari Dan Penerimaan Masyarakat

Tarian ini juga mempunyai kepentingan budaya dan dinyatakan oleh PK2 dan PK3. Mereka mengekspresikan rasa cinta terhadap tarian kuda kepong dan berasa rugi sekiranya seni tari ini tidak diteruskan. Selain itu, PK2 dan PK3 juga berpendapat tarian ini amat bernilai kepada mereka kerana berkait dengan susur galur masyarakat Jawa.

Menurut PK1, selain jemputan melakukan persembahan di "Pesta Bulan Mengambang", Kuda Kepong Parit Bugis turut menerima jemputan untuk menari setiap minggu di majlis perkahwinan, majlis berkhatan, majlis keramaian, majlis penyatuan semula serta majlis rasmi kerajaan dan majlis Pertubuhan Bukan Kerajaan. Kenyataan ini menunjukkan bahawa tarian kuda kepong ini diterima masyarakat walaupun penontonnya bukan dalam kalangan masyarakat Jawa. Budaya Jawa menerusi tarian kuda kepong secara amnya sinonim dengan masyarakat melayu di Malaysia. Berdasarkan perspektif peserta kajian, tarian kuda kepong mesti diteruskan agar seni ini tidak terhenti dan pupus di masa hadapan.

4.1.5 Penglibatan dari Pelbagai Peringkat Umur

Kesemua peserta kajian telah menyatakan bahawa mereka menyertai kuda kepong sejak beberapa tahun lalu. Kebanyakan peserta kajian telah didedahkan dengan tarian kuda kepong sejak kecil sebagai contoh, PK2 diberi pendedahan sejak berumur 7 tahun, PK5 sejak berusia 4 tahun dan PK6 sejak berusia 9 tahun. PK1 mengikuti arwah datuk semenjak di usia 12 tahun dan menyertai tarian kuda kepong sepenuhnya sejak 25 tahun. Manakala, PK3 dan PK4 masing-masing terlibat secara aktif dalam tarian kuda kepong pada usia 15 tahun dan 34 tahun. Selain meneruskan delegasi keluarga dan masyarakat Jawa, menjana pendapatan juga merupakan motivasi para peserta kajian menyertai tarian kuda kepong. Wak Din iaitu ketua kuda kepong atau PK1 juga memupuk anak-anak beliau untuk menjadi penari kuda kepong

bagi meneruskan delegasi budaya Jawa. Penglibatan dari pelbagai peringkat umur terjadi disebabkan pendedahan awal terhadap kuda kepang dan kemudiannya menjadi penari aktif kuda kepang di usia remaja dan dewasa.

4.2 RANGSANGAN LUAR YANG MEMPENGARUHI TINGKAH LAKU PENARI SEMASA MELAKUKAN PERSEMBAHAN KUDA KEPANG

Kajian ini turut mendapati bahawa rangsangan luar yang mempengaruhi tingkah laku penari semasa melakukan persembahan kuda kepang ialah penggunaan 'isim', aspek pecut yang mempengaruhi unsur khayal, situasi kecederaan ketika luar sedar dan kepuasan berkhayal ketika melakukan persembahan.

4.2.1 Penggunaan 'ISIM'

Sekiranya ahli kumpulan lain masuk ke dalam gelanggang kuda kepang tanpa meminta kebenaran, 'isim' yang wujud di dalam badan seorang penari yang mabuk boleh menyebabkan pertelagahan. Lebih-lebih lagi, para penari ketika itu dalam keadaan berkhayal dan tidak kenal sesama sendiri. Selain itu, sebelum dikuasai 'isim' penari kuda kepang akan mengalami beberapa gejala. PK3 menyatakan "*Kan dia ada macam menari kan kuda buat persembahan tu nanti dah lama-lama tiba-tiba badan rasa meremang lah. Time diaorang lari ni, diaorang time muzik rancak tu, time tu lah saya jadi macam tu (berkhayal atau tidak sedarkan diri).*" - PK3. PK5 pula berkongsi bahawa beliau akan merasa degupan jantung yang laju dan kemudian berada dalam keadaan yang tidak sedarkan diri.

Pemain kuda kepang tidak dapat mengingati kelakuan mereka ketika mabuk. Hal ini disebabkan 'isim' telah menguasai diri mereka dan mengawal gerak geri yang berbagai rupa dan ragam. Kajian lepas mengatakan bahawa keadaan mabuk itu dipanggil atau diseru oleh pemain yang memiliki 'isim' dengan melalui doa dan bacaan mantera (Ismawati, 2002). Menurut PK4, penonton kuda kepang yang mempunyai isim juga boleh berkhayal apabila mereka khusyuk mendengar alunan muzik. Di samping itu, penari kuda kepang boleh mengetahui sekiranya penonton mempunyai 'isim' kerana kerana mereka boleh berkomunikasi dengan makhluk yang tidak dapat dilihat dengan mata kasar.

Menurut PK4, pengambilan jenis 'isim' adalah bergantung kepada individu tersebut. Jenis 'isim' boleh menyerupai ragam atau kelakuan harimau, kuda, monyet malahan ada juga yang mengambil jenis yang menyerupai nenek kebayan. PK6 menerangkan ragam seseorang yang berkhayal adalah mengikut jenis 'isim'. Sekiranya mereka mengambil 'isi' monyet, maka ragamnya adalah seperti monyet, sekiranya mengikut harimau, perilakunya ketika berkhayal adalah seperti harimau.

Ketika dalam keadaan mabuk dan tidak sedarkan diri, selain berkelakuan mengikut sifat 'isim' masing-masing, mereka juga boleh melakukan aksi yang luar biasa. Berdasarkan kajian ini, 'isim' adalah sesuatu yang boleh membuat seseorang tidak akan merasa sakit atau berdarah apabila mereka melakukan sesuatu seperti melangkah ke kaca, makan kaca, berbaring di kaca, makan telur mentah, mengupas kelapa dengan menggunakan gigi dan sebagainya. 'isim' juga boleh berpindah masuk ke dalam badan orang lain, sama ada di badan penonton mahupun penari kuda kepang.

4.2.2 Aspek Pecut yang Mempengaruhi Unsur Khayal

Keadaan berkhayal boleh dirawat dengan bantuan ketua kepang dengan bacaan doa dan ubat. Sebelum proses penyembuhan bermula, ketua penari akan menggunakan cemeti untuk menarik perhatian dan memanggil penari kuda kepang yang tidak sedarkan diri. Cemeti atau pecut juga berfungsi sebagai penunjuk arah kepada penari untuk melakukan formasi dan koreografi tarian. Menurut PK4, beliau pernah cedera di dahi disebabkan terkena libasan cemeti tanpa disengajakan. Terdapat juga penerangan lain dari PK1 berkenaan penggunaan pecut untuk memanggil dan mengejutkan penari dari keadaan tidak sedar.

“Okay macamni, contoh, aaa sorang penari tu tak sedar, dia dah penat, kita nak pulihkan dia, kita libaskan tali cemeti tu (libaskan ke dia ke?) tak... kita libaskan tali cemeti tu, bunyikan sebagai tanda isyarat kita nak panggil dia. Bila kita libaskan, kita pandanglah dia. Kita libas kan bunyi kan (emm) dia akan pandang kita. Maknanya dia tahu, kita panggil dia. Tarik dia, ha dia datang dekat kita, kita pulihkan. ya adalah haa kan dia tak sedar tadi kan, macam mana kita nak sedarkan dia, ha jadi bacalah doa, tiup telinganya, ha ada caranya untuk pulihkan dia, pergerakan dia kat mana. Bila kita siapkan aje, contoh, kita tepuk dada dia ke, ataupun tarik ubun-ubun dia, dia akan sedar, automatik dia sedar” (PK1)

Boleh disimpulkan di sini bahawa cara-cara untuk menyembuhkan mereka yang tidak sedarkan diri selain dengan membaca doa dan menyentuh penari yang mabuk, penggunaan cemeti atau ‘pecut’ juga mempengaruhi keadaan berkhayal para penari kuda kepong. Kesilapan melibas cemeti sehingga penari cedera akan menyebabkan kesakitan atau luka dalam tempoh masa yang panjang dan kadangkala meninggalkan parut kekal.

4.2.3 Situasi Kecederaan Ketika Luar Sedar

Terdapat kesan daripada berkhayal ketika permainan kuda kepong yang boleh membahayakan diri. PK2 telah mengalami empat jahitan di kepala dan luka tersebut meninggalkan kesan parut kekal di kepala. PK2 pula menggambarkan beliau tidak ingat apa yang terjadi ketika mabuk. Sejurus selepas PK2 kembali sedar, terdapat pelbagai bendasing di mulut seperti kaca, kemenyan dan bedak. Terdapat juga kesan luka di kepala dan mulut. Kesan luka di kepala mungkin disebabkan kesan mentol kaca yang dipecahkan di kepala. PK4 pula menunjukkan kesan libasan cemeti di wajahnya dan mengesahkan tiada rasa sakit ketika dilibas disebabkan beliau dalam keadaan mabuk.

Khayal atau pemabukan adalah sesuatu yang membuat orang tidak sedarkan diri dan tidak menyedari apa yang mereka lakukan dan mungkin membahayakan diri mereka sendiri. Ini membuktikan bahawa penari kuda kepong di negara ini menggunakan 'isim' untuk membuat mereka tidak sedarkan diri dan melakukan aksi kebal dan berbahaya ke atas diri sendiri.

Menurut Cardena (1990), tidak ada bukti konkrit bahawa negara-negara yang menggunakan elemen berkhayal adalah homogen perkauman atau bahawa mereka menyimpang hanya dalam mendapat sebab dan kesan oleh "pemabukan". Dalam keadaan ini, penari kuda kepong di dalam situasi berkhayal ketika muzik klimaks. Bagaimanapun menurut penari kuda kepong, tidak semua akan berkhayal. Hanya mereka mempunyai 'isim' akan berada dalam keadaan tidak sedar dan mabuk. Pada ketika ini mereka cenderung untuk membahayakan diri sehingga memudaratkan diri seperti melukakan diri. Tiada tempat spesifik di badan untuk mereka lukakan diri. Mereka juga mengalami luka yang berbeza. Pengalaman mabuk dikongsikan oleh PK1, PK2, PK3 dan PK5 seperti berikut.

“Nanti tanya dia sakit tak. Boleh makan kaca, boleh kopek kelapa pakai gigi, boleh main api, makan api, pijak api, pijak kaca. (tu yang Wak Din kata isim tula) haa pengisian seolah macm kebal dari benda tajam” (PK 1)

“emm sedar-sedar badan dah berbirat, mulut ada kaca. Kadang kalau main api, dah sihat apa semua selalunya kat sini semua panas, mulut panas.” (PK 2)

“tak time kita pijak kaca tu lepastu kan kita dah habis tu nak pakai kasut tu ha dia cabut lah lepastu dia rasa lah sakitnya.” (PK 3)

“Cuma baring atas kaca, ada orang pijak badan dia ha tu boleh” (PK 5)

4.2.4 Kepuasan Berkhayal Ketika Melakukan Persembahan

Selepas penari atau pemain kuda kepong kembali sedar dari keadaan mabuk, mereka akan merasai kesakitan selama beberapa hari. Situasi ini adalah perkara yang normal bagi penari. Namun, tidak semua penari akan meminta untuk dilibas semasa tidak sedarkan diri. Hanya segelintir yang berkeinginan untuk dilibas ketika berkhayal dan bertujuan untuk berasa puas seperti dikatakan oleh PK2 iaitu “*Senang ceritanya untuk kepuasan aje, maknanya kalau tak disebat tu tak puas lah*”. Rasa kepuasan berkhayal ini mungkin dapat dikaitkan dengan rasa suka untuk melakukan sesuatu. Selain untuk berasa puas dan gembira, kajian lepas mengatakan terdapat faktor lain yang menyebabkan seseorang individu ingin menjadi mabuk. Mohd. Kipli (2009) menjelaskan kadangkala seseorang ingin menjadi mabuk untuk melepaskan tekanan kerja dan ada juga yang ingin merasai sendiri pengalaman mabuk tersebut.

5.0 KESIMPULAN

Kajian ini bertujuan untuk mengkaji sejarah dan kepentingan budaya kuda kepong dan mengronkai pemabukan yang mempengaruhi tingkah laku penari semasa melakukan persembahan menggunakan rangsangan luar seperti muzik, nyanyian dan pergerakan. Kajian ini telah melibatkan sampel peserta kajian dari enam orang penari termasuk ketua kuda kepong yang terdiri daripada penari yang dari pelbagai peringkat umur dari usia 9 tahun sehingga 50 tahun. Terdapat juga beberapa tema diperolehi menerusi kajian. Pemilihan peserta kajian merupakan dari peserta yang berlatar belakang dari keturunan Jawa dan penglibatan di dalam tarian tradisional kuda kepong. Kajian ini turut mendapati bahawa beberapa orang dari mereka mempunyai ‘isim’ di dalam badan dan pernah mabuk ketika melakukan persembahan.

Sejarah kuda kepong yang dikongsi dalam temu bual adalah selari dengan bahan bacaan sejarah dan kajian-kajian yang lepas. Dari perspektif peserta temu bual, tarian dan permainan kuda kepong penting untuk diteruskan demi kelestarian budaya seni tari dari masyarakat berketurunan Jawa. Selain dapat menjalinkan hubungan dengan komuniti kuda kepong yang lain, bermain kuda kepong membolehkan mereka untuk bergaul dengan masyarakat dari pelbagai peringkat umur. Akhir sekali, bermain kuda kepong dapat menjana pendapatan melalui jempunan melakukan persembahan di majlis keramaian dan majlis rasmi.

Hasil dapatan juga mendapati sememangnya terdapat rangsangan luar yang mempengaruhi keadaan mabuk atau berkhayal penari kuda kepong iaitu pengambilan ‘isim’, penggunaan cemeti atau ‘pecut’ untuk melibas penari dan irama muzik klimaks. Tambahan pula, kemahuan atau keinginan untuk masuk ke fasa berkhayal dan dilibas dengan cemeti yang diekspresi oleh peserta-peserta temubual menunjukkan mereka seperti ketagih untuk mengulangi keadaan berkhayal kerana memberi kepuasan kepada diri. Meskipun kecederaan memberi kesan sementara mahupun kesan kekal seperti parut dan calar, para pemain kuda kepong masih berkemahuan untuk terus berkecimpung dalam permainan kuda kepong disebabkan faktor kepuasan diri dan meneruskan legasi budaya masyarakat Jawa. Secara ringkasnya, kajian ini memberi sumbangan terhadap bidang pengetahuan berkaitan seni tarian tradisional yang unik kerana mempunyai elemen berkhayal atau mabuk. Bagaimanapun, para pengkaji berpendapat pertimbangan dari aspek rasional gerak tari yang memberi makna dan kesan yang memudaratkan perlu diberi perhatian kerana bertentangan dengan agama Islam.

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**ANALISIS TINJAUAN LITERATUR BERKAITAN PERCANGGAHAN
PEMIKIRAN KHAIRI ANWAR TERHADAP FUNDAMENTAL
AKIDAH DALAM FILEM *MENTEGA TERBANG***

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ABSTRAK

Makalah ini membahaskan berkenaan sebuah filem tempatan yang menjadi isu kontroversi pada tahun 2023. Filem arahan Khairi Anwar ini mula mendapat perhatian negatif daripada masyarakat khususnya masyarakat Islam yang menolak keras adegan filem yang bertentangan dengan akidah Islam. Walaupun filem *Mentega Terbang* ini mempunyai nilai toleransi perkauman yang tinggi, namun filem ini turut mempunyai unsur subteks yang bercanggah dengan prinsip syariat Islam. Tambahan pula, filem *Mentega Terbang* ini turut mendapat kecaman serta kritikan daripada pengkritik filem tempatan serta para pengkaji yang terlibat dalam industri perfileman di Malaysia. Hasil penayangan filem ini di Viu telah memberikan dampak di antara dua dilema utama dalam kalangan penggiat industri kreatif, iaitu aspek kebebasan berkarya dan isu kepentingan agama yang berkaitan dengan akidah dan syariat Islam. Justeru, makalah ini bertujuan untuk menerangkan secara terperinci mengenai analisis tinjauan literatur yang berkaitan dengan percanggahan pemikiran pengarahnya iaitu Khairi Anwar terhadap fundamental akidah dan memecahkan kepada beberapa tema yang tertentu. Dapatan kepada makalah ini telah menemukan beberapa tinjauan literatur yang penting untuk diulas dan dianalisis yang membabitkan beberapa tema yang tertentu antaranya kajian literatur tentang percanggahan fundamental Islam dalam filem dan juga kajian literatur berkenaan filem *Mentega Terbang* itu sendiri. Penerusan kepada kajian ini boleh dilakukan dengan lebih komprehensif seperti kajian untuk mencari titik temu untuk proses pengharmonian antara aspek Islam tanpa mengabaikan aspek kebebasan berkarya bagi meningkatkan mutu filem kontemporari pada masa kini.

Kata kunci: Akidah; Filem *Mentega Terbang*; Percanggahan

1.0 PENDAHULUAN

Kajian ini secara khususnya membincangkan satu perbincangan berkaitan tinjauan literatur yang memfokuskan kepada percanggahan elemen akidah dalam filem *Mentega Terbang*. Filem ini merupakan filem arahan Khairi Anwar yang mula ditayangkan pada tahun 2021. Filem *Mentega Terbang* ini merupakan karya sulung beliau dan telah mendapat beberapa pujian daripada sebilangan pihak di atas keberaniannya dalam mengangkat topik kontroversi sebegini. Namun begitu, tayangan filem ini telah mendapat banyak kritikan dan komen negatif daripada

masyarakat kerana mengandungi unsur-unsur yang menyalahi akidah Islam. Berdasarkan pemerhatian awal, filem ini memfokuskan elemen pluralisme dan liberalisme.

Melalui tinjauan literatur, kita mendapati bahawa terdapat satira kajian yang turut membincangkan konsep penyelewengan elemen Islam dalam perbincangan mereka. Tuan Zabidi Mohamed, seorang pengkritik filem Islam telah menyatakan bahawa pada setiap tahun, satu filem liberal akan dikeluarkan di Malaysia. Hal ini demikian kerana, para pembikin filem lebih cenderung dengan ideologi Barat dan mengendahkan panduan dan garis yang telah ditetapkan dalam pembikinan filem di Malaysia. Dalam konteks ini, agama adalah kepercayaan individu yang dihubungkan dengan Allah, dan hubungan ini sangat erat. Akidah dalam sastera mencerminkan kehidupan sebenar dan berubah mengikut zaman. Filem memainkan peranan penting dalam menyebarkan dakwah Islam dengan memberi fokus kepada akidah, syariat, dan akhlak. Filem dapat digunakan untuk menyampaikan nilai-nilai Islam melalui pelbagai genre seperti komedi, romantik, seram, dan perang.

Oleh itu, adalah penting bagi para penggiat filem untuk menghasilkan karya yang membawa nilai-nilai Islam dan mematuhi panduan syariah bagi membanteras penyelewengan elemen Islam yang terdapat dalam filem Malaysia pada hari ini.

2.0 TINJAUAN LITERATUR

Secara dasarnya, kajian ini telah memperincikan beberapa tinjauan literatur yang berkaitan dengan pembikinan filem dan penulisan novel. Tinjauan literatur ini telah mengadaptasi Al-Quran dan As-Sunnah sebagai garis panduan dalam kritikan mereka. Bukan itu sahaja, malah pengkaji terdahulu sering mengetengahkan topik berkaitan elemen Islam seperti akidah, syariah dan akhlak. Meskipun segelintir filem dan novel yang diketengahkan dianggap sebagai filem Islami, namun pengkaji berjaya menemui beberapa sisi negatif yang bercanggahan dengan syariah Islam. Secara tidak langsung, tinjauan literatur ini dapat dimanfaatkan dalam memahami elemen kritikan sastera Islam dalam filem dan novel.

2.1 TINJAUAN LITERATUR BERKENAAN PENYELEWENGAN ELEMEN ISLAM MELALUI KAJIAN FILEM DAN NOVEL

Dalam segmen ini, kita akan mengkaji beberapa kajian literatur berkaitan penyelewengan elemen Islam dalam karya. Sebagai contoh, satu kajian yang menepati piawaian segmen ini telah dijumpai di bawah tajuk "*Dabbe: The Possession (2013): Kesesuaian Tema Filem dengan Kreativiti Sastera Islam*". Secara umumnya, filem ini dianggap sebagai satu wasilah dalam penyampaian dakwah Islam. Namun begitu, kajian merumuskan bahawa tema yang dibawa dalam filem ini tidak mematuhi piawaian Islam seperti yang diketengahkan oleh sasterawan Islam, Muhammad Qutb. Hal ini demikian kerana ia berpotensi menyebarkan kefahaman yang salah dan batil kepada penonton. Antara bukti yang boleh diambil ialah pemaparan adegan hasad dan dendam kerana cinta. Umum mengetahui bahawa Islam melarang perbuatan yang batil meskipun mempunyai niat yang baik. Malah, Islam menegaskan bahawa niat yang baik tidak menghalalkan cara yang salah. Telah menjadi satu kewajipan bagi produksi filem untuk mempunyai kesedaran yang tinggi berkaitan agama dan budaya bagi memastikan kandungan filem mencerminkan nilai-nilai Islam dengan betul di samping menjaga kredibiliti industri seni dan agama (Muhammad Athari Basir, 2022).

Selain itu, terdapat kajian yang membincangkan manifestasi Islam dalam filem "*Gubra*" arahan Yasmin Ahmad yang bertajuk "*Analisis mengikut Rangka Tanggungjawab*" (Nurul Atira et al., 2018). Kajian ini bermula dengan membincangkan kandungan filem ini yang mengandungi unsur-unsur bertentangan dengan nilai-nilai Islam. Dalam kajian literatur ini, para pengkaji telah menggunakan kerangka teori taklif bagi mengemukakan hujah mereka. Antara elemen yang menyalahi nilai Islam dalam kajian ini ialah adegan doa antara Muslim, Kristian dan Buddha. Seperti sedia maklum, adegan ini tanpa sedar telah menunjukkan sifat

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melengkapi antara agama. Berikutan isu ini, ia dianggap sebagai ancaman kepada kedudukan Islam sebagai agama yang benar dan diakui. Bukan itu sahaja, malah kajian ini turut menekankan kepentingan menyampaikan ajaran Islam dengan jelas tanpa mencampur adukkan pelbagai ajaran lain -Kristian dan Buddha- bagi menjaga prinsip serta kesucian agama Islam di samping memperkukuh kefahaman yang benar kepada penonton.

Selain itu, artikel yang bertajuk "*Personaliti Islam dari Sudut Pandang Al-Ghazali dalam novel Farhan Hadi, Tuhan Lebih Sainifik*" turut mengandungi elemen-elemen Islam di dalamnya. Pada dasarnya, kajian ini lebih menumpukan aspek moral (akhlak) sebagai skop kajian kerana hubung kait yang rapat dengan personaliti. Tambahan itu, pengkaji telah menggunakan teori konsep personaliti Al-Ghazali dalam menilai watak-watak yang baik dan buruk. Artikel ini turut membincangkan perbuatan buruk yang dilarang dalam Islam seperti riak, hasad dan sebagainya. Melalui kajian ini, didapati bahawa personaliti Islam dalam novel ini mampu menjadi elemen penting dalam pengembangan nilai-nilai Islam serta pembentukan personaliti manusia. Seiring itu, novel ini juga mampu menghalang beberapa nilai negatif yang harus dihindari oleh masyarakat (Nursuhada Md Arifin & Kamariah Kamarudin, 2017).

Selanjutnya, terdapat juga artikel yang mengulas mengenai penolakan unsur-unsur Islam dalam filem *Talentine*. Pada awalnya, filem ini telah mendapat kritikan daripada para penonton. Oleh itu, ia dianggap sebagai batu loncatan dalam penerbitan artikel bertajuk "Manifestasi Agama dalam Filem *Talentine* arahan Yasmin Ahmad: Satu Analisis Menurut Kerangka Taklif". Artikel ini telah mengulas secara terperinci unsur manifestasi agama yang selaras dengan Islam dan sebaliknya. Kajian ini turut menggunakan teori taklif sebagai kayu ukur. Teori taklif ini digunakan bagi mengukur hubungan dan tanggungjawab manusia terhadap Tuhan. Dengan penerapan konsep taklif ini, hasil kajian menunjukkan bahawa manifestasi agama yang terdapat dalam filem *Talentine* amat bertentangan dengan ajaran Islam (Nurul Atira et.al, 2019).

Kemudian, terdapat juga artikel yang membincangkan unsur akidah bertajuk "*Elemen Akhlak dan Maksiat di dalam adegan Tiga Filem Melayu dan Kesannya kepada Akidah Umat Islam*". Pada awalnya, artikel ini menceritakan mengenai konflik antara globalisasi dan Islamisasi di Malaysia bergerak seiring dengan kemajuan teknologi dan budaya ilmu. Secara tidak langsung, filem Melayu turut mengambil peluang dalam membawa pengaruh dan budaya Barat. Oleh itu, kajian ini ditulis bagi membincangkan unsur kemaksiatan yang terdapat dalam beberapa filem melayu kesan budaya barat. Filem yang dibincangkan dalam artikel ini ialah filem *KL Drift*, *Remp-It* dan *Abang Long Fadil*. Tambahan itu, pengkaji turut menyatakan bahawa unsur negatif yang terdapat dalam filem Melayu tadi dipengaruhi oleh beberapa filem Barat seperti *The Fast and The Furious*. Antara unsur akhlak yang menyalahi nilai Islam yang dibawa dalam filem berikut ialah gangsterisme, perzinaan dan pembunuhan. Umum mengetahui bahawa akhlak mazmumah tadi akan memberi kesan buruk dalam kalangan masyarakat. Tidak dapat dinafikan bahawa keimanan seseorang itu akan mempengaruhi akhlaknya. Jika seseorang itu beriman, maka pasti dia akan berakhlak mulia serta menjauhi perkara-perkara yang dimurkai Allah. Kesimpulannya, terdapat perbincangan mengenai akhlak yang mempengaruhi sifat baik dan buruk seseorang itu (Noor Bakri Abdul Hamid, 2022).

Seterusnya, industri perfileman Islam hari ini banyak memperkenalkan pelbagai konsep dan kreativiti baru. Pengarah filem masa kini lebih gemar dalam mencipta watak ghaib atau spiritual seperti jin dan syaitan. Menurut mereka, dengan kewujudan unsur-unsur spiritual tadi akan menyerlahkan unsur-unsur islam dalam filem mereka. Seperti yang dinyatakan dalam artikel "*Al-Ruqyah: The Exorcism (2017): Filem Seram Islam yang Keliru*" (Muhammad Athari Basir, 2022), kebanyakan filem yang menggunakan istilah "filem seram Islam" mengandungi banyak unsur yang mengelirukan. Kajian ini menggunakan pendekatan deskriptif dalam menganalisis filem *Al-Ruqyah* dengan mendatangkan hadis Nabi sebagai hujah dan piawai. Hasil kajian mendapati filem ini mempunyai 3 kekeliruan seperti peranan

watak utama, pemaparan babak ruqyah yang tidak menepati perubatan Islam serta kegagalan watak Rijal al-Din dalam filem tersebut. Berpandukan kepada tiga kekeliruan tadi, filem ini telah dianggap sebagai satu filem seram Islam yang mengelirukan dan layak dikeluarkan daripada filem seram Islam yang sebenar.

Berikutan itu, ada juga artikel yang membincangkan penyelewengan sastera dalam novel. Kajian ini telah dilakukan oleh Muhammad Shahrizal Nasir (2012) dengan tajuk "*Penyelewengan Sastera Menurut Perspektif Islam: Satu Analisis terhadap Novel Na'ib Izra'il oleh Yusuf Al-Siba'i*". Tidak syak lagi bahawa beriman kepada malaikat merupakan salah satu rukun iman yang wajib dipercayai. Oleh kerana statusnya sebagai kelompok ghaibiyat, maka sudah menjadi satu tegahan kepada manusia untuk mempersendakannya sebagai bahan jenaka hatta dalam karya kreatif. Hal ini demikian kerana ia mempengaruhi akidah seseorang Muslim. Tujuan artikel ini ditulis adalah untuk merungkai karakter malaikat Izra'il seperti yang digambarkan oleh penulis novel. Dengan berpandukan kepada al-Quran dan hadis, hasil kajian menjumpai beberapa maklumat yang bertentangan serta menyanggah maklumat itu sebagai satu pemalsuan terhadap malaikat Izra'il. Artikel beranggapan bahawa watak Na'ib Izra'il ini merupakan satu persendaan oleh penulis novel untuk mencemarkan kesucian Islam.

Seterusnya, terdapat kajian yang bertajuk "*Analisis Filem 'Redha' Berdasarkan Kriteria Pematuhan Syariah*". Tujuan artikel ini adalah untuk mengkaji pematuhan aspek syariah dalam filem *Redha*. Melalui kajian ini, kita dapati bahawa unsur akhlak merupakan unsur yang paling banyak bertentangan dengan syariah Islam. Sebagai contoh, terdapat babak pemakaian pelakon yang tidak selaras dengan syariah Islam. Bukan itu sahaja, unsur perhubungan antara bukan mahram dalam filem ini turut dikategorikan sebagai elemen tidak patuh syariah. Namun begitu, aspek akidah merupakan aspek yang paling dijaga meskipun turut mempunyai beberapa babak yang bertentangan dengan syariah Islam. (Hajar Opir et.al, 2021).

Selain itu, Hajar Opir juga telah menulis sebuah artikel bertajuk "*Kriteria Pematuhan Syariah dalam Filem Berasaskan Hukum Fiqh: Satu Kajian Awal*". Artikel ini lebih memfokuskan kepada piawaian kriteria berasaskan fiqh Islam yang perlu dipatuhi oleh produksi filem dalam pembikinannya. Seperti yang kita ketahui, dunia hari ini dipenuhi dengan penghasilan filem yang tidak memberi nilai positif kepada penonton. Malah, filem yang asalnya merupakan medium dakwah telah disalahgunakan dengan penghasilan filem yang mengandungi unsur-unsur khurafat, cinta, keganasan dan sebagainya. Penulis menyatakan meskipun terdapat mesej Islami yang ingin disampaikan, namun ia tidak dianggap sebagai satu medium dakwah kerana terdapat elemen tidak patuh syariah di dalamnya seperti adegan khalwat dalam satu bilik, hubungan antara lelaki dan wanita dan sebagainya. Hasil kajian ini telah berjaya membentuk data kriteria patuh syariah dalam filem yang lebih komprehensif berdasarkan hukum fiqh (Hajar Opir et.al, 2017).

Bukan itu sahaja, malah pada tahun 2018, Malaysia digemparkan dengan kemunculan filem baru arahan Syamsul Yusof bertajuk *Munafik 2*. Filem seram ini telah meraih perhatian masyarakat. Tambahan itu, muncul pula filem lain bertajuk *Makmum* pada tahun berikutnya. Kedua-dua filem seram ini telah diambil sebagai sampel dalam artikel bertajuk "*Kritikan Sastera Islam Terhadap Filem Seram: Analisis Watak Utama Filem Munafik 2 (2018) dan Makmum (2019)*". Penulis artikel ini menyatakan bahawa kemasukan unsur-unsur Islam dalam filem seram sudah menjadi normalisasi pada masa kini. Antara unsur tersebut ialah pengamalan sihir, kematian yang mengerikan serta kewujudan entiti ghaibiyat. Sebagai contoh, filem seram yang mengandungi unsur-unsur Islam perlu mengelakkan daripada memaparkan kebangkitan roh selepas kematian kerana ia tidak selaras dengan ajaran Islam. Oleh itu, unsur tadi layak dikritik bagi memastikan elemen Islam yang dimasukkan dalam filem bersesuaian dengan syariah Islam. Kajian ini merumuskan bahawa dapatan menunjukkan sebagean watak dalam kedua-dua filem ini menepati dasar kritikan yang dikemukakan oleh Muhammad Qutb. (Muhammad Athari Basir, 2022).

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Selanjutnya, satu artikel telah mengkaji pematuhan syariah dalam filem *Munafik 1*. Artikel ini bertajuk “*Analisa Kepatuhan Syariah dalam Aspek Akidah: Kajian Khusus Filem Munafik 1*” (Hajar Opir et.al, 2021). Kajian ini memfokuskan kepada tahap pematuhan filem *Munafik* ini mengikut piawaian syariah dalam industri filem. Kajian ini telah menjadikan al-Quran dan sunnah sebagai sumber panduan dalam analisa ini. Hasil kajian mendapati terdapat lima kod akidah yang tidak signifikan kepada kepatuhan syariah Islam. Antara kod akidah tersebut ialah syirik, khurafat, dan persendaan terhadap rukun iman. Sudah menjadi satu kewajipan bagi seorang pengarah filem untuk menjadikan filem sebagai satu medium dakwah, bukan sebaliknya.

Pada tahun 2017, diterbitkan satu artikel bertajuk “*Kesan Filem Seram Terhadap Pegangan Agama: Suatu Tinjauan Literatur*”. Tayangan filem seram pada hari ini berpotensi mempengaruhi akidah masyarakat Muslim. Kajian ini menggunakan data dari tahun 2003 sehingga kini dengan jumlahnya 126 buah filem seram yang telah ditayangkan di seluruh negara. Lambakan filem bergenre seram ini boleh menjejaskan akidah kerana terdapat penayangan visual yang tidak benar dan memberi ideologi negatif tentang agama. Hasil kajian ini mendapati terdapat lima elemen yang menjadi asbab seseorang itu dipengaruhi oleh media antaranya tahap pegangan agama yang rendah. Elemen ini perlu diuji bagi mengukur ketepatannya terhadap kesan filem seram (Siti Aisyah Hadi Munir & Muhammad Faisal, 2017).

Selain itu, terdapat juga unsur penyelewengan elemen Islam yang berlaku dalam penulisan novel. Berdasarkan artikel, penulis menganalisis hadis maudhu’ dalam novel “*Wanita Pencinta*” oleh Faisal Tehrani. Tema utama yang diangkat dalam novel ini ialah feminisme namun begitu, novel ini telah diharamkan di Malaysia atas dakwaan mengandungi unsur-unsur Syiah dan hadis palsu. Tambahan itu, analisis hadis dalam artikel ini telah menggunakan kaedah takhrij serta ilmu jarh wa ta’dil menurut pandangan beberapa ulama. Hasil kajian mendapati beberapa hadis yang dipertikaikan daripada sanad, seperti hadis kedua dalam novel ini yang dikategorikan sebagai hadis palsu berdasarkan status perawinya. Kesimpulannya, pengharaman novel ini mempunyai kebaikan (Muhammad Nur Adzim Amran et.al, 2015).

Tambahan pula, filem pada masa kini lebih cenderung ke arah genre romantis dan kurang memberi kesan positif kepada masyarakat. Di samping itu, beberapa filem yang bertemakan dakwah masih mengandungi adegan yang tidak mematuhi piawaian masyarakat walaupun telah diberikan panduan hiburan. Oleh itu, kajian bertajuk “*Pembinaan Kriteria Filem Patuh Syariah di Malaysia*” dibina sebagai panduan bagi penggiat industri perfileman. Kajian ini menggunakan fiqh dan fatwa dalam merumuskan kriteria pembuatan filem yang sesuai dengan syariah Islam. Berdasarkan sampel filem yang dikeluarkan oleh FINAS pada tahun 2017, filem seram dan aksi boleh memberi kesan negatif terhadap tingkah laku masyarakat, terutama kanak-kanak dan remaja. Sebagai contoh, sikap menunjukkan perasaan takut yang berlebihan terhadap khurafat dan jin merupakan sikap negatif yang muncul hasil daripada penayangan filem bergenre seram. Namun begitu, sikap ini perlu dijauhi kerana ia bersalahan dengan ajaran Islam (Hajar Opir et.al, 2017).

Kesimpulannya, kajian mengenai unsur-unsur Islam dalam filem dan sastera Malaysia menekankan kepentingan penghormatan terhadap agama dalam filem dan media. Sebagaimana yang dinyatakan dalam pelbagai kajian lalu, kemasukan tema dan amalan yang tidak selaras dengan ajaran Islam bukan sahaja mengelirukan penonton bahkan mencemarkan integriti ajaran tersebut. Sudah menjadi tanggungjawab seorang pengarah filem untuk menyedari impak karya mereka terhadap persepsi awam dan pemahaman agama. Dengan mematuhi prinsip-prinsip Islam yang sebenar, pengarah filem dan penulis novel dapat menggunakan platform mereka sebagai medium dakwah dan aspirasi bagi penonton. Kemasukan elemen yang menyalahi syariah Islam sangat wajar dielakkan bagi memastikan keaslian dan integriti agama dalam karya mereka sentiasa dipelihara.

2.2 TINJAUAN LITERATUR BERKENAAN IDEOLOGI LIBERALISME MELALUI KAJIAN FILEM DAN NOVEL

Selain fenomena penyelewengan elemen Islam dalam filem dan novel, terdapat juga unsur-unsur liberalisme yang wujud dalam sastera Melayu -filem dan novel- pada hari ini. Dalam kajian bertajuk "*Wacana Islamofobia dalam Media Malaysia: Obligasi, Isu-isu, dan Cabaran*", penulis telah menganalisis usaha yang dilakukan oleh media Malaysia dalam membendung penularan unsur-unsur liberalisme di Malaysia. Hasil kajian menunjukkan bahawa kebanyakan pekerja dalam bidang media Malaysia peka dan cakna terhadap propaganda media Barat yang semakin meningkat dalam memburukkan nama Islam (Islamofobia). Hal ini terjadi disebabkan oleh kemasukan propaganda dalam media Barat akibat perbezaan ideologi. Kesimpulannya, permulaan kandungan media Barat yang cuba memburukkan nama Islam telah mendorong penerbit kandungan media di Malaysia untuk menangkis semua persepsi negatif yang dilontarkan bagi mengekalkan suasana aman dan harmoni dalam kalangan masyarakat pluralistik Malaysia (Lee Kuok Tiung et.al, 2018).

Selanjutnya, terdapat kajian berkaitan dengan kritikan sosial dalam novel "*Al-Hisaar*" yang merupakan kajian satira. Novel ini adalah karya Zahari Efendi yang menumpukan kepada kritikan masyarakat. Dalam novel ini, masyarakat dikritik melalui penentangan ideologi. Hasil kajian mendapati bahawa karya ini memberi banyak kritikan sosial terhadap masyarakat melalui simbol-simbol bahasa. Sebagai contoh, penulis kajian menganalisis sindiran yang dilemparkan kepada kumpulan yang menggunakan nama Islam untuk menyebarkan kepercayaan yang bertentangan dengan ajaran Islam yang sebenar seperti liberalisme, feminisme, dan pluralisme (Nurshazera Khazri & Che Abdullah, 2017).

Tidak dapat dinafikan bahawa pluralisme di Malaysia berasal dari beberapa faktor. Terdapat kajian bertajuk "*Faktor-faktor Pengaruh Penyebaran Pluralisme Agama di Malaysia*". Artikel ini mendapati bahawa penyebaran pluralisme di Malaysia dipengaruhi oleh gerakan liberal di Indonesia. Pada masa kini, tidak dapat dinafikan bahawa media juga merupakan salah satu faktor utama yang menyumbang kepada pengaruh pluralisme di Malaysia. Sebagai contoh, terdapat filem mengenai pluralisme yang boleh ditemui di Malaysia seperti filem "*The Life of Pi*", "*Gubra*" dan "*Mullaf*" dan banyak lagi. Bukan itu sahaja, malah terdapat juga buku yang mengangkat ideologi liberalisme ini seperti buku "*Islam and Pluralisme*". Oleh itu, tidak hairanlah pengaruh pluralisme tersebar dengan pesat di Malaysia (Earni Elmie Hilmi & Kamarudin Salleh, 2020).

Selain itu, isu feminisme juga menjadi isu hangat pada masa kini. Terdapat artikel yang diterbitkan pada tahun 2020 mengenai *Menilai Teori Feminisme dan Logistik Fahaman LGBT dalam sesebuah Teks Karya* (Mohd Saipuddin Suliman et.al, 2020). Kajian ini menumpukan kepada empat objektif utama, termasuk mengenal pasti impak teks LGBT kepada pembaca. Seperti yang dinyatakan dalam kajian ini, antara kesannya ialah fahaman liberal akan dianggap sebagai satu tunjangan terutamanya bagi golongan mentah dan naif. Malahan, teks karya LGBT tanpa sedar telah mengangkat elemen luar tabi'i dan menolak hukum alam. Bukan itu sahaja, malah pendukung LGBT lemas dalam konflik identiti serta mengikut lorongan nafsu. Hasil kajian menunjukkan bahawa kerajaan perlu menetapkan undang-undang mengenai larangan penjualan bahan bacaan yang tidak sepatutnya. Di samping itu, penulis menegaskan bahawa Dewan Bahasa dan Pustaka perlu menapis pembacaan tertentu dalam usaha memastikan tiada pembacaan yang bertentangan dengan Islam diedarkan secara meluas.

Pada tahun 2019, terdapat kajian yang membincangkan idea feminisme. Artikel ini bertajuk "*Feminism thoughts in 20th and 21st century literary works: A comparative study*". Kajian ini bertujuan untuk menggambarkan dan membandingkan bagaimana gerakan feminisme berlaku dalam karya sastera yang berbeza. Berdasarkan kepada kepentingan idea

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feminisme dalam sastra merentasi budaya, terdapat keperluan untuk mengkaji secara mendalam mengenai literatur perbandingan pemikiran feminis. Kajian ini membincangkan empat jenis karya sastra iaitu drama, prosa (cerpen), filem, dan puisi. Hasil kajian menunjukkan bahawa gerakan feminisme telah berkembang dengan pesat dan mendapat sokongan yang kuat daripada masyarakat global moden (Franciska Marcella Hambour & Nurhayati, 2019).

Dalam kajiannya bertajuk "*Konsep Feminisme Islam di dalam Filem Ketika Cinta Bertasbih*", Abdullah Yusuf telah mengemukakan bahawa filem berunsur Islam seperti "*Ketika Cinta Bertasbih*" turut membawa mesej dan tema feminisme. Kajian ini bertujuan untuk menganalisis tema-tema feminisme yang terdapat dalam filem tersebut. Kesimpulan kajian ini mendapati bahawa filem "*Ketika Cinta Bertasbih*" menerapkan unsur-unsur gerakan feminisme Islam secara langsung dan tidak langsung. Secara langsung, filem ini memaparkan watak wanita yang kuat, mandiri, dan berpendidikan tinggi, seperti Anna, yang mampu menyeimbangkan kerjaya dan kehidupan rumah tangga. Namun secara tidak langsung, filem ini turut mengangkat isu hak sama rata antara jantina dan keadilan sosial melalui penggambaran peranan wanita yang aktif dalam masyarakat dan agama (Abdullah Yusuf et.al, 2010).

Terdapat kajian tentang LGBT bertajuk "*The Rising of the LGBT in Malaysia*". Kajian ini menumpukan kepada faktor-faktor LGBT yang sering berlaku dalam kehidupan seharian serta mengetahui cabaran dan kesan kepada bekas LGBT itu sendiri. Sebelum itu, kajian juga mendapati bahawa golongan LGBT menghadapi persepsi negatif daripada masyarakat. Selain itu, mereka terlibat dalam komuniti LGBT disebabkan faktor-faktor yang berkaitan dengan ibu bapa, rakan-rakan, dan kehidupan masa lalu mereka. Kesimpulannya, peningkatan jumlah dan kes LGBT menimbulkan kebimbangan lebih besar terhadap masyarakat. Bekas komuniti LGBT cenderung untuk menjadi lebih terbuka dan melakukan tindakan yang tidak diterima sepenuhnya di tempat awam. Homoseksualiti adalah aktiviti yang dianggap sebagai dosa besar dan dilarang oleh Allah. Hal ini berlaku kerana segelintir masyarakat tidak menyedari gerakan LGBT ini yang semakin meningkat dengan pesat hari demi hari (Diyana Mastura et.al, 2019).

Bukan itu sahaja, malah isu pluralisme sudah tidak asing lagi di Malaysia. Oleh itu, satu analisis awal telah dijalankan bertajuk "*Isu-isu Berkaitan dengan Pluralisme Agama di Malaysia: Satu Analisis Awal*". Objektif kajian ini adalah untuk mengenal pasti isu-isu yang muncul berkaitan dengan pluralisme agama di Malaysia. Pada akhir kajian, penulis menyimpulkan bahawa terdapat banyak isu yang timbul di Malaysia berkaitan dengan unsur-unsur pluralisme agama yang bertentangan dengan ajaran Ahli Sunnah Wal Jamaah dan ini merupakan cabaran besar kerana ia merupakan serangan akidah yang boleh meresap ke dalam hati dan dilihat oleh penyelidik sebagai tersembunyi di sebalik "kemurnian luar" (Ahmad Mohamad et.al, 2021).

Konsep feminisme Barat adalah konsep yang berkembang pesat hari ini, namun terdapat kajian yang dijalankan oleh Humaira dan rakannya bertajuk "*Konsep Feminisme Barat yang Ditolak oleh Paradigma Islam dalam Filem Perempuan Berkalung Sorban*". Penulis menyatakan bahawa ideologi feminisme ini bermula dari Barat pada tahun 1700 berdasarkan kepercayaan Kristian. Namun, unsur feminisme ini ditolak dalam Islam. Hal ini demikian kerana Islam sangat menekankan hak-hak wanita berdasarkan ayat-ayat al-Quran dan hadis Nabi Muhammad SAW. Oleh itu, filem *Perempuan Berkalung Sorban* ini memberi kesan kepada penonton bahawa hak-hak wanita telah lama diperjuangkan sejak zaman Nabi. Namun, watak utama dalam filem ini menunjukkan cara perjuangan wanita dalam mendapatkan hak-hak mereka berpandukan kepada acuan feminisme Barat. Kesimpulannya, perbincangan ini bertujuan untuk memberi pandangan dari perspektif Islam yang menolak ideologi feminisme Barat berdasarkan filem "*Perempuan Berkalung Sorban*" (Humaira Abdul Aziz & Nurhasma, 2023).

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Selain itu, terdapat juga kajian mengenai sastera indie terpilih (Nurain Khoo & Sim Chee, 2019). Kajian ini memilih tiga karya sastera indie moden dengan menumpukan kepada naratif, watak, plot, dan gaya bahasa. Hasil kajian mendapati beberapa unsur yang bertentangan dengan pemahaman Islam mengenai LGBT. Kebanyakan novel yang dianalisis mengandungi mesej LGBT yang menyampaikan ketidakpuasan hati mereka terhadap politik dan sebagainya dalam novel tersebut. Tidak dapat dinafikan bahawa Al-Quran telah meletakkan larangan yang jelas terhadap sebarang penyelewengan seksual dalam kalangan orang beriman. Oleh itu, keterbukaan penulis dalam menghasilkan karya mendorong mereka untuk menulis secara terbuka tanpa berselindung di sebalik madah bahasa serta menghidupkan kembali penulisan sastera Indie yang menumpukan tema kebebasan.

Terdapat kajian yang membincangkan isu-isu jantina, khususnya jantina dan seksualiti dalam novel popular Malaysia kontemporari dalam bahasa Inggeris (2010-2020) oleh penulis Muslim Malaysia (Farah Hamidi, 2021). Walau bagaimanapun, pada akhir abad ke-20, banyak faktor seperti gerakan Islam sedunia yang bermula pada awal tahun 1970-an dan kesan pemodenan telah banyak menyumbang kepada perubahan sosial yang dramatik di Malaysia yang kemudiannya sangat tercermin dalam sasteranya. Hasil kajian menunjukkan bahawa terdapat reaksi berbeza daripada rakan penulis berkaitan dengan fiksyen seksual, penerimaan dan penolakannya. Tidak banyak yang boleh diperkatakan tentang mereka yang menerima genre ini. Penolakan sering datang dari golongan konservatif Malaysia yang tidak menganggap fiksyen seksual sebagai sastera.

Seterusnya, pluralisme adalah salah satu fenomena baru yang timbul di Malaysia. Terdapat beberapa komen negatif yang dilontarkan kepada beberapa filem yang mengandungi unsur-unsur pluralisme, antaranya *Muallaf* (Harith Bahruddin, 2015). Filem arahan Yasmin Ahmad ini jelas sekali mengandungi babak-babak berkaitan agama. Tujuan artikel ini adalah untuk menjalankan satu analisis teks yang mendalam mengenai filem *Muallaf*, selain menumpukan paparan isu-isu agama melalui kajian struktur naratif dan susunan visual dari perspektif ilmiah. Kesimpulannya, kajian ini menunjukkan bahawa terdapat unsur-unsur mempromosikan ajaran Islam dengan mahir menggunakan naratif. Walaupun terdapat latar belakang yang berbeza dari segi agama dan budaya namun perasaan cinta yang berkembang secara beransur-ansur mengatasi perbezaan antara mereka.

Dalam topik pluralisme dan liberalisme, terdapat kajian yang dijalankan oleh Wawarah Saidpuddin (Wawarah Saidpuddin, 2017). Artikelnya yang bertajuk "*Televisyen Medium Dakwah: Peranan, Pengaruh, dan Cabaran*" menerangkan peranan dan pengaruh media pada zaman moden. Selain itu, media boleh menjadi alat dakwah yang berkesan tetapi terdapat banyak cabaran yang perlu dihadapi oleh pengarah filem seperti penerimaan penonton terhadap kandungan filem, kawalan ideologi Barat (liberalisme) serta penyelarasan kandungan mengikut syariah Islam. Hasil kajian menunjukkan bahawa penggiat media kurang terlibat dalam filem-filem Islam kerana bimbang akan kelangsungan hidup mereka di samping memberikan cadangan kepada para pengamal media Islam menghadapi cabaran modenisasi ini.

Terdapat analisis mengenai liberalisme pada tahun 2013 bertajuk "*Analisis Liberalisme Agama di Malaysia dari Perspektif Akidah Islam*". Tesis ini membincangkan liberalisme agama di Malaysia dari perspektif akidah Islam, melihat kedudukan liberalisme dan menjelaskan pandangan Islam kepada masyarakat. Isu liberalisme berkait rapat dengan isu akidah Islam. Hasil kajian mendapati bahawa pemahaman liberal tentang agama bergerak melalui seruan kepada reformasi dalam agama bermula dengan tafsiran baru teks agama. Secara umumnya, pemahaman ini boleh merosakkan akidah umat Islam (Muhammad Idris Dueriyah, 2013).

Selain isu liberalisme agama, terdapat juga fenomena lain berkaitan agama Islam, iaitu Islamofobia. Terdapat kajian tentang filem "*Mencari Hilal*" pada tahun 2015. Islamofobia adalah kebencian dan ketakutan terhadap umat Islam. Kajian ini menunjukkan bahawa

Islamofobia tidak hanya berlaku di negara-negara Barat tetapi juga di negara-negara masyarakat Islam. Wacana Islamofobia dalam filem ini disampaikan dengan cara yang lebih halus, tetapi konflik yang berpotensi ditampilkan dengan jelas. Ideologi pluralisme yang terkandung dalam filem ini memberikan ruang kepada penonton untuk berfikir dan mengkaji semula kebenaran agama mereka termasuk umat Islam sendiri (Mundi Rahayu, 2021).

Kajian ini menyoroti beberapa isu penting dalam sastera dan media Melayu masa kini, seperti pengaruh liberalisme dan feminisme. Media Malaysia berusaha membendung unsur-unsur liberalisme yang disebarkan melalui propaganda Barat. Kajian tentang filem dan novel seperti "*Al-Hisaar*" dan "*Ketika Cinta Bertasbih*" menunjukkan bagaimana sastera mengkritik masyarakat dan mengangkat tema feminisme yang dianjurkan Islam. Selain itu, terdapat perbincangan mengenai kesan pluralisme dan LGBT dalam media, serta cabaran yang dihadapi oleh penggiat media dalam mengekalkan nilai-nilai Islam. Keseluruhannya, kajian ini menegaskan peranan penting media dalam mempengaruhi persepsi masyarakat terhadap ajaran Islam dan perlunya tindakan untuk mempertahankan integriti akidah umat.

3.0 ANALISIS KRITIS

Kajian literatur mengenai penyelewengan elemen Islam dalam filem dan novel menunjukkan beberapa isu utama berkaitan dengan kepatuhan terhadap prinsip-prinsip Islam. Misalnya, filem "*Dabbe: The Possession (2013)*" yang walaupun berusaha menyampaikan mesej dakwah, sebenarnya tidak mematuhi ajaran Islam, terutamanya melalui adegan-adegan yang bercanggah dengan nilai-nilai Islam seperti yang dinyatakan oleh Muhammad Athari Basir (2022). Begitu juga dengan filem "*Gubra*" oleh Yasmin Ahmad yang memperlihatkan elemen pluralisme melalui adegan doa bersama pelbagai agama, dianggap bertentangan dengan prinsip agama Islam (Nurul Atira et.al, 2018). Kajian ini menekankan pentingnya penyampaian ajaran Islam dengan jelas dan tanpa mencampur adukkan dengan ajaran lain untuk memastikan kesucian agama tetap terjaga.

Selain itu, kajian dahulu lebih memfokuskan kepada aspek syariah dan akhlak. Sebagai contoh, filem "*Talentine*" menunjukkan bahawa walaupun ada usaha untuk menyampaikan mesej agama, terdapat ketidakpatuhan terhadap ajaran Islam berdasarkan teori taklif yang menilai tanggungjawab manusia terhadap Tuhan (Nurul Atira et.al, 2019). Artikel mengenai filem "*Redha*" dan "*Munafik 1*" pula mengkritik elemen yang tidak mematuhi syariah seperti pemakaian dan hubungan antara bukan mahram, menunjukkan perlunya pematuhan ketat terhadap syariah dalam penghasilan filem (Hajar Opir et.al, 2021). Dalam konteks novel, analisis terhadap novel "*Tuhan Lebih Saintifik*" menggunakan teori personaliti Al-Ghazali untuk menilai watak-watak dalam novel tersebut dan menekankan kepentingan mengelakkan nilai negatif yang dilarang dalam Islam (Nursuhada Md Arifin & Kamariah Kamarudin, 2017).

Tambahan itu, kajian lalu lebih cenderung mengkaji filem bergenre seram seperti "*Al-Ruqyah*" dan "*Makmum*" yang menunjukkan ketidakselarasan dengan ajaran Islam, dengan elemen yang mungkin mengelirukan penonton mengenai konsep agama. Kajian-kajian ini menggariskan keperluan untuk memastikan bahawa elemen-elemen dalam filem seram benar-benar selaras dengan prinsip syariah dan tidak mengelirukan penonton tentang agama (Muhammad Athari Basir, 2022; Hajar Opir et.al, 2021). Penilaian kritikal terhadap unsur-unsur dalam filem dan novel adalah penting untuk memastikan integriti ajaran Islam dalam karya seni.

Berdasarkan hujah yang telah diberikan tadi, maka satu kajian mengenai filem "*Mentega Terbang*" wajar dijalankan. Hal ini demikian kerana filem ini mengandungi tema dan ideologi yang bertentangan dengan nilai-nilai Islam. Elemen-elemen liberal dalam filem seperti penggambaran hubungan sosial yang lebih bebas atau pandangan terhadap norma masyarakat yang tidak selari dengan ajaran Islam boleh mempengaruhi persepsi dan amalan agama penonton. Oleh itu, penting untuk menjalankan kajian terhadap filem ini untuk

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memastikan bahawa kandungannya tidak mengelirukan atau merosakkan ajaran Islam khususnya aspek akidah.

Kajian terhadap filem seperti “*Mentega Terbang*” juga penting untuk menilai pengaruhnya terhadap masyarakat Islam dan untuk memastikan bahawa mesej yang disampaikan tidak bertentangan dengan nilai-nilai Islam. Ini dapat membantu dalam pembinaan kesedaran yang kritikal dalam kalangan penonton tentang media serta memastikan bahawa penggambaran nilai-nilai Islam adalah tepat dan menghormati ajaran agama. Dengan cara ini, kajian filem ini berperanan dalam menjaga keselarasan dengan syariah dan norma-norma sosial Islam.

4.0 KESIMPULAN

Pada akhirnya, kajian ini telah memperincikan beberapa kajian literatur yang berkisarkan pembikinan filem dan penulisan novel di Malaysia. Secara dasarnya, setiap kajian literatur telah menggunakan dua sumber utama kehidupan iaitu Al-Quran dan As-Sunnah sebagai dasar utama kritikan di samping mengaplikasi teori-teori yang berkaitan dengan skop kajian. Bukan itu sahaja, malah pengkaji terdahulu banyak menyetengahkan topik berkaitan syariah Islam seperti elemen berkaitan akidah, syariah dan akhlak. Terdapat lambakan tinjauan literatur yang memfokuskan pada tiga elemen tadi baik dari aspek pematuhan mahupun percanggahan. Justeru, wajarlah kiranya satu kajian berkaitan percanggahan elemen akidah dalam filem *Mentega Terbang* dilakukan memandangkan ia merupakan satu filem yang masih kontroversi dan telah dianggap sebagai salah satu filem liberal. Oleh yang demikian, perbincangan mengenai kajian literatur ini dapat dijadikan satu kayu ukur dalam pemanfaatannya bagi mengkritik penyelewengan elemen akidah yang terkandung dalam filem *Mentega Terbang*.

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KISAH NABI MUSA A.S. UNTUK BACAAN KANAK-KANAK: SATU PENELITIAN TERHADAP KARYA AL-NADWI DAN BEBERAPA KARYA TEMPATAN

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ABSTRAK

Kisah Nabi Musa a.s. merupakan antara kisah yang termaktub dalam al-Quran. Pengajaran dalam kisah Nabi Musa a.s. menunjukkan kepentingannya untuk diketahui oleh pembaca termasuk daripada kalangan kanak-kanak. Usaha yang dilakukan oleh penulis kisah para nabi yang menggarap jalan pengkisahan kisah Nabi Musa a.s. agar sejajar dengan tahap pemikiran kanak-kanak wajar diberi perhatian. Antara sarjana yang menghasilkan karya berkenaan kisah Nabi Musa a.s. ialah Abu al-Hasan 'Ali al-Nadwi (1914-1999). Beliau telah memilih kisah Nabi Musa a.s. untuk dimuatkan dalam karyanya berjudul *Qasas al-Nabiyyin li al-Atfal* (Kisah Para Nabi Untuk Kanak-Kanak) yang diterbitkan pada tahun 1946. Usaha ini turut dilakukan oleh beberapa syarikat tempatan di Malaysia yang menerbitkan kisah Nabi Musa a.s. untuk bacaan kanak-kanak. Kertas kerja ini akan menganalisis kandungan kisah Nabi Musa a.s. yang dihasilkan oleh al-Nadwi, serta membuat perbandingan kandungannya dengan beberapa karya tempatan yang memuatkan kisah yang sama. Kaedah analisis teks akan digunakan bagi meneliti karya al-Nadwi serta karya tempatan lain yang diterbitkan oleh Ikon Syabab Resources, Penerbitan Addin dan Azmar Prima Enterprise. Hasil penelitian mendapati bahawa peristiwa Nabi Musa a.s. yang dikaitkan dengan kehidupan dakwah baginda yang berdepan dengan kezaliman Firaun menjadi pilihan mauduk kandungan karya untuk bacaan kanak-kanak. Walau bagaimanapun, didapati karya al-Nadwi dan karya terbitan Ikon Syabab Resources lebih memberi penekanan terhadap aspek pengajaran kisah berbanding karya lain. Penekanan terhadap pengajaran kisah sepatutnya diserlahkan dalam karya kisah nabi khususnya untuk bacaan kanak-kanak kerana ia dapat menerapkan suri teladan unggul dalam diri kanak-kanak sepertimana yang dituntut Islam.

Kata kunci: Sastera Islam; Sastera Kanak-Kanak Islami; pendidikan awal kanak-kanak; nilai dalam karya sastera; kisah para nabi

1.0 PENDAHULUAN

Kisah kehidupan para nabi yang dicatatkan dalam al-Quran dan hadis merupakan sumber utama dalam Islam. Semua kisah ini dianggap benar dan bukan rekaan, dengan penekanan pada pengajaran atau ibrah. Oleh itu, semua kisah dalam al-Quran perlu diyakini memiliki perbezaan jika dibandingkan dengan “kisah” atau “cerita” dalam kesusasteraan termasuk yang difahami dalam Kesusasteraan Melayu (Mohd Shahrizal & Nurazan, 2014). Allah s.w.t. menegaskan bahawa kisah para nabi dalam al-Quran benar-benar berlaku dan mempunyai banyak

pengajaran untuk manusia. Pendedahan kisah-kisah para nabi kepada kanak-kanak Muslim adalah penting sejak mereka mampu membaca. Sepatutnya kanak-kanak Muslim perlu didedahkan dengan kisah sejarah kehidupan para nabi (*al-sirah al-nabawiyah*) sejak dari awal peringkat umur mereka mampu membaca (Mohd Shahrizal & Kamarul Shukri, 2021). Kanak-kanak perlu dikenalkan kepada sejarah kehidupan para nabi agar mereka mengenali individu-individu yang dipilih Allah s.w.t. berbanding watak-watak mitos. Bahan bacaan yang baik dapat mempengaruhi pembentukan akhlak yang baik dalam diri kanak-kanak, seperti yang dinyatakan oleh beberapa sarjana.

Usaha sarjana Muslim bernama Abu al-Hasan ‘Ali al-Nadwi, dalam menghasilkan karya kanak-kanak yang berfokus pada kehidupan para nabi wajar diberi perhatian. Karya beliau memberi tumpuan kepada para nabi dan rasul sebagai contoh teladan yang sepatutnya dicontohi. Ini kerana nilai-nilai murni yang ada dalam kehidupan mereka adalah penting dalam pendidikan kanak-kanak. Beberapa kajian telah dilakukan bertujuan mengupas pemikiran al-Nadwi berkaitan Sastera Kanak-Kanak termasuk melibatkan karya beliau sendiri.

Berdasarkan pemerhatian terhadap kajian-kajian lepas, rata-rata pengkaji lepas kurang memberi penekanan terhadap aspek nilai yang terkandung dalam karya al-Nadwi. Ini juga termasuk karya yang melibatkan kisah Nabi Musa a.s. Beberapa perbezaan penekanan yang terdapat dalam karya kisah Nabi Musa a.s. oleh al-Nadwi dan beberapa karya tempatan di Malaysia turut memberi ruang agar penelitian mengenainya dibuat bagi memperoleh penemuan yang bermanfaat dalam bidang Kesusasteraan Kanak-Kanak. Justeru, kajian ini akan memberi fokus terhadap beberapa perkara termasuk aspek nilai atau pengajaran yang terkandung dalam karya al-Nadwi berjudul *Qasas al-Nabiyyin li al-Atfal* dengan menyentuh secara spesifik kisah Nabi Musa a.s. serta perbandingannya dengan karya-karya tempatan lain yang mengetengahkan mauduk sama

2.0 METODOLOGI

Kajian ini bertujuan untuk menganalisis kisah Nabi Musa a.s. dalam karya al-Nadwi berjudul *Qasas al-Nabiyyin li al-Atfal* (Kisah Para Nabi untuk Kanak-Kanak). Kajian ini juga akan membandingkan karya al-Nadwi dengan beberapa karya tempatan mengenai kisah Nabi Musa a.s., yang diterbitkan oleh Ikon Syabab Resources, Penerbitan Addin, dan Azmar Prima Enterprise. Fokus analisis adalah pada aspek pengajaran kisah Nabi Musa a.s. yang disampaikan dalam karya-karya tersebut untuk golongan kanak-kanak. Kajian ini menggunakan pendekatan kualitatif melalui kaedah analisis teks. Pemilihan metodologi ini didasarkan pada kesesuaian kaedah analisis teks yang menekankan pada kajian bahan, yakni sebahagian teks dari karya al-Nadwi dan beberapa karya lain dengan tema yang sama. Analisis akan meneliti bagaimana kisah Nabi Musa a.s. dipaparkan oleh al-Nadwi, serta membandingkan kandungannya dengan karya-karya tempatan.

3.0 DAPATAN DAN PERBINCANGAN

Kisah Nabi Musa a.s. adalah salah satu cerita yang sering diadaptasi dalam sastera kanak-kanak Islam kerana ia sarat dengan pengajaran moral, nilai-nilai agama, dan kisah-kisah menarik yang dapat menarik minat kanak-kanak. Kisah ini memberikan banyak pelajaran penting seperti kepercayaan kepada Allah s.w.t., keberanian, kesabaran, dan keadilan. Analisis terhadap karya al-Nadwi dan karya-karya tempatan berkenaan kisah Nabi Musa a.s. akan dibuat berdasarkan dua perkara iaitu

- (i) Penampilan Karya Kisah Nabi Musa a.s., dan
- (ii) Penekanan terhadap Aspek Pengajaran

3.1 PENAMPILAN KARYA KISAH NABI MUSA A.S.

Qasas al-Nabiyyin li al-Atfal yang pertama kali diterbitkan pada era 1940-an sememangnya tidak memaparkan penampilan sepertimana buku bacaan kanak-kanak masa kini. Pesembahan kulit buku hanya dibezakan melalui pemilihan beberapa warna. Penggunaan tulisan bersaiz besar dilihat sebagai satu langkah membantu golongan kanak-kanak dalam proses pembacaan. Oleh kerana *Qasas al-Nabiyyin li al-Atfal* ditulis dalam bahasa Arab, setiap perkataan dibariskan agar kanak-kanak mudah untuk membaca dan memahami kandungan buku. Peletakan label “li al-atfal” yang merujuk makna “untuk kanak-kanak” dalam *Qasas al-Nabiyyin li al-Atfal* mengundang kewajaran penelitian lanjut dilakukan dalam kajian ini.

Sepertimana menjadi trend buku-buku moden, kebanyakan penerbit akan memanfaatkan kulit buku sebagai medium untuk menarik perhatian pembaca. Bahan bacaan kanak-kanak biasanya ditampilkkan dengan unsur-unsur yang dapat menarik perhatian mereka. Penampilan kulit buku yang menampilkan gambar tenggelamnya Firaun bersama tenteranya dalam lautan dilihat menjadi pilihan beberapa karya yang dianalisis dalam kajian ini. Secara tidak langsung, pemilihan gambar laut dan keadaan manusia lemas menjadi petunjuk bahawa kisah Nabi Musa a.s. yang dikaitkan dengan Firaun merupakan kisah yang paling sinonim dalam perjalanan dakwah baginda. Berdasarkan pemilihan tajuk karya, al-Nadwi dilihat tidak terus memberi fokus terhadap kisah Nabi Musa a.s. dan kejadian yang memusnahkan Firaun, sebaliknya memulakan kisah baginda dengan perjalanan kehidupan baginda yang turut melibatkan peranan Firaun sejak baginda masih bayi. Malah dilihat bahawa al-Nadwi mengkhususkan jilid ketiga *Qasas al-Nabiyyin li al-Atfal* hanya melibatkan pengkisahan kehidupan Nabi Musa a.s.

Selain itu, dapat diperhatikan bahawa al-Nadwi (1996) dalam *Qasas al-Nabiyyin li al-Atfal* berusaha mengaitkan hubungan nabi Musa a.s. dengan para anbiya’ sebelumnya iaitu merujuk kepada Nabi Yaakub a.s. dan Nabi Yusuf a.s. Ini dapat diperkatikan berdasarkan latar tempat perutusan para anbiya’ tersebut iaitu melibatkan negara Mesir. Perkaitan golongan Bani Isra’il dengan perjalanan dakwah para anbiya’ tersebut termasuk dakwah nabi Musa a.s. secara jelas diserlahkan oleh al-Nadwi dalam *Qasas al-Nabiyyin li al-Atfal*. Usaha ini menunjukkan pendekatan al-Nadwi yang mendedaahkan perkaitan hubungan antara para anbiya’ dari sudut penyebaran dakwah agama mentauhidkan Allah s.w.t.

Judul karya berbitan Ikon Syabab Resources iaitu “Sirah Nabi Musa: Cahaya Kebenaran di Istana Firaun” (2023) dilihat mempunyai persamaan dengan pendekatan *Qasas al-Nabiyyin li al-Atfal* dengan pendedahan tentang bumi Mesir dijadikan mauduk penceritaan, selain kelahiran Nabi Musa a.s. sehingga kematian Firaun. Manakala karya Penerbitan Addin berjudul “Nabi Musa a.s.: Firaun Mati Lemas” hanya memfokus perihal Firaun yang ditimpa azab oleh Allah s.w.t., manakala karya terbitan Azmar Prima Enterprise berjudul “Nabi Musa a.s. dan Anak Lembu Emas” berkisar tentang perbuatan kaum Nabi Musa a.s. yang terlibat dengan amalan syirik yang dilarang oleh Allah s.w.t. Keadaan ini memberi petunjuk bahawa karya tempatan memfokus terhadap kelompok umat Nabi Musa a.s. yang menolak dakwah baginda sehingga mereka akhirnya mendapat kemurkaan Allah s.w.t.

3.2 PENEKANAN TERHADAP ASPEK PENGAJARAN

Kisah dalam al-Quran termasuk melibatkan Nabi Musa a.s. pastinya membawa pengajaran berguna kepada manusia. Al-Nadwi (1996) secara jelas memberi penekanan khusus terhadap kisah Nabi Musa a.s. sehingga menghasilkan *Qasas al-Nabiyyin li al-Atfal* bagi jilid ketiga khusus memuatkan kisah baginda a.s. Hal ini menunjukkan bahawa al-Nadwi telah memperlihatkan hikmah atau pengajaran yang terkandung dalam kisah Nabi Musa a.s. dalam empat puluh enam tajuk yang cukup komprehensif. Kesemuanya sarat dengan mesej pengajaran yang padat dan jelas tentang usaha dakwah Nabi Musa a.s. Kekuasaan dan keagungan Allah s.w.t. dalam memelihara Nabi Musa a.s. ketika berdepan dengan Firaun dalam pelbagai keadaan akhirnya ditamatkan dengan tenggelamnya Firaun bersama pengikutnya. Nabi Musa a.s. diperlihatkan memiliki keberanian yang besar ketika berdiri di

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hadapan Firaun, yang merupakan penguasa yang sangat kejam. Kisah ini mengajarkan kanak-kanak tentang keberanian dalam menghadapi ketidakadilan dan kezaliman, serta kesabaran dalam menunggu pertolongan Allah s.w.t.

Manakala tiga karya yang dikaji melibatkan penerbitan Ikon Syabab Resources, Penerbitan Addin dan Azmar Prima Enterprise menumpukan pengkisahan Nabi Musa a.s. melibatkan azab balasan yang ditimpakan kepada umat baginda a.s. termasuk Firaun. Walau bagaimanapun, karya terbitan Ikon Syabab Resources (2023) dilihat satu-satunya karya yang berusaha menyerlahkan aspek pengajaran kisah dalam karyanya berbanding karya-karya lain terbitan Penerbitan Addin dan Azmar Prima Enterprise. Ini dibuktikan dengan penyediaan bahagian khas dalam karya yang diberi judul “Siri Bimbing” yang menyenaraikan beberapa nilai pengajaran yang dapat difahami daripada kisah Nabi Musa a.s. Antara nilai pengajaran yang dimuatkan dalam bahagian “Siri Bimbing” tersebut ialah berusaha dan bertawakal kepada Allah s.w.t., berhikmah dalam berdakwah, tidak sama sekali syirik kepada Allah s.w.t. dan jauhi perbuatan yang membawa kepada kebinasaan di dunia dan akhirat.

4.0 PENUTUP

Setiap kisah yang melatari kehidupan para nabi pasti sarat dengan nilai-nilai murni yang penting untuk diterapkan dalam diri kanak-kanak. Usaha al-Nadwi menghasilkan karya *Qasas al-Nabiyin li al-Atfal* memperlihatkan pemikirannya yang menekankan keperluan agar nilai-nilai murni dalam keperibadian para nabi dan rasul diterapkan dalam pembentukan sahsiah kanak-kanak. Melalui penelitian terhadap kandungan *Qasas al-Nabiyin li al-Atfal*, didapati bahawa al-Nadwi menekankan nilai-nilai seperti sabar, amanah, bijaksana, dan cecal dalam kisah Nabi Musa a.s. Perkara ini turut ditekankan dalam karya terbitan Ikon Syabab Resources berbanding karya-karya lain. Sesungguhnya, nilai-nilai baik dalam kisah Nabi Musa a.s. mampu mencorak keluhuran sahsiah insan seawal usia kanak-kanak, sebagaimana yang dituntut oleh Islam.

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SOROTAN KAJIAN LEPAS BERKAITAN TEORI PSIKOANALISIS JANAAN SIGMUND FREUD DALAM FILEM *SICCIN 5*

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ABSTRAK

Kajian ini akan menumpukan berkaitan sorotan kajian lepas terhadap filem *Siccin 5* (2018) yang merupakan idea filem seram Turkiye arahan Alper Mestçi menerusi sihir dan mimpi. Filem ini adalah antara filem seram yang paling banyak ditonton di pawagam. Filem *Siccin 5* merupakan sebuah filem yang mempunyai hubungkait dari segi psikologi. Hal ini kerana filem ini telah menghasilkan dan mempunyai beberapa aspek yang menyentuh tentang ilmu psikologi dan telah dipecahkan kepada beberapa pecahan aliran teori, Skop kajian ini akan melihat dengan mendalam berkenaan perbincangan kajian lepas tentang teori psikoanalisis yang dijana oleh Sigmund Freud. Banyak sarjana dan pengkaji filem kajian yang telah mempraktikkan teori ini dalam kajian filem mereka namun banyak lompong dan ruang yang masih belum dikaji termasuklah filem *Siccin 5* yang belum lagi dirungkai atau dianalisis menggunakan teori psikoanalisis. Oleh itu, metod kajian ini akan menggunakan analisis kandungan dengan melihat kajian-kajian lepas sebagai data utama kajian dan seterusnya dilakukan penganalisisan secara mendalam. Dapatan kajian secara keseluruhannya telah memperlihatkan banyak kajian berkaitan yang boleh dimanfaatkan dan telah menonjolkan secara eksklusif berkenaan kepentingan teori psikoanalisis ini untuk diperhalusi dan didalami dengan meluas lagi dalam apa-apa jua kajian yang berkaitan.

Kata kunci: *Siccin 5*, Teori Psikoanalisis, Sihir dan Mimpi

1.0 PENDAHULUAN

Kajian ini memberi tumpuan kepada tinjauan literatur yang mengupas kajian-kajian terdahulu, dengan fokus khusus kepada bagaimana teori Sigmund Freud boleh dikaitkan dengan sebuah filem seram berunsurkan sihir dari Turki, iaitu “*Siccin 5*” (2018) arahan Alper Mestçi. Sejak kemunculan pawagam, ia telah menjadi salah satu medium komunikasi massa yang paling berpengaruh. Dalam konteks ini, filem bukan sahaja menyajikan naratif kehidupan seharian tetapi juga mencerminkan realiti sosial. Kandungan filem sering kali dipengaruhi oleh pandangan dunia pengarah, latar pendidikan mereka, dan masyarakat tempat mereka hidup.

Sebagai sebuah karya, filem seram yang mampu menggerakkan perasaan takut penonton merupakan antara jenis filem yang paling digemari oleh golongan muda. Filem seram juga menggambarkan perasaan kepunyaan dan penegasan, serta membantu individu untuk merasa lega dengan mengalihkan perhatian mereka daripada kesulitan hidup seharian. Sejak kewujudan manusia, perasaan terancam, kecemasan, dan ketakutan telah digambarkan dalam

filem. Ketakutan ini boleh berpunca daripada dalam diri manusia sendiri atau dari faktor luaran. Elemen-elemen ini sering diungkapkan dalam pelbagai cabang seni, termasuk filem.

Filem seram telah menarik perhatian penonton ke pawagam sejak dari awal kemunculannya. Namun, selepas tahun 2000, struktur naratif yang berbeza mula muncul dalam filem seram. Pawagam seram Turki menjadi populasi kajian ini, dan filem "Siccin 5" dipilih sebagai data kerana ia dianggap mewakili populasi tersebut. Filem ini dipilih kerana ia merupakan salah satu filem yang paling banyak ditonton di negara tersebut, merupakan filem sambungan, dan mengandungi elemen-elemen psikoanalisis. Kajian terhadap filem seram dalam pawagam Turki menunjukkan bahawa pengarah Alper Mestçi telah membawa perspektif baharu kepada genre ini. Mestçi menghasilkan filem yang menampilkan jin, satu konsep yang dikenali dalam masyarakat Turki. Tesis yang menggunakan filem-filem oleh pengarah ini dijadikan sampel untuk memberikan maklumat mengenai genre filem seram. Dalam konteks ini, genre filem seram di Turki yang berkaitan dengan agama dianalisis dari perspektif sains dan masyarakat.

2.0 KAJIAN LEPAS BERKENAAN FILEM SERAM

Kajian yang dijalankan oleh Mohammed Yusof et.al (2021) bertajuk "Analisa Kepatuhan Syariah dalam Aspek Akidah: Kajian Khusus Filem Munafik 1" membincangkan tentang trend kecenderungan pengarah filem di Malaysia terhadap genre agama dan dakwah yang semakin meningkat. Perkembangan ini mendapat sambutan positif daripada para pengarah dan penerbit yang berusaha untuk memartabatkan industri filem ke arah yang lebih berkualiti. Namun, dalam penerbitan genre ini, terdapat beberapa babak yang mengandungi elemen akidah yang tidak selaras dengan syarak. Kajian ini bertujuan untuk menganalisis sejauh mana elemen akidah dalam filem tersebut mematuhi syarak berdasarkan nas al-Quran dan Hadis. Penelitian ini menggunakan pendekatan kualitatif melalui analisis data filem. Data dianalisis menggunakan kaedah campuran CAVDI-xpro dan ATLAS.ti 11.0. Hasil kajian menunjukkan bahawa terdapat lima kod akidah yang tidak ketara dalam mematuhi syariah. Muhammad Athari Basir (2022) telah menjalankan kajian mengenai filem "Ruqyah: The Exorcism" (2017), yang dianggap sebagai sebuah filem seram Islam yang mengelirukan. Pengarah-pengarah filem seram Islam telah memperkenalkan pelbagai konsep baru dan idea kreatif, seperti kehadiran jin sebagai pengganti hantu, kejahatan manusia yang lebih besar daripada jin dan syaitan, serta kewujudan agamawan palsu yang bersekongkol dengan mereka. Namun begitu, beberapa konsep dan idea ini hanya meniru trend filem seram Islam yang terdahulu, yang disebabkan oleh pemahaman yang dangkal mengenai istilah "filem seram Islam." Akibatnya, filem ini menjadi mengelirukan. Melalui kaedah analisis deskriptif, filem ini dianalisis bersama beberapa hadis Rasulullah S.A.W untuk mengenal pasti beberapa kekeliruan. Hasil kajian menunjukkan terdapat tiga kekeliruan utama dalam filem ini, iaitu peranan Mahisa sebagai watak utama, tiga babak ruqyah yang tidak selari dengan rawatan Islam, dan kegagalan watak Rijal al-Din. Ketiga-tiga kekeliruan ini menyebabkan filem ini menyimpang daripada kategori filem seram Islam yang sebenarnya dan menjadikannya sebagai sebuah filem yang mengelirukan.

Selain itu, kajian oleh Muhammad Athari Basir (2022) juga membincangkan tentang Kritikan Sastera Islam Terhadap Filem Seram dengan menganalisis watak utama dalam filem Munafik 2 (2018) dan Makmum (2019). Penyertaan unsur-unsur Islam dalam filem seram dari Malaysia dan Indonesia bukanlah sesuatu yang baru dalam dunia perfileman. Unsur-unsur ini termasuklah balasan buruk bagi pengamal ilmu sihir, kematian yang mengerikan, ayat ruqyah daripada al-Qur'an dan Hadis, serta kehadiran tokoh agama seperti Ustaz. Oleh itu, filem seram yang mengandungi unsur Islam dianggap sebagai karya sastera Islam yang perlu dikritik berdasarkan pendekatan kritikan sastera Islam. Kajian ini bertujuan untuk meneliti kritikan sastera Islam yang dicadangkan oleh Muhammad Qutb terhadap watak utama dalam filem Munafik 2 (2018) dan Makmum (2019). Penyelidikan ini merupakan kajian kualitatif yang

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menggunakan metode deskriptif analisis, dengan mengumpulkan data dari al-Qur'an dan Hadis Sahih Bukhari serta Muslim. Kajian ini juga menganalisis watak utama dalam kedua-dua filem tersebut melalui kaedah kodifikasi. Data dianalisis secara terperinci untuk mengenal pasti kritikan sastera Islam dan memberikan analisis terhadap watak utama dengan rujukan kepada al-Qur'an dan Hadis. Hasil kajian menunjukkan bahawa sebahagian daripada watak utama dalam kedua-dua filem tersebut adalah selaras dengan prinsip kritikan sastera Islam yang dicadangkan oleh Muhammad Qutb. Kajian yang dijalankan oleh Narita Putri Pertiwi (2022) mengenai filem *Pengabdi Setan* dimulakan dengan kajian terhadap filem seram dalam kalangan masyarakat serta perbincangan tentang generasi dalam tempoh peralihan. Filem *Pengabdi Setan* ini menggambarkan nilai-nilai konservatif yang merangkumi kedua-dua aspek tersebut. Kajian ini bertujuan untuk memberikan perspektif baharu yang berbeza daripada kajian-kajian terdahulu, yang hanya memfokuskan pada aspek ibu tanpa mengambil kira pandangan generasi muda. Dengan menggunakan analisis wacana kritis dispositif, kajian ini meneliti filem tersebut secara menyeluruh. Data sokongan diambil daripada wawancara dengan penulis yang mempunyai jalan cerita yang serupa. Kajian ini mendapati bahawa nilai-nilai konservatif melalui figura Hantu Ibu menonjolkan kesedaran tentang rahim perempuan yang digambarkan sebagai "Bad Mother" dari sudut visual dan tekstual, serta hubungannya dengan transisi generasi muda.

Seterusnya, kajian yang dijalankan oleh Faris Saputra Dewa (2023) berkaitan dengan strategi komunikasi pemasaran filem "KKN di Desa Penari" melalui media sosial. Filem seram ini diterbitkan oleh MD Pictures dan berjaya mencatat sejarah sebagai filem dengan jumlah penonton terbanyak dalam perfileman Indonesia, dengan mencapai 9,233,847 penonton. Ia mengatasi rekod filem Warkop DKI Reborn: Jangkrik Boss! (Part 1) yang ditayangkan pada tahun 2016 dengan jumlah 6,858,616 penonton. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif untuk mengkaji strategi komunikasi pemasaran filem *KKN di Desa Penari* melalui media sosial. Hasil kajian menunjukkan bahawa MD Pictures memanfaatkan pelbagai platform media sosial seperti YouTube, Instagram, Facebook, dan Twitter untuk tujuan promosi. Media sosial digunakan untuk menyampaikan maklumat tepat mengenai jadual tayangan filem, senarai pawagam yang menayangkan filem, serta cara mendapatkan tiket secara dalam talian. Pelbagai kandungan menarik dihasilkan di media sosial, seperti hitung mundur, kuiz berhadiah, kerjasama dengan pihak luar yang menawarkan promosi diskaun, testimoni daripada media massa, figura awam, dan penonton yang telah menonton filem tersebut.

Yang terakhir adalah kajian yang dijalankan oleh Dadang Hikmah Purnama et.al (2024) membincangkan mengenai filem seram "Pocong Oath Law in Palembang City". Penelitian ini berpusat pada fenomena sumpahan pocong yang dilakukan oleh penduduk Lorong A Rahman, RT 10/04, Kelurahan 1 Ilir, Kecamatan Ilir Timur II, Kota Palembang, yang mencetuskan kegemparan di media sosial. Fenomena ini bukanlah sesuatu yang asing dalam masyarakat. Sumpahan pocong berkait rapat dengan syariat dan secara substantif serupa dengan amalan budaya atau adat masyarakat, dilakukan apabila terdapat perselisihan atau masalah mistik, atau untuk membuktikan sesuatu. Penelitian ini menekankan kepentingan rasionaliti dalam membezakan antara kebenaran keyakinan dan rasionaliti, yang merujuk kepada asas untuk mempercayainya. Hasil kajian menunjukkan bahawa dari sudut pandang agama berkaitan sumpahan pocong, nama Allah harus disebut, dan kebenaran harus terungkap. Metodologi yang digunakan dalam kajian ini adalah kajian kualitatif dengan tiga teknik pengumpulan data, iaitu wawancara mendalam, pemerhatian, dan dokumentasi.

2.1 KAJIAN LEPAS MENGENAI TEORI PSIKOANALISIS DALAM FILEM

Terdapat beberapa kajian literatur yang berkaitan dengan kritikan terhadap filem seram, termasuk kajian mengenai teori psikoanalisis. Walaupun teori ini telah banyak dikaji dalam

pelbagai genre filem dan novel, kajian yang mengkhususkan pada filem bertemakan seram masih kurang. Salah satu kajian yang relevan adalah oleh M. Firdaus Benyamin et.al (2024), yang bertajuk Analisis Karakter Protagonis Dalam Filem “Perfume: The Story of A Murderer” (2006) Arahkan Tom Tykwer. Dalam naratif filem tersebut, peranan protagonis digambarkan dengan keunikan yang ditonjolkan melalui sifat ketidakmanusiaan wataknya. Protagonis yang tidak konvensional ini menjadi subjek yang menarik untuk kajian lanjut. Penelitian ini bertujuan untuk memahami bagaimana watak protagonis yang tidak berperikemanusiaan mempengaruhi alur cerita dan mesej yang disampaikan dalam filem tersebut. Menggunakan pendekatan kualitatif dengan tinjauan literatur dari buku dan filem sebagai sumber data, kajian ini menganalisis watak protagonis dalam *Perfume: The Story of a Murderer* untuk menggambarkan keunikannya dan pengaruhnya terhadap cerita. Hasil analisis menunjukkan bahawa watak protagonis yang tidak manusiawi menambah dimensi baru kepada alur cerita dan mesej filem, serta menciptakan ketegangan dan misteri yang memperkaya pengalaman menonton filem tersebut. Daniar Wikan Setyanto et.al (2021) telah menjalankan penyelidikan bertajuk Kajian Psikoanalisis Terhadap Karakter Heroine Dalam Filem “Zack Snyder’s Justice League” (2021) Arahkan Zack Snyder. Penelitian ini memberi tumpuan kepada watak superhero perempuan (heroine) dalam filem Zack Snyder's Justice League (2021) dengan menggunakan teori psikoanalisis Sigmund Freud. Watak-watak heroine yang dikaji termasuklah Wonder Woman/Diana Prince, Mera, dan Queen Hippolyta. Psikoanalisis dipilih sebagai kerangka teori kerana ia berkaitan dengan kajian alam bawah sedar manusia, termasuk emosi, cinta, dan tingkah laku yang sering muncul dalam representasi watak dalam filem. Tujuan kajian ini adalah untuk menjelaskan dan memahami secara menyeluruh tentang rumusan konseptual mengenai perwakilan perempuan dalam watak heroine di dalam filem tersebut menurut konteks teori psikoanalisis. Kajian ini diharapkan dapat memberikan sumbangan pemikiran mengenai penerapan teori psikoanalisis terhadap objek kajian budaya popular, seperti watak heroine dalam filem. Penelitian ini menggunakan metode analisis konten, iaitu teknik analisis mendalam terhadap isi maklumat dari teks dan visual. Hasil kajian menunjukkan adanya keterkaitan antara representasi perempuan dalam watak heroine dengan teori psikoanalisis.

Kajian yang dijalankan oleh Erina Adeline Tandian (2021) membahas tentang Perjalanan Pahlawan Perempuan Dalam Filem “Wonder Woman” (2017) dan “Mulan” (2020) Serta Kritikan Feminisme terhadap Psikoanalisis. Filem Wonder Woman (2017) dan Mulan (2020) menunjukkan persamaan dalam pola struktur naratif mereka. Namun, beberapa fasa dalam perjalanan pahlawan perempuan yang dikemukakan oleh Maureen Murdock dirasakan kurang relevan untuk menjelaskan struktur naratif kedua-dua filem tersebut. Kajian ini bertujuan untuk mengkaji alur perjalanan pahlawan perempuan dalam kedua-dua filem tersebut. Metode penelitian yang digunakan adalah kajian literatur dan pendekatan observasi pawagam dengan analisis tekstual dalam visual. Terdapat lapan fasa perjalanan pahlawan perempuan yang dikenalpasti dalam kedua-dua filem tersebut, iaitu dunia biasa, kesedaran untuk pergi, mempersiapkan perjalanan, dunia lelaki, cubaan, krisis, kebangkitan, dan kehidupan baru. Perjalanan pahlawan perempuan dalam kedua-dua filem ini juga mengandungi kritikan feminis terhadap pandangan psikoanalisis.

Kajian yang dijalankan oleh Anggina Aritonang dan Nungki Heriyati (2022) memfokuskan pada analisis *Pertentangan Id, Ego, dan Superego Dalam Pembentukan Karakter Tokoh Edmund Dalam Filem “The Chronicles of Narnia”. Kajian ini bertujuan untuk menganalisis penggambaran watak Edmund dalam filem “The Chronicles of Narnia: The Lion, the Witch, and the Wardrobe”. Untuk memahami watak Edmund, penulis menggunakan pendekatan psikoanalisis Sigmund Freud yang melibatkan konsep Id, Ego, dan Superego. Pendekatan ini dipilih kerana teori psikoanalisis mampu mengungkap dorongan bawah sedar yang mempengaruhi tingkah laku manusia. Dengan menganalisis tingkah laku Edmund, peneliti dapat memahami penggambaran watak tersebut. Pengumpulan data dilakukan melalui

metode deskriptif kualitatif. Hasil kajian menunjukkan terdapat pertentangan antara Id, Ego, dan Superego dalam diri Edmund, di mana Id mendominasi. Dominasi Id ini mempengaruhi tingkah laku Edmund yang mencerminkan sifat penyayang, ingin tahu, bercita-cita tinggi, mudah terpengaruh, tamak, pembohong, dan berani.

Seterusnya, dalam kajian yang dijalankan oleh Erina Adeline Tandian (2021), terdapat pembahasan mengenai unsur psikoanalisis dalam genre seram filem *Psycho* (1960) dan *The Birds* (1963) arahan Alfred Hitchcock. Kajian ini mengkaji hubungan antara tokoh lelaki dan ibu mereka dalam kedua-dua filem tersebut. Kedua-dua filem ini memaparkan perbezaan antara watak yang normal secara psikologi dan mereka yang mengalami gangguan mental. Metode yang digunakan dalam kajian ini adalah kualitatif dengan pendekatan psikoanalisis. Hasil analisis menunjukkan bahawa kedua-dua tokoh lelaki dalam filem tersebut mengalami fiksasi kompleks Oedipus. Terdapat perbezaan dalam Ego dan Superego antara kedua-dua tokoh lelaki tersebut, yang mempengaruhi cara mereka mengekspresikan hasrat mereka terhadap ibu mereka.

Kajian yang dilakukan oleh Noor Nazurah Bt Zulkepli (2016) juga mengkaji permasalahan obsesi watak utama dalam filem "The Roommate" (2011) arahan Christian E. Christiansen menggunakan teori psikoanalisis. Kajian ini memfokuskan pada obsesi yang dialami oleh watak Rebecca, dengan menganalisis keperibadian, pemikiran, dan tingkah lakunya melalui lensa teori Sigmund Freud. Tujuan kajian ini adalah untuk mengesan bagaimana obsesi mempengaruhi keperibadian Rebecca serta menjelaskan penyebab di sebalik perubahan tersebut. Selain itu, kajian ini juga membahas aspek psikologi dari sudut *mise-en-scène*. Metode yang digunakan adalah pendekatan kualitatif, dan hasil analisis menunjukkan bahawa keperibadian individu dipengaruhi oleh tiga aspek utama dalam teori psikoanalisis Freud: Id (faktor biologis), Ego (faktor psikologis), dan Superego (faktor sosiologis).

3.0 ANALISIS KRITIS

Berdasarkan kepada keseluruhan kajian literatur yang telah disoroti dan diperbahaskan pada bahagian sebelum ini, telah wujud banyak kajian yang membahaskan mengenai kritikan terhadap pelbagai jenis genre filem serta kritikan terhadap filem seram yang mengandungi elemen psikologi dalam karya perfileman atau drama. Terbukti bahawa seperti yang diperkatakan, filem adalah merupakan satu kemudahan media komunikasi massa yang dapat menghantarkan sesuatu pesanan komunikasi secara efektif dan lebih mudah difahami semua generasi. Oleh itu, filem merupakan media komunikasi massa yang mempunyai kedudukan yang cukup penting untuk menyampaikan mesej tertentu. Pada zaman kini, filem merupakan salah satu medium yang kuat untuk menyampaikan sesuatu perasaan kepada masyarakat. Melalui filem, cerita dan nilai-nilai moral dapat disampaikan dengan cara yang menarik dan dapat memukau setiap penonton. Oleh itu, menghasilkan sebuah filem mempamerkan unsur seram adalah penting kerana ianya dapat memberikan pelbagai persepsi atau kesan terhadap tingkah laku dan kehidupan seharian manusia. Secara tidak langsung dapat menambah sedikit pengetahuan terhadap individu mengenai apa yang mereka lalui sepanjang hari dengan melalui teori psikoanalisis ini.

Merujuk tinjauan literatur dalam beberapa kajian yang berkait rapat dengan tajuk kajian iaitu tentang filem seram berdasarkan teori psikoanalisis Sigmund Freud, kebanyakan kajian tersebut mempunyai keistimewaan dan kelemahan yang tersendiri. Terdapat banyak kajian mengenai filem yang memaparkan aspek psikologi, akan tetapi kebanyakan kajian yang telah dilakukan oleh para sarjana, mereka lebih memfokuskan genre lain yang berkaitan dengan filem seram yang lain di setiap negara yang berbeza. Selain itu, kajian literatur juga turut memaparkan teori psikoanalisis yang menjelaskan mengenai apa itu alam sedar, alam bawah sedar dan juga alam tidak sedar melalui setiap adegan dan terus dikaitkan mengenai teori psikoanalisis ini. Hal ini dapat memberikan sedikit kemudahan kepada setiap masyarakat jika

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mereka melalui salah satu daripada elemen yang dibawa oleh teori ini. Namun begitu, masih ramai lagi pengkaji yang kurang minat untuk menghasilkan sesuatu kajian mengenai teori psikoanalisis dalam filem seram.

Justeru, berdasarkan kajian yang dibahaskan, Layaknya seseorang yang berfikiran intelektual, arahan pemikiran Freud bukanlah hal yang sempurna. Begitu juga dengan teori yang lain, psikoanalisis adalah suatu cara pandang terhadap kewujudan manusia. Freud telah berupaya memahami kehidupan manusia yang kompleks. Kerumitan tersebut mustahil dapat disusun menjadi satu sistem yang menyeluruh, yang dapat menjelaskan secara lengkap. Tak dapat digambarkan bahwa gagasan Freud telah menjadi kosa kata harian. Walau awal kehadirannya dicaci-maki, ditolak, namun pada akhirnya diagungkan. Siapa yang tak kenal konsep kepribadian, ketidaksadaran, represi, sublimasi, defensi, kecemasan, ambivalensi dan kompleks Oedipus (Beilharz, 2005:180).

4.0 PENUTUP

Kajian ini secara umumnya telah menyoroti dan meninjau literatur- literatur yang berkaitan dengan kritikan filem seram Turki dan filem seram dari pelbagai negara yang mempunyai elemen dalam teori psikoanalisis Sigmund Freud. Sebagai medium seram kontemporari, filem adalah salah satu caranya untuk menyampaikan sesuatu perasaan secara tidak langsung melalui komunikasi umum. Maka oleh itu, pembikinan sesebuah filem seram dapat memberi sedikit kesan kepada penonton sama ada positif atau negatif. Kajian ini menunjukkan teori psikoanalisis adalah salah satu teori yang sesuai untuk diambil sebagai kegunaan kepada para sarjana. Walaupun teori ini masih kurang digunakan untuk sebarang kajian, dengan bantuan dari aspek teori ini kita juga dapat memahami apa yang ingin disampaikan daripada setiap babak dalam filem. Pembikinan filem yang bertemakan seram telah banyak dikeluarkan dari setiap negara dengan pelbagai jalan cerita dan setiap babak dalam sesebuah filem seram itu boleh juga diambil sebagai pelajaran. Hal ini kerana kebanyakan filem seram yang dilakukan berdasarkan peristiwa yang berlaku dalam dunia nyata.

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CERMINAN EMOSI DALAM NOVEL MENITI KACA

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ABSTRAK

Pada tahun 2000, komponen Sastera dalam mata pelajaran bahasa Melayu (KOMSAS) telah dilaksanakan di semua sekolah menengah. Pelaksanaan komponen sastera ini bertujuan untuk memupuk dan meningkatkan minat membaca dalam kalangan pelajar, serta memperkukuhkan kemahiran berbahasa dan menulis. Melalui komponen sastera ini diharap dapat menyumbang kepada pembentukan sahsiah, peluasan pengetahuan dan persepsi pelajar tentang kemanusiaan, kemasyarakatan dan budaya masyarakat. Oleh itu, karya sastera seperti novel dapat menyampaikan imaginasi seseorang pengarang yang menyentuh mengenai nilai dan norma dalam kehidupan manusia. Khalayak dapat menemukan elemen-elemen yang diangkat dari kehidupan realiti dalam penulisan novel. Unsur emosi yang berkaitan dengan psikologi manusia seperti perasaan gembira, marah, sedih, takut, kecewa dan lain-lain kerap kali ditonjolkan dalam sesebuah novel. Perasaan-perasaan tersebut dianggap sebagai cerminan emosi manusia yang banyak digambarkan dalam novel kerana dalam kehidupan, manusia sering menghadapi masalah dalam kehidupan. Oleh itu, kertas kerja ini akan menganalisis gambaran emosi yang terdapat dalam novel KOMSAS Meniti Kaca menggunakan teori Abraham Maslow. Hasil analisis yang dilakukan, pengkaji mendapati novel ini mempunyai dua jenis emosi, iaitu emosi positif dan emosi negatif. Cerminan emosi positif ialah kasih sayang, gembira, simpati, sabar dan rindu. Manakala ekspresi emosi sedih ialah cemas, sedih, marah dan takut.

Kata kunci: KOMSAS; Novel remaja; emosi positif; emosi negatif; psikologi.

1.0 PENGENALAN

KOMSAS mula diperkenalkan pada tahun 2000 yang merangkumi genre novel, cerpen, puisi tradisional, sajak dan prosa klasik. Pelaksanaan komponen KOMSAS ini diharap dapat menerapkan minat membaca pelbagai bahan kesusasteraan disamping meningkatkan kemahiran berbahasa dalam kalangan pelajar. Melalui pembacaan novel-novel KOMSAS ini, pelajar dapat menghayati karya sastera dan merasai kesan emosi yang disampaikan dalam novel. Oleh itu satu kajian berkaitan unsur emosi dilakukan oleh pengkaji dalam novel *Meniti Kaca* (MK) karya Raja Sabarudin Abdullah. Novel *MK* merupakan novel yang telah dipilih oleh panel penilai untuk dijadikan bahan KOMSAS dalam mata pelajaran bahasa Melayu pada

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peringkat sekolah menengah dan digunakan oleh murid tingkatan satu. Novel ini mengandungi 94 halaman bercetak dan mengandungi 16 Bab.

Sebagai karya sastera yang dipilih untuk dijadikan sebagai bahan bacaan oleh murid, sudah tentu ia perlu memenuhi kriteria yang ditetapkan oleh Pusat Perkembangan Kurikulum. Novel yang dipilih mestilah mempunyai kandungan yang mampu mendidik dan mempunyai unsur-unsur yang membina sama ada dari segi jasmani, rohani, emosi dan intelek seperti yang tercakup dalam Falsafah Pendidikan Kebangsaan.

Emosi secara umumnya ialah perasaan dan manusia merupakan golongan benda hidup yang mempunyai perasaan yang tinggi dan halus (Kasmini Kassim, 1998). Manusia perlu mengawal emosinya ketika marah, sedih, gembira dan sebagainya. Sekiranya manusia tidak dapat mengawal emosinya, dikhuatiri akan menyebabkan sesuatu perkara negatif berlaku. Ini dapat dilihat dalam kes pembunuhan pelajar Universiti Pertahanan National Malaysia (UPNM), Zulfarhan Osman yang telah didera dengan kejam.

Pelaku telah dikuasai emosi marah sehinggakan mereka sanggup mendera mangsa dengan kejam sekali tanpa memikirkan kesan daripada tindakan mereka itu akan merubah hidup mereka. Ini selari dengan kenyataan Muhammad Uthman Najati (1993) yang menyatakan emosi merupakan bangkitan perasaan dan rasa dalaman hasil tindak balas seseorang terhadap sesuatu perkara, pengalaman dan peristiwa yang berlaku. Kenyataan ini jelas menunjukkan bahawa emosi yang tidak terkawal akan menghasilkan tindak balas yang tidak sepatutnya. Lantaran itu, melalui pembacaan novel KOMSAS ini dapat membantu remaja mengenal emosi dan cara mengatasi sekiranya mereka terjebak dalam masalah yang dihadapi dalam kehidupan. Oleh itu, kajian ini akan meneliti apakah gambaran emosi yang disampaikan dalam novel *Meniti Kaca* dengan menggunakan teori keperluan Abraham Maslow (1970).

2.0 SOROTAN KARYA

Terdapat beberapa kajian berkaitan emosi dilakukan oleh pengkaji-pengkaji terdahulu. Antaranya ialah kajian yang dilakukan oleh Faziela Abu Bakar dan Nik Rafidah Nik Muhammad Affendi (2015). Kajian ini membincangkan unsur emosi dalam tiga buah novel KOMSAS. Hasil analisis mendapati cerita yang disampaikan mengandungi pelbagai emosi. Cerita yang dipaparkan menggambarkan pergolakan kehidupan remaja kini. Oleh itu, melalui pembacaan novel tersebut, diharapkan remaja dapat mengenal jenis emosi dan tahu cara menangani emosi yang dihadapi dengan rasioan dan bijaksana.

Azean Idruwani Idrus dan Asma Nur Husna Abdul Asik (2023) telah mengkaji mengenai unsur emosi dalam novel *Cukup Derita Itu*. Kajian berbentuk kualitatif ini akan menggunakan teori rasa – fenomenologi oleh Sohaimi Abdul Aziz (1998). Hasil analisis mendapati terdapat tiga unsur emosi yang ditampilkan dalam novel ini iaitu emosi duka, berahi dan benci. Emosi ini terjadi disebabkan peristiwa yang berlaku terhadap watak. Melalui kajian ini didapati bahawa emosi yang tidak terkawal boleh mengubah sikap dan tingkah laku seseorang.

3.0 KAEDAH KAJIAN

Kajian ini akan menggunakan kaedah kajian kualitatif iaitu analisis kandungan semasa menganalisis data. Selain itu, kajian kepustakaan turut digunakan untuk mendapatkan data-data daripada buku-buku dan jurnal yang berkaitan dengan tajuk kajian. Kaedah kualitatif dipilih kerana pengkaji mendapati kaedah ini sesuai untuk menjawab objektif kajian yang dijalankan. Justeru, pengkaji akan menggunakan kaedah analisis kandungan untuk mengenal pasti dan menganalisis unsur emosi dalam novel *Meniti Kaca* berdasarkan teori keperluan Abraham Maslow (1970).

4.0 ANALISIS DAN PERBINCANGAN

Berdasarkan analisis yang dilakukan didapati terdapat beberapa cerminan emosi yang terkandung di dalam novel *Meniti Kaca*. Cerminan emosi ini dibahagikan kepada dua iaitu emosi positif dan emosi negatif.

4.1 EMOSI POSITIF

4.1.1. Kasih Sayang

Kasih sayang merupakan unsur emosi yang terdapat dalam diri manusia. Kasih sayang ini merupakan satu perasaan cinta, suka, timbang rasa serta berasa belas dan kasihan kepada ibu bapa, anak, saudara mara, haiwan, harta yang dimiliki dan lain-lain lagi (Abdullah Nashin Ulwan, 1996). Contoh cerminan emosi kasih sayang dalam novel ini seperti di bawah:

“Nazar terus menerpa ke arah ibunya yang bersimpuh di atas lantai di penjuru ruang tamu. Dia terus memeluk ibunya. Mahyun juga kelihatan gembira. Dia membiarkan sahaja Nazar memeluk tubuhnya.” (hlm. 40)

Berdasarkan kepada contoh ayat di atas jelas menunjukkan emosi kasih sayang yang dinyatakan oleh pengarang dalam novel ini melalui watak Nazar yang sangat menyayangi ibunya walaupun ibunya merupakan seorang pesakit jiwa.

4.1.2 Gembira

Emosi gembira turut digambarkan dalam novel ini menerusi watak Nazar dan Fauzi yang gembira apabila melihat ibu Nazar telah pulang ke rumah. Contoh emosi gembira ini seperti dialog di bawah.

“*Abang Nazar, mak abang dah balik!*” jerit Fauzi sambil mengejar Nazar yang sedang membelokkan basikal masuk ke halaman rumah.

“*Bila, Ji?*” Nazar cepat-cepat bertanya Fauzi.

“*Baru tadi*”. Anak kecil itu juga kelihatan gembira. (hlm. 39)

Berdasarkan kepada contoh petikan di atas jelas memaparkan emosi gembira yang dialami oleh Nazar dan Fauzi. Hal ini dapat dilihat apabila Fauzi berlari mendapatkan Nazar, sepuhnya untuk memberitahu khabar bahawa ibunya sudah pulang dari Hospital Bahagia.

4.1.3 Simpati

Simpati bermaksud perasaan belas kasihan atau ambil berat terhadap sesuatu perkara yang berlaku. Perasaan simpati selalunya tercetus terhadap perkara-perkara sedih yang berlaku. Contoh cerminan emosi simpati dalam novel ini seperti di bawah:

Di halaman rumah sudah terpacak keluarga Ah Leong. Isterinya, Kim Moi kelihatan sayu. Dia merenung muka Mahyun dengan penuh simpati. Perempuan Melayu yang malang itu dikenalnya sejak lima belas tahun yang lalu. Kim Moi masih tidak lupa, ketika pertama kali Mahyun berkunjung ke rumahnya, setelah ayah Nazar membawanya dari Tapah, dia sungguh manis dan lemah lembut orangnya.” (hlm. 14).

Berdasarkan petikan di atas, perasaan simpati jelas ditunjukkan oleh Kim Moi, jiran kepada Nazar. Beliau mengenang kembali perkenalan mereka lima belas tahun yang lalu ketika Mahyun masih sihat di mana pada ketika itu Mahyun ialah seorang wanita yang manis dan lemah lembut. Namun kini, berakhir dengan menjadi wanita kurang siuman.

4.1.4 Sabar

Perasaan sabar wujud dalam diri seseorang apabila sesuatu perkara atau peristiwa telah berlaku sama ada yang baik atau buruk. Perasaan ini selalunya timbul dalam diri seseorang yang mempunyai pemikiran positif dan tidak mudah putus asa. Bagi individu yang mempunyai pemikiran positif, mereka akan menerima musibah dengan hati terbuka kerana menganggap ia

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sebagai satu ujian daripada Tuhan. Emosi sabar yang ditonjolkan dalam novel dapat dilihat melalui contoh dialog di bawah.

“Kamu tidak boleh mengikut perasaan sangat, Nazar. Apa yang berlaku pada diri kamu adalah satu cabaran yang mesti kamu hadapi dengan tabah,” nasihat Ah Seong.

“Saya memang sudah lama bersabar, Seong. Kalau saya tidak bersabar, dan tidak sanggup menghadapi ujian dan cabaran, sudah lama saya tidak ke sekolah. Fikiran saya runsing,” keluh Nazar. (hlm. 21).

Berdasarkan petikan ayat di atas, dijelaskan sikap sabar dan tabah Nazar terhadap ujian yang dilaluinya. Ah Seong, rakan baiknya juga turut menasihati Nazar agar tabah mengharungi setiap dugaan yang melanda diri dan keluarganya.

4.1.5 Rindu

Rindu merupakan satu perasaan yang menyeksakan bagi sesetengah orang. Perasaan ini berkait rapat dengan hubungan sesama manusia dan juga Tuhan. Apabila orang yang disayangi itu berjauhan atau sudah tiada, perasaan rindu itu akan muncul. Emosi rindu dijelaskan melalui petikan ayat di bawah.

Nazar terhibur melihat akan anak patung itu berpusing-pusing. Bunyi muzik itu mengingatkannya kepada arwah ibunya. Alangkah enak suara arwah ibunya jika diadunkan dengan kemerduan muzik yang mengalun itu. Kemerduan suara arwah ibunya itu masih jelas dalam ingatannya. (hlm. 88).

Berdasarkan petikan di atas, dilihat perasaan rindu menyelubungi hati Nazar terhadap arwah ibunya yang telah pergi bertemu Ilahi kerana dia tidak lagi dapat berjumpa dengan ibunya.

4.2 EMOSI NEGATIF

4.2.1 Cemas

Emosi cemas yang tidak berlebihan boleh membantu seseorang berusaha mengambil langkah mengelak diri daripada menghadapi masalah, belajar menahan perasaan bimbang dan bertindak proaktif untuk menunjukkan sesuatu yang terbaik. Contoh emosi cemas seperti di bawah.

“Ke mana sajalah mak ni?” getus hati anak muda yang meningkat empat belas tahun itu.

Nazar menuju ke tingkap yang menghadap jalan besar. Dari muka tingkap itu dia menjenguk keluar bagaikan mencari ibunya. Kemudian dia memanjangkan lehernya, menjengah ke seberang jalan raya, ke arah rumah ibu saudaranya. Tidak ada sesiapa di halaman rumah itu.

Hati Nazar mula dicengkam cemas. (hlm 1)

Berdasarkan petikan di atas, dapat dilihat pengarang menggambarkan emosi cemas ketika kehilangan ibu Nazar. Dengan perasaan cemas Nazar mencari ibunya yang tiada di rumah dengan melihat ke arah rumah ibu saudaranya dengan harapan ibunya mungkin ada di sana.

4.2.2 Sedih

Seterusnya, emosi lain yang ditemui ialah sedih. Ab. Aziz Mohd Zin (1999) menyatakan emosi sedih akan timbul apabila seseorang berhadapan dengan keadaan yang mengecewakan, menggelisahkan atau muncul sebagai akibat penderitaan kerana luka atau sakit. Emosi sedih boleh membuatkan seseorang itu berasa tertekan dan murung. Emosi sedih ini dapat dilihat dalam contoh petikan di bawah.

“Sampai di Pulau, Nazar seperti tidak percaya dengan apa yang dilihatnya. Ibunya sedang berlegar-legar di bawah seponon jejawi. Rambutnya kusut tidak terurus. Dia bercakap-cakap sendirian.” Kim Moi, Nazar dan Ah Seong berpandangan. Beberapa

titis air mata kelihatan mengalir di pipi Nazar. Begitulah selalunya apabila Nazar berhadapan dengan ibunya. (hlm. 6)

Berdasarkan petikan di atas, emosi sedih dirasakan oleh Nazar ketika melawat ibunya di Hospital Bahagia. Perasaan sebak dan sedih melanda Nazar apabila melihat ibunya dalam keadaan tidak terurus.

4.2.3 Takut

Takut ialah emosi yang merujuk kepada perasaan terancam, suatu motivasi ingin memastikan keselamatan daripada aspek fizikal dan psikologi. Perasaan takut muncul akibat daripada ketegangan mental. Berikut adalah contoh emosi takuta.

“Ayah takut apa?” Nazar bertanya dengan suara yang perlahan.

“Ayah takut kalau-kalau emak kamu terjatuh ke dalam sungai atau merayau hingga ke Padang Kerbau di hujung kampung,” ujar ayahnya. (hlm. 9)

Perasaan takut dalam petikan ayat di atas menunjukkan bahawa ayah Nazar mementingkan keselamatan isterinya. Ini kerana tiada siapa yang menjaga isterinya ketika beliau bekerja. Oleh sebab itu, dia bercadang menghantar isterinya ke Hospital Bahagia untuk tujuan rawatan.

4.2.4 Marah

Seterusnya, emosi marah juga diselitkan dalam karya yang dihasilkan. Menurut Johari Alias (1994) marah pada zahirnya ialah cetusan perasaan akibat terlalu benci terhadap manusia, haiwan ataupun benda-benda yang menyakiti diri atau hati seseorang. Contoh emosi marah seperti di bawah.

“Ngapa lewat, Zainab?” sergah Mak Miah.

“Bincang projek Kemahiran Hidup, mak,” jawab Zainab, selamba.

“Esok jangan ke rumah pak long kamu!” Keras sahaja suara ibunya.

“Kenapa, mak?” Zainab terperanjat.

“Hantar lauk, letak atas meja dan balik. Belajar di rumah!” arah Mak Miah. (hlm. 70).

Berdasarkan petikan di atas, perasaan marah yang ditunjukkan oleh ibu Zainab, Mak Miah disebabkan oleh fitnah yang dilemparkan kepada anak perempuannya yang sering dikatakan belajar berdua-duaan di rumah Nazar. Perasaan marah ini terjadi kerana kepercayaan terhadap kata-kata orang kampung yang tidak berasas.

5.0 KESIMPULAN

Berdasarkan hasil penelitian unsur emosi ke atas novel KOMSAS Meniti Kaca karya Raja Sabaruddin Abdullah, dapat disimpulkan bahawa perjalanan cerita yang disampaikan banyak memaparkan pergolakan kehidupan remaja kini yang mencetuskan pelbagai bentuk emosi. Terdapat dua emosi yang didedahkan oleh pengarang novel iaitu emosi positif dan negatif. Emosi positif yang dapat dikesan adalah seperti emosi kasih sayang, gembira, simpati, sabar dan rindu. Manakala emosi negatif yang dikesan pula ialah emosi cemas, sedih, takut dan marah.

Manusia tidak dapat lari daripada masalah emosi terutama golongan remaja. Ini kerana, pada peringkat ini golongan remaja menghadapi kemuncak keemosian yang tinggi. Perasaan gembira atau sedih, suka atau duka, marah atau sayang, berani atau takut dan pelbagai perasaan yang wujud dalam diri manusia akan mempengaruhi tindakan, persepsi dan aktiviti kehidupan hariannya (Arbai'ie Sujud, 2014). Sehubungan itu, emosi yang hadir dalam kalangan remaja haruslah ditangani oleh mereka dengan rasional dan bijaksana.

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KAJIAN LEPAS BERKAITAN WATAK PROTAGONIS DALAM FILEM *TARUNG SARUNG* BERDASARKAN GAGASAN PERSURATAN BARU

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ABSTRAK

Makalah ini membicarakan berkenaan kajian lepas terhadap sebuah filem *Tarung Sarung* yang telah ditayangkan pada tahun 2020 di platform penstriman berbayar Netflix. Filem yang diarahkan oleh Archie Hekagery ini mendapat sambutan yang hebat di Indonesia daripada kelompok penonton, pengkaji tempatan dan juga telah memenangi anugerah Pelakon Sokongan Filem terbaik dan Penulis Skrin Filem terbaik di Festival Filem Bandung pada tahun 2021. Pada suatu aspek, penghasilan filem ini adalah berkaitan watak protagonis yang ditonjolkan dalam filem ini memainkan peranan besar dalam penyampaian mesej nilai yang baik kepada penonton. Hal ini kerana filem pada zaman sekarang lebih mementingkan kepada watak yang memiliki paras rupa, popular dan lebih mengikut kehendak citarasa masyarakat. Oleh itu ramai pembikin filem hari ini yang mahu mencari keuntungan semata-mata dan terpaksa mengorbankan nilai-nilai murni dalam filem. Sehubungan dengan itu, naratif filem ini sangat sesuai untuk dihubungkan dengan gagasan Persuratan Baru janaan Mohd Affandi Hassan yang sangat mementingkan konsep ilmu dan wacana dalam sesuatu karya novel atau sastera itu. Melihat kepada perkara ini, secara asasnya kajian ini akan diulas menerusi sorotan terhadap kajian-kajian lepas yang berkaitan dengan filem ini dan juga kerangka Persuratan Baru bagi melihat kesinambungan pemikiran pengarah filem *Tarung Sarung* pada watak-watak dalam filem dengan idea yang dibawa dalam Persuratan Baru. Khulasah makalah yang boleh direncanakan telah melihat kepelbagaian kajian lepas yang mengkaji berkenaan idea dan gagasan Persuratan Baru yang telah wujud secara langsung dan juga kajian lepas berkenaan filem *Tarung Sarung* sekaligus membuktikan kekuatan filem ini adalah kerana tema dan naratif yang dibawa untuk memberi kesedaran kepada masyarakat dan ummah bukan sekadar hiburan semata-mata.

Kata kunci: Persuratan Baru; *Tarung Sarung*; Watak Protagonis

1.0 PENDAHULUAN

Kajian ini secara khususnya berkisarkan tentang satu tinjauan literatur berdasarkan kajian-kajian lepas yang berkaitan dengan kajian lanjutan yang memfokuskan sejauh mana elemen watak itu menepati piawai Islam dalam sebuah filem yang berunsurkan Islam di Indonesia

iaitu filem Tarung Sarung (2020) yang diarahkan oleh Archie Hekagery. Pada masa kini, kita dapati bahawa kemunculan filem-filem yang memaparkan unsur Islam di seluruh dunia telah mewujudkan satu perspektif dan perbahasan yang baharu dalam kalangan para sarjana, sama ada dari lapangan kajian agama Islam mahupun kajian filem. Justeru itu, perkembangan ini mempunyai impaknya yang tersendiri dalam bidang kajian filem, kerana kajian yang melibatkan filem berunsurkan Islam sebelum ini dikaji melalui teori barat yang dilihat hanya melalui makna gambar, visual atau imej dalam filem. Oleh itu, melalui kajian ini akan menampakkan respon yang positif daripada penerbit filem ke arah memartabatkan industri filem yang lebih berkualiti melalui kritikan melalui teori sastera Islam iaitu gagasan Persuratan Baru.

Sebagaimana yang diketahui bahawa, sejak dahulu hingga sekarang watak protagonis sering kali menjadi idola bagi penggemar sastera. Banyak tindakan positif dalam kehidupan manusia dapat ditemukan dalam peranan-peranan yang dimainkan oleh watak protagonis. Oleh kerana itu, sifat-sifat seperti kedermawanan, kejujuran, kerendahan hati, dan sebagainya yang diwakili oleh tokoh protagonis dapat dijadikan pedoman untuk perilaku dalam kehidupan sehari-hari manusia (Umi Rahimi, 2020). Namun, watak yang ditonjolkan di dalam filem pada zaman sekarang lebih mementingkan kepada watak yang memiliki paras rupa, popular dan lebih mengikut kehendak citarasa masyarakat. Filem tempatan masih kurang memberi nilai positif terhadap pembinaan karekteristik disebabkan majoriti pengarah dan penerbit filem ghairah menghasilkan filem mengikut rentak pasaran dan berorientasikan keuntungan (Hajar Opir et.al, 2017).

Kajian ini penting dilaksanakan bagi mendalami gagasan Persuratan Baru dalam penyampaian watak protagonis yang baik dalam karya filem. Gagasan ini merupakan satu-satunya teori sastera Islam di Malaysia yang memberi penekanan analisis dan kritikan bersandarkan secara langsung kepada konsep taklif dan keilmuan. Menurut Mohd Affandi Hassan pada tahun 1992, gagasan Persuratan Baru merujuk kepada konsep ilmu yang benar dan menolak kriteria yang ada pada teori-teori Barat yang bertentangan dengannya. Pembahagian prinsip Islam menurut Mohd Affandi Hassan adalah lebih layak untuk diketengahkan dalam kajian ini kerana istilah Persuratan Baru ini menunjukkan bahawa karya yang dikaji menggunakan gagasan Persuratan Baru merupakan sebuah karya yang sempurna yang menepati aspek sastera Islam.

Rentetan itu, kajian ini bertujuan untuk mengkaji dan menganalisis kajian lepas yang berkaitan untuk mewajarkan kajian lanjutan berkaitan filem Tarung Sarung untuk dilaksanakan. Kajian terhadap watak dalam filem ini penting untuk masyarakat di luar sana menyedari bahawa penyampaian mesej melalui watak protagonis sebenarnya mempunyai mesej yang baik atau sebaliknya. Oleh itu, kajian-kajian lepas ini membantu kita mengetahui lebih banyak isu dan permasalahan yang timbul dalam sesebuah filem. Untuk itu, kajian lepas ini berfokuskan tentang kajian terhadap watak protagonis yang baik dalam filem dan kajian berkaitan aplikasi teori sastera Islam dalam filem Islam. Perbahasan seterusnya akan disusuli secara ringkas berkaitan analisis kritis dan diakhiri oleh kesimpulan keseluruhan kajian lepas.

2.0 KAJIAN LEPAS

Secara dasarnya, kajian ini telah memperincikan beberapa kajian lepas yang berkaitan dengan filem dan novel. Terdapat sebahagian kajian lepas yang menggunakan kerangka analisis yang berkaitan dengan teori sastera Islam dan sebahagian besar menggunakan teori barat yang melihat dari pelbagai sudut yang berkait rapat dengan isu yang mereka kaji. Secara tidak langsung, kajian lepas ini dapat dimanfaatkan dalam memahami pengaplikasian teori dalam memahami watak dalam filem atau novel.

2.1 KAJIAN LEPAS BERKENAAN WATAK DALAM FILEM DAN NOVEL

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Kajian yang dijalankan oleh Mohd Helmi Yusoh & Jamaluddin Aziz (2018) yang bertajuk “Pemeriksaan Watak Wanita dalam Filem Berunsurkan Islam: Kajian Kes “Ketika Cinta Bertasbih”. Kajian ini memfokuskan kepada isu representasi wanita dalam filem berunsurkan Islam. Hal ini kerana isu penindasan watak wanita sering diperdebatkan oleh para sarjana dalam pelbagai genre filem. Justeru, kajian ini melihat representasi watak wanita dalam genre filem berunsurkan Islam bagi mengetahui representasi watak wanita dalam filem berunsurkan Islam. Analisis watak wanita yang terpilih dilakukan dengan menggunakan kerangka kritikan feminisme berserta teori Ilmu Sosial Profetik melalui teknik sinematik yang diasaskan melalui kitab Al Quran, ayat 110 dalam surah Ali ‘Imran dan ia memiliki dua konsep perlakuan iaitu Humanisasi dan Liberasi serta satu konsep matlamat iaitu Transendensi. Hasil daripada kajian mendapati bahawa terdapat watak-watak wanita yang terdapat dalam filem ini melalui proses pemerikasaan selepas berlakunya penindasan terhadap mereka dan proses pemerikasaan watak wanita ini pula boleh difahami dalam dua bentuk iaitu pemerikasaan berkonsepkan Islam dan juga proses pemerikasaan feminisme. Analisis gabungan teori ini memberikan dimensi baharu dalam kaedah menganalisis filem berunsurkan Islam dan yang mampu memberi nilai tambah terhadap kefahaman mengenai genre berunsurkan Islam, iaitu melalui pemaparan watak wanita.

Muhammad Athari Basir (2022) pula mengkaji Kritikan Sastera Islam Terhadap Filem Seram: Analisis Watak Utama Filem Munafik 2 (2018) Dan Makmum (2019) kerana terdapat banyak filem seram di Malaysia dan Indonesia dimasukkan unsur agama Islam. Antara unsur tersebut ialah balasan buruk bagi mereka yang mengamalkan sihir, kematian yang mengerikan di penghujung kehidupan, ayat ruqyah yang diambil daripada al-Qur’an dan Hadith serta kehadiran orang agama seperti Ustaz dan sebagainya. Oleh sebab itu, kemasukan unsur Islam ke dalam filem seram menjadikan ia salah satu daripada karya sastera Islam dan perlulah dikritik agar bertepatan dengan kritikan sastera Islam. Justeru itu, makalah ini bertujuan mengkaji kritikan sastera Islam yang dicadangkan oleh Muhammad Qutb terhadap watak utama filem Munafik 2 (2018) dan Makmum (2019). Kajian merumuskan bahawa dapatan menunjukkan sebahagian watak utama dalam kedua-dua filem menepati dasar kritikan sastera Islam yang dicadangkan Muhammad Qutb.

Di samping itu, kajian M Fazmi Hisham et al. (2019) membahaskan tentang Analisis Semiotik Watak dalam Filem “Terbaik Dari Langit”, ianya mengenai analisis sistem tanda dan penanda yang membawa makna dalam aspek watak dan perwatakan dalam filem. Dalam konteks penelitian ini, kajian ini menggunakan gagasan ahli teori semiotik Roland Barthes yang mengembangkan sistem tanda Pierce kepada yang lebih luas iaitu dua tahap signifikasi penanda dan petanda kepada detonasi, konotasi dan mitos. Kajian ini mendapati sesebuah filem yang memaparkan naratif hubungan sosial budaya tidak hanya semata-mata sebuah gambar bergerak tetapi banyak melibatkan mesej tertentu yang cuba disampaikan menerusi sistem tanda dan makna. Sistem tanda dan makna ini tidak mudah di perolehi dengan hanya menonton sebuah naratif dan teknik sinematografi semata-mata tetapi perlu berhubung dengan sosial dan realiti kehidupan manusia.

Kajian seterusnya dijalankan oleh Nur Azliza Mohd Nor & Nur Afifah Vanitha Abdullah (2019) mengenai isu Wanita yang popular dikaji oleh pengkaji-pengkaji tempatan iaitu “*Self-Construal* Watak Protagonis Wanita dalam Filem Melayu”. Artikel ini bertujuan mengkaji identiti watak protagonis Zaiton dalam filem filem Buai Laju-Laju (2004) yang dihasilkan oleh U-Wei yang sentiasa menjadi kontroversi. Teori *Self-Construal* oleh Markus & Kitayama (1991) diaplikasikan sebagai kerangka analisis bagi mengetahui sama ada Zaiton adalah *Self-Construal* interdependent (Timur) ataupun independent *Self-Construal* (Barat). Sebagai watak Melayu Islam, *Self-Construal* Zaiton dikaji peranannya sebagai seorang anak, isteri dan anggota masyarakat. Dapatan dalam artikel ini adalah kognisi, emosi dan motivasi Zaiton lebih banyak dipengaruhi oleh dirinya sendiri berbanding pandangan, perasaan dan

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matlamat orang lain. Seajar dengan itu, secara keseluruhannya watak Zaiton didapati lebih cenderung dikelaskan kepada Self- Construal Barat. Atas sebab tersebut juga watak ini didapati bertentangan dengan norma-norma sosial, agama dan budaya Melayu.

Tambahan lagi, kajian yang melibatkan watak dan perwatakan telah dilakukan oleh Nor Ain Matnoh et al. (2019) berkaitan Simbolisme Watak dan Perwatakan Berdasarkan Konteks Sosio-Budaya Masyarakat Malaysia dalam Filem Ola Bola (2016). Artikel ini menganalisis simbol watak dan perwatakan berdasarkan konteks sosio-budaya masyarakat Malaysia melalui filem Ola Bola (2016). Ia bertujuan membincangkan bagaimana watak dan perwatakan dalam filem ini mewakili kehidupan masyarakat Malaysia yang terdiri daripada pelbagai kaum. Konsep Semiotik Ferdinand De Saussure (1857-1931) digunakan sebagai pendekatan kajian untuk menilai pemaparan simbol mengenai sosio-budaya melalui pemaparan watak dan perwatakan dalam keseluruhan filem ini. Kajian ini mendapati filem Ola Bola (2016) memaparkan kepentingan hubungan antara kaum (perpaduan) melalui persahabatan dan pengorbanan oleh watak dan perwatakan. Kajian juga mendapati pengucapan dialog dan perlakuan watak dan perwatakan menyampaikan mesej mengenai kepentingan agama dan penggunaan bahasa ibunda seperti Bahasa Malaysia, Tamil dan Cina. Selain itu melalui dialogs dan props, filem ini juga memaparkan penerimaan terhadap pengaruh unsur-unsur luar seperti Bahasa Inggeris dalam kehidupan seharian masyarakat Malaysia. Secara keseluruhannya, watak dan perwatakan dalam filem ini digunakan bagi menyampaikan mesej mengenai kepentingan jati diri bangsa Malaysia.

Seterusnya, kajian yang dilakukan oleh Nur Nafishah Azmi (2015) berkaitan Watak Wirawati Unggul dalam Filem Melayu: Kajian Kes Tsu Feh Sofiah (1986), Fenomena (1990), Dan Perempuan Melayu Terakhir (1999). Kajian ini dilakukan bagi tujuan mengupas watak wirawati dalam konteks agama Islam dengan menggunakan tiga buah filem iaitu Tsu Feh Sofiah (1986), Fenomena (1990) dan Perempuan Melayu Terakhir (1999). Kajian ini merujuk kepada al-Quran, sunah dan hadis yang memfokuskan kepada kaum wanita dan pada bahagian-bahagian tertentu, analisis ini merujuk kepada pendekatan Islam melalui pemikiran Yusuf al-Qardhawi. Hasil analisis mendapati wirawati yang berlainan latar belakang agama dan keturunan dalam filem ini berjaya meletakkan agama Islam sebagai benteng pertahanan diri yang kukuh dalam mendepani pelbagai dugaan. Kajian ini juga telah mendapati bahawa suara wanita yang dianggap lemah sebenarnya berjaya diterima dalam masyarakat kerana mereka memiliki ilmu pengetahuan yang luas dan berfikiran terbuka. Berdasarkan pemahaman tentang agama Islam, kajian ini membuktikan bahawa watak wirawati yang dikaji telah mengenali dan memahami agama Islam sebagai garis panduan dalam kehidupan sekali gus menjadikan agama Islam sebagai agama yang benar. Oleh yang demikian, wanita sememangnya mempunyai kedudukan yang tersendiri mengikut syariat Islam.

Akhir sekali, kajian lepas terhadap watak dalam novel iaitu Siti Khariah Mohd Zubir & Nur Denna Samsudin (2016) telah menganalisis Watak dan Perwatakan Dalam Novel Sejambak Bakti Karya Rejab Fi iaitu merupakan novel komponen sastera (KOMSAS) dalam mata pelajaran Bahasa Melayu bagi tingkatan 1 zon Sabah, Sarawak, Wilayah Persekutuan Labuan dan Johor. Objektif kajian dijalankan adalah untuk mengenal pasti dan menjelaskan watak dan perwatakan dalam novel Sejambak Bakti. Seterusnya, menganalisis novel menggunakan teori Psikoanalisis Sigmund Freud. Ia didorong oleh prinsip kesenangan untuk memperoleh kepuasan segera dari semua kemahuan. Di sini terdapat tiga dapatan kajian iaitu menjelaskan watak utama, menjelaskan watak sampingan dan menganalisis watak dan perwatakan dalam novel Sejambak Bakti menggunakan unsur id, ego dan superego. Kesimpulannya, kajian menambahkan pengetahuan khalayak bagaimana unsur id, ego dan superego dalam teori Psikoanalisis Sigmund Freud berkembang dalam diri individu dan mempengaruhi kehidupan seharian. Implikasi kajian ini terbahagi kepada tiga iaitu kepada individu, pelajar dan masyarakat.

2.2 KAJIAN LEPAS BERKENAAN FILEM TARUNG SARUNG

Terdapat beberapa kajian literatur yang berkaitan dengan kajian filem Tarung Sarung. Filem yang dikaji oleh ramai sarjana tempatan Indonesia adalah berkaitan dengan mesej baik yang disampaikan oleh filem terutamanya dalam konsep Islam. Antaranya kajian yang dijalankan oleh Mita Supianti & Ofi Hidayat (2021) yang bertajuk “Analisis Persepsi Makna Tauhid dan Penonton Filem Tarung Sarung (Kajian Mahasiswa Universiti Teknologi Sumbawa)”. Menurut pengkaji filem Tarung Sarung adalah salah satu filem yang mengandungi kandungan dakwah dan juga mengandungi nilai budaya dan kritikan sosial. Oleh itu, pengkaji telah melakukan kajian terhadap persepsi penonton untuk mengetahui bagaimana penonton filem mentafsir mesej yang terkandung dalam filem tersebut. Kajian ini melihat kepada mesej tauhid yang terkandung dalam filem tersebut. Teori yang digunakan ialah teori analisis penerimaan Stuart Hall yang mencadangkan model pengekodan-penyahkodan dan kedudukan makna mesej. Hasil yang diperoleh ialah daripada proses pengekodan-penyahkodan, setiap informan menemui mesej tentang dakwah Islamiah dalam filem Tarung Sarung, namun terdapat satu babak yang gagal mentafsir mesej tauhid yang terkandung dalam filem tersebut. Dari segi makna mesej, kedudukan makna mesej informan terbahagi kepada 3 iaitu kedudukan hegemoni dominan, kedudukan perundingan, dan kedudukan penentangan.

Kajian seterusnya berkaitan Pemaknaan Identitas Budaya Bugis-Makassar Dalam Film Tarung Sarung Karya Archie Hekagery: Suatu Pendekatan Semiotika oleh Nabilah Ghina Mawaddah Rifayanti et al. (2023). Kajian ini bertujuan untuk mencari makna identiti budaya Bugis-Makassar dalam filem Tarung Sarung menggunakan pendekatan semiotik Charles Sanders Peirce yang memfokuskan kepada ikon, indeks dan simbol, dan juga mencari hubungan antara ikon, indeks dan simbol. Hasil penyelidikan ini mendapati 14 data dengan 8 aspek budaya yang menjadi identiti budaya Bugis-Makassar dalam filem Tarung Sarung, antaranya: (1) Pakaian dan penampilan; (2) Makanan; (3) Permainan dan sukan tradisional; (4) Alat muzik tradisional; (5) Senjata tradisional; (6) Rumah tradisional; (7) Tradisi; dan (8) Amanah. Didapati juga terdapat hubungan antara ikon, indeks dan simbol dalam pemaknaan identiti budaya Bugis-Makassar.

Selain itu, Kajian Khoerunisa Sekar Kinanti & A. Badru Rifa’i (2021) berkaitan “Analisis Semiotika Nilai-Nilai Moral Agama Pada Film Tarung Sarung”. Pengkaji mendapati filem Tarung Sarung mempunyai nilai-nilai moral keagamaan melalui simbol-simbol adegan, bahasa, tingkah laku dan sikap dalam filem tersebut khususnya bagi golongan muda. Penyelidikan ini bertujuan untuk mengenal pasti nilai-nilai moral keagamaan dalam kalangan remaja yang terkandung dalam filem Tarung Sarung dan berkongsi data agar mereka terus mengamalkan nilai-nilai murni dalam sesebuah tontonan. Dalam analisis ini teori semiotik Ferdinand de Saussure digunakan. Kajian terhadap filem Tarung Sarung merupakan sebuah filem yang mengangkat isu budaya tempatan yang penuh dengan nilai-nilai moral agama berkenaan perhubungan khususnya dalam kalangan remaja iaitu menjauhi kekerasan dan bersikap baik terhadap sesama sendiri, tidak berlebihan terhadap sesuatu, larangan menyekutukan Allah SWT, menghormati orang yang lebih tua, berkelakuan terhadap lawan jenis, dilarang bersikap sombong atau takkbur, dan sebagai seorang Muslim mesti kuat dan bersungguh-sungguh.

Seterusnya, dalam kajian Arif Ardiyansyah Hutasuhut (2023) juga telah dibangkitkan pesan dakwah dalam filem Tarung Sarung yang membahaskan mengenai babak dakwah yang dipaparkan di dalam filem. Kajian ini bertujuan untuk mengetahui maksud mesej dakwah dari sudut syariah, akhlak dan akidah Islam yang terkandung dalam babak-babak filem Tarung Sarung oleh Archie Hekagery. Penyelidikan ini adalah kajian kualitatif dengan kaedah

deskriptif kualitatif iaitu dengan mengenal pasti tanda-tanda mesej dakwah dalam komponen filem “Tarung Sarung” terutamanya dalam dialog. Kajian ini dianalisis melalui teori semiotik Roland Barthes. Hasil kajian ini menunjukkan bahawa filem “Tarung Sarung” mengandungi maksud mesej dakwah syariah, akhlak dan akidah Islam. Teori semiotik Roland Barthes mampu mengungkap tanda terkandung dalam filem “Tarung Sarung” melalui dialog yang mengandungi mesej dakwah.

Di samping itu, Mundi Rahayu et al (2023) telah membahaskan berkaitan budaya yang ditonjolkan dalam filem Tarung Sarung dengan tajuk “The Cultural Values of Siri’ In Bugis Community Represented In Tarung Sarung Film (2020)”. Filem Tarung Sarung (2020) memaparkan pengisahan pengembaraan anak muda dalam latar budaya tempatan masyarakat Bugis yang menekankan nilai budaya Siri’. Budaya tempatan dalam filem kontemporari masih jarang dibincangkan secara mendalam. Justeru, kajian ini membincangkan nilai budaya *Siri’* dalam masyarakat Bugis yang diwakili dalam filem Tarung Sarung. Kajian ini menggunakan teori Stuart Hall untuk menentukan perwakilan budaya Siri nilai. Nilai budaya Siri dalam filem ini diwakili sebagai inspirasi untuk menggerakkan watak menyelesaikan masalah. Terdapat dua perkara yang diperolehi dalam kajian ini iaitu budaya Siri’ sangat menonjol, terutamanya dalam hubungan antara lelaki dan wanita dan budaya Siri’ yang mewakili sebagai ideologi penting untuk menjunjung maruah diri dalam kalangan masyarakat Bugis.

Berdasarkan kajian Henisubagiharti et al. (2022) mengetengahkan kajian berkaitan deiksis yang digunakan dalam filem Tarung Sarung. Filem Tarung Sarung mewakili budaya yang menarik. Salah satunya adalah berkaitan perbualan antara watak. Kajian ini bertujuan untuk menghuraikan bentuk kajian semiotik pragmatik dan budaya deiksis dalam filem Tarung Sarung. Data kajian ini adalah data daripada ragam bahasa pertuturan bersumberkan Tarung Sarung. Data dianalisis menggunakan teknik analisis taksonomi (Taksonomic Analysis) pada peringkat analisis taksonomi. Pengkaji berusaha untuk memahami domain khusus mengikut fokus masalah atau sasaran kajian. Oleh itu, hasil kajian yang dapat disimpulkan bahawa terdapat beberapa bentuk deiksis dalam Tarung Sarung iaitu Deiksis orang termasuk (1) deiksis orang pertama: saya, aku, gue dan kita, (2) deiksis orang kedua: kamu, kalian, dan saudara-saudaraku, (3) Deiksis diri ketiga: mereka dan dia. Deiksis tempat termasuk di Masjid, di sini, dan di Makassar. Deiksis masa termasuk selamat malam, selamat pagi dan kesiangan. Deiksis Sosial termasuklah Puang Deni Ruso. Manakala makna semiotik budaya yang terkandung dalam filem ini adalah dari segi makna bahasa, warisan, sistem pengetahuan dan keseniannya.

Kajian Miftahul Janah (2023) juga tidak ketinggalan dalam membahaskan mengenai representasi sarung dalam Filem Tarung Sarung. Kajian ini untuk mengetahui bagaimana sarung atau dalam bahasa melayunya adalah kain pelikat direpresentasikan dalam filem Tarung Sarung. Tidak dinafikan lagi bahawa dalam filem tersebut terdapat representasi sarung, di mana sarung ditafsir dan difungsikan bukan sahaja sebagai pakaian muslimah untuk beribadat. Namun, kain sarung juga berfungsi sebagai pakaian tradisional apabila seorang lelaki meminang rumah wanita dan digunakan sebagai tempat sarung bersilat, serta pakaian untuk aktiviti harian.

2.3 KAJIAN LEPAS BERKENAAN APLIKASI GAGASAN PERSURATAN BARU DALAM FILEM DAN DRAMA

Terdapat beberapa kajian literatur yang berkaitan dengan pengaplikasian gagasan Persuratan Baru iaitu dalam filem dan drama. Pengaplikasian gagasan Persuratan Baru dalam novel sangat popular di kalangan pengkritik sastera melayu. Namun, bagi kajian drama dan filem lebih ramai pengkritik filem menggunakan teori barat yang hanya melihat dari sudut pemaknaan visual dalam filem dan sangat sedikit yang menggunakan gagasan Persuratan Baru. Hasil kajian lepas yang berkaitan gagasan ini antaranya ialah kajian yang dijalankan oleh Ahmad Zaidi Baharuddin & Ani Omar (2018) yang bertajuk “Persoalan dan Pemikiran Hatta Azad Khan

dalam Teks Drama Mayat, Patung-Patung dan Kerusi daripada Perspektif Teori Persuratan Baharu” mendapati bahawa perbincangan artikel ini bertujuan mengupas persoalan dan pemikiran dalam teks drama Mayat, Patung-Patung dan Kerusi karya oleh Hatta Azad Khan (2009). Data tersebut kemudiannya dianalisis dengan menggunakan teks dramatik Melayu yang dihasilkan melalui pelbagai gaya persoalan, pemikiran dan pendekatan dalam menyusun dan mengolah aspek dramatik daripada teks drama Mayat, Patung- Patung dan Kerusi. Perbincangan kajian difokuskan kepada persoalan yang banyak dikemukakan oleh pengarang dalam ketiga-tiga drama iaitu Mayat, Patung-Patung dan Kerusi. Hasil kajian mendapati, pelbagai persoalan yang boleh diketengahkan melalui ketiga-tiga drama ini. Selain itu, pemikiran yang dikemukakan oleh pengarang iaitu Hatta Azad Khan dalam ketiga-tiga drama tersebut banyak memberi pengajaran kepada masyarakat dan ini bersesuaian dengan teori yang digunakan iaitu Teori Persuratan Baharu.

Kajian Mohd Adi Amzar Muhammad Nawawi et.al (2023) juga tidak ketinggalan dalam membahaskan mengenai filem Islam dari sudut gagasan Persuratan Baru. Kajian mereka telah menganalisis Filem Imam (2023) merupakan cetusan pertama garapan daripada anak seni yang telah berpuluh tahun terlibat dalam dunia seni khususnya di bumi Malaysia. Pada suatu sudut, melalui pengamatan awal pengkaji, filem ini sarat dengan nilai dan pengajaran yang boleh diaplikasikan dalam dunia kemasyarakatan umum kerana naratif filem ini telah diadaptasi daripada novel Imam yang dihasilkan oleh Sasterawan Negara iaitu Abdullah Hussain yang juga telah memenangi Hadiah Sastera Malaysia 1994-1995. Sehubungan dengan itu, naratif filem ini sangat sesuai untuk dihubungkan dengan gagasan Persuratan Baru janaan Mohd Affandi Hassan yang sangat mementingkan konsep ilmu dan wacana dalam sesuatu karya novel atau sastera itu. Melihat kepada perkara ini, secara asasnya filem ini diulas secara ringkas mengikut kerangka Pesuratan Baru bagi melihat kesinambungan pemikiran pengarah filem Imam dengan idea yang dibawa dalam Persuratan Baru. Dapatan kajian secara keseluruhannya telah mendapati bahawa melihat idea dan gagasan Persuratan Baru telah wujud secara langsung dalam pengkaryaan filem Imam sekaligus membuktikan kekuatan filem ini mempunyai nilai bagi menyampaikan mesej buat masyarakat.

3.0 ANALISIS KRITIS

Berdasarkan kepada keseluruhan kajian lepas yang telah disoroti dan diperbahaskan pada bahagian sebelum ini, telah wujud banyak kajian yang membahaskan mengenai kajian terhadap watak dalam pelbagai jenis genre filem, kajian terhadap filem Tarung Sarung serta kajian terhadap pengaplikasian gagasan Persuratan Baru dalam karya filem dan drama. Kebanyakan kajian yang melibatkan watak banyak dikaji mengenai isu-isu yang melibatkan wanita, sosial masyarakat, filem seram dan psikologi. Misalnya, isu watak wanita yang dikaitkan dalam kajian adalah pemerksaan watak wanita dalam filem Ketika Cinta Bertasbih (2009), identiti watak mengikut kajian Self-Construal dalam filem Buai Laju-Laju (2004) dan watak wirawati dalam 3 buah filem yang terkenal pada zaman 1990-an. Kajian ini juga telah dikaji menggunakan analisis-analisis berkaitan seperti fenimisme, self-construal dan gabungan sumber al-quran dan hadis serta pemikiran Yusuf al-Qardhawi. Kajian yang melibatkan sosial masyarakat yang disentuh adalah mengenai budaya masyarakat Malaysia yang melibatkan pelbagai kaum iaitu dalam Filem Ola Bola (2016) dan sosial masyarakat setempat dalam filem Terbaik dari Langit (2014). Watak bagi filem seram juga dikaji bagi melihat perwatakan yang disampaikan oleh watak utama cukup mengikut kriteria Islam berdasarkan pandangan Muhammad Qutb sebagai dasar kritikan sastera Islam. Bagi watak dalam novel pula dikaji melalui teori psikologi bagi menambah pengetahuan khalayak berkaitan unsur psikologi boleh berkembang dalam diri dan mempengaruhi kehidupan seharian.

Selain itu, bagi kajian lepas terhadap kajian filem Tarung Sarung banyak melibatkan kajian dari sudut penyampaian mesej agama, budaya dan bahasa yang digunakan dalam filem

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tersebut. Sebagai contoh, kajian mengenai nilai keagamaan iaitu analisis terhadap persepsi penonton filem melalui makna Tauhid, analisis semiotika nilai-nilai moral agama melalui adegan, bahasa dan tingkah laku dalam filem dan pesan dakwah dalam filem dari sudut syariah, akhlak dan akidah islam.. Dari sudut budaya, pengkaji telah menyentuh berkaitan penyampaian budaya masyarakat Makassar yang ditonjolkan dalam filem ini iaitu budaya Siri' dan budaya pemakaian Sarung. Penggunaan bahasa atau diksi yang digunakan dalam filem juga turut dikaji dalam filem iaitu pada bahasa Indonesia Makassar. Kesemua kajian ini telah dianalisis melalui teori barat yang menggunakan visual sebagai tanda bagi pemaknaan filem.

Akhir sekali, kajian mengenai aplikasi gagasan Persuratan dalam drama dan filem sangat sedikit ditemui antaranya adalah pada 3 buah drama iaitu Mayat, Patung-patung dan Kerusi yang dikaji dari teks drama dalam sudut persoalan dan pemikiran Hatta Azad Khan. Kajian dalam bentuk filem juga dikaji pada filem Imam (2023) yang diterbitkan oleh Mior Hashim Manap diadaptasi oleh Sasterawan negara iaitu Abdullah Hussain. Kedua-dua kajian ini mendapati bahawa filem dan drama ini menepati kehendak karya sastera islam dalam gagasan Persuratan Baru yang memberi pengajaran kepada masyarakat.

Justeru, berdasarkan kajian yang dibahaskan menunjukkan bahawa kajian terhadap watak dalam filem sangat berkait rapat dengan isu yang berlaku dalam masyarakat dan penggunaan teori barat banyak digunakan sebagai analisis filem. Namun begitu, aspek gagasan Persuratan Baru terutamanya dalam karya filem masih belum dikaji secara menyeluruh oleh para pengkaji. Oleh itu, sebuah kajian mengenai watak protagonis dalam karya filem islam mengikut aspek Persuratan Baru dilakukan bagi menambah nilai kajian ilmiah terhadap karya sastera Islam.

4.0 KESIMPULAN

Berdasarkan sorotan serta ulasan yang telah dilakukan terhadap literatur-literatur yang berkaitan dengan kajian ini, dapat disimpulkan bahawa kajian terhadap watak dalam filem sangat popular untuk dikaji dan ruang kajian khususnya dalam kritikan melalui teori sastera islam luas khususnya yang berkaitan dengan novel sastera melayu. Penumpuan kajian aplikasi sebelum ini lebih dilakukan secara umum dengan melibatkan penceritaan dalam novel dan hal ini menyebabkan dapatan kajian sebelum ini lebih bersifat permukaan dan mendatar serta tidak digali secara menyeluruh berkenaan prinsip kritikan sastera yang berteraskan Islam. Kekurangan yang dizahirkan ini telah mencetuskan keperluan untuk melihat pengaplikasian gagasan Persuratan Baru secara berfokus pada watak protagonis dalam filem. Justeru, dapatan yang akan diperoleh kelak bakal menyaksikan sama ada watak dalam filem tersebut menepati kehendak gagasan Persuratan Baru atau sebaliknya.

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**TEMA-TEMA SUFI DALAM ANTOLOGI PUISI “DI ATAS PERAHU
CINTA”, KARYA HASAN BASERI BUDIMAN**

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ABSTRAK

Penyair Hasan Baseri Budiman merupakan seorang penyair yang banyak mengemukakan fikrah tasawuf di dalam antologi puisinya “Di Atas Perahu Cinta” (2014). Kajian ini mengkaji tiga tema yang terdapat di dalam antologi tersebut iaitu; pertama: kerinduan terhadap kekasih, kedua: pengembaraan rohani, ketiga: cinta Ilahi. Kajian ini juga menganalisis makna di sebalik tema-tema tersebut. Analisis kajian menggunakan kaedah kualitatif yang diimplimentasikan menerusi kajian teks serta diperkukuhkan dengan petikan puisi dan pandangan yang dikumpul menerusi kajian kepustakaan. Hasil kajian menunjukkan bahawa penyair membincangkan tentang fikrah Sufi di dalam antologinya melalui tiga tema di atas.

Kata kunci: Cinta Ilahi; Puisi Malaysia Moden; Tema sufi; Hasan Baseri Budiman; Puisi Kerohanian

1.0 PENDAHULUAN

Puisi berunsurkan sufistik agak minimum diwacanakan di Malaysia. Kebiasaannya bila menyentuh tentang puisi sufistik, kajian banyak memfokuskan penyair klasik Melayu seperti Hamzah al-Fansuri, Shamsuddin al-Sumatrani dan Raja Ali Haji. Hakikatnya, ramai penyair moden di Malaysia telah menghasilkan puisi Sufi, di mana mengandungi fikrah tasawuf beserta temanya, contohnya penyair Hasan Baseri Budiman. Oleh itu, kajian ini mengkaji tentang tema-tema sufi di dalam antologi puisi “Di Atas Perahu Cinta” (2014) yang dihasilkan oleh Hasan Baseri Budiman. Kajian memilih antologi puisi “Di Atas Perahu Cinta” kerana karya tersebut merupakan karya puisi terkini penyair, serta judul antologi juga menggambarkan simbol yang sinonim dengan tasawuf iaitu “perahu”. Tujuan kajian ini adalah untuk mengenal pasti tema-tema Sufi dalam karya pilihan, mengeluarkan tema tersebut, beserta menganalisis maksud yang tersirat di sebalik rangkap puisi yang terdapat dalam karya.

2.0 PERBINCANGAN

Kajian ini mengenal pasti tiga tema Sufi utama yang terdapat dalam antologi “Di Atas Perahu Cinta”, karya Hasan Baseri Budiman, iaitu seperti berikut:-

2.1 PERTAMA: KERINDUAN TERHADAP KEKASIH (ALLAH SWT)

Kerinduan terhadap kekasih ini dizahirkan melalui ungkapan perasaan dan pemikiran penyair yang akan membawa kepada kegelisahan untuk bertemu dengan kekasihnya. Menurut Qasimi Kahinah (2020) bahawa pengalaman rindu adalah berasaskan kepada hubungan suci antara

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penyair dan kekasihnya. Kerinduan ini membuatkan penyair sanggup berkorban apa sahaja untuk memenuhi keperluan kekasihnya. Ia dapat dilihat di dalam imaginasi, penderitaan dan perasaan penyair.

Contohnya, penyair menggambarkan kerinduannya yang mendalam sehingga mencetuskan perasaan gelisah bila tidak bertemu dengan Allah. Keresahannya yang melampau ini digambarkan melalui katanya: *“Aku sengaja menulis nama-Mu, Tuhan, di celah langit resah”*. (Hasan, 2014, 29) Begitu juga beliau beberapa kali mengulangi frasa : *“menulis nama-Mu, Tuhan”* yang menggambarkan perasaan resah dalam diri penyair. Penyair akhirnya melakarkan perasaan rindu itu dalam hatinya agar berkekalan selama-lamanya, seperti katanya: *“Jadi aku tiada pilihan, selain kupilih sahaja untuk menulis lagi, Nama-Mu, Tuhan, di dedaunan pintu perasaan, kerana aku percaya tiada sesiapa lagi, yang dapat melakarkan kesangsian, Cintaku pada-Mu, Tuhan.”*

2.2 KEDUA: PENGEMBARAAN SUFI.

Pengembaraan Sufi merupakan sebuah perjalanan untuk mencari sumber cinta Ilahi atau memuji tempat-tempat suci untuk dijadikan inspirasi berkarya. Menurut Fadilah Chennak(2024) bahawa pengembaraan Sufi merupakan perjalanan merenung, berfikir dan tadabbur untuk mencari Kekasih yang dirindui iaitu Allah. Pengembaraan Sufi merupakan kembara perasaan dan rohani yang berbeza dengan pengembaraan fizikal. Tujuannya adalah untuk mencari makrifat sebenar yang tersembunyi disebalik tirai kehidupan. Dalam antologi ini, dapat dilihat penyair mengembara ke Tanah Suci dan berada di makam Nabi SAW untuk melahirkan rasa rindu dan cintanya kepada kehebatan yang dimiliki oleh Nabi. Beliau berkata: *“Seorang lelaki berjubah dan berkopiah: putih bersih, berdiri dalam selisih manusia di makammu, Ya Rasulullah, dia terpegun bersama mereka”*. Bagi melahirkan cintanya yang mendalam terhadap Baginda Rasul SAW, beliau menitiskan air matanya, seperti katanya: *“Malam ini dia hadir lagi bersama tangisan yang dibinanya saban hari.”*

Beliau juga menzahirkan perasaan cintanya terhadap Allah semasa menjadi pengembara di bumi Mekah dan Madinah untuk mencari inspirasi cinta Ilahi, seperti katanya: *“yang saban musim menjadikan engkau musafir yang menyanyikan lagu rindu”*. Seterusnya beliau juga berharap agar dapat menatap wajah Nabi SAW bagi menzahirkan cintanya yang mendalam, seraya berkata: *“tanpa meminta apa-apa, dia menadah cinta, tetapi dia akan terus tidak mengerti akan apa-apa yang dicarinya, kerana wajahmu tidak akan kembali kecuali dengan kehendak Allah Azzawajalla nanti”*. Penyair membayangkan di akhir puisi tentang perasaan rindunya yang tiada penghujung, dengan berkata: *“lelaki itu akan terus terpaku di situ, kerana dia tahu dia hanya aku yang selalu sepi menanti suaramu”*.

2.3 TEMA KETIGA: CINTA ILAHI

Cinta Ilahi merupakan perasaan kebahagiaan dan ketenangan selepas pertemuan dengan Kekasih (Allah). Cinta ini akan meningkatkan keimanan hamba kepada Allah. Pertemuan dengan Allah diumpamakan sebagai ibadah yang dilaksanakan. Penyair mengungkapkan perasaan bahagia dan tenang selepas bermunajat kepada Allah. Menurut Nyimas Pundi Baladaya(2023), bahawa cinta Ilahi juga disebut sebagai *mahabbah* yang merupakan landasan kemuliaan. Ulama Sufi mengemukakan *mahabbah* yang merupakan suatu kemampuan yang wajib dilaksanakan demi mencintai Allah.

Penyair telah mengekspresikan isi hatinya dalam puisi bertajuk: *“Selama-lamanya Dia Pasti Menjadi Milikmu”* (Hasan, 2014, 29) bahawa Allah menjadikan cinta itu sebahagian dari kehidupan hamba-Nya, seperti ungkapan: *“Engkau tahu: Tuhan pernah menjadikan cinta-Nya, sahabat paling setia kepada kamu”*. Allah juga menyuburkan cinta itu dalam tubuh hamba Nya sehingga cinta tersebut mampu menguasai pemikiran hamba Nya, seperti petikan: *“Tuhan*

sengaja membiarkan cinta itu, meratah tubuhmu, sepanjang waktu , tanpa sedikit pun, Dia melontarkan rasa cemburu”.

Tambahan pula, penyair membayangkan cinta itu bagaikan pelangi yang memberi kegembiraan dan kebahagiaan kepada hamba Nya, seperti katanya: “*Cinta datang bagai pelangi, erat memeluk tubuhmu, dalam setiap luncuran nafasnya*”. Cinta tersebut sentiasa mekar di dalam tubuh hamba dan sentiasa berdampingan dengan hamba. Cinta itu akan melenyapkan segala keresahan dan kegelisahan yang terdapat dalam jiwa hamba. Oleh itu, penyair juga membayangkan cinta merupakan kekasih setia yang mampu berbicara dan mendengar rintihannya, seperti petikan: “*Cinta akan memberitahumu, “Ambillah cahaya di wajahku- kerana di situ, ada mentari yang menyuluh, ke dalam tubuhku, yang semuanya, milik Tuhan yang Satu, wajar kita kongsi bersama”.* Agaknya engkau akan bertanya: “*Suara cintakah itu?*”.

Cinta merupakan anugerah yang diciptakan oleh Allah untuk mendekatkan diri hamba dengan Allah serta mengorbankan segala keinginannya, seperti petikan puisinya: “*Tuhan ruparupanya menjadikan dia, hanya untuk melayani segumpal rindumu, dengan segenap hati, dan menyerahkan jutaan, keranjang dukanya padamu, kerana selama-lamanya, memang engkau tidak akan tahu, bahawa cinta itu, akan terus menjadi milikmu*”. Melalui ungkapan penyair, cinta Ilahi pada hakikatnya adalah milik hamba yang perlu dipelihara dan disuburkan untuk mencapai keredhaan Allah, seperti katanya: “*Bajailah dia, agar engkau tidak kehilangan CINTA.*”

3.0 PENUTUP

Melalui perbincangan di atas, penyair berjaya mengungkapkan pemikiran Sufi di dalam antologinya “*Di Atas Perahu Cinta*”, melalui tema kerinduan terhadap Kekasih, pengembaraan Sufi dan Cinta Ilahi. Antologi ini merupakan karya Sufi yang dihasilkan oleh penyair Moden di Malaysia. Oleh itu, kajian ini mencadangkan agar mengkaji tentang simbol-simbol Sufi yang digunakan dalam puisi Malaysia Moden untuk mengetahui dengan lebih terperinci tentang sejauh mana kewujudan tema sufi dalam karya.

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**PERTEMBUNGAN ADAT BUDAYA DALAM FILEM
TENGGELAMNYA KAPAL VAN DER WIJCK: SATU KAJIAN
LITERATUR**

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ABSTRAK

Kajian ini membincangkan berkenaan kajian literatur terhadap sebuah filem yang popular pada tahun 2013 yang diadaptasi daripada sebuah novel yang dikarang oleh penulis terkenal iaitu Hamka. Filem daripada Indonesia yang diarahkan oleh Sunil Soraya ini menjadi konflik utama daripada segi pertembungan dua adat budaya dalam kehidupan masyarakat pada ketika itu. Filem *Tenggelamnya Kapal Van Der Wijck* menjadi persoalan utama kepada pengkaji untuk mengenalpasti unsur adat budaya kehidupan masyarakat Minangkabau dan Makasar serta persamaan dan perbezaan antara kedua-dua adat budaya ini. Ini disebabkan oleh peredaran zaman tentang adat budaya akibat pascamodenisme mula berubah ke arah satu kelompok yang lebih moden dan penerimaan adat budaya luar berbanding adat budaya yang dibawa oleh zaman dahulu. Justeru, metod kajian ini dianalisis secara terperinci melalui analisis data berkaitan iaitu artikel-artikel yang berkaitan dengan beberapa tema yang telah dikenal pasti dalam perbincangan artikel mengenai kajian literatur ini. Dapatan daripada keseluruhan kajian telah membuktikan bahawa terdapat banyak artikel terdahulu yang telah membahaskan secara terperinci mengenai konsep pertembungan adat budaya dan juga banyak kajian berkenaan filem mahupun novel *Tenggelamnya Kapal Van Der Wijck* yang telah ditemui seterusnya dianalisis. Penerusan kepada kajian literatur ini boleh membawa kepada satu penghasilan makalah yang lengkap antaranya seperti kajian berkenaan aspek adat budaya Indonesia di samping dapat membuat perbandingan berkaitan adat budaya Indonesia dari generasi lama kepada satu generasi yang baharu.

Kata kunci: Pertembungan; Adat; Representasi budaya; Hamka; Filem Tenggelamnya Kapal Wan Der Wijck

1.0 PENDAHULUAN

Makalah ini adalah berkisarkan berkenaan kajian literatur terhadap pertembungan adat budaya dalam filem *Tenggelamnya Kapal Van Der Wijck*. Umum mengetahui bahawa filem ini adaptasi daripada novel yang dikarang oleh hamka atau nama sebenar beliau adalah Haji Abdul Malik Karim Amrullah yang merupakan seorang cendekiawan dan ulama tersohor di bumi Indonesia. Filem ini diarahkan oleh Sunil Soraya iaitu pengarah filem Indonesia yang menghasilkan filem *Tenggelamnya Kapal Van Der Wijck*.

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Pertembungan adat budaya adalah sebuah fenomena yang melampaui sekadar konflik yang sederhana, melainkan dapat mencerminkan sebagai satu dinamika yang sangat kompleks di mana nilai-nilai yang turun-temurun dan sistem kepercayaan yang diwariskan dari generasi ke generasi mengikut arus perubahan setiap zaman. Pertembungan adat budaya tidak akan berlaku sekiranya adat budaya yang tidak mempengaruhi tidak mendapat tentangan dari budaya yang dipengaruhi. Dalam konteks ini, interaksi antara berlainan tradisi adat budaya yang mendasari identitas suatu masyarakat dengan pengaruh globalisasi, modernisasi serta pengaruh dari luar, lainnya tidak hanya diuji berdasarkan warisan adat budaya, tetapi juga menimbulkan pertanyaan yang mendalam tentang bagaimana individu dan masyarakat dapat menjaga dan mengadaptasi nilai-nilai yang dianggap penting dalam menghadapi tentangan dari arus modernisasi yang tidak dapat dihindarkan. Pertembungan adat budaya menjadi sebuah arena penting untuk mengamati bagaimana identitas terbentuk dan berubah seiring dengan waktu dan peredaran zaman serta bagaimana masyarakat menghadapi tentangan untuk mempertahankan jati diri mereka dalam dunia yang semakin globalisasi.

Budaya yang berasal dari negara Barat sebenarnya merupakan barah yang kini semakin mengancam jiwa remaja di Malaysia pada masa kini. Namun, ia mampu merapuhkan adat budaya dari aspek berbudi bahasa yang merupakan pegangan hidup masyarakat Malaysia pada suatu ketika dahulu. Hal ini kerana, budaya merupakan sesuatu yang pantas menular di kalangan remaja yang terpengaruh dengan keseronokan dan aktiviti hiburan di mana ianya dianggap dapat menghilangkan rasa bosan terutama pada kalangan remaja. Budaya merupakan satu elemen utama dalam peradaban. Kebudayaan merupakan tamadun sesuatu masyarakat yang diwarisi daripada satu generasi kepada satu generasi. Kebudayaan bersifat dinamik kerana ia merujuk kepada tradisi, adat dan cara kehidupan setiap kaum dan masyarakat. Kebudayaan sesuatu kaum merujuk kepada cara kehidupan yang dipraktikkan setiap hari kerana ia merupakan rutin harian. Kebudayaan yang dimaksudkan mengandungi unsur sosial, kepercayaan, sistem simbol, unsur teknologi, ekonomi dan organisasi yang menjadi milik bersama setiap kaum. Oleh itu, pertembungan budaya membawa maksud tentangan daripada budaya lain terhadap budaya yang diamalkan oleh sesebuah masyarakat setempat. Adat membawa maksud kebiasaan. Secara umumnya adat juga membawa maksud sebagai sebagai kelakuan atau cara hidup yang diwarisi secara turun temurun dalam sesuatu masyarakat. Menurut Kamus Dewan edisi keempat, Adat bermaksud suatu peraturan yang diamalkan secara turun temurun sejak dahulu dalam setiap masyarakat sehingga ia menjadi hukum dan peraturan yang harus dipatuhi. Ia juga membawa maksud kebiasaan atau satu lumrah yang diterima oleh setiap individu dalam masyarakat dan kaum. Van Dijk (2003) mengatakan adat merupakan kesusilaan dan kebiasaan di semua lapangan hidup dan semua peraturan serta tingkah laku.

Rentetan itu, filem juga merupakan satu medium utama untuk memperkasakan budaya dan adat. Filem Hamka yang bertajuk *Tenggelamnya Kapal Van Der Wijck* adalah salah satu contoh filem terbaik yang dapat mengekspresikan tentang pertembungan adat budaya antara Minangkabau dan Batipuh. Filem ini menceritakan tentang kegagalan dalam kisah percintaan antara Zainuddin yang berasal daripada budaya Batipuh dan Hayati seorang wanita Minangkabau tulen. Disebabkan oleh pertembungan budaya dan adat yang berbeza, telah menghalang kisah percintaan mereka dan membangkitkan isu berkaitan perbezaan adat budaya oleh masyarakat. Filem ini juga merupakan satu filem kritikan terhadap diskriminasi budaya dan adat dalam kalangan masyarakat Minangkabau dan Batipuh.

2.0 KAJIAN LITERATUR

Kajian literatur adalah suatu kajian pendekatan penelitian yang menganalisis kajian lepas yang relevan dengan topik penelitian. Hasil daripada penelitian ini, pengkaji hanya memfokuskan kepada dua elemen penting terhadap kajian literatur berdasarkan filem tersebut antaranya kajian berkaitan filem dan novel *Tenggelamnya Kapal Van Der Wijck* dan kajian literatur

berkaitan konflik budaya dalam filem. Kajian literatur merupakan suatu metodologi penting dalam penyelidikan kajian yang melibatkan penilaian terhadap kajian-kajian yang telah dilakukan sebelumnya. Tujuan utama kajian literatur adalah untuk memberi gambaran secara menyeluruh tentang pengetahuan sedia ada mengenai topik tertentu, mengidentifikasi adat budaya dalam kajian terdahulu, dan menentukan bagaimana kajian baru dapat menyumbang kepada pemahaman yang lebih mendalam melalui perspektif yang baru.

2.1 KAJIAN LITERATUR BERKAITAN FILEM DAN NOVEL *TENGGELAMNYA KAPAL VAN DER WIJCK*

Kajian yang dijalankan oleh Musa'b Khalili (2019) membincangkan tentang kritikan terhadap sistem sosial dan stigma yang berlaku dalam budaya masyarakat Minangkabau dalam filem *Tenggelamnya Kapal Van Der Wijck*. Kritikan itu dilakukan dengan mewakili watak hidup saya sebagai gadis Minangkabau yang dibesarkan dalam suasana kaya budaya masyarakat Minangkabau pada tahun 1930-an di Sumatera, Indonesia. Selain itu, konflik sosial yang dialami watak saya ialah kehidupan saya sebagai seorang wanita yang tidak berhak dalam masyarakat Minangkabau yang mengamalkan system *matriarcaat*, tetapi dalam masa yang sama hidup saya juga terperangkap dalam sistem sosial patriarki. Filem ini juga berkaitan dengan konflik budaya dan sosial dalam masyarakat Minangkabau di Sumatera Barat, Indonesia, pada tahun 1930-an. Selain itu, filem ini juga mengisahkan sebuah percintaan yang terhalang oleh budaya konservatif dan adat resam masyarakat Minangkabau yang tidak lagi praktikal untuk diamalkan dalam kehidupan. Hakikatnya adalah luahan anak muda yang inginkan perubahan dan pembaharuan dalam kehidupan sosial mereka. Bagi golongan konservatif pula, golongan yang sangat berpegang kepada tradisi yang membawanya, dan dilihat tidak dapat menerima pembaharuan dan perubahan. Oleh yang demikian, inilah punca utama konflik yang dialami oleh masyarakat ketika itu.

Seterusnya, kajian yang dilakukan oleh Riesangaji Wibisehna (2020) berdasarkan tema Islam dan budaya Minangkabau dalam filem *Tenggelamnya Kapal Van Der Wijck*. Tujuan kajian ini adalah untuk menghuraikan hubungan antara Islam, budaya Minangkabau dan mesej dakwah. Oleh itu, teori semiotik digunakan dalam analisis kajian ini. Antara yang ditekankan dalam kajian ini ialah budaya berpakaian dan adat resam dalam perkahwinan antara kaum yang berbeza. Kesimpulannya, kajian ini menunjukkan bahawa terdapat hubungan antara budaya Minangkabau dengan adat yang dilambangkan dalam filem *Tenggelamnya Kapal Van Der Wijck*, yang dicipta melalui penggunaan bahasa, pakaian dan adat resam, serta muncul melalui beberapa babak.

Selain itu, kajian yang dijalankan oleh Nabila Fauziyyah dan Irman (2019) yang bertajuk Nilai dalam *Tenggelamnya Kapal Van Der Wijck*. Hasil daripada kajian ini, pengkaji mendapati walaupun ia sebuah filem yang agak lama, ia masih lagi dalam ingatan para penonton. Oleh itu, pengkaji ingin mendalami nilai yang terkandung dalam filem ini. Pengkaji mengambil kajian ini sebagai sampel kajian kerana filem ini amat berguna dari segi nilai sosial dan adat budaya yang diamalkan oleh masyarakat di dalam filem serta cara menambah ilmu pengetahuan mengenai adat budaya yang diamalkan. Selain itu, hasil kajian ini dapat memberikan kajian tentang nilai sosial melalui sikap peribadi yang mentaati nilai budaya taat kepada orang yang lebih tua atau menghormati.

Di samping itu, Firdaus Nafis Hilmi (2017) dalam kajiannya yang bertajuk Prinsip Kesantunan *Leech* dalam Filem *Tenggelamnya Kapal Van Der Wijck*. Filem ini mengandungi banyak nilai kehidupan terutamanya nilai sastera. Filem ini berlatarkan tahun 90-an yang menggambarkan adat resam yang masih kukuh. Selain itu, penggunaan sastera sering dijumpai dalam cerita. Hasil kajian ini bertujuan untuk menggambarkan bagaimana rupa prinsip kepatutan dalam filem *Tenggelamnya Kapal Van Der Wijck*. Pilihan kata-kata sopan yang paling dominan dalam filem ini ialah sapaan yang merupakan nama peribadi yang tergolong

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dalam istilah persaudaraan dan dinamakan mengikut pangkat seperti doktor, guru dan lain-lain. Seterusnya, kata-kata pujian yang merupakan bentuk penghormatan atau penghargaan terhadap orang lain dalam filem bertujuan untuk menyatakan sikap psikologi pelakon. Oleh itu, hasil daripada kajian ini, pengkaji mendapati penggunaan ayat yang sopan dalam filem ini menjadikan filem ini sebagai tontonan yang popular serta menjadi contoh ikutan dalam kehidupan seharian.

Kajian ini dilakukan oleh Suryana Al-Fathah (2023) yang bertajuk *Simbol Identiti Penggunaan Ayat Al-Quran dalam Filem Tenggelamnya Kapal Van Der Wijck dan Makmum Van Der Wijck* Hasil penelitian ini adalah untuk mengenal pasti tanda-tanda yang muncul dalam filem *Tenggelamnya Kapal Van Der Wijck* dan filem *Al-Makmum* yang menjadi fokus kajian ini terhadap penggunaan ayat-ayat al-Quran dalam filem tersebut. Oleh itu, penelitian ini boleh menjadi sarana dakwah Islamiah yang mengandungi mesej ringkas tentang Islam. Identiti Islam yang terdapat dalam kedua-dua filem adalah aspek budaya, watak, pakaian, dan ritual yang dilakukan. Walaupun penggunaan ayat-ayat al-Qur'an dalam filem *Shipwreck Van der Wijk* menggambarkan tertib dalam mencari ilmu dan sosial serta cara untuk berbakti kepada kedua ibu bapa serta meyakini kekuasaan Allah SWT. Sedangkan filem *Makmum* hanya memaparkan sikap hamba manusia terhadap kelemahan dirinya, memohon perlindungan daripada Allah SWT, serta cara untuk mengubati penyakit dengan membaca ayat-ayat al-Quran. Oleh itu, filem *Van der Wijk* tentang kapal karam dari segi penggunaan ayat-ayat al-Quran tidaklah begitu banyak, tetapi dari segi akidah dan ibadah, pengarah amat menekankannya dan boleh dijadikan contoh yang baik ketika menonton berbanding dengan filem bisu yang hanya menekankan nilai seorang hamba yang meminta pertolongan kepada Allah melalui penggunaan ayat suci al-Quran.

Kajian yang dijalankan oleh Deri Rachmad Pratma et.al (2017) bertajuk *Keunikan Budaya Minangkabau Dalam Novel Tenggelamnya Kapal Van Der Wijck Karya Hamka Dan Strategi Pemasarannya Dalam Konteks Masyarakat Ekonomi Asean*. Ini jelas membincangkan negara Indonesia yang telah menyertai Komuniti Ekonomi ASEAN (MEA) sejak 31 Disember 2015. Ini menjadi salah satu peluang Indonesia mempromosikan budayanya ke luar negara dengan lebih mudah. Salah satu budaya yang terkenal di Indonesia ialah budaya Minangkabau yang digambarkan dalam novel *Hamka Tenggelamnya Kapal Van Der Wijck*. Ini membolehkan ekonomi Indonesia lebih dilihat oleh negara yang berbeza. Tujuan kertas kerja ini adalah untuk menghuraikan dan menjelaskan budaya Minangkabau yang terdapat dalam novel serta pemasarannya dalam konteks MEA. Hasil kajian ini dikaji menggunakan pendekatan antropologi sastera. Data yang dikumpul adalah dalam bentuk dialog atau naratif yang mengandungi budaya Minangkabau. Terdapat tiga budaya yang terdapat dalam novel ini. Oleh itu, strategi pemasaran budaya Minangkabau dalam novel ini boleh dilakukan dengan mengadaptasi filem daripada novel *Hamka Tenggelamnya Kapal Van Der Wijck* ke dalam bahasa Inggeris atau bahasa-bahasa lain yang terdapat di negara ASEAN.

2.2 KAJIAN LITERATUR BERKAITAN KONFLIK BUDAYA DALAM FILEM

Kajian yang dijalankan oleh Mohd Hanafi Jumrah (2021) yang bertemakan *Upin & Ipin Keris Siamang Tunggal: Agen Didaktik Pada Layar Budaya* merupakan sebuah filem yang memfokuskan kepada isu tolong-menolong dan berkait rapat dengan pelbagai budaya yang berbeza. Filem ini menggambarkan budaya ikatan Upin dan Ipin bersama rakan-rakan di kedai rumah Tok Dalang. Mengikat bermaksud menolong atau melakukan sesuatu, misalnya tolong menolong antara satu sama lain walaupun berlainan adat budaya yang dianut. Oleh itu, budaya merupakan satu perhubungan yang baik dan perlu ada dalam diri setiap manusia. Akan tetapi budaya menghubungkan normalisasi dalam kehidupan kita dan telah muncul dalam masyarakat yang berbeza sejak zaman tradisional. Hasil kajian ini, pengkaji mengambil sampel kajian ini untuk merumuskan bahawa filem ini merupakan sebuah filem animasi yang sangat sesuai untuk

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ditonton oleh orang ramai tanpa mengira peringkat umur kerana filem ini membawa nilai-nilai murni dan penyampaian mesej yang baik berkaitan budaya pada usia muda kerana ia memaparkan tiga jenis filem pendek yang berbeza dalam satu drama serta dikaitkan bersama adat budaya yang diamalkan pada ketika itu.

Seterusnya kajian ini telah dijalankan oleh Ima Siti Rahmawati (2021) yang bertajuk *Budaya Dalam Masyarakat Jawa Tradisional di Bumi Manusia*. Budaya tidak asing bagi masyarakat dan pelaksanaan nilai-nilai budaya masih dilaksanakan secara meluas sama ada di kawasan atau wilayah tertentu. Di setiap wilayah tentunya masyarakat setempat mempunyai adat, norma dan adat yang unik, begitu juga dengan masyarakat tradisional Jawa di Bumi Manusia yang masyarakatnya mempunyai desakan untuk menerapkan nilai-nilai budaya sebagai realiti kehidupan sosial mereka. Pengkaji mendapati kajian ini membincangkan adaptasi budaya dalam masyarakat tradisional Jawa dalam filem *Bumi Manusia* dan dihuraikan berdasarkan hasil tayangan filem *Bumi Manusia*. Selain itu, kajian ini juga menunjukkan religiositas dan budaya dalam masyarakat tradisional Jawa yang mana kewujudan masyarakat Jawa sentiasa mendukung dan memelihara warisan budaya nenek moyang.

Selain itu, kajian yang dijalankan oleh Ansyra Aliffianda (2022) yang bertajuk *Mewakili Budaya Indonesia di Raya Dan Naga Terakhir*. Filem ini membincangkan mengenai budaya Asia Tenggara sebagai latar belakang budaya. Hal ini telah menimbulkan persoalan adakah benar terdapat budaya Indonesia dalam filem tersebut. Hasil daripada penelitian ini adalah untuk mengungkapkan makna representasi dari budaya Indonesia yang merupakan artifak budaya tentang keberibadian masyarakat Indonesia. Hasil daripada analisis wacana ini ialah pasukan Disney di sebalik filem telah menjalankan kajian secara langsung ke Indonesia untuk melihat budaya Indonesia. Oleh itu, hasil daripada penyelidikan ini telah menjelaskan secara mendalam mengenai latar belakang bagaimanakah proses untuk menggunakan budaya Indonesia ke dalam filem ini. Pengkaji mengambil kajian ini sebagai sampel kerana ia menerangkan cara mengenali budaya bagi menghasilkan sesebuah filem dengan cara yang betul.

Sehubungan itu, kajian daripada Nur Amalina (2023) yang bertajuk *Analisis Budaya Jawa dalam Sultan Agung Hanung Bramanto dan Relevansinya dengan Pendidikan Islam*. Hasil daripada kajian yang dijalankan, pengkaji mendapati kajian ini bertujuan untuk membolehkan generasi muda mempelajari budaya yang wujud di Indonesia dan bagaimana budaya tersebut berkembang. Selain itu, kajian ini secara khusus membincangkan budaya yang dimiliki oleh seluruh bangsa Indonesia khususnya masyarakat Jawa. Hal ini kerana mereka mempunyai banyak keunikan yang tersendiri. Selain itu, kajian ini turut membincangkan pendidikan Islam dalam filem tersebut. Pengkaji menganalisis bagaimana pendidikan Islam pada masa itu mampu membangunkan masyarakat dan menjadikannya berakhlak walaupun kehadiran agama Hindu ketika itu masih berkembang dalam masyarakat. Oleh itu, pendidikan Islam yang berkembang pada masa itu tentunya tidak terlepas daripada budaya Jawa serta campur tangan agama Hindu yang tersebar luas dalam masyarakat.

Kajian daripada Annisa Mutmainah (2021) yang bertajuk *Analisis Nilai Budaya dalam Filem Barakati*. Hasil daripada kajian yang dijalankan, pengkaji mendapati filem ini menggambarkan satu ekspedisi yang disertai oleh seorang ahli arkeologi muda dan wartawan asing daripada keturunan kerajaan Majapahit. Selain itu, dalam hasil kajian ini, pengkaji mendapati naratif filem ini adalah berdasarkan nilai budaya yang terdapat dalam filem *Barakati*. Analisis budaya yang sangat kuat di rantau ini. Selepas itu, analisis yang digunakan oleh pengkaji kajian ini untuk menggambarkan nilai budaya dalam filem *Barakati* adalah analisis semiotik *Charles Sanders Peirce*. *Charles Sanders Pierce* yang terbahagi kepada tiga jenis iaitu ikon, indeks dan simbol. Oleh itu, hasil dapatan kajian ini adalah dengan menghuraikan nilai budaya secara terperinci. Nilai-nilai budaya ini merupakan kepingan sejarah yang masih wujud sehingga kini. Pengkaji mengambil kajian ini sebagai sampel kajian

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kerana nilai-nilai yang terdapat dalam kajian ini berkait rapat dengan budaya dan merupakan aset budaya atau identiti budaya bangsa.

Kajian daripada Diniya Khairani Aisyah (2017) yang bertajuk *Kritikan Budaya Minangkabau dalam Filem Di Bawah Lindungan Kaabah*. Budaya Minangkabau merupakan salah satu budaya tertua di Indonesia. Orang Minangkabau mempunyai peraturan yang mengatur masyarakat mereka yang dipanggil budaya. Adat di Minangkabau merupakan kebiasaan falsafah alam kerana di Minangkabau adat yang ada boleh diubah seperti alam yang sentiasa dinamik. Walau bagaimanapun, terdapat bahagian tertentu di Minangkabau yang tidak boleh diubah. Budaya Minangkabau merupakan budaya menarik yang harus dijadikan latar belakang cerita dalam filem. Salah satu filem yang menggunakan budaya Minangkabau sebagai latar cerita ialah *Di Bawah Lindungan Kaabah*. *Di Bawah Lindungan Kaabah* ialah sebuah filem yang diadaptasi daripada novel dengan tajuk yang sama. Apabila menonton filem, penonton akan disajikan dengan imej yang berkaitan dengan latar. Ia juga mewakili subjek dan pergerakannya, penggunaan kostum, alat solek dan pencahayaan. Empat perkara ini adalah elemen dalam *mise-en-scene*. *Mise-en-scene* dalam sesebuah filem menentukan banyak perkara seperti kefahaman penonton terhadap cerita yang dipersembahkan dalam filem tersebut. Pemandangan filem ini banyak menggunakan elemen Minangkabau seperti rumah, baju labuh dan soro. Namun, tidak semua elemen Minangkabau sesuai untuk menggambarkan budaya Minangkabau dalam filem ini. Pengkaji mengambil kajian ini sebagai sampel kerana kajian ini menceritakan tentang latar belakang Minangkabau dengan lebih mendalam. Oleh itu, ia amat bersesuaian dan berkaitan dengan kajian yang dijalankan oleh pengkaji untuk dijadikan sumber rujukan budaya Minangkabau dengan lebih teliti.

Kajian yang dilakukan oleh Putri Salma Rahmadiyah (2020) yang bertajuk *Budaya Patriarki dalam Filem Kartini* (2017) oleh Hanung Bramantyo. Kajian dalam filem ini adalah bertujuan untuk menggambarkan budaya patriarki, penentangan Kartini terhadap budaya patriarki dan reaksi watak lain terhadap penentangan Kartini dalam filem *Kartini*. Pengkaji mendapati teori yang digunakan dalam kajian ini ialah teori sastera feminis dan semiotik. Selain itu, hasil penelitian ini adalah untuk menghuraikan tentang budaya patriarki, penentangan Kartini terhadap budaya patriarki dan reaksi tokoh lain terhadap penentangan Kartini dalam filem *Kartini*. Oleh itu, pengkaji mengambil kajian ini sebagai sampel dalam tajuk kajian kerana ia berkait rapat dengan adat budaya sesuatu masyarakat di sesuatu wilayah.

Seterusnya, kajian ini dilakukan oleh Siti Normala Hamzah (2020), yang bertajuk *Pencitraan Keris Sebagai Kiasan Keindahan Budaya Melayu Dalam Filem Rahim Razali*. Kajian ini membincangkan tentang penciptaan keris sebagai metafora yang melambangkan keindahan budaya Malaysia dalam dua filem karya Rahim Razali, *Puteri* (1987) dan *Anak Sarawak* (1989). Dalam filem ini, beliau membawa pengaruh budaya masyarakat Melayu, keris bukan sahaja merujuk kepada senjata, ia merupakan manifestasi seni yang mempunyai nilai estetika yang sangat tinggi dan merupakan cerminan nilai pemikiran, falsafah dan budaya kaum masyarakat Melayu. Kajian ini bertujuan untuk menganalisis imej budaya Melayu dengan menampilkan keris dalam kedua-dua filem yang sarat dengan falsafah dan pegangan masyarakat Melayu. Oleh itu, hasil kajian ini menunjukkan unsur-unsur warna tempatan yang muncul melalui penggambaran keris dalam filem ini, Ia telah membangkitkan aspek kepercayaan, mitos dan ritual yang menjadi asas kepada adat dan budaya Melayu. Selain itu, kedua-dua filem ini turut mendokumentasikan bantahan sosial masyarakat khususnya berkaitan pergelutan keris antara pihak atasan dan bawahan dengan menggunakan keris sebagai alat untuk memperjuangkan sesuatu.

Kajian yang bertajuk *Representasi Kepercayaan Populer Melalui Filem Seram Tempatan* oleh Hani Salwa Yaakob et.al (2016). Kepercayaan masyarakat Melayu terutamanya tertumpu kepada amalan tradisi yang diwarisi. Namun, selepas kedatangan agama di Nusantara, agama juga kemudiannya menjadi salah satu asas kepercayaan masyarakat Melayu.

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Hal ini berlaku kerana pertembungan antara amalan budaya tradisional dengan amalan keagamaan dalam masyarakat Melayu. Ia mencipta satu bentuk kepercayaan yang dikenali sebagai kepercayaan rakyat. Masyarakat Melayu mengamalkan ritual berdasarkan kepercayaan yang popular. Malah, terdapat banyak kekaburan dalam kalangan masyarakat Melayu dalam menanggapi amalan doktrin popular sebagai amalan agama. Kajian ini sangat popular menerusi filem seram tanah air dalam tiga peringkat iaitu peringkat pertama, peringkat kedua, dan peringkat ketiga. Selain itu, transformasi representasi berdasarkan kepercayaan popular menerusi filem seram tempatan berlaku melalui tiga peringkat ini sahaja. Oleh itu, pengkaji mengambil kajian ini sebagai sampel untuk dikaji kerana ia berkaitan dengan kepercayaan masyarakat melayu terutamanya ia lebih tertumpu kepada amalan tradisi turun-temurun.

Akhir sekali, kajian yang dilakukan oleh Rahma Yani (2019) berkisar tentang representasi budaya dalam filem *Salawaku*. Kajian ini bertujuan untuk memberi makna kepada budaya tempatan Maluku dalam sesebuah filem, yang mewakili budaya pelancongan Provinsi Maluku melalui kajian yang meliputi teks dialog dalam sesebuah filem. Menurut Edgar H. Schein, yang mengklasifikasikan model budaya kepada dua model iaitu budaya objek dan budaya bukan objek. Pengkaji mendapati terdapat beberapa dapatan daripada hasil kajian dialog dalam filem ini yang menunjukkan bahawa dalam filem *Salawaku* terdapat representasi pelbagai jenis tanda budaya antaranya ialah seni budaya, bahasa, kepercayaan atau upacara tradisi dan sebagainya. Oleh itu, sampel daripada hasil kajian ini dapat menjadikan rujukan kepada pengkaji untuk mengkaji dengan lebih mendalam berkaitan filem yang melibatkan budaya.

3.0 ANALISIS KRITIS

Secara keseluruhannya, pertembungan adat budaya dalam filem *Tenggelamnya Kapal Van Der Wijck* sedikit demi sedikit menimbulkan beberapa isu dalam kalangan masyarakat apabila kisah percintaan antara Zainuddin dan Hayati tidak diterima oleh kalangan ahli keluarga sebelah perempuan disebabkan oleh jurang perbezaan adat budaya. Budaya ialah tingkah laku dan norma sosial yang terdapat dalam masyarakat manusia. Budaya juga merupakan konsep utama dalam antropologi yang merangkumi pelbagai fenomena masyarakat manusia. Budaya juga banyak dikaitkan dalam pelbagai jenis filem untuk membiasakan masyarakat dengan adat budaya yang wujud dalam setiap kaum yang berbeza serta di negara dan wilayah yang berbeza.

Tinjauan kajian literatur secara keseluruhannya yang menghuraikan tentang elemen adat budaya dalam filem *Tenggelamnya Kapal Van Der Wijck* (2013) yang cuba disampaikan oleh pengarah filem iaitu Sunil Soraya telah memperlihatkan pertembungan adat budaya tidak akan berlaku sekiranya adat budaya yang tidak mempengaruhi tidak mendapat tentangan daripada budaya yang dipengaruhi. Kajian literatur yang menganalisis kedua-dua elemen ini tidak hanya memperdalam pemahaman tentang filem dan adaptasinya tetapi juga memberikan wawasan tentang bagaimana adat dan budaya di dalam filem boleh mempengaruhi sesuatu adat budaya dengan lebih meluas. Ia juga membantu dalam menilai bagaimana perubahan dalam medium dari novel kepada filem boleh mengubah interpretasi dan pengalaman penonton dalam memahami sesuatu adat budaya yang berlainan dan bertentangan antara satu sama lain. Filem romantis yang tidak hanya memfokuskan kepada genre romantis semata-mata namun ia mampu memaparkan mesej yang hendak disampaikan kepada penonton berkaitan adat budaya yang berbeza untuk diterima oleh ahli keluarga. Hal ini bukan sahaja memfokuskan tentang adat budaya yang berlainan namun ia memfokuskan tentang naseb untuk kelangsungan hidup selepas berkahwin jika salah memilih budaya yang berlainan mengikis status sosial dari aspek materialistik seperti pangkat, harta, pekerjaan dan sebagainya. Oleh itu, kerana kejayaan karya filem adalah hasil kombinasi daripada pelbagai elemen seperti manuskrip, watak, plot, latar, unsur bunyi, nyanyian dialog dan penerapan elemen berkaitan kebudayaan malah sesebuah filem yang mengandungi mesej yang ingin diketengahkan asalnya daripada novel kemudiannya

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diolah menjadi sebuah cerita yang berkualitas yang tidak hanya memfokuskan kepada genre romantis sahaja namun penyampaian cerita yang berkualitas berkaitan adat budaya agar matlamat karya penceritaan sampai kepada penonton.

4.0 KESIMPULAN

Makalah ini secara keseluruhannya telah meninjau hasil kajian lepas berkaitan pertembungan adat budaya yang terdapat dalam filem *Tenggelamnya Kapal Van Der Wijck* melalui pengaplikasian teori *uruf wal adat*. Tidak dinafikan bahawa setiap literatur yang dibincangkan telah memperlihatkan sisi kekuatan yang tersendiri dalam mendepani setiap topic yang menjadi fokus utama dalam makalah ini. Namun, isu yang dibincangkan disini ialah pada realitinya, diskriminasi perkauman serta kebudayaan merupakan suatu isu yang sukar untuk dihapuskan dan akan tetap melatari dalam mana-mana negara dan juga bangsa. Justeru, isu diskriminasi perkauman dan budaya memerlukan perhatian dan usaha yang berterusan untuk diatasi. Oleh itu, kajian ini menggalakkan pemahaman yang lebih mendalam tentang adat budaya serta memberi saranan untuk pendekatan yang lebih inklusif dan adil dalam menangani isu-isu tersebut. Oleh hal yang demikian, perbincangan tinjauan literatur dalam kajian ini telah dibahagikan kepada beberapa aspek utama yang telah dikenal pasti supaya kajian atau analisis kajian ini memberi sedikit sebanyak manfaat yang lebih dalam penerimaan adat budaya yang berbeza dalam sesuatu masyarakat.

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DISKRIMINASI PERKAUMAN DALAM KARYA TERPILIH HAMKA: SATU KAJIAN LEPAS

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ABSTRAK

Kajian ini membincangkan berkenaan analisis kajian lepas berkaitan unsur diskriminasi perkauman dalam karya-karya terpilih Hamka. Pada suatu sudut yang lain, masalah perkauman memberi kesan yang besar kepada perubahan sosiologi dalam masyarakat. Islam menyarankan manusia untuk hidup dengan aman walaupun terdapat banyak perbezaan dalam kalangan mereka. Berkaitan dengan kepentingan sastera dalam menangani masalah sosial dalam masyarakat, Hamka telah menghasilkan karya yang mengkritik diskriminasi kaum yang berlaku dalam kehidupan sebenar. Kajian ini menggunakan kaedah kualitatif melalui reka bentuk analisis kandungan dengan menggunakan artikel-artikel terpilih sebagai sumber data untuk proses penganalisisan bagi tujuan analisis kajian lepas. Hasil kajian mendapati terdapat banyak kajian lepas yang berkaitan dengan unsur diskriminasi kaum yang diketengahkan menerusi novel secara amnya di samping terdapat juga artikel-artikel kajian lepas yang mengkaji tiga novel Hamka iaitu *Merantau ke Deli*, *Tenggelamnya Kapal Van Der Wijck* dan juga *Terusir*. Melalui analisis kajian lepas ini, unsur diskriminasi kaum dapat ditanggapi dengan menyeluruh supaya satu kajian lanjutan yang mengkaji berkenaan diskriminasi kaum dalam novel-novel Hamka dapat dilakukan dengan jayanya.

Kata kunci: Diskriminasi; Hamka; Unsur perkauman; Terusir; Merantau ke Deli; Tenggelamnya Kapal Van Der Wijck

1.0 PENDAHULUAN

Makalah ini adalah berkisarkan berkenaan kajian lepas terhadap diskriminasi perkauman dalam karya terpilih Hamka. Umum mengetahui bahawa Hamka ataupun nama sebenar beliau adalah Haji Abdul Malik Karim Amrullah merupakan seorang cendekiawan dan ulama tersohor di bumi Indonesia. Walaupun beliau dikenali sebagai seorang ulama yang hebat dalam bidang keilmuan Islam, namun tidak ramai yang mengetahui bahawa Hamka juga mempunyai kecenderungan yang sangat tinggi dalam bidang kesusasteraan. Ini dapat dilihat menerusi pengalaman beliau dalam menghasilkan pelbagai karya novel yang hebat antaranya seperti novel *Tenggelamnya Kapal Van Der Wijck*, *Merantau Ke Deli*, *Terusir*, *Ayahku* dan bermacam-macam lagi. Ini secara tidak langsung menunjukkan bahawa Hamka mempunyai keintelektualan yang tinggi dan mempesona dalam bidang kesusasteraan. Bahkan sangat jarang seseorang yang berpengetahuan tinggi dalam ilmu Islam dan pada masa yang sama terjun dalam bidang penulisan kreatif seperti penghasilan novel wujud dalam mana-mana negara.

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Penulisan Hamka umumnya berfokus kepada tema keagamaan dan nilai kehidupan seharian yang menyentuh hak-hak asasi manusia selari dengan perintah Allah SWT dalam membentuk masyarakat seimbang. Hamka terkenal dengan penulisan sastera yang menyentuh adat dan budaya masyarakat setempat sebagai gambaran kemanusiaan yang kaya dengan kepelbagaian adat di samping turut dikenali sebagai sasterawan yang berani mengkritik kebiasaan masyarakat yang melanggar hak manusia dan tidak selari dengan ajaran Islam.

Kajian ini merupakan sebuah kajian lepas berkenaan diskriminasi perkauman, maka penelitian dijalankan berdasarkan ideologi dan teori rasisme yang menjadi akar kepada diskriminasi. Penelitian terhadap kajian lepas ini juga dilaksanakan bagi melihat kajian-kajian yang berkaitan dengan pandangan penulis sesebuah karya terhadap ideologi rasisme serta kesannya terhadap masyarakat sebagaimana yang diaplikasikan oleh Hamka dalam karyanya seperti *Terusir*, *Merantau ke Deli* dan *Tenggelamnya Kapal Van Der Wijck*. Sinonim dengan ketekunan masyarakat Minang yang mementingkan suku kaum, Hamka berusaha sehabis baik bagi menggambarkan budaya masyarakatnya yang bersifat kesukuan. Namun berbeza dengan corak rasisme dalam karya barat yang lazim memperlihatkan jurak diskriminasi di antara orang berkulit hitam dan orang berkulit putih.

Justeru, karya Hamka dilihat dapat memberikan impak yang besar kepada pembaca dalam menekuni permasalahan diskriminasi yang berlaku dalam kalangan masyarakat. Lebih-lebih lagi apabila mesej yang ingin disampaikan diadun dengan penulisan sastera yang mempunyai unsur fiksi dan jalan cerita yang menarik bagi memberikan pengalaman berharga kepada pembaca. Hal ini menjadikan novel-novel Hamka sentiasa mendapat tempat dalam kalangan pembaca awam yang mencari bahan bacaan yang bersesuaian. Bukan itu sahaja, malah dapat menjadi bahan kajian kepada para pengkaji sastera bagi menganalisis kaedah watak perwatakan, unsur-unsur budaya, konflik dalaman dan kemasyarakatan khususnya masalah sosial seperti tingkah laku, pemikiran dan jurang perbezaan.

2.0 KAJIAN LEPAS

2.1 KAJIAN LEPAS BERKENAAN DISKRIMINASI PERKAUMAN DALAM FILEM DAN NOVEL

Muhammad Fakhran (2021) dalam kajiannya *Rasisme Dalam Novel The Kite Runner* membincangkan tentang unsur rasisme yang berlaku di Afganistan. Kajian ini memfokuskan lima aspek rasisme iaitu diskriminasi, pengasingan, perhambaan, prejudis dan stereotaip. Tujuan kajian ini adalah untuk memperlihatkan gambaran penyalahgunaan hak asasi manusia serta menjelaskan masalah keadaan sosial yang berlaku di Afganistan sebagaimana yang digambarkan di dalam novel tersebut. Kesan daripada penjajahan budaya dan masyarakat atau dipanggil poskolonialisme diambil kira di dalam kajian ini bagi melihat jurang di antara golongan yang menindas dan yang ditindas. Kajian ini menggunakan kaedah penelitian di dalam analisis deskriptif. Plot dan watak novel dianalisis bagi mengidentifikasi dan menafsir unsur rasisme dalam novel. Hasil kajian mendapati bahawa unsur rasisme wujud di antara watak dari aspek ekspresi stereotaip yang ada pada watak Pashtun yang mengejek fizikal Hazara, diskriminasi pula ditunjukkan melalui pengasingan yang dilakukan oleh Baba terhadap Hassan dan Ali. Namun begitu, kesimpulan daripada kajian ini mendapati bahawa pihak yang tertindas adalah setia kepada penindas melihatkan watak Hassan yang tidak membalas dendam terhadap Amir yang telah menuduhnya mencuri jam tangan kerana Amir merupakan kawan dan anak kepada tuannya.

Seterusnya kajian lepas oleh Muhammad Fachri & Alex (2023) berkenaan Representasi Perjuangan Ras Kulit Hitam untuk Melawan Rasialisme dalam Film "*Summer Of Soul*", mengkaji tentang makna konotasi, denotasi dan mitos yang menunjukkan unsur rasisme di dalam filem tersebut. Kajian ini telah menggunakan kaedah kualitatif dengan analisis semiotik Ronald Barthes yang menggariskan dua takrif semiotik iaitu denotasi dan konotasi.

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Kaedah ini digunakan bagi memahami fenomena gejala sosial dengan memberikan dua gambaran yang berbeza terhadap fenomena tersebut menjadi satu bentuk rangkaian kata akhirnya akan menghasilkan teori. Hasil kajian mendapati beberapa adegan mengandungi unsur rasisme yang digambarkan melalui konotasi, denotasi, dan mitos. Dapat disimpulkan daripada kajian ini bahawa filem ini menerangkan bahawa tiada kaum yang lebih baik berbanding yang lain.

Menurut Muhammad Ridwan & Cutra Aslinda (2022) dalam kajian mereka yang bertajuk *Analisis Semiotik Diskriminasi Pada Film "The Hate You Give"* telah menganalisis diskriminasi kaum yang ditunjukkan di dalam filem tersebut. Kaedah kualitatif telah digunakan bagi analisis semiotik berdasarkan teori semiotik oleh John Fiske. Kajian ini menggunakan teknik Triangulasi sumber iaitu teknik pengumpulan data melalui penijauan, dokumentasi dan wawancara. Hasil kajian menunjukkan bahawa filem ini membawa mesej kepada penonton bahawa keadilan harus ditegakkan tanpa mengira kaum. Filem ini juga menunjukkan keadaan diskriminasi yang dilakukan kepada orang berkulit hitam yang berisiko menjadi mangsa ketidakadilan yang menyebabkan gangguan mental, stress, cemas, dan depresi. Kesimpulan dari kajian ini didapati bahawa terdapat tiga tahap pengkodan di dalam filem iaitu realiti, representasi, dan ideologi. Filem ini memperlihatkan keadaan diskriminasi yang berlaku pada ketika itu melalui gambaran dipandang sebelah mata, direndahkan dan ketidakadilan berlaku terhadap golongan minoriti terutamanya pada perbezaan warna kulit. Namun begitu, setiap manusia mempunyai hak untuk hidup dan bebas tanpa perbezaan fizikal atau kaum.

Kajian selanjutnya berkenaan Studi Semiotika Rasisme dalam Film *Get Out* oleh Emerald (2021), memaparkan perilaku manusia rasis yang menusia yang menular melalui filem 'Get Out'. Kajian ini bertujuan untuk memperlihatkan bentuk rasisme. Kaedah kualitatif digunakan di dalam kajian ini melalui pendekatan deskriptif dengan menganalisis gambar dan dialog di dalam filem tersebut. Selain itu, analisis data juga dilakukan dengan menggunakan model semiotik Ronald Barthes yang terdiri daripada dua aspek iaitu konotasi dan denotasi. Data primer bagi kajian ini terdiri daripada watak utama manakala data sekunder diperoleh daripada literatur. Hasil kajian mendapati bahawa terdapat tiga bentuk rasisme yang berlaku iaitu prasangka orang berkulit hitam terhadap orang berkulit putih, diskriminasi yang berlaku terhadap orang berkulit hitam, dan perubahan nilai rasisme orang berkulit hitam. Kesimpulan yang didapati daripada kajian ini adalah gambaran perubahan layanan orang berkulit putih terhadap orang berkulit hitam namun sikap tersebut tidak berbeza daripada sikap mereka dahulu yang menindas orang berkulit hitam. Perubahan ini adalah berbentuk cara pandangan orang berkulit putih yang mula menerima dan menyukai orang berkulit hitam kerana keindahan dan kekuatan mereka. Filem ini menunjukkan bahawa sejarah dapat memperngaruhi sikap dan tingkah laku seseorang samada mangsa ataupun pemangsa.

Kajian Ardian (2016) dalam Representasi Resistensi Rasisme dalam Film *12 Years a Slave* berkenaan masalah rasisme yang tiada penghujungnya sebagaimana yang digambarkan di dalam filem ini. Tujuan kajian ini adalah untuk menggambarkan rintangan orang berkulit hitam sebagai golongan minoriti di dalam sileh Film *12 Years a Slave* dalam bentuk rasisme oleh orang berkulit putih melalui gambaran simbol visual serta linguistik dalam filem tersebut. Kaedah kualitatif telah digunakan di dalam kajian ini menggunakan analisis semiotik. Selain itu, teori sudut pandang juga digunakan bagi melihat pengalaman, pengetahuan dan kebiasaan manusia ketika berkomunikasi. Hasil kajian mendapati bahawa terdapat 23 babak di dalam filem yang mengandungi makna perlawanan akan tindakan rasisme, 23 babak ini kemudiannya dklasifikasikan kepada tiga bentuk rintangan menurut James Scott iaitu sembilan babak berbentuk rintangan tertutup, 10 babak dengan bentuk rintangan semi terbuka dan empat babak dengan bentuk rintangan terbuka. Berdasarkan kajian, dapat disimpulkan bahawa bentuk rintangan terbuka akhirnya menghasilkan perubahan signifikan dalam kehidupan hamba dan sikap etnosentrisme yang dimiliki oleh golongan yang lebih dominan manjadikan golongan

minoriti terlihat lemah dan harus mentaati golongan dominan. Golongan ini dianggap lebih berkuasa berbanding golongan yang lain. Golongan minoriti pula melihat diri mereka sebagai pihak yang tiada kuasa untuk memberontak.

Melihat dari sudut novel, kita dapat lihat di dalam kajian Rasisme Dalam Masyarakat Pascakolonial: Sebuah Analisis Wacana Kritis terhadap Novel-Novel Jacqueline Woodson oleh Muhammad Al-Hafizh (2016). Kajian ini melihat perbezaan kaum sebagai akar kepada konflik sosial apabila rasisme mula wujud di dalam masyarakat berkelompok. Maka kajian ini bertujuan bagi melihat unsur-unsur rasisme di dalam novel karya Jacqueline Woodson. Kajian ini menggunakan kaedah critical discourse analysis (CDA) atau analisis wacana dengan pendekatan pembacaan dekonstruksi untuk gambarkan konflik rasisme di dalam novel. Hasil kajian mendapati novel-novel karya Jacqueline Woodson menunjukkan unsur-unsur rasisme yang masih wujud pada era selepas perang di Amerika. Ideologi rasisme ini masih ditonjolkan oleh orang berkulit putih terhadap orang berkulit hitam. Diskriminasi dan pengasingan yang dibina oleh orang berkulit putih juga dapat digambarkan di dalam karya-karya beliau yang akhirnya membawa kepada kesan diskriminasi seperti ekspresi secara verbal, penolakan, pengucilan, kekerasan secara fizikal dan pembunuhan. Selain itu, wujud juga satu gerakan dari orang berkulit hitam bagi menentang diskriminasi perkauman. Kesimpulan daripada kajian ini membawa kepada pembuktian bahawa ideologi kolonial yang masih wujud ini masih lagi di bawa melalui institusi neokolonialisme seperti sekolah, kilang, kelab suka, dan industri hiburan.

Nursyakkillah et.al (2023) di dalam kajiannya berkenaan Wacana Rasisme: Stereotip dan Diskriminasi Muslim Dlam Novel Saffron Dreams berkisarkan novel yang menceritakan berkenaan peristiwa 9 November 2001 yang memulakan gelombang kebencian yang besar masyarakat barat terhadap orang Islam. Kajian ini bertujuan untuk menjelaskan stereotaip Muslim sebagai salah satu identiti agama dan budaya. Kaedah kualitatif deskriptif telah digunakan di dalam kajian ini dengan menggunakan pendekatan sastera sosiologi. Dapatan kajian ini memperlihatkan bahawa terdapat dua bentuk rasisme telah dialami oleh watak utama iaitu stereotaip identiti seorang Muslim itu merupakan penganas dan diskriminasi yang mmebawa kepada kekerasan. Kajian ini dapat menyimpulkan bahawa segala pandangan buruk serta diskriminasi yang ditujukan kepada masyarakat Muslim adala berpunca daripada peristiwa 9 November 2011. Prasangka itu membawa kepada ketidakadilan terhadap komuniti Muslim yang dianggap sebagai sebuah agama yang mengajarkan keganasan.

Anti-racism as Seen in the Characters of Harper Lee's To Kill A Mockingbird adalah daripada kajian oleh Suyardi (2011) bertujuan untuk menganalisis gambaran anti rasisme yang dilihat dari segi perlakuan, pernyataan dan pemikiran di dalam filem To Kill A Mockingbird. Kaedah analisis kandungan berdasarkan pendekatan kualitatif telah dijalankan bagi mengkaji filem ini. Hasil kajian mendapati bahawa gambaran anti rasisme wujud di dalam diri watak filem di mana mereka mereka dapat mengemukakan perasaan, tindakan, dan pemikiran untuk melawan sikap perkauman. Kesimpulan daripada kajian ini adalah kesemua watak yang dikaji menganggap bahawa semua orang layak untuk mendapat hak kemanusiaan dari segala aspek tanpa sebarang diskriminasi khususnya perbezaan warna kulit.

2.2 KAJIAN LEPAS BERKENAAN APLIKASI PEMIKIRAN HAMKA DALAM NOVEL

Menurut Jasril (2017) ada mengkaji berkenaan penentangan laki-laki Minangkabau terhadap budaya Minangkabau Dalam Novel Hamka. Kajian ini berkisarkan gambaran Hamka dalam penulisan novelnya yang menyentuh konflik lelaki minang di dalam masyarakat mereka. Tujuan kajian ini adalah bagi menganalisis gambaran konflik ini dan cara Hamka mengekspresikan fenomena ini ke dalam karya sastera. Analisis data dilakukan dengan menggunakan beberapa teknik seperti membaca, mencatat, dan menganalisis selari dengan

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kaedah analisis teks dan kaedah pembacaan heuristik dan hermeneutik. Hasil kajian ini mendapati bahawa novel karya penulisan Hamka penuh dengan gambaran sosial budaya Minangkabau yang tidak menguntungkan pihak lelaki dari aspek kekuatan, kekuasaan, dan tidak memiliki hak terhadap harta pusaka lalu menyebabkan mereka memberontak dengan meninggalkan kampung halaman. Kajian ini dapat menyimpulkan bahawa Hamka menggunakan medium penulisan sebagai suatu bentuk protes terhadap budaya yang bersikap tidak adil terhadap kaum lelaki. Budaya ini menunjukkan dilema kedudukan kaum lelaki yang harus memegang tanggungjawab dalam menjaga harta pusaka namun tidak terlibat di dalam pembahagiannya. Hasil dari pemberontakan ini menunjukkan sikap watak lelaki memilih untuk hidup di luar kampung berbanding kembali meneruskan budaya berat sebelah itu.

Kajian seterusnya melihat Pengaruh Kebijakan Direktur Terhadap Kinerja Perusahaan Novel Tuan Direktur Karya Hamka oleh Aulia et. al (2024). Kajian ini berkisar novel Tuan Direktur oleh Hamka yang membincangkan strategi sesebuah organisasi syarikat. Tujuan penelitian adalah bagi melihat pengaruh kebijakan seorang direktor terhadap sesebuah syarikat yang digambarkan di dalam karya sastera. Kaedah deskriptif telah digunapakai di dalam kajian bagi menggambarkan dan analisis ketelusan dan strategi oleh seseorang direktor dalam memimpin sesebuah syarikat. Berdasarkan teori Stakeholder, gerak kerja watak direktor dapat diukur dan difahami dalam mempengaruhi watak penting yang lain. Analisis dilakukan juga terhadap watak pekerja, pemegang saham, pelanggan, dan masyarakat sekitar. Hasil perbincangan ini dapat melihat ketepatan keputusan yang dibuat oleh watak direktor. Keputusan yang dibuat dilihat mempengaruhi tahap kualiti kerja syarikat tersebut. Dapat disimpulkan daripada kajian ini bahawa watak direktor di dalam novel tersebut merupakan gambaran kepentingan pemimpin di dalam sesebuah syarikat dalam mempertimbangkan untung rugi setiap keputusan yang dibuat.

Sementara itu, menurut Hilmi (2020), dalam kajiannya iaitu Pesan Dakwah Tentang Adab Dalam Novel “Angkatan Baru” karya Buya Hamka menjelaskan tentang bentuk-bentuk dakwah yang dijalankan seiring perubahan zaman. Tujuan kajian ini adalah bagi mengetahui peranan novel sebagai salah satu platform dakwah dan kaedah yang menunjukkan kadar efektif media cetak sebagai salah satu alat berdakwah. Kajian ini menggunakan kaedah analisis kualitatif dengan menganalisis isi kandungan novel Angkatan Baru yang menjelaskan mesej-mesej dakwah berkenaan akhlak di dalam Islam. Kajian mendapati bahawa watak-watak yang digambarkan di dalam novel menepati ciri-ciri adab yang telah digariskan iaitu adab penuntut ilmu, adab terhadap orang tua, adab terhadap masyarakat, adab di dalam perkahwinan, dan adab terhadap diri sendiri. Kesimpulan kajian dapat dilihat apabila media bercetak seperti novel dapat menjadi salah satu medan dakwah yang berkesan dan membantu dalam menyebarkan lebih banyak bentuk mesej Islam.

Kajian oleh Wan Sofiah & Zulkefli Aini (2019) membincangkan tentang Retorik Dakwah Al-Hikmah Menerusi Kaedah Lembut Dalam Novel Tenggelamnya Kapal Van Der Wijck. Kajian ini memfokuskan tentang pendekatan dakwah secara retorik terhadap masyarakat. Tujuannya adalah bagi mengkaji retorik al-hikmah melalui kaedah lembut yang terdapat di dalam novel terkenal karya Hamka. Kaedah yang digunakan ialah kaedah kualitatif melalui analisis kandungan bahan kajian. Hasil kajian dapat dilihat bahawa terdapat 20 kali unsur retorik dakwah al-hikmah melalui kaedah lembut iaitu dalam bentuk dorongan dan 15 kali dalam bentuk ganjaran. Kajian ini telah membuktikan bahawa retorik dakwah al-hikmah dengan kaedah lembut telah digunakan oleh Hamka di dalam karyanya yang terkenal iaitu Tenggelamnya Kapal Van Der Wijck sebagai salah satu bentuk pendekatan dakwah kepada masyarakat.

Kajian seterusnya iaitu Perubahan Nilai Budaya Minangkabau Dalam Novel Tenggelamnya Kapal Van Der Wijck Karya Hamka Dan Novel Bulan Susut Karya Ismet Fanany oleh Yulia Pebriani (2018) membincangkan tentang kajian perbandingan antara karya

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Hamka dan Ismet Fanany berkenaan budaya Minangkabau. Tujuan kajian ini adalah untuk mengkaji perubahan budaya Minangkabau di dalam kedua novel tersebut. Penelitian kualitatif telah digunakan di dalam kajian ini melalui kaedah deskriptif. Bahan kajian telah dianalisis menggunakan kaedah analisis isi kandungan bagi mendapatkan data yang diperlukan. Hasil kajian mendapati bahawa terdapat gambaran perubahan budaya di dalam novel seperti hubungan kekerabatan, isu harta pusaka, dan kebiasaan perlakuan merantau. Konklusi daripada kajian ini didapati bahawa kebudayaan dapat didefinisikan sebagai salah satu ekspresi manusia dan mereka mempunyai autoriti terhadap perbuatan mereka baik sebagai pembaca atau penulis.

Marjannah et. al (2023) telah menjalankan kajian berkenaan Kajian Metafora Novel Tenggelamnya Kapal Van Der Wijck Karya Hamka. Kajian ini bertujuan untuk mengkaji unsur metafor di dalam novel Tenggelamnya Kapal Van Der Wijck. Kajian ini turut menggunakan kaedah kualitatif dengan berpandukan teori semiotika. Perbahasan kajian mendapati terdapat beberapa bentuk metafora wujud di dalam novel ini termasuklah metafora antropomorfik, metafora berunsur haiwan, metafora konkrit kepada abstrak, dan metafora sinestesia. Kemudian kajian ini juga mencirikan fungsi metafora di dalam novel iaitu fungsi informasi, fungsi ekspresif, fungsi direktif, dan fungsi fatik. Seterusnya, makna metafora yang didapati adalah makna leksikal dan makna kontekstual, makna referensi dan makna tidak referensi, makna denotatif dan makna konotatif, makna asisoatif, serta makna literal dan tidak literal. Dapat disimpulkan bahawa kewujudan unsur metafora di dalam novel ini menjadkannya sebuah karya berestetika dan indah serta dapat dikategorikan sebagai sebuah karya Hamka yang utama.

Selanjutnya, kajian Konflik Internal Setiap Tokoh "Merantau Ke Deli" Karya Buya Hamka Dalam Dimensi Spiritual oleh Martini et. al (2024) membincangkan tentang latar watak yang wujud di dalam novel Merantau Ke Deli. Kajian ini bertujuan untuk mengetahui konflik dalaman yang ada di dalam diri watak novel. Kajian ini menggunakan kaedah dekriptif kualitatif dengan membaca dan menganalisa novel tersebut berpandukan teori Sigmund Freud. Hasil perbahasan menunjukkan tiga personaliti watak iaitu identiti yang merangkumi kesenangan peribadi di mana wujudnya dominasi pihak yang kuat terhadap pihak yang lemah berdasarkan kepuasan hati dan keinginan, ego yang mendapatkan tenaga dari identiti, dan superego. Kajian ini menyimpulkan bahawa konflik dalaman terjadi tidak hanya di dalam diri watak utama malah kepada watak-watak sampingan di dalam novel.

Kajian lepas berkenaan Nilai Feminisme Dan Konflik Sosial Dalam Novel Layangan Putus Karya Mommy Asf Dan Novel Terusir Karya Hamka: Penelitian Intertekstual oleh Mila Oktavia et. al (2023) bertujuan untuk membincangkan tentang unsur fenimisme dan konflik sosial yang digambarkan oleh penulis di dalam novel. Kajian ini menggunakan kaedah kualitatif deskriptif dengan menganalisis kandungan kedua novel ini. Hasil kajian mendapati terdapat 42 data yang menunjukkan unsur fenimisme dan 35 data yang menunjukkan konflik sosial di dalam novel Layangan Putus manakala terdapat 14 data menunjukkan unsur fenimisme dan 28 data menunjukkan gambaran konflik sosial. Kesimpulan yang didapati di dalam novel ialah persamaan tema di dalam kedua novel ini membawa kepada kesedaran terhadap kekerasan dan perlecahan di dalam rumah tangga hingga membawa kepada perbahasan tentang fenimisme dan konflik sosial.

3.0 ANALISIS KRITIS

Kajian lepas berkaitan diskriminasi dalam filem dan novel menunjukkan kecenderungan terhadap perbahasan bentuk diskriminasi berdasarkan gambaran yang ditunjukkan di dalam babak tertentu. Rasisme dan diskriminasi menjadi tunjang tema perbahasan dan membawa kajian kepada analisis deskriptif berdasarkan teks novel atau transkrip filem. Kajian lepas dapat mengeluarkan ciri-ciri rasisme seperti diskriminasi, pengasingan, dan perlecehan. Manakala kesannya didapati rasisme membawa kepada gangguan serta kecederaan fizikal dan mental.

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Tema yang difokuskan dalam hampir kebanyakan kajian lepas menumpukan kepada diskriminasi perkauman terhadap orang berkulit hitam. Hal ini melihatkan kepada gambaran diskriminasi yang berlaku di barat ketika mana superioriti orang berkulit putih masih mendominasi dalam segala aspek kehidupan seperti aspek pendidikan, ekonomi, dan politik. Oleh itu, penindasan dan ketidakadilan di dalam filem sering terjadi ke atas orang berkulit hitam kerana jurang perbezaan lalu menyebabkan konflik sosial. Sikap prejudis juga sering diperlihatkan melalui dua blok masyarakat ini menyebabkan keduanya saling bermusuhan dalam tempoh masa yang lama. Berbeza dengan diskriminasi kaum di Asia yang membezakan masyarakat melalui etnik dan kaum. Kekayaan budaya di Asia mewujudkan sikap prejudis dan kekitaan yang tebal antara kaum.

Meneliti kajian terhadap pemikiran dan penulisan Hamka dalam novel, dapat dilihat bahawa Hamka menerapkan situasi yang berlaku di persekitarannya dengan menggambarkan budaya dan adat masyarakatnya. Gambaran masyarakat Minang jelas tergambar di dalam karyanya menunjukkan implementasi budaya di dalam sesebuah karya sastera. Dalam daya menggambarkan budaya masyarakat kepada umum, Hamka turut mengkritik sesetengah kebiasaan adat yang jelas melanggar hak manusia termasuklah diskriminasi terhadap kaum lain.

Kaedah yang digunakan dalam kajian lepas adalah penelitian kualitatif di mana pengkaji akan menganalisis bahan kajian berupa novel dan karya Hamka yang lain bagi melihat intipati karya beliau. Terdapat pelbagai variasi dapatan kajian yang diperoleh di dalam karya Hamka termasuklah kritikan terhadap budaya tempatan, seni dakwah di dalam karya, unsur metaforan dalam menggambarkan keadaan masyarakat, pembinaan watak dan alur cerita serta pemikiran yang mempengaruhi perkembangan sesebuah watak dalam menyampaikan mesej kepada pembaca. Dari hasil dapatan ini dapat disimpulkan bahawa Hamka seorang penulis yang inovatif dalam menyampaikan mesej kemanusiaan di dalam karya sastera dengan mencipta aliran plot dan pembinaan watak yang berkesan bagi menggambarkan konflik serta keadaan masyarakat tempatan bagi tujuan dakwah dan kritikan.

4.0 KESIMPULAN

Makalah ini secara keseluruhannya telah meninjau kajian lepas berkaitan dengan diskriminasi perkauman yang terdapat dalam novel dan drama dan juga kajian lepas berkenaan aplikasi pemikiran Hamka dalam novel. Tidak dinafikan bahawa setiap literatur yang dibincangkan telah memperlihatkan sisi kekuatan yang tersendiri dalam mendepani setiap topik yang menjadi fokus utama dalam makalah ini. Namun, isu yang ingin dibincangkan disini ialah pada realitinya, diskriminasi perkauman merupakan suatu isu yang sukar untuk dihapuskan dan akan tetap melatari dalam mana-mana negara dan juga bangsa. Ia juga merupakan suatu isu yang berkait dengan pengamalan yang sudah lama diamalkan turun-temurun dalam hierarki penduduk pada sesebuah negara. Walaupun mungkin ada usaha untuk membanterasnya namun hakikatnya ia sukar untuk dihilangkan secara terus. Justeru, pemfokusan makalah ini kepada isu diskriminasi perkauman merupakan suatu fokus yang tepat dan mampu memberi sesuatu yang bermanfaat kepada mana-mana pengkaji yang berminat untuk mengkaji secara mendalam terhadap aspek ini yang berkait juga dengan bidang antropologi dan sosiologi. Dan paling penting, pemilihan Hamka sebagai sampel kajian merupakan pemilihan yang sangat tepat dalam merungkai dan menganalisis pemikiran beliau dalam menyelesaikan permasalahan diskriminasi perkauman dalam konteks gambaran Islam yang sebenar.

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**ABDALLAH ABD AL-FADI: KEPERIBADIAN DAN PENDORONG
KEPADA TUDUHAN KESILAPAN TATABAHASA DALAM AL-
QURAN**

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Keterjaminan Al-Quran daripada sebarang kekurangan merupakan suatu kepastian berasaskan wahyu Ilahi. Walau bagaimanapun, terdapat beberapa pandangan yang mendakwa kewujudan kesalahan fakta dalam Al-Quran termasuk tatabahasanya seperti dakwaan Abdallah Abd Al-Fadi melalui karyanya *Is the Qur'an Infallible?* Justeru, kajian ini dijalankan untuk mengenal lebih lanjut berkenaan orientalis ini dalam dua aspek utama iaitu keperibadiannya dan faktor pendorong kepada tuduhannya berkaitan wujudnya kesilapan tatabahasa Al-Quran. Berdasarkan pendekatan kualitatif secara dokumen analisis, kajian ini mendapati bahawa keperibadian Abdallah Abd Al-Fadi berasal usul seorang Muslim hafiz yang kemudiannya berubah menjadi seorang apologis Kristian khususnya selepas penghijrahannya ke Amerika Syarikat sehingga membentuk pemikirannya yang meragui dan mengkritik Islam serta Al-Quran termasuklah tuduhan kesilapan tatabahasa Al-Quran. Ini didorongi oleh empat faktor utama iaitu ideologi dan teologi, politik, sosial dan psikologi. Maka, kajian ini mencadangkan agar penyelidikan selanjutnya menjawab segala tuduhan Al-Fadi ini secara menyeluruh dan meneroka sejauh mana kritiknya memberi kesan terhadap Muslim dan para pelajar dan penutur bahasa Arab.

Kata kunci: Abdallah Abd Al-Fadi; al-Quran; keperibadian; kesilapan tatabahasa; pendorong tuduhan.

1.0 PENGENALAN

Sumber utama dan autentik dalam penggubalan tatabahasa Arab adalah terdiri daripada tiga sumber naqli (melalui periwayatan), iaitu: Al-Quran (termasuk Qiroāt Qurāniyah Mutawatirah/Sahihah/Shāzzah), Hadith (Ungkapan Rasulullah SAW), dan ungkapan orang Arab asli sama ada berbentuk puisi atau prosa yang dihasilkan di tengah-tengah semenanjung Tanah Arab dalam kurun ke-2 Hijrah ke bawah (Al-Suyuti, 1989; Khalil, 1980). Walau bagaimanapun, didapati dalam bahasa sumber ini beberapa 'kesilapan' penggunaan bahasa yang kelihatan tidak selari (shāzz) dengan tatabahasa digubal atau dikenali dalam linguistik moden sebagai 'ungrammatical sentence' (Musling, 2019).

Fenomena bahasa ini tidak terkecuali dalam Al-Quran dan Qiroāt Qurāniyah, apatah lagi kebanyakan sarjana tatabahasa Bahasa Arab (BA) tidak membezakan antara pemakaian syarat penerimaan sesuatu Qiroāt dengan syarat penerimaannya sebagai bahan dalil (shāhid) bahasa. Ini kerana syarat-syarat penerimaan Qiraat iaitu: 1. sanad yg mutawatir/sahih, 2. menepati salah satu mushaf Uthmani dan 3. menepati tatabahasa BA, adalah terpakai untuk Qiroat sebagai suatu ibadah bacaan berpahala, bukan sebagai bahan pendalilan bahasa kerana ia tidak tertakluk dengan syarat ke-3 khususnya, selagimana syarat pertama telah dipenuhi (Yahya Ababneh, 2018).

Antara implikasi pemahaman syarat tersebut ialah penolakan penggunaan bahasa Al-Quran mahupun Qiroāt yang tidak selari (shāzz) dengan tatabahasa. Situasi ini menimbulkan pelbagai reaksi dan tafsiran negatif dalam kalangan sarjana silam Bahasa Arab (BA) sendiri seperti Al-Mubarrid (W285) yang menolak empat bentuk bacaan Qiroat Shazzah dan 20 bentuk bacaan daripada Qiroat Mutawatirah Tujuh hanya semata tidak selari dengan tatabahasa Arab, dengan pelbagai deskripsi seperti khata' (salah), khalat (silap), perawi jahil BA ('Azzuz, 2001; Abu Al-Hajja', 2003).

Situasi ini bertambah buruk dalam kalangan yang sentiasa mencari kelemahan dan keburukan Islam seperti sebahagian orientalis John Burton (1988), Newton, M. Rafiqul-Haqq (1996), Zakaria Botros menerusi karyanya Tasaulat Hawla Al-Quran dan khususnya 'Abdallah 'Abd Al-Fadi (1995) dalam karyanya "Is the Qur'an Infallible?" untuk menimbulkan keraguan seterusnya menafikan kesempurnaan kitab suci umat Islam iaitu al-Quran dan ianya bukan daripada Allah SWT tetapi rekaan Nabi Muhammad SAW yang mempunyai kelemahan dan kekurangan.

Ini termasuklah aspek tatabahasa di mana Al-Fadi menyenaraikan 24 dakwaan dalam bentuk 'Grammatical Questions' bagi menggambarkan wujudnya kesilapan tatabahasa Al-Quran. Dakwaan-dakwaan seperti ini juga turut disebarkan melalui media-media sosial seperti youtube dalam Bahasa Inggeris bagi mencapai seramai mungkin bilangan penonton dan pelanggan youtube channel CIRA International seperti (<https://www.youtube.com/watch?v=jag04NzVG5A>) (<https://www.youtube.com/watch?v=jag04NzVG5A>) dan Rob Christian (<https://youtu.be/UrW07ZqTFkc>) (<https://youtu.be/UrW07ZqTFkc>). Dakwaan-dakwaan seperti ini mampu menggugat kesejahteraan akal masyarakat awam dan akidah masyarakat Islam khususnya sekiranya tidak ditangani secara ilmiah, hikmah, tuntas dan menyeluruh; kerana ia memberikan gambaran yang tidak tepat terhadap Islam, Al-Quran dan Nabi Muhammad SAW hanya melalui tatabahasa Arab-Quran.

Sehubungan itu, kajian ini dijalankan sebagai langkah awal dengan mengenali secara menyeluruh orientalis ini iaitu Abdallah Abd Al-Fadi dari aspek biografi keperibadiannya, metod pemikirannya serta pendorong kepada tuduhannya berkaitan wujud kesalahan tatabahasa dalam Al-Quran.

2.0 BIOGRAFI KEPERIBADIAN ABDALLAH ABD AL-FADI

Al-Fadi merupakan kelahiran Arab yang berasal dari Arab Saudi. Semenjak kecil, Al-Fadi dididik bahawa Islam satu-satunya agama yang diterima oleh Allah SWT. Al-Fadi turut mendapat pendidikan awal di Arab Saudi dan telah menghafaz separuh Al-Quran pada usia 12 tahun dan sering menjadi imam di masjid (Fadi, 2023). Al Fadi pada awalnya menyambung pengajian di universiti Islam yang terkemuka di Arab Saudi dan bercita-cita menjadi Hakim Syarie. Namun, Al-Fadi berubah fikiran dan bertukar ke universiti tempatan yang lain dan memulakan pengajian ijazah sarjana muda dalam bidang kejuruteraan sehingga tamat (Redeemer Bible Church AZ, 2023).

Al-Fadi pernah menjadikan Osama bin Laden sebagai idola hidupnya. Al-Fadi meminta izin ibunya untuk ke Afghanistan sekitar tahun 1980-an untuk berjihad dalam perang menentang Kesatuan Soviet tetapi ibu bapanya melarang dan menyarankan agar beliau menyambung pengajian pada peringkat pascasiswazah di Amerika Syarikat. Al-Fadi menjadikan peluang ini sebagai suatu ruang dakwah kepada orang Barat untuk mengenali Islam (Kithcart, 2022) menjadikan peluang ini sebagai suatu ruang dakwah kepada orang Barat untuk mengenali Islam (Kithcart, 2022).

Menurut Al-Fadi dalam I Found the Truth (2021), semasa awal keberadaannya di Amerika Syarikat, beliau ingin meningkatkan kemahiran berbahasa Inggeris dan gurunya mencadangkan supaya beliau memohon dengan institusi di sana untuk mendapatkan rakan atau keluarga angkat. Al-Fadi kemudian dipadankan dengan keluarga yang beragama Kristian dan

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mereka sering berdiskusi tentang agama Islam dan Kristian. Selepas tamat pengajian, Al-Fadi memulakan kerjayanya di sana dan sekali lagi Al-Fadi bergaul dengan rakan sekerja beragama Kristian. Keraguan terhadap Islam semakin bertambah sehingga beliau meninggalkan gaya hidup Muslim. Al-Fadi juga sering membuat perbandingan antara Bible dan al-Quran, kemudian antara Allah dan Jesus. Kemuncaknya, ketika peristiwa WTC 11 September 2001, Al-Fadi berasa kecewa dan nekad meninggalkan Islam. Beliau hadir ke gereja beberapa bulan selepas itu, seterusnya memeluk agama Kristian.

Pada tahun 2007, Al-Fadi menyambung pengajian dalam bidang Bible and Biblical Theology. Seterusnya pada tahun 2008, beliau memulakan pengajian di Pheonix Seminary, Arizona Christian University (ACU) dan sebaik sahaja beliau menamatkan pengajian lanjutan tersebut, beliau menerima tawaran sebagai tenaga pengajar di universiti tersebut. Al-Fadi mengajar subjek Biblical Theology dan Comparitive Religions (From Muslim to Christ-Follower, 2021).

Selain itu, Al-Fadi turut bergiat aktif dalam membuat perbandingan antara Bible dengan al-Quran dan antara Allah dengan Jesus melalui CIRA International (The Center for Islamic Research and Awareness) yang diasaskan olehnya. Al-Fadi juga sering mendapat jemputan audio siar (podcast) untuk berkongsi tentang perjalanan hidupnya serta berdiskusi tentang perbandingan dua agama ini sehingga digelar "Christian apologist".

3.0 BENTUK TUDUHAN KESILAPAN TATABAHASA AL-QURAN OLEH ABDALLAH ABD AL-FADI

Al-Fadi menyenaraikan 24 kesilapan tatabahasa dalam Al-Quran melalui bukunya (Is the Quran Infallible?). Kesilapan-kesilapan tersebut ialah:

JADUAL 1: 24 Bentuk Kesilapan Tatabahasa Al-Quran oleh Abdallah Abd Al-Fadi

Bil.	Bentuk Kesilapan	Ayat Quran
1.	A Nominative Noun That Should Be Accusative	Al- Maidah, 5:69
2.	The Subject Is Incorrectly Accusative	Al- Baqarah, 2:124
3.	A Feminine Subject with a Masculine Predicate	Al-‘A’raaf, 7:56
4.	A Wrong Gender and Incorrect Use of Plural	Al-‘A’raaf, 7:160
5.	An Incorrect Plural Verb and Pronoun	Al- Hajj, 22:19
6.	A Relative Pronoun in a Wrong Singular Form	Al-Taubah, 9:69
7.	A Verb Is Apocopate Instead of Accusative	Al- Munafiqun, 63:10
8.	A Plural Pronoun Refers to a Singular Antecedent	Al- Baqarah, 2:17
9.	Accusative Instead of Nominative	Al- Nisa’,4:162
10.	A Governed Genetive Noun Is Accusative	Hud,11:10
11.	An Incorrect Plural of Multitude	Al-Baqarah, 2:80
12.	An Incorrect Plural of Paucity	Al-Baqarah, 2:183-184
13.	A Wrong Plural Ending	Al- Saffat, 37:123-132
14.	A Noun in Place of an Adjective	Al-Baqarah, 2:177
15.	Accusative Instead of Nominative	Al-Baqarah, 2:177
16.	An Incorrect Tense	Ali-Imran, 3:59
17.	A Conditional Clause with No Apodosis	Ali-Imran, 3:59
18.	The Meaning Is Obscured by Odd Structure	Yusuf, 12:15
19.	A Diptote Receives the Nunnation	Al-Fath, 48: 8-9
20.	A Predicate with an Incorrect Gemder	Al- Insan, 76:15
21.	Pointing Out the Obvious	Al- Shura, 42:17
22.	A Sudden Transition in Person	Al-Baqarah, 2:196

23.	A Singular Pronoun Instead of a Dual One	Yunus, 10:21
24.	A Plural Noun Used in Place of a Dual One	Al-Taubah, 9:62

Jika dilihat senarai bentuk-bentuk kesilapan tatabahasa Al-Quran di atas sebagaimana didakwa oleh Al-Fadi, didapati bahawa kesilapan tersebut berkisar kepada perkara-perkara asas dalam sistem tatabahasa Arab, terutamanya aspek infleksi (I'rab/Case Ending), keselarian (mutabaqah/agreement) sama ada keselarian bilangan ('adad), gender (tazkir@ta'nith) atau I'rab, tense, dan struktur serta gaya ayat. Oleh itu, kita mendapati pada pendahuluan bahagian ke-5 yang menjelaskan 24 kesilapan ini, Al-Fadi boleh dikatakan mempunyai pengetahuan terhadap asal rumpun Bahasa Arab serta sistem utama yang asas tatabahasa Arab ini. Beliau menyatakan Bahasa Arab ialah salah satu rumpun bahasa Semitik yang mana antara ciri utamanya ialah I'rab dimana fungsi sintaksis sesuatu perkataan Arab dalam ayat adalah berdasarkan kepada keadaan akhir perkataan tersebut dan bukannya kedudukannya dalam ayat.

Beliau juga menegaskan bahawa ciri I'rab ini sangat penting dalam memahami sesuatu teks atau frasa yang mana sekiranya ia mengelirukan atau 'bercampur aduk' (tidak mengikut/patuh kepada sistem sintaksis yang ditetapkan) akan menyebabkan pembaca/penerima mesej tidak memahami makna yang ingin disampaikan. Beliau seterusnya memaklumkan bahawa terdapat empat keadaan I'rab iaitu nominative (Raf'), accusative (Nash), genitive (Jarr), dan apocopate (jazm). Jelas beliau lagi, nominative merujuk kepada keadaan bagi subjek dan prediket, manakala accusative suatu keadaan bagi objek atau sebarang kata nama yang terletak selepas partikel yang menjadikannya berkeadaan accusative seperti Inna atau kelompoknya. Adapun genitive merupakan perkataan dalam keadaan seperti idhafah, manakalah apocopate bagi kata kerja yang digugurkan vovalnya disebabkan didahului oleh beberapa partikel atau dalam uslub syart iaitu bagi kedudukan protasis (ayat syart) dan apodosis (ayat jawab) – sekiranya ia terletak selepas partikel syart yang menjazamkan.

Jelas daripada penerangan beliau tersebut, beliau mempunyai pengetahuan asas tentang asal usul Bahasa Arab, rumpunnya dan sistem tatabahasa asas (dan bukan hanya terbatas kepada pengetahuannya terhadap tanda-tanda infleksi asal iaitu baris *dhammah*, *fathah*, *kasrah* dan *sukun* sebagaimana didakwa oleh Fakhrur Razi dll (2019: 176), bahkan termasuk juga tanda infleksi farie' seperti huruf ya bagi kata nama plural dalam keadaan *accusative* sebagaimana tuduhnya pada permasalahan no. 1), yang membawa kepada keberaniannya untuk menilai dan mengkritik Al-Quran sehingga membawa kepada dakwaannya terhadap kesilapan tatabahasa Al-Quran.

Antaranya ialah aspek *Mutabaqah 'Adadiyyah* di peringkat hubungan sintaksis 'adad-ma'dud sebagaimana dinyatakan dalam permasalahan no. 4. Al-Fadi memberi komentar terhadap ayat Al-Quran, surah Al-A'raf, 7: 160 iaitu:

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

"There are two grammatical errors in this sentence; the first is the feminine number ithnatay 'ashrata, and the second is the plural noun asbatan. The word "tribe" is masculine and requires a masculine number; also, a noun used in conjunction with a number above ten should be singular. Therefore, the Qur'an should have said: "Ithnay 'ashra sibtan" (Al-Fadi, 1995: 175).

Melihat keterangan Al-Fadi di atas, jelas menunjukkan bahawa beliau mengetahui kaedah asas tatabahasa Arab berkaitan *adad-ma'dud* (bilangan dan yang dibilang) yang mana sekiranya bilangan lebih daripada 10, khususnya 11 dan 12, maka terdapat dua undang-undang tatabahasa Arab perlu dipatuhi iaitu: 1) bilangan dan objek atau kata nama yang dibilang perlu dalam keadaan yang sama dari segi gender (*tazkir/masculine dan ta'nith/feminine*), 2) objek atau kata nama yang dibilang perlu dalam keadaan *singular (mufrad)* disamping *accusative (nash)*

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(Hasan, t.t). Berdasarkan asas ini, Al-Fadi menjustifikasikan kewujudan kesalahan tatabahasa dalam ayat Al-Quran di atas kerana telah melanggar kedua-dua kaedah yang dinyatakan, lalu beliau menyatakan sepatutnya Al-Quran menyebut secara

وَقَطَعْنَا لَهُم مِّنْ بَيْنِ يَدَيْهِمْ سَبْطًا

agar ayat ini betul dari segi tatabahasanya. Berdasarkan keterangannya dalam menjelaskan ayat di atas, dilihat metodologi yang digunakan oleh Al-Fadi dalam membuat tuduhan kesalahan tatabahasa Al-Quran ialah secara preskriptif atau konsep (*qul wala taqul*) dan bukan deskriptif yang hanya bersandarkan kepada parameter sintaksis Arab asas, tanpa merujuk kepada sintaksis Arab lanjutan sebagaimana diperjelaskan oleh sarjana-sarjana sintaksis Arab dan tanpa melihat padanan penggunaan- penggunaan Bahasa Arab daripada pelbagai korpus hujahannya seperti Al-Qiraat Al- Quraniyyah, Hadith dan ungkapan Arab Asli (prosa dan puisi).

4.0 PENDORONG KEPADA TUDUHAN KESILAPAN BAHASA OLEH ABDALLAH ABD AL-FADI

Berdasarkan penelitian, terdapat empat (4) faktor utama yang membawa kepada pemikiran Al-Fadi bahawa terdapat kesilapan tatabahasa dalam Al-Quran. Empat faktor tersebut boleh diperincikan seperti berikut:

4.1 FAKTOR IDEOLOGI DAN TEOLOGI

Al-Fadi merupakan seorang bekas Muslim dan kini merupakan seorang apologis Kristian. Atas faktor ini, Al-Fadi berusaha keras mempersoalkan segenap sudut al-Quran bukan sahaja merangkumi kritikan terhadap isi teks tetapi juga terhadap struktur dan penggunaan bahasa Arab dalam al-Quran (al-Fadi, 1995). Tuduhan dan kritiknya bertujuan memenangkan agama Kristian dan Jesus berbanding al-Quran dan Allah. Selain itu, semasa Al-Fadi masih beragama Islam iaitu beberapa tahun sebelum menganut Kristian, pegangan akidahnya sedia ada mula goyah dan Al-Fadi mengakuinya sendiri di dalam satu temuramah bersama Redeeming Truth Podcast menyebabkan Al-Fadi sering mempersoalkan Islam serta al-Quran (Redeemer Bible Church AZ, 2023).

4.2 FAKTOR POLITIK

Kebebasan bersuara di Amerika Syarikat membuatkan Al-Fadi berani mengkritik al-Quran berbanding kehidupannya sebelum ini di Arab Saudi. Mengkritik dan mempersoalkan al-Quran dianggap sebagai satu kesalahan besar di Arab Saudi kerana Islam merupakan satu-satunya agama yang diiktiraf di sana. Kebebasan bersuara khususnya mengkritik Islam dan al-Quran di Arab Saudi boleh menyebabkan keselamatan dan nyawa terancam (Dastgeer & Stewart, 2021). Hal ini membuatkan Al-Fadi tidak pernah sama sekali mempertikaikan Islam dan al-Quran sehinggalah beliau melanjutkan pengajian di Amerika Syarikat.

4.3 FAKTOR SOSIAL

Hubungan dan persekitaran bersama orang-orang Kristian sangat memberi pengaruh dan merupakan faktor terbesar yang membawa kepada persoalan serta kritikan-kritikan Al-Fadi. Al-Fadi meninggalkan Arab Saudi dan berhijrah ke Amerika Syarikat atas saranan ibu bapanya. Dalam tempoh dua bulan pertama di sana, Al-Fadi mula bergaul dengan keluarga angkatnya yang beragama Kristian. Sepanjang bersama mereka, Al-Fadi sering berdialog dengan mereka tentang Islam-Kristian dan Quran-Bible. Al-Fadi tidak dapat mempertahankan hujah sebagai Muslim dan mula meragui pegangannya selama ini (Sean McDowell, 2024). Benih-benih keraguan dan persoalan tentang al-Quran dan Islam ditanam semenjak al-Fadi bergaul dengan

mereka. Pelbagai persoalan dan kritikan Al-Fadi dimuatkan dalam bukunya bertajuk “*Is The Quran Infallible?*”

4.4 FAKTOR PSIKOLOGI

Keperibadian Al-Fadi yang merupakan anak jati Arab dan Bahasa Arab sebagai bahasa ibundanya turut membawa kepada tuduhannya terhadap kesilapan bahasa dalam al-Quran. Al-Fadi juga telah menghafaz separuh al-Quran di usia 12 tahun yang memungkinkan beliau mengkritik aspek bahasa al-Quran. Benmamoun et al. (2013) berpendapat bahawa penutur jati bahasa ibunda mempunyai penguasaan tatabahasa yang lebih baik berbanding penutur bahasa kedua atau ketiga.

Justeru, penguasaan bahasa ini membuatkan Al-Fadi yakin secara psikologinya untuk membuat tuduhan kesilapan bahasa Quran yang merangkumi tajuk berkait al-mubtada' wa al-khabar, al-‘adad wa al-ma'dud, al-'athaf wa al-ma'thuf dan lain-lain (Ansori, 2019). Sesiapa sahaja yang mempelajari tatabahasa Arab mungkin akan bersetuju dengan tuduhan Al-Fadi yang bersifat literal ini. Walau bagaimanapun, Al-Fadi tidak mengambil kira teori dan perbincangan pakar bahasa tentang penggunaan bahasa yang tidak selari (shazz) dengan tatabahasa Arab serta pandangan mufassirin tentang perkataan-perkataan yang *dihazaf* dalam ayat al-Quran.

5.0 KESIMPULAN

Kajian ini telah dapat mengenal pasti biografi keperibadian Abdallah Abd Al-Fadi yang merupakan seorang bekas Muslim kemudian berubah menjadi seorang apologis Kristian. Kehidupan dan peribadi Al-Fadi bermula dengan pegangan serta akidah seorang Muslim yang bercita-cita untuk berjuang serta menyebarkan dakwah Islam. Namun begitu, penghijrahannya ke Amerika Syarikat dan kehidupannya di sana telah membentuk cara pemikirannya yang meragui dan mengkritik Islam serta Al-Quran termasuklah tuduhan kesilapan tatabahasa di dalamnya.

Antara faktor pendorong kepada tuduhannya ialah faktor ideologi dan teologi di mana pendirian beliau sebagai seorang apologis menjadikannya sangat lantang dan aktif membuat tuduhan wujudnya kesalahan tatabahasa dalam Al-Quran. Selain itu, ia juga didorongi oleh faktor politik iaitu jaminan hak kebebasan bersuara di Amerika Syarikat berbanding di Arab Saudi. Turut dikenal pasti, faktor pendorong utama terhadap kritikan Al-Fadi ialah faktor sosial di mana hubungan dan persekitaran bersama orang-orang Kristian di Amerika Syarikat sangat memberi pengaruh kepada Al-Fadi. Di samping itu, faktor psikologi melibatkan keperibadian Al-Fadi yang merupakan anak dan penutur jati Arab sebagai bahasa ibundanya menjadikan Al-Fadi mempunyai pengetahuan tentang asal-usul Bahasa Arab, rumpunnya dan sistem tatabahasa asas lantas membawa kepada keberaniannya untuk menilai dan mengkritik Al-Quran.

Implikasi kajian ini menunjukkan bahawa setiap kritikan dan tuduhan tentang bahasa Al-Quran sebenarnya tidak hanya berlandaskan linguistik semata-mata bahkan melibatkan aspek ideologi dan teologi secara langsung. Perbincangan Al-Fadi tentang kritikan yang dibuatnya dipercayai didasari peribadinya yang merupakan seorang apologis Kristian. Justeru, penelitian dan perbincangan tentang kritikan serta tuduhan terhadap bahasa Al-Quran perlu mengambil kira aspek ideologi dan teologi pengkritik. Selain itu, setiap tuduhan dan kritikan terhadap bahasa Al-Quran perlu dinilai mengikut disiplin ilmu yang sangat luas termasuklah ilmu berkait Qiroat Quranyah Mutawatirah/Sahihah/Shazzah), Hadith (Ungkapan Rasulullah SAW), dan ungkapan orang Arab asli sama ada berbentuk puisi atau prosa.

Sehubungan itu, dicadangkan agar kajian selanjutnya merespon segala tuduhan Al-Fadi ini secara menyeluruh dan mengkaji sejauh manakah kritikan Al-Fadi terhadap bahasa Al-Quran memberi kesan terhadap Muslim umumnya dan penutur jati serta bukan penutur jati

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bahasa Arab khususnya kerana mengambil kira peribadinya dan sudut pandang sebagai seorang bekas Muslim dan orang Arab. Malah Al Fadi menggunakan dua perkara ini sebagai kekuataannya untuk terus aktif membuat kritikan dan perbandingan antara Bible dengan Al-Quran melalui pertubuhan CIRA.

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TOLERANSI ANTARA BUDAYA DALAM FILEM 99 CAHAYA DI LANGIT EROPA: SATU TINJAUAN LITERATUR

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ABSTRAK

Kajian ini bertujuan untuk menganalisis tinjauan literatur berkaitan toleransi antara budaya dalam filem *99 Cahaya di Langit Eropa*. Filem *99 Cahaya di Langit Eropa* memainkan peranan penting dalam mempromosikan nilai-nilai toleransi antara budaya melalui pengaruhnya yang besar. Filem ini diakui sebagai salah satu filem yang paling memberi inspirasi, terutama dalam memahami kepentingan mengekalkan kepelbagaian. Filem ini mengajar kita tentang kepentingan toleransi untuk kekal relevan pada masa kini dan masa hadapan. Toleransi adalah sikap sabar dan bertolak ansur yang dapat menerima atau menghormati pendapat, fikiran dan kepercayaan orang lain merupakan kunci untuk membina hubungan yang baik antara individu dan mengekalkan semangat persaudaraan untuk mencapai kehidupan yang tenang dan bahagia. Kajian ini menjelaskan bagaimana bermulanya konflik yang pelbagai membawa kepada toleransi antara budaya pada akhirnya. Justeru, jenis kajian yang digunakan adalah secara kualitatif dan analisis kandungan untuk menerangkan nilai-nilai toleransi antara budaya yang terdapat dalam filem ini. Kaedah pengumpulan data dilakukan melalui dokumentasi bahan-bahan literatur yang berkaitan dan seterusnya dilakukan analisis perbincangan secara mendalam. Hasil kajian mendapati bahawa terdapat banyak kajian literatur yang berkaitan dan ini membawa kepada satu spektrum kesepaduan yang lebih kompleks untuk memahami berkenaan kepentingan aspek toleransi antara budaya yang pelbagai.

Kata kunci: Toleransi; Konflik; Filem *99 Cahaya di Langit Eropa*; Budaya; Islam

1.0 PENDAHULUAN

Kajian ini secara khususnya berkisarkan tentang satu tinjauan literatur berdasarkan kajian-kajian terdahulu yang berkaitan dengan kajian lanjutan yang memfokuskan toleransi antara budaya dalam sebuah filem agama dari Indonesia iaitu *99 Cahaya di Langit Eropa* yang diterbitkan pada tahun 2013 dan diarahkan oleh Guntur Soeharjanto. Pada masa kini, filem yang bertemakan toleransi antara budaya kurang mendapat perhatian berbanding filem bertemakan cinta, komedi, aksi, dan drama. Oleh itu, perkembangan ini menunjukkan respon positif daripada penerbit filem ke arah memartabatkan industri filem dengan tema toleransi antara budaya yang lebih berkualiti.

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Toleransi bermaksud semangat kemurahan hati dan kesediaan untuk mencapai kesepakatan berdasarkan pemahaman bersama antara beberapa pihak. Toleransi terbahagi kepada dua kategori. Pertama, toleransi antara umat Islam yang melibatkan tindakan dan sikap kerjasama, penghormatan, kasih sayang, dan nasihat tanpa keraguan. Kedua, toleransi terhadap bukan Islam dengan menghormati hak-hak mereka sebagai individu dan sebagai sebahagian daripada masyarakat negara. Dalam erti kata lain, toleransi berdasarkan lima prinsip: kehidupan berjiran yang baik, saling membantu ketika menghadapi musuh, membela mereka yang tertindas, memberikan nasihat sesama sendiri, dan menghormati kebebasan beragama. (Ahmad Sholeh, 2014). Malah, dalam ajaran Islam, toleransi merangkumi pelbagai aspek termasuk akidah, ibadah, dan muamalat (Nugroho & Kharis, 2011).

Manakala budaya merangkumi segala usaha, kreativiti, perasaan, dan aspirasi yang dihasilkan oleh manusia. Ia merupakan satu binaan lengkap yang terdiri daripada seni, ilmu pengetahuan, teknologi, kesusasteraan, dan lain-lain. Menurut Edward Burnett Tylor, budaya atau tamadun adalah satu gabungan kompleks yang mengandungi pengetahuan, kepercayaan, seni, moral, undang-undang, adat, serta semua keupayaan dan tabiat yang dimiliki oleh manusia sebagai anggota masyarakat (Daryanto Setiawan, 2018).

Sebagaimana yang diketahui, sejak dahulu hingga sekarang, filem yang memaparkan toleransi dalam kepelbagaian budaya kurang diterbitkan atau dihasilkan. Hal ini disebabkan oleh sesetengah penerbit filem di negara Islam lebih cenderung menghasilkan filem berunsur hiburan yang berorientasikan kemodenan. Rentetan itu, filem ini juga memberikan gambaran kepada umat Islam di Indonesia bahawa hidup sebagai minoriti bukanlah mudah sebagai masyarakat muslim di Eropah. Muslim di Indonesia sangat dimanjakan dengan kemudahan ibadah yang mencukupi, persekitaran yang menyokong serta pelbagai hak istimewa. Kajian ini bertujuan untuk menganalisis dan melihat secara terperinci toleransi antara budaya dalam filem 99 Cahaya di Langit Eropa yang pada mulanya timbul pelbagai konflik antara banyak pihak. Penerapan teori konflik oleh Lewis A. Coser dianggap lebih sesuai untuk digunakan, malah konflik juga boleh membawa kepada penyatuan dan integrasi (Robi Panggarra, 2014). Oleh yang demikian, kajian ini mengandungi beberapa bahagian, antaranya kajian literatur berkaitan kefahaman toleransi dalam Islam, kajian literatur berkaitan konflik budaya dalam filem, dan kajian literatur berkaitan filem. Perbahasan seterusnya akan diikuti dengan analisis kritis secara ringkas dan diakhiri dengan kesimpulan kajian.

2.0 TINJAUAN LITERATUR

Kajian ini menganalisis dengan lebih terperinci yang melibatkan konflik budaya yang membawa kepada sikap toleransi yang terbentuk pada akhirnya. Terdapat beberapa kajian yang menyentuh mengenai isu toleransi antara budaya dengan pelbagai pendekatan yang berbeza. Oleh itu, pengkaji akan membicarakan beberapa pendekatan kajian yang telah muncul.

2.1 TINJAUAN LITERATUR BERKAITAN KEFAHAMAN TOLERANSI DALAM ISLAM

Penelitian oleh Ahmad Sholeh (2014) mengkaji “Pemahaman Konsep Tasamuh (Toleransi) Siswa dalam Ajaran Islam”. Artikel ini menumpukan pada pemahaman konsep tasamuh oleh pelajar melalui pembelajaran Islam. Hasil kajian menunjukkan bahawa pelajaran al-Quran Hadis memberikan sumbangan ketara terhadap pemahaman konsep tasamuh oleh pelajar. Kedua, pelajaran al-Quran Hadis juga memberikan sumbangan signifikan kepada pemahaman konsep tasamuh. Ketiga, terdapat juga dapatan bahawa pelajaran al-Quran Hadis tidak memberikan kontribusi yang signifikan terhadap pemahaman konsep tasamuh. Keempat, analisis menunjukkan bahawa pemahaman konsep tasamuh dipengaruhi oleh pelajaran al-Quran Hadis, akidah, akhlak, dan fiqah, serta faktor-faktor lain di luar pemboleh ubah al-Quran, Hadis, akidah akhlak, dan fiqah.

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“Amalan Toleransi Beragama Menurut Maqasid Syariah” oleh Mohd Yusri Ibrahim (2019) meneliti amalan toleransi antara agama yang masih menjadi kontroversi dalam dunia Islam, terutama berkaitan dengan liberalisme dan pluralisme. Toleransi antara agama dianggap sebagai elemen penting yang berkesan dalam memenuhi kehendak agama dan jiwa, sesuai dengan pendekatan maqasid syariah. Kajian ini berfokus pada pengertian toleransi antara agama dari segi pengamalan serta kaedah pendekatan pengamalan toleransi dalam Islam dari dahulu hingga kini. Selain itu, penghuraian maqasid syariah dari segi pengertian dan pendekatan oleh sarjana Islam terdahulu dan semasa dalam menangani permasalahan pemikiran fiqh kontemporari juga dimuatkan. Hasil kajian ini dapat memperkembangkan pengetahuan sedia ada, terutama dalam pemikiran fiqh kontemporari berkaitan maqasid syariah dan batasan toleransi antara agama. Dapatan kajian ini juga menambah pengetahuan baru mengenai maqasid syariah dan aplikasinya dalam kehidupan masyarakat.

Selain itu, menurut Ramlan Abdul Gani (2020) dalam kajian tentang “Toleransi Berdasarkan Al-Quran dan Hadith”, istilah toleransi dalam bahasa Arab iaitu tasamuh, berkait rapat dengan Surah al-Kafirun. Ini menunjukkan bahawa dalam amalan agama terdapat pelbagai perspektif yang berbeza. Islam memahami bahawa bukan Islam mungkin beranggapan bahawa agama mereka adalah setara dengan apa yang dipercayai oleh umat Islam. Agama atau kepercayaan sering dianggap sebagai sesuatu yang wajar, tetapi tanpa toleransi, seseorang akan terperangkap dalam keyakinan yang tidak pasti. Walaupun individu mungkin berani mati demi mempertahankan kebenaran agama mereka, ini adalah satu tindakan yang tidak rasional jika tidak memberi ruang kepada orang lain untuk hidup bersama. Perintah untuk mati syahid dalam Islam sebenarnya hanya terpakai dalam situasi konflik dan pertahanan diri. Dalam keadaan aman, Islam menggalakkan agar kita memberi ruang dan saling membantu, dan ini adalah bentuk toleransi yang sebenar.

Ahmad Suradi et.al (2020) telah menjalankan kajian berjudul “*Religious Tolerance in Multicultural Communities: Towards a Comprehensive Approach in Handling Social Conflict*”. Artikel ini bertujuan untuk menilai kepentingan pengendalian konflik sosial dengan mengamalkan nilai toleransi dalam masyarakat yang mempunyai kepelbagaian budaya, selaras dengan undang-undang yang sedia ada. Kajian ini adalah kajian sosio-agama yang turut menggunakan pendekatan undang-undang. Analisis undang-undang merujuk kepada prinsip dan norma yang terkandung dalam undang-undang dan peraturan. Kajian ini mencadangkan bahawa penanaman nilai toleransi adalah penting dan merupakan konsep yang mulia, yang akan menjadi sebahagian daripada struktur sosial di Indonesia. Toleransi berfungsi sebagai alat komunikasi dan interaksi yang melindungi, mencipta keamanan, dan menyatukan masyarakat. Selain itu, undang-undang pengendalian konflik sosial telah menyediakan mekanisme untuk menangani isu ini melalui pencegahan konflik, penyelesaian konflik, dan pemulihan selepas konflik.

Utami Yuliyanti Azizah (2017) dalam kajiannya berjudul “Nilai-Nilai Toleransi Antara Umat Beragama Dan Teknik Penanamannya Dalam Filem 99 Cahaya Di Langit Eropa” membahaskan bahawa toleransi merujuk kepada sikap saling menghargai dan menghormati antara individu yang berlatar belakang dan keadaan yang berbeza, sambil mengekalkan rasa persatuan dan persaudaraan untuk mewujudkan kehidupan yang damai dan bahagia. Toleransi amat penting untuk dipupuk dalam setiap individu kerana ia memudahkan proses sosialisasi dalam masyarakat dan menyumbang kepada keharmonian dan keamanan. Filem berperanan dalam menanamkan nilai toleransi antara umat beragama dengan memberikan contoh yang jelas dan mudah difahami. Hasil kajian menunjukkan beberapa nilai toleransi dalam filem tersebut, termasuk mengakui hak setiap orang, menghormati kepercayaan orang lain, menyelesaikan perselisihan dengan persetujuan, dan saling memahami. Penulis juga mendapati teknik penanaman nilai toleransi dalam filem tersebut melalui cara-cara seperti memperkenalkan kepelbagaian, menanamkan sikap bahawa perbezaan tidak perlu

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menimbulkan kebencian, memberi contoh melalui perilaku nyata, dan memelihara sikap saling pengertian.

Seterusnya, kajian yang dijalankan oleh Yohandi (2018) dengan tajuk “Analisis Narasi Toleransi Beragama Dalam Filem 99 Cahaya Di Langit Eropa” memberikan inspirasi besar, terutama dalam memahami dan mentafsir kepentingan mengekalkan perpaduan dalam kepelbagaian. Filem ini mengajarkan kita tentang pentingnya toleransi untuk kelangsungan hidup hari ini dan masa depan. Ini penting supaya penonton dapat memahami dan mengambil iktibar daripada mesej moral filem ini. Kajian ini menggunakan kaedah analisis naratif Todorov dengan pendekatan konstruktif dan falsafah. Subjek kajian adalah filem 99 Cahaya di Langit Eropa, manakala objektif penyelidikan adalah toleransi agama. Hasil kajian menunjukkan bahawa analisis naratif filem ini mengikut model Tzvetan Todorov terbahagi kepada tiga bahagian aliran awal, aliran tengah, dan aliran akhir, serta empat nilai toleransi beragama yang ditunjukkan oleh tokoh-tokoh dalam filem iaitu mengiktiraf hak setiap individu, menghormati kepercayaan orang lain, menyelesaikan perselisihan dengan persetujuan, dan memahami antara satu sama lain. Oleh itu, filem ini boleh dijadikan medium dakwah untuk menyebarkan mesej toleransi agama.

Menurut kajian oleh Abdullah Mumin (2018) mengkaji mengenai “Pendidikan Toleransi Perspektif Pendidikan Agama Islam”, sekolah seharusnya memainkan peranan aktif dalam menerapkan sikap toleransi atau tasamuh dalam persekitaran pendidikannya. Sikap toleransi ini perlu dibangunkan melalui kesedaran tentang kepentingan kebersamaan yang berasaskan perbezaan yang tidak dapat dielakkan. Oleh itu, adalah penting untuk memasukkan bahan pembelajaran yang berasaskan kearifan toleransi. Hasil kajian menunjukkan bahawa sikap toleransi di sekolah boleh dipraktikkan melalui pendekatan humanistik di tengah-tengah kepelbagaian pelajar. Pendidikan humanistik merupakan nilai asas yang menjadi landasan serta matlamat pendidikan. Pendidikan toleransi secara dasarnya menekankan kepentingan kurikulum, kompetensi guru, pendekatan, serta kaedah pengajaran yang berorientasikan nilai-nilai kemanusiaan yang bersifat universal dan global, melangkaui suku, golongan, dan agama.

Di samping itu, kajian oleh Khadijah Muda & Siti Nor Azhani (2020) mengenai “Definisi, Konsep, dan Teori Toleransi Beragama” menerangkan secara terperinci aspek-aspek ini. Kajian ini menerangkan konsep toleransi, yang merujuk kepada sikap atau tingkah laku individu, baik dari segi dalaman mahupun luaran. Toleransi dalaman seperti persepsi, prejudis, dan stereotaip, tidak dapat dilihat secara langsung tetapi dapat ditunjukkan melalui tingkah laku. Toleransi beragama didefinisikan sebagai sikap atau tingkah laku yang menghormati dan membenarkan penganut agama lain untuk mengamalkan agama mereka tanpa halangan, selagi mana ia tidak mengganggu sensitiviti agama lain atau melanggar batasan syariat. Artikel ini juga membincangkan teori-teori toleransi beragama dari perspektif sarjana Islam dan Barat.

Nawal Padilah Nasution et.al (2023) dalam kajian bertajuk “Implementasi Toleransi Beragama Dalam Perspektif Islam: Sebuah Analisis Literatur” menilai bahawa toleransi beragama adalah konsep penting dalam agama Islam yang mendorong muslim untuk hidup bersama secara harmoni dengan penganut agama lain. Dalam masyarakat masa kini, pelaksanaan toleransi beragama menjadi semakin penting dan mendesak. Kajian ini bertujuan untuk menganalisis penerapan toleransi beragama dari perspektif Islam melalui tinjauan literatur yang relevan. Metode analisis literatur digunakan untuk mengenal pasti dan menganalisis pelbagai sumber yang berkaitan dengan pelaksanaan toleransi beragama dalam Islam. Hasil utama kajian ini menunjukkan bahawa toleransi beragama dalam perspektif Islam meliputi prinsip-prinsip seperti saling menghormati, memahami, dan bekerjasama antara penganut agama. Prinsip-prinsip ini berasaskan ajaran Islam yang menganjurkan kesetaraan, keadilan, dan kasih sayang terhadap sesama manusia. Dalam pelaksanaannya, Islam menekankan pentingnya dialog antara umat beragama sebagai cara untuk membina pemahaman dan kerjasama yang baik. Literatur menunjukkan bahawa penekanan pada

pendidikan agama dan penghargaan terhadap kepelbagaian dapat menyumbang kepada pelaksanaan toleransi beragama yang lebih baik.

Yang terakhir, kajian oleh Wajnah (2023) membahas secara mendalam mengenai “Moderasi Beragama Dalam Aspek Toleransi”. Tujuan kajian ini adalah untuk mendapatkan pemahaman yang jelas tentang toleransi beragama dan batas-batas toleransi. Hasil kajian ini menegaskan bahawa keseimbangan dalam kerukunan beragama adalah penting untuk mewujudkan keharmonian antara penganut agama yang berbeza. Dalam mengurus situasi keagamaan di Indonesia yang sangat beragam, diperlukan visi dan penyelesaian yang dapat menciptakan kerukunan dan kedamaian dalam kehidupan beragama, dengan mengutamakan toleransi beragama, menghormati keragaman. Toleransi beragama bukanlah untuk mencampuradukkan keyakinan atau bertukar keyakinan antara kelompok agama yang berbeza. Toleransi di sini bermaksud interaksi sosial muamalah, di mana terdapat batas-batas yang harus dihormati bersama. Inilah kandungan keseimbangan dalam kerangka toleransi di mana setiap pihak diharapkan dapat mengendalikan diri dan menyediakan ruang toleransi sehingga dapat saling menghargai dan menghormati keunikan masing-masing tanpa rasa takut terhadap hak dan keyakinan mereka.

2.2 KAJIAN LITERATUR BERKAITAN KONFLIK BUDAYA DALAM FILEM

Terdapat beberapa kajian literatur berkaitan konflik budaya dalam filem antaranya “Makna Identiti Budaya Dan Konflik Antara Etnik dalam Filem *“Crazy Rich Asians”* oleh Muhammad Arsi & Alex Sobur (2019). Kajian ini bertujuan untuk memahami makna identiti budaya Asia-Amerika serta konflik tersembunyi dalam naratif filem. Setelah menganalisis struktur semiotik, didapati bahawa tema utama yang mendasari struktur luar naratif ialah dikotomi antara Barat Timur serta keberanian dan ketakutan, berserta tema sampingan yang mengimplikasi kedua-dua tema utama tersebut.

Selain itu, “Representasi Konflik Asimilasi Dalam Komunikasi Antara Budaya dalam Filem *Minari*” oleh Olih Solihin et.al (2023) merupakan salah satu media penyampaian maklumat. Filem, sebagai medium audio visual yang menggabungkan potongan gambar menjadi satu kesatuan, mempunyai keupayaan untuk menangkap realiti sosial dan budaya, serta menyampaikan pesannya dengan efektif. Filem *Minari* yang ditayangkan pada tahun 2020 dan diarahkan oleh Lee Isaac Chung mengisahkan tentang perjalanan sebuah keluarga imigran dari Korea yang berusaha mengejar impian mereka di Amerika Syarikat. Kajian ini bertujuan untuk memahami bagaimana filem ini mempersembahkan konflik dalam keluarga Jacob. Hasil penyelidikan menunjukkan bahawa filem ini bukan sahaja menyampaikan makna umum, tetapi juga mengandungi makna denotasi, konotasi, dan mitos dalam teks serta gambar. Di samping itu, makna pesan sosial yang disampaikan oleh filem ini memberikan perspektif dalam memahami komunikasi keluarga, perbezaan budaya, dan keharmonian antara individu dengan budaya yang berlainan.

Kezia Tamarisca & Elisa Christina (2024) dalam kajian mereka bertajuk “Analisis Komentar Netizen Douban Terhadap Konflik Budaya dalam Filem *“The Farewell”*” membincangkan bahawa konflik budaya adalah fenomena biasa dalam kehidupan manusia kerana setiap individu datang dari latar belakang yang berbeza, dan norma, etika, serta nilai budaya memainkan peranan penting dalam interaksi antara manusia. Konflik budaya sering berlaku dalam kehidupan sebenar, tetapi ia juga boleh dipaparkan melalui media seperti filem. Penulis memilih filem *“The Farewell”* (2019) kerana ia menggambarkan konflik budaya antara China dan Barat, serta filem ini mendapat banyak perhatian dan komen daripada netizen di Douban, iaitu sebuah platform dalam talian di China yang khusus untuk ulasan dan cadangan mengenai filem, buku, dan muzik. Kajian ini bertujuan untuk menganalisis bagaimana netizen Douban memberikan komen tentang konflik budaya dalam filem *“The Farewell”*

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menggunakan teori perbezaan antara nilai budaya kolektivisme dan individualisme yang dikemukakan oleh Kim (1994).

Kajian oleh Yusniardi Nurul Fajrin (2014) berjudul “Konseling Lintas Budaya Berbasis Diary terhadap Siswa Multirasial dalam Filem *“Freedom Writers”* Ditinjau dari Perspektif Konseling Islam” mengisahkan konflik kaum di Woodrow Wilson High School, dengan kaunselor bernama Erin Gruwell dan murid-murid yang berasal dari pelbagai latar belakang etnik seperti kulit hitam, kulit putih, Asia, dan Latin. Kaunseling lintas budaya merujuk kepada proses kaunseling yang melibatkan budaya yang berbeza antara kaunselor dan klien. Kajian ini memfokuskan kepada penggunaan diari sebagai media kaunseling dalam filem tersebut untuk menyelesaikan konflik kaum antara siswa. Tujuannya adalah untuk memahami konflik perkauman di kalangan siswa dan bagaimana bimbingan serta kaunseling dilaksanakan untuk mengatasi masalah tersebut. Konflik tersebut termasuk permusuhan, pergaduhan, kebencian, sentimen, dan kebanggaan terhadap kelompok kaum masing-masing. Diari ini digunakan sebagai media kaunseling untuk membantu siswa mengatasi konflik kaum dengan mengarahkan mereka kepada pengenalan diri (taaruf), sikap bijaksana (al-hikmah), pengajaran dari kejadian masa lalu (mauidzah hasanah), dan diskusi untuk menjadi lebih objektif dan adil (al-mujadalah billati hiya ahsan).

Seterusnya, Candra Alfiyani (2021) dalam kajiannya yang berjudul “Analisis Wacana Perbedaan Agama dan Budaya dalam Filem *Bidadari Mencari Sayap*”. Hasil kajian menunjukkan bahawa struktur makro filem ini menyoroti tema perbezaan agama dan budaya. Struktur utama filem menceritakan tentang sebuah keluarga yang terdiri daripada individu dengan latar belakang agama dan budaya yang berbeza, yang menyebabkan konflik. Struktur mikro filem ini terbahagi kepada tiga aspek iaitu semantik yang mengarahkan kepada makna-makna ketuhanan dari sudut pandang yang berbeza, sintaksis yang menunjukkan kesinambungan dengan penggunaan kata penghubung seperti dan, tetapi, lalu, dan kerana, serta mengelakkan penggunaan kata ganti aku dan kamu. Akhir sekali, kepelbagaian menunjukkan penggunaan bahasa Indonesia secara umum. Kognisi sosial filem ini adalah tentang kehidupan dari sudut pandang perkahwinan, manakala konteks sosial filem mengandungi mesej tersirat tentang pentingnya komunikasi dalam menghadapi perbezaan.

Kajian yang dilakukan oleh Bianca Jennifer Beryl (2019) mengenai “Budaya Patriarki Dalam Konflik Rumah Tangga Yang Ditunjukkan dalam Filem *“Critical Eleven”* memperkenalkan perspektif baru tentang status ekonomi wanita. Walaupun pada mulanya menunjukkan adanya kesetaraan jantina, situasi ini berubah menjadi tidak seimbang apabila wanita menjadi seorang isteri. Penyelidikan ini bertujuan untuk memahami bagaimana budaya patriarki mempengaruhi konflik rumah tangga yang dihadapi oleh wanita dalam filem tersebut. Analisis yang dihasilkan akan digunakan untuk menunjukkan bahawa budaya patriarki masih wujud dalam filem ini. Penemuan kajian menunjukkan bahawa wanita masih mengalami ketidakadilan dalam bentuk pengabaian, penindasan, dan stereotaip atau pelabelan.

Dalam kajian oleh Hannah Annisa & Fatma Ulfatun Najicha (2021), “Wawasan Nusantara Dalam Memecahkan Konflik Kebudayaan Nasional” masih merupakan masalah yang belum diselesaikan. Sebagai negara kepulauan, Indonesia menghadapi keragaman kaum, suku, dan budaya yang membentuk konsep kebudayaan nasionalnya. Konflik kebudayaan adalah sesuatu yang tidak dapat dielakkan. Kaitan antara geopolitik Indonesia, wawasan Nusantara, dan kebudayaan nasional adalah sangat rapat, namun kesedaran masyarakat mengenai perkara ini masih kurang. Melalui kajian literatur, kita perlu memahami semula konsep dasar kewarganegaraan untuk dapat mengaplikasikannya dalam kehidupan nyata sebagai penyelesaian terhadap fenomena konflik antara budaya di Indonesia. Konflik budaya di Indonesia disebabkan oleh banyak faktor yang berkaitan dengan perubahan zaman, namun penyebab utama adalah rendahnya kesedaran masyarakat sebagai sebahagian daripada kesatuan bangsa Indonesia dalam merealisasikan cita-cita dan mempertahankan keutuhan

negara. Kesimpulan dari kajian literatur menunjukkan bahawa kehidupan sebuah bangsa tidak dapat dipisahkan daripada pengaruh persekitarannya yang bergantung kepada hubungan antara falsafah bangsa, ideologi, aspirasi, dan cita-cita dengan keadaan sosial, budaya, tradisi, alam, wilayah, dan sejarahnya.

Di samping itu, Arya Hadi Dharmawan (2006) telah menjalankan kajian mengenai “Konflik-Sosial Dan Resolusi Konflik: Analisis Sosio-Budaya”. Beliau mendapati bahawa sejak era reformasi dan transformasi sosial-politik yang bermula dengan penerapan nilai-nilai demokrasi pada tahun 1998, ketika jatuhnya Orde Baru (ORBA), kehidupan berbangsa, bernegara, dan bermasyarakat di Indonesia telah memasuki fasa baru. Pada masa itu, konflik sosial yang selama 30 tahun di bawah rejim ORBA dianggap sebagai topik yang dilarang oleh negara dan masyarakat, kini muncul sebagai tindakan nyata yang sah, biasa, dan boleh diterima dalam sistem kehidupan berasaskan demokrasi.

“Konflik Budaya Lokal Pada Masyarakat di Pulau Flores” oleh Jonas Klemens Gregorius Dori Gobang (2014) boleh berlaku di mana-mana, terutamanya di tempat yang mempunyai perbezaan asas tentang budaya dan masyarakat yang mendukung budaya tersebut. Konflik budaya tempatan dalam masyarakat boleh didorong oleh pelbagai faktor sama ada bersifat ideologi atau dalam peringkat amalan. Konflik budaya ini boleh diubah menjadi sesuatu yang bermanfaat untuk masyarakat yang mendukung budaya berbeza jika diurus dengan baik melalui pendekatan yang betul. Kajian ini cuba mengetengahkan beberapa aspek pendekatan teori komunikasi lintas budaya dalam memahami dan mengurus konflik lintas budaya supaya konflik tersebut dapat menjadi potensi untuk membina persaudaraan dan perpaduan dalam kepelbagaian budaya di Pulau Flores. Kajian ini boleh dijadikan rujukan untuk melihat pelbagai bentuk konflik budaya dalam budaya lain di pelbagai tempat.

Yang terakhir adalah kajian yang dijalankan oleh Abidin Nuridin (2013) membincangkan tentang “Revitalisasi Kearifan Lokal Di Aceh: Peran Budaya Dalam Menyelesaikan Konflik Masyarakat”. Dalam kajian tersebut, beliau meneliti bagaimana masyarakat Aceh menggunakan pendekatan adat dan budaya untuk menyelesaikan konflik dan sengketa. Pendekatan ini sangat dipengaruhi oleh nilai-nilai Islam, yang menyebabkan ia terus diamalkan oleh masyarakat. Konflik yang berlaku sering menyebabkan kematian, kecederaan berat atau ringan, dan kecacatan. Penggunaan kearifan tempatan ini membuktikan bahawa pendekatan budaya adalah berkesan, dengan beberapa kelebihan seperti kos yang rendah, proses yang cepat dan fleksibel, serta mengekalkan persaudaraan. Berbanding dengan penyelesaian di mahkamah yang mahal, memakan masa lama, dan merosakkan persaudaraan.

2.3 KAJIAN LITERATUR BERKAITAN FILEM

Selepas meneliti perbahasan tinjauan literatur berkaitan kefahaman toleransi dalam Islam dan konflik budaya dalam filem, tinjauan terhadap kajian-kajian lepas berkenaan filem turut diketengahkan. Antara kajian-kajian berkaitan adalah Atik Sukriati Rahmah (2014) dalam kajiannya mengenai “Analisis Narasi Filem 99 Cahaya di Langit Eropa” membincangkan tentang kewujudan Islam di bahagian dunia lain, khususnya di negara-negara sekular seperti di benua Eropah. Kewujudan ini sering kali diliputi prasangka dan salah faham. Dengan segala kompleksiti global yang dihadapi oleh umat Islam masa kini daripada isu keganasan, konflik politik antara negara, serta konflik antara nilai-nilai yang berlaku dalam masyarakat. Cabaran yang dihadapi oleh umat Islam adalah cukup besar dan jelas berbeza dengan masa lalu. Filem ini juga memberikan gambaran kepada umat Islam bahawa hidup sebagai minoriti bukanlah mudah. Teori yang digunakan adalah analisis naratif model Tzvetan Todorov, yang mempunyai tiga alur cerita, iaitu alur cerita awal, tengah, dan akhir.

Seterusnya, menurut kajian oleh Nasruddin & Ach Zulfikar Ali (2017) yang bertajuk “Pesan Dakwah dalam Filem 99 Cahaya di Langit Eropa,” filem ini merupakan salah satu medium yang sangat berkesan untuk digunakan sebagai media dakwah alternatif untuk masa

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kini dan akan datang. Meskipun terdapat kelebihan dan kekurangan, filem ini tetap memainkan peranan penting dalam mempengaruhi dan membentuk masyarakat berdasarkan kandungannya. Hasil kajian menunjukkan bahawa filem 99 Cahaya di Langit Eropa menggambarkan nilai dan mesej dakwah Islam. Mesej-mesej dakwah tersebut dikategorikan kepada tiga jenis, iaitu mesej berkaitan nilai akidah, syariah, dan akhlak. Selain itu, terdapat mesej mengenai cabaran dalam dakwah Islam kontemporari, seperti menangani stigma negatif daripada bukan Muslim terhadap hijab dan poligami, serta satu mesej tanpa lisan yang bertentangan dengan dakwah (contohnya, model hijab dengan gaya bonggol unta).

“Analisis Mesej Dakwah dalam Filem Munafik” yang dijalankan oleh Muhammad Muhaimin Zainal Abidin & Rosmawati Mohamad Rasit (2018) meneliti cara penyampaian dakwah pada masa kini yang perlu dipelbagaikan untuk menarik minat masyarakat umum terhadap ilmu ukhrawi secara tidak langsung. Salah satu cara penyampaian dakwah yang sesuai adalah dengan menyampaikan mesej dakwah melalui filem. Namun, timbul persoalan sama ada mesej dakwah yang disampaikan dalam filem berlandaskan al-Quran dan al-Sunnah. Oleh itu, kajian ini menganalisis mesej dakwah dalam filem Munafik (2016). Selain itu, pengkaji juga akan meneliti jalan cerita, plot, serta watak dan perwatakan dalam filem tersebut. Hasil kajian mendapati terdapat enam mesej dakwah dalam filem tersebut. Filem Munafik (2016) secara keseluruhannya berjaya menyampaikan mesej dakwah walaupun terdapat beberapa babak yang kurang sesuai dengan ajaran Islam yang murni.

Kajian oleh Muhammad Athari (2020) yang bertajuk “Kritikan Sastera Islam terhadap Elemen Filem Seram: Kajian Mengimbangi antara Filem Munafik 2 dan Makmum” meneliti genre seram dalam filem yang merupakan salah satu daripada tiga genre yang paling diminati, selain genre aksi dan cinta. Dalam filem seram, unsur-unsur Islam mula dimasukkan seperti kehadiran pendakwah dan penggunaan ayat-ayat pengubatan Islam. Namun demikian, sebahagian sarjana dan agamawan mengkritik pembikinan filem seram meskipun terdapat unsur-unsur Islam di dalamnya. Mereka berpendapat bahawa filem seram hanya memundurkan masyarakat dengan elemen-elemen seram seperti hantu, malah mampu merosakkan akidah umat Islam dengan kemasukan unsur khurafat, tahayul, dan ketakutan yang melebihi rasa takut kepada Allah S.W.T. Oleh itu, kajian ini dilakukan untuk mengkaji kritikan sastera Islam terhadap filem seram yang mengandungi unsur Islam, iaitu filem Munafik 2 (2018) dan Makmum (2019). Hasil kajian menunjukkan kedua-dua filem sesuai dengan kritikan sastera Islam dari aspek tema, plot, dan watak. Dari aspek tema, kedua-dua filem menonjolkan tema ‘Kemenangan Haq ke atas Batil’. Namun, terdapat elemen yang menyimpang dari Islam dari sudut watak, iaitu kebangkitan semula roh antagonis watak utama dalam filem Makmum (2019) untuk membalas dendam dan perincian wajah khazab, syaitan yang mengganggu manusia ketika solat. Justeru, filem seram boleh dijadikan medium berdakwah ke arah ketuhanan kerana mampu mendidik masyarakat bahawa ‘Haq’ sentiasa akan menang di akhirnya.

Menurut kajian oleh Rosmawati & Azimah Misrom (2016), “Analisis Elemen Patuh Syariah Dalam Filem Nur Kasih The Movie (2011) Berdasarkan Teori Filem Ar-Risalah” memberikan sumbangan yang bermakna kepada masyarakat. Teori Filem Ar-Risalah menyatakan bahawa filem berunsur keagamaan perlu memenuhi konsep akidah, ibadah, syariat, dan akhlak Islam yang sebenar. Walau bagaimanapun, konsep ini perlu selaras dengan perbincangan patuh syariah yang dijadikan panduan dalam menghasilkan filem dakwah. Oleh itu, kajian ini bertujuan untuk menilai sejauh mana filem tersebut memenuhi elemen patuh syariah berdasarkan Teori Filem Ar-Risalah. Hasil kajian menunjukkan bahawa filem tersebut mengandungi elemen-elemen patuh syariah berdasarkan Teori Filem Ar-Risalah, walaupun tidak sepenuhnya.

Kajian oleh Sofyatul Azlyn mengenai “Dakwah Dalam Filem Islamik Di Malaysia” menunjukkan bahawa perkembangan dunia masa kini memerlukan pendekatan dan idea baharu

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dalam usaha dakwah, sambil tetap menghargai kaedah yang digunakan oleh Rasulullah SAW pada masa lampau. Oleh itu, terdapat pelbagai kaedah dakwah yang digunakan kini, termasuk melalui medium filem. Persoalannya, adakah elemen dakwah terdapat dalam plot atau jalan cerita filem berunsurkan Islam di Malaysia? Adakah elemen dakwah juga kelihatan dalam penampilan pelakon filem-filem tersebut? Dan apakah bentuk-bentuk dakwah yang digunakan? Untuk menjawab persoalan-persoalan ini, kertas kerja ini ditulis dengan dua objektif utama. Pertama, mengenal pasti elemen-elemen dakwah dalam filem "7 Petala Cinta" dan "Ustaz, Mu Tunggu Aku Datang" dan kedua, menganalisis elemen-elemen dakwah yang terdapat dalam kedua-dua filem tersebut. Kajian ini mendapati bahawa kebanyakan filem berunsurkan Islamik di Malaysia masih menyampaikan mesej dakwah, walaupun kadangkala jumlahnya adalah sedikit.

Di samping itu, Ngo Sheau Shi & Harith Baharudin (2015) dalam kajian mereka mengenai "Pemaparan Kepelbagaian Budaya dan Agama dalam Filem Muallaf arahan Yasmin Ahmad", membincangkan kontroversi mengenai aspek agama dalam filem Muallaf (2008). Filem ini menimbulkan polemik ketika ditayangkan di pawagam Malaysia oleh Lembaga Penapisan Filem. Banyak kritikan terhadap filem ini mengabaikan kenyataan bahawa bentuk filem merupakan sebahagian daripada sistem tanda yang membina ideologi dominan dalam masyarakat. Artikel ini menonjolkan cara teks filem digunakan sebagai artifak budaya untuk membentuk penonton yang berpotensi tertanam dengan ideologi tertentu dalam konteks sosial tertentu. Oleh itu, artikel ini berusaha memberikan analisis terperinci mengenai bentuk filem dalam penggambaran isu agama dari segi organisasi visual dan struktur naratif melalui kerangka kepelbagaian budaya. Ini bertujuan untuk menilai kritikan kontroversi yang timbul daripada tafsiran sewenang-wenangnya oleh beberapa pengkritik filem di Malaysia. Melalui analisis terperinci, artikel ini berpendapat bahawa gaya dan bentuk yang digunakan dalam filem ini telah membina wacana alternatif, yang mendorong seseorang untuk mempersoalkan pemahaman dominan mengenai Islam yang dipromosikan oleh sarjana konservatif, khususnya dalam konteks masyarakat Malaysia kontemporari.

Kajian "Gerimis: Penggunaan Filem Tan Sri P. Ramlee Sebagai Kajian Kes dalam Kursus Komunikasi Antara Budaya di USIM" oleh Selvarani (2017) membincangkan pentingnya satu pendekatan di mana pelajar perlu diberikan pendedahan mengenai komunikasi antara budaya. Salah satu pendekatan yang akan digunakan ialah penggunaan filem sebagai kajian kes untuk mempelajari model dan konsep komunikasi antara budaya. Meskipun terdapat banyak filem Melayu yang ditayangkan, filem-filem Tan Sri P. Ramlee masih mendapat sambutan daripada semua golongan masyarakat. Filem yang dipilih sebagai kajian kes adalah Gerimis. Ceritanya membincangkan isu perpaduan dan perkahwinan campur dengan berkesan. Filem ini memberikan pengalaman kepada penonton, sebagai kes untuk dianalisis, sebagai pengertian kepada teori dan konsep, dan akhir sekali sebagai metafora untuk membentuk imej-imej metaforikal tentang konsep abstrak dalam komunikasi antara budaya.

Seterusnya, Mohd Hanafi & Zulfazlan (2021) dalam kajian mengenai "Upin & Ipin Keris Siamang Tunggal: Agen Didaktik pada Layar Budaya" menunjukkan bahawa filem bukan sahaja sekadar hiburan, tetapi juga bertindak sebagai agen didaktik dalam kerangka budaya masyarakat. Filem juga memainkan peranan penting dalam menyampaikan maklumat, merangsang pembelajaran sebagai media pendidikan, dan boleh menjadi alat untuk mempengaruhi atau medium propaganda. Selain itu, kajian ini juga meneliti faktor-faktor lain yang mungkin menyumbang kepada kekayaan nilai dan teladan dalam filem ini seperti lakon layar dan pengarahannya, jenama, serta persepsi dan jangkauan penonton terhadap watak Upin dan Ipin. Fokus kajian adalah pada peranan filem ini bukan sekadar sebagai entiti dengan kutipan pecah panggung, tetapi juga sebagai agen penyatuan masyarakat melalui penerapan nilai-nilai didaktik dalam naratifnya. Dengan pendekatan Studi Budaya, pengkaji berharap hasil dapatan ini dapat menjadi dorongan kepada pembikin filem tempatan untuk lebih bersemangat

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menghasilkan karya yang sarat dengan nilai didaktik dan elemen kebudayaan untuk tontonan masyarakat.

Akhir sekali, kajian oleh Vina Efendi (2016) bertajuk “Filem Sebagai Cerminan Identiti Budaya: Analisis Terhadap Karya Deddy Mizwar” adalah sebuah kajian analisis terperinci yang bertujuan memperlihatkan identiti budaya masyarakat dan pemikiran politik melalui filem-filem karya Deddy Mizwar. Pada era pemerintahan Soeharto, perkembangan filem sangat terbatas kerana kekangan terhadap kebebasan berekspresi dan media. Filem pada waktu itu lebih berorientasi kepada genre komedi, seram, dan lucu, serta hanya menjadi hiburan bagi golongan elit yang tidak suka dikritik dan golongan buruh yang kurang berpendidikan. Setelah era reformasi dan kebebasan berekspresi yang dilindungi oleh UU No 9 Tahun 1998, syarikat ini mula berani menghasilkan filem politik yang mengkritik kerajaan dan ahli parlimen yang korup. Kajian ini disempurnakan dengan analisis yang melihat mesej mengenai pendidikan, kasih sayang, cara hidup masyarakat Indonesia, politik, dan agama. Kesimpulan keseluruhan kajian ini menunjukkan bahawa filem merupakan cerminan identiti budaya.

3.0 ANALISIS KRITIS

Berdasarkan kepada keseluruhan kajian literatur yang telah disoroti dan dibahaskan pada bahagian sebelum ini, telah wujud banyak kajian yang membahaskan mengenai pelbagai jenis genre filem serta analisis terhadap filem yang mengandungi elemen toleransi antara budaya dalam kajian. Filem ialah medium seni yang sering digunakan untuk tujuan hiburan, pendidikan, atau dokumentasi. Filem boleh merangkumi pelbagai genre seperti drama, komedi, aksi, seram, dan banyak lagi. Selain itu, filem juga berfungsi sebagai alat komunikasi yang berkesan untuk menyampaikan mesej kepada penonton seperti mesej dakwah kepada masyarakat. Melalui filem, cerita dan nilai-nilai moral dapat disampaikan dengan cara yang menarik. Oleh itu, menghasilkan filem yang baik dan berkualiti sangat penting bagi mengelakkan adegan-adegan yang melibatkan maksiat, keganasan, dan sebarang kandungan yang tidak bermoral.

Kajian terdahulu mengenai konsep toleransi dalam Islam menunjukkan bahawa konsep toleransi dalam Islam seringkali difahami melalui prinsip-prinsip asas seperti keadilan, rahmat, dan hormat terhadap kepercayaan dan amalan agama lain. Filem ini memberikan gambaran bahawa toleransi bukan sahaja penting untuk perpaduan sosial tetapi juga sebagai alat untuk berdakwah dan menyebarkan nilai-nilai positif dalam masyarakat pelbagai budaya. Kajian-kajian ini memperlihatkan bagaimana filem dapat menjadi medium yang kuat untuk menggambarkan dan menganalisis konflik budaya. Filem 99 Cahaya di Langit Eropa bukan sahaja menceritakan kisah individu atau keluarga tetapi juga menyoroti isu-isu sosial yang lebih luas seperti prasangka, status sosial, dan penerimaan budaya baharu. Kajian-kajian ini menunjukkan bagaimana filem dapat menyampaikan pesan-pesan penting mengenai toleransi, pemahaman antara budaya, dan cara-cara untuk mengatasi konflik budaya dalam masyarakat moden.

Kesimpulan yang boleh diambil iaitu nilai dan budaya asal setempat yang kemudian berintegrasi atau berkonflik dengan budaya baharu di tempat lain. Dalam filem, budaya baharu ini sering digambarkan melalui adat istiadat, amalan harian, dan interaksi sosial. Kedua, masyarakat setempat mungkin menunjukkan penerimaan atau penolakan berdasarkan persepsi mereka terhadap budaya baharu tersebut. Ketiga, konflik budaya sering timbul apabila terdapat perbezaan nilai asas antara budaya asal dan budaya baharu. Filem 99 Cahaya di Langit Eropa menunjukkan bagaimana konflik ini dapat diatasi melalui toleransi, pemahaman, dan komunikasi yang baik.

Kajian ini memberikan pandangan mendalam tentang bagaimana filem dapat menjadi medium yang kuat untuk memahami dan menganalisis konflik budaya dalam masyarakat

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moden. Filem ini bukan sahaja menceritakan kisah tetapi juga menyampaikan pesan sosial yang relevan dengan isu-isu semasa. Merujuk tinjauan literatur dalam beberapa kajian yang berkait rapat dengan tajuk kajian iaitu filem 99 Cahaya di Langit Eropa berdasarkan elemen toleransi antara budaya, kebanyakan kajian tersebut mempunyai keistimewaan dan kelemahan yang tersendiri.

Justeru, berdasarkan kajian yang dibahaskan, adalah penting untuk memastikan bahawa wujud filem atau karya yang berunsurkan toleransi dalam pelbagai budaya. Menurut Mohd Shukri Hanapi (2012) menjelaskan bahawa penerbit memerlukan ilmu dalam membuat filem Islam. Penerbit Islam seharusnya menghasilkan filem yang memberi identiti dan cara hidup Islam dan bukan sekadar memenuhi hiburan semata-mata. Ainon Mohd (2011) telah menyatakan bahawa terdapat beberapa garis panduan untuk membuat karya yang baik. Hasil karya yang baik adalah untuk mendidik masyarakat dan memberikan ilmu yang sebenar.

4.0 KESIMPULAN

Kajian ini secara umumnya telah menekankan bahawa filem dapat berfungsi sebagai medium yang kuat untuk memahami dan menganalisis konflik budaya dalam masyarakat moden. Filem seperti 99 Cahaya di Langit Eropa menunjukkan kepentingan toleransi antara budaya, yang bukan sahaja penting untuk perpaduan sosial tetapi juga sebagai alat dakwah. Oleh itu, adalah penting untuk menghasilkan filem berkualiti yang mempromosikan toleransi dan menghormati pelbagai budaya, selari dengan prinsip Islam yang menekankan keadilan, rahmat, dan hormat terhadap agama lain. Kajian ini perlu diketengahkan untuk mengkaji toleransi antara pelbagai budaya yang terdapat dalam filem 99 Cahaya di Langit Eropa. Justeru, toleransi antara budaya adalah penting dalam 99 Cahaya di Langit Eropa untuk mencapai keseimbangan dalam kepelbagaian budaya dan memastikan tiada pertikaian atau konflik dalam masyarakat.

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PENDIGITALAN SASTERA ANTARA PENGEKALAN DAN PERUBAHAN CITRA KARAKTER

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ABSTRAK

Sastera rakyat adalah tradisi masyarakat yang disampaikan dari generasi ke generasi, berfungsi sebagai simbol ketamadunan dan alat pendidikan utama dahulu. Kini, sastera rakyat telah diubahsuai ke dalam media digital seperti filem dan animasi, membuka perbincangan tentang bagaimana watak-wataknya bertransformasi. Kajian ini membincangkan perbezaan pencitraan watak-watak sastera rakyat selepas adaptasi ke media digital dengan menggunakan kaedah analisis teks dan teori adaptasi Desmond dan Hawkes (2006). Fokus kajian adalah watak Hang Tuah, Badang, dan Pak Pandir berdasarkan filem *Magika* (2010) dan teks *Hikayat Hang Tuah* (1970), *Sejarah Melayu* (2018), dan *Cerita Jenaka Melayu* (2007). Dapatan menunjukkan pencitraan watak berubah dalam media digital akibat plot dan teknik adaptasi. Walaupun terdapat perubahan, usaha untuk menghidupkan watak perlu dipuji kerana ia menunjukkan kemampuan industri kreatif Malaysia dalam mengolah sastera lisan ke bentuk visual sambil mengekalkan nilai insan. Makalah ini mencadangkan agar adaptasi karya kesusasteraan Melayu berusaha mengekalkan roh naratif asal supaya tidak jauh terpesong dari nilai tradisional Melayu.

Kata kunci: Sastera Digital; Sastera Rakyat; Adaptasi; Citra Karakter; Nilai Insan

1.0 PENGENALAN

Pendigitalan karya kesusasteraan kini melibatkan adaptasi ke filem, yang merupakan amalan biasa. Sudirman Kiffli dan Nurul Afini (2021) menyatakan bahawa adaptasi naskhah kesusasteraan ke filem bukanlah fenomena baru. Peralihan dari penyampaian lisan ke media digital seperti filem membantu mengekalkan tradisi kesusasteraan. Irwan Abu Bakar (2016) menyebut kemunculan sastera siber melalui internet sebagai satu perkembangan baru dalam dunia sastera. Contoh adaptasi ini termasuk animasi seperti *Pada Zaman Dahulu* (2011) dan *The Amazing Awang Khenit* (2015) yang memaparkan cerita rakyat Melayu. Davies (dalam Sudirman Kiffli dan Nurul Afini, 2021) menganggarkan 65% filem adalah adaptasi karya sastera. Hubungan antara sastera dan perfileman telah lama ada, seperti dalam *The Wonderful Wizard of Oz* (1910) dan *The Birth of a Nation* (1915). George Bluestone (1957) dan Francesco Casetti (dalam Sohaimi Abdul Aziz, 2011) menekankan bahawa adaptasi melibatkan penulisan semula dengan penampilan semula yang baru.

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Norhashimah Jalaluddin (2019) mengkritik beberapa adaptasi kerana meragukan keaslian. Kajian menunjukkan perubahan dalam unsur naratif asli akibat penyesuaian untuk keuntungan. Makalah ini membincangkan perubahan watak-watak sastera Melayu dalam filem *Magika* (2010), yang berjaya meraih Anugerah Filem Terbaik Keseluruhan, menunjukkan impaknya dalam perfileman Malaysia.

2.0 SOROTAN LITERATUR

Beberapa kajian telah membincangkan pendigitalan kesusasteraan, memfokuskan aspek keaslian, pemaparan sosiobudaya, dan kepentingannya. Nur Nafishah Azmi et al. (2012) mengkaji kesetiaan adaptasi novel *Ranjau Sepanjang Jalan* (1966) ke filem, mendapati filem tersebut masih setia kepada novel asal. Mohamed Nazreen Shahul Hamid dan Md Salleh Yaapar (2015) membandingkan teks asal *Hikayat Merong Mahawangsa* dengan filem adaptasi, menunjukkan pengguguran dan penambahan unsur naratif disebabkan teknik adaptasi yang longgar.

Hani Salwah Yaakup (2018) menilai adaptasi filem *Tombiruo: Penunggu Rimba* (2017), mendapati representasi kepercayaan setempat kurang tepat, yang boleh mempengaruhi tafsiran masyarakat. Nor Hashimah Jalaluddin (2019) menilai keaslian adaptasi filem seperti *Puteri Gunung Ledang* (2004) dan *Hikayat Merong Mahawangsa* (2011), menunjukkan penyelewengan dari unsur naratif asal demi keuntungan.

Rohaya Md Ali et al. (2019) menilai kepentingan sastera media digital dalam pembentukan modal insan melalui animasi *Pada Zaman Dahulu*, menunjukkan ia mampu mengekalkan nilai insan dalam pembangunan kanak-kanak. Sudirman Kiffli dan Nurul Afini (2021) menggunakan teori adaptasi Linda Hutcheon (2006) untuk menganalisis elemen adaptasi dalam filem *Tombiruo: Penunggu Rimba* (2017), mendapati elemen-elemen adaptasi tersebut membantu menghasilkan filem berkualiti.

Berdasarkan kajian terdahulu, masih kurang perbincangan mengenai perubahan watak sastera rakyat dalam filem seperti *Magika* (2010). Penulisan ini akan memfokuskan perubahan watak dan perwatakan dalam filem *Magika* (2010) menggunakan teori adaptasi Desmond dan Hawkes (2006).

3.0 METODOLOGI

Makalah ini akan membincangkan perubahan watak-watak terpilih dalam filem *Magika* (2010) selepas proses pendigitalan. Kaedah kualitatif dan analisis teks akan digunakan untuk membandingkan watak dan perwatakan dalam teks asal dengan filem. Tiga teks asal yang dirujuk ialah: *Hikayat Hang Tuah* (1970) untuk watak Hang Tuah, *Sejarah Melayu* (2018) untuk watak Badang, dan *Cerita Jenaka Melayu* (2007) untuk watak Pak Pandir. Teori adaptasi Desmond dan Hawkes (2006) akan digunakan untuk meneliti perubahan.

4.0 PERBINCANGAN DAN DAPATAN

Bahagian ini akan membincangkan perbezaan terhadap watak-watak terpilih yang terkandung dalam filem *Magika* (2010) setelah didigitalkan. Tiga watak terpilih yang dibincangkan ialah Badang, Hang Tuah dan Pak Pandir. Kesemua watak ini menggunakan teknik adaptasi longgar berdasarkan teori adaptasi Desmond dan Hawkes (2006) akan digunakan.

JADUAL 1: Adaptasi Watak Hang Tuah dalam Media Digital

WATAK	ADAPTASI HANG TUAH DALAM MEDIA DIGITAL						
	Hang Tuah	Teks (HHT, 1970)	Filem (Magika, 2010)	Kekal	Ubah	Gugur	Tokok tambah
		Laksamana Berbadan sasa	Berbadan kurus	/		/	

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	Setia			
Setia	Taat	/		
Taat	Bijak	/		
Bijak	Riang			
Tegas	Penakut	/	/	
Berani	Miang	/		/

Jadual 1 memperlihatkan filem *Magika* (2010) telah melakukan berbagai perubahan terhadap watak Hang Tuah daripada seorang wira yang setia, berani dan tegas menjadi seorang lelaki yang gemar bermain-main. Filem tersebut, menghadirkan Hang Tuah sebagai individu yang mengabaikan tugasnya seperti melindungi Ayu ketika diserang sekumpulan anjing liar. Rentetan daripada peristiwa itu jelas kelihatan sifatnya yang penakut dan tidak beretika ketika dia melarikan diri meninggalkan Ayu berseorangan. Penambahan sifat miang dan tidak serius terhadap watak Hang Tuah jelas bertentangan dengan perwatakan asalnya dalam teks *Hikayat Hang Tuah* (1970). Perubahan ini menunjukkan bahawa watak Hang Tuah dalam filem rujukan telah dibentuk menggunakan teknik adaptasi longgar. Perkara ini telah menghasilkan satu reinterpretasi yang jelas berbeza daripada rupa asal Hang Tuah bagi disesuaikan dengan naratif moden dan berupaya membentuk satu tafsiran baharu yang berbeza.

JADUAL 2: Adaptasi watak Badang dalam Media Digital

WATAK						
ADAPTASI BADANG DALAM MEDIA DIGITAL						
Badang	Teks (SM, 2021)	Filem (Magika, 2010)	Kekal	Ubah	Gugur	Tokok tambah
	Hamba				/	
	Perkasa				/	
	Kebal				/	
	Beroleh gagah melalui muntah hantu				/	
		Kekasih Ayu				/
	Setia					
	Taat	Setia	/			
	Berani			/		
	Berakhlak mulia	Berani	/			
		Berakhlak mulia	/			
		Bersuara merdu/mahir menyanyi				/
						/
		Buta huruf				/
		Berbadan kurus				/

Jadual 2 di atas memperlihatkan watak Badang yang telah mengalami perubahan yang signifikan dalam filem *Magika* (2010). Filem ini telah menggugurkan aspek utama yang membentuk Badang dalam teks *Sejarah Melayu* (2018) iaitu, kekuatan dan kegagahan. Dia digambarkan sebagai watak yang sama seperti manusia biasa. Hal tersebut ditunjukkan apabila tangannya terluka kerana terkena lukahnya sendiri. Di samping itu, filem ini turut menyelitkan kisah percintaan antara Badang dengan Ayu yang jelas tidak dinyatakan langsung dalam teks rujukan. Antara ciri lain yang telah ditambah berbeza dengan sumber asalnya adalah aspek kemahiran menyanyi dan buta huruf yang membuatkan wataknya jauh berbeza dalam filem tersebut. Penerapan teknik adaptasi longgar oleh pihak produksi dalam usaha menterjemah

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watak Badang telah membentuk satu perubahan yang dramatik kepada dimensi yang menyelubungi watak ini. Bagi disesuaikan dengan konteks filem *Magika* (2010), perubahan yang ketara sehingga meremehkan aspek utama Badang dalam teks *Sejarah Melayu* (2018) telah dilakukan oleh pihak produksi filem rujukan.

JADUAL 3 Adaptasi watak Pak Pandir dalam Media Digital

WATAK Pak Pandir	ADAPTASI PAK PANDIR DALAM MEDIA DIGITAL					
	Teks (Cerita Jenaka Melayu, 2007)	Filem (Magika, 2010)	Kekal	Ubah	Gugur	Tokok tambah
	Bodoh			/		
	Lurus bendul	Berwaspada		/		
	Mudah ditipu	Tidak mudah ditipu		/		
	Naif					
	Mudah terpengaruh	Tidak mudah dipengaruhi		/		
	Tidak berfikir panjang			/		
	Cuai			/		
		Miang		/		/

Jadual 3 memperlihatkan watak Pak Pandir yang telah diubah secara ketara dalam filem *Magika* (2010) meskipun hadir dalam beberapa babak ringkas sahaja. Perwatakan Pak Pandir yang asalnya bodoh dan lurus bendul seperti yang diceritakan dalam teks *Cerita Jenaka Melayu* (2007) telah diubah. Pak Pandir versi *Magika* (2010) tidak lagi mudah terpengaruh atau ditipu. Contohnya, dia telah menolak sehelai wang kertas yang diberikan Ayu kerana dia tahu wang tersebut tidak bernilai di dalam duniannya. Selain itu, wataknya turut dibentuk sebagai seorang lelaki yang miang. Peristiwa tersebut dipaparkan melalui perlakuannya yang menghendap sekumpulan wanita yang sedang mandi. Penambahan ini merupakan satu perkara baru berkaitan watak Pak Pandir dalam filem tersebut. Perbezaan yang dipaparkan oleh Pak Pandir dalam filem ini merupakan satu tindakan yang unik. Hal ini kerana sisi negatif yang lazimnya membelenggu watak Pak Pandir telah dihakis dalam *Magika* (2010). Wataknya dipamerkan sebagai seorang yang lebih berwaspada. Tafsiran watak Pak Pandir dalam filem rujukan berupaya untuk mengubah dan membersihkan persepsi masyarakat terhadap Pak Pandir yang terkenal dengan kebodohan yang melampau apabila dibentuk menggunakan teknik adaptasi longgar.

5.0 KESIMPULAN

Usaha pengamal industri kreatif perfileman dengan menerbitkan filem *Magika* (2010) dalam menghidupkan watak-watak sastera rakyat Melayu tradisional patut dipuji, terbukti dengan kejayaan meraih anugerah seperti anugerah filem terbaik dalam Festival Filem Malaysia ke-23 dan Anugerah Skrin (2011). Namun begitu, terdapat pelbagai sifat baharu yang ditonjolkan oleh kesemua watak pilihan dalam penulisan ini berupaya untuk membentuk perspektif baru dan berbeza daripada rupa asalnya. Di samping menghargai usaha melestarikan sastera rakyat masyarakat Melayu, perlu ditekankan bahawa watak-watak sastera rakyat Melayu tradisional merupakan lambang pemilikannya. Perubahan yang dikenakan kepada watak-watak terpilih akan membentuk satu tafsiran baharu bergantung kepada apa yang dipaparkan. Oleh itu, pemaparan

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yang dilakukan perlu dipertimbangkan dengan lebih mendalam bagi mengelakkan mesej dan nilai yang ingin disampaikan tidak berlaku penyelewengan.

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SOROTAN LITERATUR EMOSI WANITA DALAM PENERIMAAN POLIGAMI DALAM FILEM *SURGA YANG TAK DIRINDUKAN*

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ABSTRAK

Kajian ini berkaitan sorotan literatur yang akan memfokuskan kepada filem *Surga Yang Tak Dirindukan* yang juga merupakan filem adaptasi daripada novel yang dihasilkan oleh penulis terkenal Indonesia iaitu Asma Nadia. Filem terlaris 2015 yang diarahkan oleh Kuntz Agus ini mendapat sambutan luas oleh masyarakat, namun tidak terlepas daripada kecaman oleh segelintir penonton khususnya kaum wanita yang menganggap isu yang dibangkitkan merupakan isu yang sangat sensitif. Poligami yang diistilahkan sebagai “Surga” yang tak dirindukan bermaksud penolakan kaum wanita terhadap poligami. Namun daripada jalan cerita, pengarah tidak dengan tegas bersetuju atau menolak konsep poligami ini. Justeru, kajian ini bertujuan untuk mengkaji sorotan-sorotan literatur atau kajian lepas yang berkaitan dengan emosi dan penerimaan wanita terhadap poligami dalam konteks filem, serta memahami bagaimana penggunaan emosi tersebut. Metod yang digunakan ialah pendekatan kualitatif dengan pengumpulan data melalui pengumpulan artikel-artikel yang berkaitan dan dianalisis menerusi penggunaan tema sorotan yang tertentu. Hasil kajian mendapati literatur-literatur yang ditemui telah membawa kepada analisis aspek yang berkaitan dengan skop tajuk ini dengan kukuh sekali dan pada masa yang sama dapat menguatkan asas kajian ini untuk diteruskan pada peringkat-peringkat kajian pada masa akan datang.

Kata kunci: Emosi; Poligami; Filem *Surga Yang Tak Dirindukan* ; Asma Nadia; Kuntz Agus

1.0 PENDAHULUAN

Makalah ini berkisar tentang emosi wanita terkait penerimaan poligami dalam filem surga yang tak dirindukan. Menurut pandangan Islam, emosi adalah fitrah manusia yang dicipta oleh Tuhan Yang Maha Esa. Pakar psikologi Islam seperti Al-Ghazali mengatakan bahawa emosi dilihat dari sudut kebimbangan mental atau emosi manusia seperti insomnia, kekecewaan, ketakutan dan, kebimbangan yang berlebihan. Perasaan ini wujud apabila hati manusia tidak percaya kepada Tuhan dan hanya mengikut kehendak dan perasaan mereka. Benar, emosi adalah bahagian dari pengalaman manusia yang Allah ciptakan. Namun, dalam Islam, kita diajarkan untuk tidak membiarkan emosi menguasai diri sehingga mengganggu hubungan dengan Allah dan sesama makhluk. Rasulullah saw mengajarkan umatnya untuk mengawal

emosi dengan kebijaksanaan agar kita dapat menjalani kehidupan yang seimbang dan bermakna dalam pandangan-Nya.

Menurut pandangan Barat pula, emosi difahami sebagai satu fenomena psikologi yang kompleks yang melibatkan pelbagai aspek, antaranya fisiologi, kognitif, ekspresif, sosial dan budaya. Emosi dilihat sebagai tindak balas semula jadi terhadap situasi dan interaksi sosial, serta asas untuk kesihatan mental dan kesejahteraan individu. Emosi tidak positif mahupun negatif, tetapi ia berfungsi sebagai sumber tenaga, keaslian, dan semangat manusia yang paling berkuasa dan boleh memberikan kita sumber dasar intuitif. Emosi merupakan suatu gejala perasaan dan fikiran, dari keadaan biologis dan psikologis yang mendorong seseorang untuk bertindak.

Disamping itu, perbincangan ini merangkumi aspek emosi khususnya dalam konteks wanita seperti marah, sedih, kecewa dan sebagainya terkait penerimaannya dalam poligami. Emosi wanita sering difahami sebagai perasaan atau pengalaman emosi yang unik. Walaubagaimanapun, pengalaman emosi tidak boleh selalu dikaitkan secara meluas berdasarkan jantina, kerana setiap individu mempunyai pengalaman emosi yang unik dan kompleks. Terdapat beberapa stereotaip atau persepsi umum tentang emosi wanita yang boleh didapati dalam budaya dan masyarakat. Faktor utama yang mempengaruhi emosi wanita ialah perubahan hormon, tekanan hidup, hubungan sosial, kesihatan fizikal dan banyak lagi aspek yang mempengaruhi mereka. Wanita juga cenderung untuk menguruskan emosi dalam beberapa cara seperti meluahkan perasaan dan mendapatkan sokongan daripada orang yang berada di lingkungan mereka. Bukan itu sahaja, pengkaji turut menjelaskan maksud dan konsep poligami yang turut menjadi topik penting dalam kajian ini. Dengan membincangkan topik ini, bab ini menyediakan asas yang kukuh untuk pemahaman yang lebih mendalam tentang penyelidikan yang dijalankan.

Seterusnya, pengkaji mengulas secara ringkas tentang kajian lepas. Kajian lepas dalam penyelidikan merujuk kepada proses menyemak dan meneliti artikel-artikel lepas dalam bidang yang berkaitan dengan tajuk kajian ini. Memandangkan tajuk sorotan literatur ini berkaitan emosi wanita dalam menerima poligami, maka kajian ini dijalankan berdasarkan ekspresi emosi wanita yang dipersembahkan dalam filem ini. Bukan itu sahaja, ia juga membantu pengkaji mendapatkan pemahaman yang lebih mendalam tentang perkembangan saintifik, pemikiran kontemporari, dan isu yang berkaitan dengan subjek kajian.

2.0 SOROTON LITERATUR

2.1 SOROTAN LITERATUR BERKENAAN EMOSI DALAM NOVEL

Kajian lepas yang ditulis oleh Eka Susi Hedayati (2021) bertajuk *Klasifikasi Emosi Watak dalam Novel Titian Takdir* karya W. Sujani (*Kajian Psikologi Sastera*) menjelaskan cara mengklasifikasikan emosi watak dalam novel *Titian Takdir* karya W. Sujani. Kesimpulan daripada kajian ini mendapati penyelidikan yang merangkumi ringkasan, fakta cerita, dan klasifikasi emosi watak dalam novel *Titian Tucker* oleh W. Saujani. Dapat kita simpulkan bahawa terdapat tujuh kategori emosi watak yang terdapat dalam novel ini. Emosi ini termasuk perasaan bersalah, rasa bersalah yang terpendam, perasaan menghukum diri, malu, sedih, benci, dan cinta. Psikologi dalam novel ini turut menjelaskan watak utama yang merupakan cereka dalam novel *Mustafa* dan watak sokongan seperti Maimunah, Kumar, Putri, Laila, Al-Qarni, Suwaib dan lain-lain. Tetapi yang sering muncul ialah keperibadian *Mustafa*, dan keperibadiannya juga termasuk dalam keperibadian yang baik.

Selain itu, kajian yang dilakukan oleh Imam Hamzah (2022) yang bertajuk *Klasifikasi Emosi Tokoh oleh Qais Al-Qarni dalam Novel Laila Majnun Karya Nizami Al-Janjawi: Kajian Perspektif* oleh David Creech. Kajian ini menjelaskan cara mengklasifikasikan watak Qais Al-Qarni secara emosi dalam novel ini. Objektif penyelidikan ini bertujuan untuk mengetahui klasifikasi emosi Qais Al-Qarni berdasarkan kajian dan teori dari sudut David Creech. Hasil

kajian mendapati terdapat tujuh jenis emosi dalam novel ini iaitu emosi bersalah yang dialami Qais apabila menjalinkan ikatan cinta yang dikatakan orang tidak baik sehinggalah dia berpisah dengan Laila. Seterusnya, rasa bersalah yang terpendam timbul apabila ibunya cuba meyakinkannya untuk pulang tetapi Qais tidak berhasrat untuk pulang. Tambahan pula, Qais bertindak mencederakan dirinya dengan melambai duri dan memukul kepalanya. Dia melakukan ini untuk menghilangkan tekanan yang dirasainya. Selain itu, rasa malu yang dialami Qais terserlah apabila menerima tetamu yang datang dari jauh. Selepas itu, Qais berasa sedih apabila dia berpisah dengan Laila kesayangannya. Perpisahan yang membuatkan dia berasa sedih yang luar biasa. Rindu terhadap kekasihnya telah menghantar banyak penderitaan, luka, air mata, kesakitan dan segala bentuk penderitaan juga kemalangan. Kebencian yang dirasai Qais dilihat apabila orang-orang yang rapat dengannya meninggalkan dan memilih untuk tinggal di padang pasir dan merayau-rayau kerana merasakan persekitarannya tidak pernah memahami dan menerima sebab-sebab dia bersikap seperti orang gila. Akhirnya, cinta yang dialami Qais dapat dilihat apabila dia berdoa dan memohon kepada Tuhan agar hayatnya diakhiri dan kematian menjemputnya.

Seterusnya, artikel lepas yang ditulis oleh Ika Zulfika (2020) bertajuk Analisis Bentuk Ekspresi Emosional Tokoh dalam Novel Takhta Nirwana Karya Tasaro ini bertujuan untuk menjelaskan bentuk emosi watak-watak dalam novel Takhta Nirwana Tasaro. Analisis emosi watak-watak dalam novel ini menggunakan pendekatan psikologi sastera. Hasil kajian ini mendapati terdapat beberapa jenis emosi, tetapi tidak semua emosi dialami oleh watak. Watak utama mengalami paling banyak emosi, manakala watak tambahan mengalami tidak lebih daripada tiga jenis emosi dan mengalami jenis emosi paling sedikit. Emosi yang dialami oleh watak dipengaruhi oleh faktor luaran dan dalaman. Faktor luaran yang mempengaruhi emosi disebabkan oleh tindak balas terhadap sesuatu yang dialami watak seperti marah, takut, cemas, kecewa, benci, ketawa, sedih, dan menangis. Manakala faktor dalaman yang menyebabkan perasaan ini datang dari dalam diri seperti senyuman dan kasih sayang. Kesimpulannya, berdasarkan kajian dalam novel ini, terdapat dua puluh watak, tetapi hanya dua belas watak dalam kajiannya yang mempunyai ekspresi emosi.

Selain itu, artikel yang ditulis oleh Nabila Lutfiani Subagio (2023) bertajuk Menganalisis Aspek Emosi Tokoh Melati Dalam Novel Moga Bunda Disayang Allah Karya Tere Liye bertujuan untuk mengetahui sisi emosi watak bernama Melati yang terdapat dalam novel tersebut. Permasalahan kajian ini ialah bagaimana personaliti Melati boleh menyusun dan menganalisis emosi menggunakan teori Schater-Singer. Sisi emosi dalam novel ini terbahagi kepada 2, iaitu sisi emosi positif dan sisi emosi negatif. Aspek positif boleh mengubah tindakan dan tingkah laku seperti personaliti Melati yang pada awalnya tidak mampu mengawal emosi menjadi personaliti yang lebih rasional. Manakala aspek emosi negatif tidak dapat mengubah apa apa kerana emosi negatif merupakan satu bentuk limpahan emosi yang tidak dapat dikawal oleh personaliti. Watak Melati juga akhirnya dapat mengawal emosinya walaupun dia tidak cukup baik dengan melalui banyak perkara untuk mengawal emosinya yang sentiasa memberontak contohnya, mendengar arahan guru dengan baik dan dapat melaksanakan apa yang diperintahkan kepadanya.

Akhir sekali, artikel lepas oleh Galuh Dila (2021) bertajuk Kecerdasan Emosional Tokoh Perempuan Muslimah dalam Novel Assalamualaikum Beijing Karya Asma Nadia bertujuan untuk menggambarkan kecerdasan emosi watak-watak wanita Islam dalam novel Assalamualaikum Beijing dengan pendekatan psikologi sastera untuk menjelaskan fenomena dalam bentuk perkataan dan bahasa berhubung dengan aspek psikologi. Hasil kajian lepas ini mendapati kecerdasan emosi watak wanita Islam dalam novel merangkumi kebolehan mengawal emosi, kebolehan memotivasikan diri, dan kebolehan membina hubungan. Keupayaan mengawal emosi dalam bentuk kebolehan mengawal tekanan dan mengatasi kebimbangan dan kesedihan. Keupayaan untuk memotivasikan diri dalam bentuk keinginan

watak untuk berjaya dan memanfaatkan situasi dan halangan lain, serta masalah peribadi sebagai motivasi. Keupayaan untuk membina perhubungan ditunjukkan melalui interaksi watak dalam mewujudkan jarak hubungan, mengekalkan hubungan, dan mencipta keselesaan. Kesimpulan yang dapat dibuat daripada kajian lepas ini ialah pembaca khususnya wanita menjadi seorang muslim yang memahami dan mengawal emosi dengan baik dan menjadikan norma agama sebagai asas yang kukuh dalam tingkah lakunya.

2.2 SOROTAN LITERATUR BERKENAAN EMOSI DALAM FILEM

Artikel yang ditulis oleh Ahmad Syahrul Adzim (2023) bertajuk Perbandingan Film Ayat Cinta 1 dan 2 bertujuan untuk membandingkan filem ayat cinta ayat 1 dan 2 menggunakan kajian perbandingan. Dengan membandingkan kedua-dua filem, penulis mendapati perbezaan dan kesamaan dalam elemen penting. Terdapat perasaan sedih dalam kedua-dua filem tersebut, contohnya dalam Ayat Cinta 1, kehilangan berita Aisha, isteri Fahri ketika menjadi sukarelawan dalam peperangan di Semenanjung Gaza membuatkan dia sentiasa memikirkan keadaan dan kewujudannya. Kesedihan dan harapan Fahri yang tidak berkesudahan membuatnya sukar untuk membuka hati kepada wanita yang ditemuinya. Namun, seiring dengan peredaran masa, Fahri mula menerima takdir bahawa Aisha telah meninggalkannya dalam misi di Gaza itu. Seterusnya, diikuti dengan perasaan kecewa yang dialami Nurul kerana keputusan Fahri untuk berkahwin dengan wanita lain dan dia tetap memaksa kehendaknya untuk berkahwin dengan Fahri, walaupun dia terpaksa menjadi yang kedua. Dengan berat hati, Nurul akhirnya menerima hakikat bahawa Fahri tidak akan menjadi suaminya dan memilih untuk berjauhan dengan Fahri. Kesimpulannya, kedua-dua filem ini mempunyai beberapa persamaan dan perbezaan yang jelas ditunjukkan dengan penggunaan kajian perbandingan menjadikan analisis lebih teratur dan mudah difahami oleh pembaca.

Selain itu, artikel oleh S.F Namira (2024) bertajuk Penyampaian Rasa Takut Dalam Filem Horor QUDRAT Karya Charles Gozali bertujuan mengetahui setiap babak yang menunjukkan ketakutan dalam filem ini dan membuat kesimpulan daripada filem menggunakan pendekatan semiotik Ferdinand de Saussure. Dalam teori ini, semiotik terbahagi kepada dua bahagian iaitu penanda dan petanda. Hasil kajian mendapati ekspresi takut dicirikan oleh perubahan tingkah laku termasuk jeritan histeria dan mimik muka pucat, contohnya dalam adegan Alif menutup mata dan menyebut perkataan tolong bermakna dia berasa terancam dan meminta pertolongan. Apabila dia menutup matanya, dia berasa takut dengan ancaman bahaya. Menurut teori adithya, terdapat beberapa faktor yang menyebabkan ketakutan, iaitu ancaman bahaya, takut disakiti oleh seseorang, situasi yang agak asing, ketakutan terhadap peristiwa peribadi seperti cinta, takut haiwan, dan ketakutan yang berkaitan dengan tempat, seperti ketakutan dan kegelapan.

Kemudian, artikel Nova Krisnawati Simbolon (2023) bertajuk Analisis Temperamen Dalam Filem Kukirakau Rumah Kajian Psikologi Sastra bertujuan untuk menganalisis situasi watak dalam filem menggunakan kajian psikologi sastera. Terdapat 2 sikap yang dianalisis iaitu sikap sanguine dan sikap plegmatis menggunakan teori Ludwig Klages. Hasil kajian lepas ini menunjukkan watak-watak dalam filem ini mempunyai pelbagai ciri. Selain itu, punca watak Niskala mengalami situasi ini adalah disebabkan oleh faktor persekitaran sosial dan persekitaran keluarga. Sebagai contoh, watak Niskala mengalami kekecewaan yang dapat dilihat ketika dia menjerit, menangis, dan mengatakan dia letih dalam masa yang sama menunjukkan ekspresi sedih. Perasaan ini menyebabkan tindakannya mengambil ubat dan menelan 3 biji pil sekali gus tanpa minum air dan terdiam. Kesimpulannya, perasaan sedih yang dialami watak Niskala dalam filem ini adalah akibat tekanan dan persekitaran yang dihadapinya sehingga tidak dapat mengawal perasaan tersebut dengan baik.

Seterusnya, artikel yang ditulis oleh Durotun Naimah (2023) Penggunaan Bahasa Dalam Film "Miracle In Cell": Eksplorasi Dialog dan Monolog Karakter bertujuan untuk

mengenal pasti, menganalisis dan mendedahkan bentuk dan fungsi bahasa sebagai ekspresi emosi watak dalam filem tersebut dengan menggunakan maklumat yang diperolehi daripada bahasa badan emosi pelakon dan perbualan dalam filem. Hasil kajian lepas ini menunjukkan bahawa terdapat pelbagai ekspresi, termasuk kemarahan, pergolakan, kegembiraan, seram, kekecewaan, dan kemurungan. Realisasi dalam penzahiran emosi oleh watak-watak dalam *Miracle in Cell No. 7* melalui ragam bahasa lisan dan bahasa badan sebagai alat komunikasi untuk menyampaikan perasaan dalam diri dan mempengaruhi tingkah laku seseorang seperti mimik muka watak, tingkah laku watak, dan ekspresi vokal watak. Penyelidikan yang memberi gambaran tentang penggunaan bahasa dalam konteks filem juga memberikan pemahaman yang lebih mendalam tentang peranan bahasa dalam bercerita. Selain itu, penggunaan gaya bahasa dalam filem ini bukan sahaja berfungsi sebagai alat estetik untuk menghiasi penyampaian cerita, tetapi juga mempunyai peranan strategik dalam mengembangkan kedalaman psikologi watak, menggambarkan konflik, dan mewujudkan suasana emosi yang mendalam.

Akhir sekali, artikel yang ditulis oleh Ismanto (2014) bertajuk *Analisis Emosi Serta Nilai Moral Tokoh-Tokoh Dalam Cerita Rakyat Malin Kundang Dan Danau Toba* Karya Nuraini Dan Rosmilan Pulungan menghuraikan aspek nilai moral dalam keperibadian dan nilai pendidikan peribadi dalam cerita rakyat menggunakan pendekatan psikologi kesusasteraan menurut teori psikologi David Krech. Hasil kajian menunjukkan bahawa empat tahap emosi, emosi asas, emosi berkaitan rangsangan deria, emosi berkaitan penilaian sendiri, dan emosi berkaitan orang mempunyai pengaruh terhadap watak rakyat Malin Kundang dan Danau Toba. Kedua, prinsip moral yang menjadi ciri pelajar Pancasila dalam cerita rakyat Malin Kundang dan Danau Toba ialah berdikari, kerjasama, keimanan dan pemikiran mereka. Kesimpulannya, kisah Malin Kundang dan Danau Toba adalah cerita rakyat yang mengandungi mesej moral yang kuat tentang kepentingan menghormati ibu bapa, berbakti dan akibat tidak melakukannya. Dalam kisah Malin Kundang, derhaka kepada ibu bapa membawa kepada laknat dan akibat yang maha hebat. Pada kisah Danau Toba pula, memungkirkan janji memberi impak yang besar kepada kehidupan seseorang. Kedua-duanya menonjolkan kepentingan nilai moral dan perbuatan baik dalam kehidupan seharian.

2.3 SOROTAN LITERATUR BERKENAAN POLIGAMI

Pertama, kajian yang dijalankan oleh Jendri (2020) bertajuk *Aplikasi Teori Batas Terhadap Poligami (Studi Hermeneutika Muhammad Syahrur)* menunjukkan wujudnya ilmu kewujudan poligami dalam realiti sosial. Poligami yang dianggap tabu apabila diperkatakan dalam konteks masyarakat Indonesia dan banyak keburukan yang berlaku apabila memperkatakan tentang poligami. Keadilan merupakan satu prinsip yang harus ada dalam setiap aspek kehidupan manusia. Ia adalah prinsip asas dalam hubungan manusia, seperti perniagaan, politik dan perkahwinan. Namun, adakah keadilan masih wujud apabila suami melakukan poligami? Kedua-duanya adalah isu yang akan dianalisis dalam hal ini melalui kajian falsafah. Undang-undang perkahwinan menetapkan bahawa suami isteri wajib menghormati dan tetap setia antara satu sama lain. Berdasarkan teori Aristotle, Thomas Aquinas, dan John Rawls, kedudukan suami isteri adalah simetri dan seimbang. Ketiga-tiga ahli falsafah ini menyatakan bahawa keadilan hendaklah berasaskan kesamarataan (kesamaan kedudukan, kesamarataan hak, dan kewajipan). Kajian lepas ini cuba memberikan tafsiran terhadap ayat tentang poligami yang terdapat dalam al-Qur'an, Surah An-Nisa: 3, menurut tafsiran Muhammad Syahrur atau Teori Batas. Poligami merupakan isu yang menarik sejak dahulu hingga kini. Poligami menjadi topik yang menarik sehingga melahirkan pelbagai tafsiran bermula daripada tafsiran klasik sehinggalah tafsiran feminis dan kontekstual. Pengertian poligami dalam Teori Batas dari segi had kualitatif dan kuantitatif ialah mengahwini seorang wanita sama ada dia janda atau perkahwinan dengan anak dara termasuk dua atau tiga wanita menurut ijtihad dengan syarat tidak melebihi empat wanita dalam satu masa.

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Disamping itu, kajian lepas yang ditulis oleh Andi Intan Cahyani (2016) bertajuk Poligami dalam Perspektif Hukum Islam. Poligami ditakrifkan sebagai seorang lelaki yang mempunyai empat isteri. Menurut perspektif Islam, poligami dibenarkan sekiranya syarat-syarat yang digariskan dalam al-Qur'an dipenuhi, iaitu mampu berlaku secara adil. Keadilan dalam konteks ini merujuk kepada beberapa aspek, termasuk perkongsian masa yang adil, nafkah yang adil, rumah yang adil dan nafkah yang adil. Poligami yang diamalkan oleh Rasulullah berbeza dengan poligami sekarang. Walaupun poligami yang diamalkan nabi tidak didorong oleh keperluan biologi, terdapat beberapa perkara yang diambil kira oleh baginda iaitu menghormati janda, mengangkat status mereka, dan menyokong wanita bujang. Hari ini, poligami mengabaikan konsep keadilan dan didorong semata-mata oleh tuntutan biologi. Kajian lepas ini bertujuan memberi pengetahuan tentang hukum poligami kepada lelaki yang ingin berpoligami dengan mengambil kira amalan poligami.

Seterusnya, kajian lepas yang ditulis Eko Setiawan (2019) bertajuk Studi Pemikiran Fatima Mernissi Tentang Kesetaraan Gender Poligami membicarakan tentang poligami dari sudut kesamarataan. Poligami adalah jalan yang dilalui wanita kerana paksaan. Poligami menjadi dilema yang boleh diterima atau tidak namun selalu berisiko keganasan terhadap wanita. Isteri pertama dan kedua sama terjerat dan tertindas dalam sistem sosial yang diperintah oleh masyarakat patriarki. Menurut analisis, kebanyakan mereka menyatakan bahawa poligami telah menyelamatkan wanita secara tidak langsung. Namun, tanpa menolak pendapat ini, ia sama sekali tidak ada kebenaran untuk mana-mana dakwaan bahawa poligami telah menyelamatkan kaum wanita. Jika merujuk kepada kaedah fiqh, ianya tertolak kerana kemudharatan didahulukan daripada kemanfaatan, ertinya antara kemudharatan dan kemanfaatan maka hendaklah di jauhi dan tidak dilaksanakan. Dengan menggunakan pendekatan ini, kajian lepas mengkaji situasi di mana poligami tidak produktif dan membuat kesimpulan bahawa perkahwinan sedemikian harus dielakkan. Perkahwinan hendaklah dijalankan mengikut prinsip monogami berdasarkan kasih sayang dan cinta untuk mencapainya. Konsep kasih sayang dan belas kasihan menjadi tolok ukur dalam mencipta perkahwinan yang harmoni.

Disamping itu, artikel yang ditulis oleh Haris Hidayatulloh (2015) bertajuk Adil Dalam Poligami Perspektif Ibnu Hazm. Dalam kalangan fuqaha Islam, poligami adalah isu paling kontroversi berkaitan perkahwinan. Ahli akademik masih memperdebatkan hujah menyokong dan menentang poligami. Sebilangan ahli akademik menyokong poligami sebagai cara melaksanakan perintah Allah, ada pula yang menentangnya dengan alasan selalu dikaitkan dengan kezaliman. Dalam Islam, poligami dilihat sebagai penyelesaian yang mungkin dalam kes-kes di mana seorang wanita tidak dapat mempunyai anak atau berdasarkan faktor sosial yang lain. Walaupun begitu, poligami didakwa meletakkan nilai tinggi dalam menjaga keharmonian antara isteri. Poligami adalah dilarang jika seseorang itu tidak mampu melaksanakan keadilan. Kajian lepas ini mengkaji konsep keadilan dalam poligami dari sudut pandangan Ibnu Hazm al-Zahiri. Dia menekankan bahawa pasangan mesti melayan satu sama lain secara adil, terutamanya mengenai cara mereka membahagikan malam dan memperuntukkan nafkah.

Akhir sekali, artikel yang ditulis oleh Lintang Susi Nurliani (2023) bertajuk Penyalahgunaan Pemahaman Poligami dalam Pandangan Hukum Islam menyatakan bahawa poligami adalah adat kuno yang mendahului Islam dan berterusan dengan pelbagai sebab, antaranya sosial, budaya, agama, dan ekonomi. Poligami telah sebatikan dalam kehidupan sesetengah lelaki dan dipandang sebagai perkara biasa oleh sebahagian pengamalnya. Pengkaji mengumpulkan pelbagai rujukan berupa buku dan majalah berkaitan tujuan kajian hukum perkahwinan pada tahun 1974 dalam konteks poligami berlandaskan hukum syarak, maka poligami adalah kuasa mutlak mahkamah agama. Dengan syarat dan keizinan bahawa lelaki Islam yang ingin berpoligami perlu mendapatkan kebenaran daripada mahkamah agama, seperti yang telah dijelaskan dalam beberapa tafsiran. Kesimpulan kajian lepas ini ialah

poligami yang dilakukan secara salah akan mendatangkan banyak kesan negatif antaranya kewangan, cinta, konflik rumah tangga dan kesihatan mental isteri dan anak.

3.0 ANALISIS KRITIS

Berdasarkan kajian lepas, banyak kajian kajian yang dijalankan oleh pengkaji terdahulu yang merangkumi beberapa isu yang dikaji dalam kajian ini. Antaranya ialah tentang emosi wanita berkaitan isu poligami yang pernah ditonjolkan dalam filem “Surga Yang Tak Dirindukan”. Kajian sebelum ini menceritakan ekspresi luahan emosi wanita berserta adegan adegan yang menggambarkan detik luahan emosi tersebut. Namun, kajian-kajian ini gagal memberi penekanan dan menghuraikan secara menyeluruh setiap keadaan emosi wanita yang dipersembahkan dalam filem ini. Sebagai contoh, beberapa kajian lepas menonjolkan bagaimana Arini berulang kali berada dalam kesedihan yang berpanjangan, yang mungkin menimbulkan tanggapan bahawa dia lemah dalam menerima nasibnya, tanpa melihat kekuatan yang cuba dikumpulkan dan ketabahannya bertahan dalam menerima setiap takdir hidupnya. Oleh itu, kajian ini cuba untuk lebih memahami dan menghayati segala bentuk emosi dan perasaan yang dizahirkan oleh wanita terutamanya watak “Arini”.

Seterusnya, kajian yang dijalankan oleh pengkaji lepas adalah berkaitan dengan isu poligami. Kebanyakan kajian lepas tidak menitikberatkan sisi negatif seorang suami iaitu “Prasetya” terkait komitmennya dalam berpoligami seolah-olah tingkah lakunya benar dan tidak melukakan hati kedua-dua isterinya. Walaupun Praseyta digambarkan sebagai suami yang baik, persoalan tentang tindakan poligaminya tetap menjadi isu dan perdebatan yang hangat. Sejak awal, tindakannya berpoligami itu dianggap salah kerana dilakukan secara rahsia meskipun niatnya hanya ingin membantu wanita yang bernasib malang. Apabila rahsianya terbongkar, dia tidak dapat mengawal keadaan dengan baik. Sedangkan dalam Al-Qur’an, Allah SWT berfirman: *وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (129)*. Yang bermaksud, “Dan kamu sekali-kali tidak akan dapat berlaku adil di antara isteri-isteri (mu), walaupun kamu sangat ingin berbuat demikian, karena itu janganlah kamu terlalu cenderung (kepada yang kamu cintai), sehingga kamu biarkan yang lain terkatung-katung. Dan jika kamu mengadakan perbaikan dan memelihara diri (dari kecurangan), maka sesungguhnya Allah Maha Pengampun lagi Maha Penyayang”. Oleh itu, kajian lepas seharusnya mengambil kira sisi negatif poligami yang dilakukan oleh “Prasetya” kerana kita dapat melihat ketidakadilannya. Maka, kajian ini cuba melihat sisi negatif watak “Prasetya” yang tidak dibahas dalam kajian kajian lepas.

Kesimpulannya, kajian ini wajar dijalankan kerana ia membahaskan isu-isu yang sering diabaikan dalam kajian-kajian lepas khususnya dalam konteks emosi wanita dan poligami. Walaupun kajian ini mungkin tidak mencapai kesempurnaan yang diharapkan dan tidak boleh diklasifikasikan sebagai kajian yang terbaik, pengkaji telah berusaha sedaya upaya untuk membincangkan isu yang dikaji dengan sebaik mungkin, dengan tujuan untuk memberikan pemahaman yang lebih mendalam dan jelas tentang isu yang dibincangkan. Justeru, kajian ini diharapkan dapat memberikan sumbangan yang signifikan dan pemahaman yang menyeluruh tentang isu-isu yang kompleks ini.

4.0 KESIMPULAN

Makalah ini secara keseluruhannya telah meninjau sorotan literatur berkaitan dengan emosi wanita dalam menerima poligami. Tidak dinafikan, bahawa setiap literatur yang dibincangkan telah memperlihatkan sisi kekuatan yang tersendiri dalam mendepani setiap topik yang menjadi fokus utama dalam makalah ini. Namun, isu yang dibincangkan disini ialah pada realitinya, poligami adalah suatu isu yang masih sukar diterima oleh kebanyakan wanita. Ia mengundang pelbagai reaksi dan emosi mereka yang menghadapinya. Ia juga mungkin mengundang sisi negatif jika poligami dilakukan tanpa ilmu dan agama dan hanya berlandaskan nafsu semata.

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Dalam bab ini, pengkaji merujuk kepada kajian lepas daripada pelbagai sumber seperti jurnal, buku dan artikel yang berkaitan dengan bidang kajian yang dikaji. Unsur-unsur dalam filem seperti senario, penonton, peristiwa serta watak utama dan watak tambahan memainkan peranan penting dalam dinamik keseluruhan filem. Penelitian mendalam terhadap aspek-aspek ini memungkinkan pengkaji untuk mendalami struktur naratif, interaksi antara watak, serta cara penonton menerima dan menilai cerita yang disampaikan melalui medium filem dengan lebih baik.

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HAIWAN SEBAGAI UNSUR SEMIOTIK DALAM NOVEL KENANG- KENANGAN SEORANG GEISHA

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ABSTRAK

Novel *Memoir of Geisha* yang dinukilkan pada tahun 1997 merupakan satu daripada karya besar yang ditulis oleh Arthur Golden telah diterjemahkan ke dalam bahasa Melayu dan dikenali sebagai *Kenang-kenangan Seorang Geisha* (KSG). KSG berlatarbelakangkan zaman sebelum, semasa dan selepas Perang Dunia ke-2 ini menceritakan Chiyo Sakamoto (Sayuri) yang telah dijual bersama dengan kakaknya Satsu untuk menjadi seorang Geisha disebabkan kemiskinan keluarganya. Novel ini amat menarik untuk dikaji terutamanya dari aspek semiotik. Berdasarkan konsep semiotik yang dimajukan oleh Peirce (1965), kajian ini akan mengetengahkan haiwan sebagai unsur semiotik atau penanda yang memiliki darjah makna yang luar biasa tingginya untuk dikaitkan dengan plot KSG. Bertitik tolak daripada konsep semiotik Peirce, haiwan yang digembleng di dalam KSG bukan sekadar menjadi ikon, malah menjadi simbol perlambangan yang menjadikan novel ini amat bermutu dari aspek gaya bahasa yang diketengahkan oleh pengarang. Justeru objektif kajian ini adalah untuk mengenal pasti unsur semiotik haiwan dalam KSG serta menganalisis perlambangan tersebut berdasarkan pendekatan semiotik. Kajian ini mendapati wujud 27 ekor ikon haiwan telah digembleng oleh penulis sebagai unsur semiotik dan hanya 10 ekor ikon haiwan sahaja yang akan diketengahkan, iaitu kucing, anjing, ikan, tikus, ular, labah-labah, burung, belut, lembu dan cengkerik. Sehubungan dengan itu, semiotik berupaya membongkarkan maksud sebenar pewacana untuk menyampaikan cerita dan dalam masa yang sama bahasa dalam sastera menjadi tanda yang penting dalam semiotik untuk menyampai mesej daripada penulis kepada pembaca.

Kata kunci: semiotic; haiwan; ikon; symbol; KSG

1.0 PENGENALAN

Dalam kehidupan seharian, kita dikelilingi oleh pelbagai tanda yang muncul dalam berbagai-bagai bentuk sama ada semasa kita berada di jalan raya, di pusat beli belah ataupun di dalam teks bertulis. Menurut Kamus Dewan Perdana (2021, p.2241), tanda merupakan lambang atau simbol yang digunakan dalam tulisan berkait dengan maksud tertentu. Satu daripada tanda yang penting dalam konteks kehidupan manusia ialah bahasa. Justeru bahasa yang digunakan sama ada sebagai bahasa lisan mahupun tulisan merupakan sistem tanda yang paling asas dalam berkomunikasi. Sehubungan dengan itu, tanda yang tergolong dalam ilmu semiotik sangat penting untuk diteliti, khususnya dalam teks sastera. Sebagai unsur semiotik, tanda-tanda seperti haiwan yang digembleng di dalam teks sastera bukan sahaja bertindak sebagai ikon,

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malah menjadikan teks sangat menarik untuk dibaca terutama dari segi keindahan bahasanya. Menurut de Saussure yang dipetik dalam Mana Sikana (2001, p.201) dalam sistem bahasa, sesuatu penanda seperti bunyi ‘lembu’ membawa makna atau konsep yang dinamakan petanda dan kedua-duanya akan membentuk suatu lambang atau simbol dan lambang inilah yang digunakan dalam bahasa. Hal ini menjelaskan bahawa ilmu semiotik mengkaji segala sistem perlambangan yang wujud dalam kehidupan manusia dan manusia berhak untuk menafsirkan setiap tanda-tanda tersebut.

Justeru novel Kenang-kenangan Seorang Geisha (KSG) yang dijadikan bahan kajian dalam makalah ini banyak memanfaatkan haiwan sebagai unsur gaya bahasa yang menjadi tarikan kepada pembaca. Satu daripada tanda yang paling dominan dalam KSG ialah pemanfaatan 27 jenis haiwan yang dapat dikaitkan dengan unsur semiotik seperti kucing, anjing, ikan, tikus, ular, lembu, ayam, badak air, kepompong, labah-labah, burung, kupu-kupu, harimau, cengkerik, kumbang, lalat, penyu, biri-biri, ulat bulu, babun, ketam, ulat, belut, lipas, lebah, gajah dan rama-rama. KSG merupakan karya penulis tersohor Arthur Golden yang telah dialih bahasa ke bahasa Melayu. Novel setebal 764 halaman ini mengisahkan suka duka kehidupan seorang geisha dari zaman kanak-kanak hinggalah dewasa. Watak utama KSG ialah Chiyo-Chan yang berasal daripada keluarga miskin di sebuah daerah di Yoroido Jepun. Akibat kemiskinan keluarganya, Chiyo-Chan bersama dengan kakaknya Satsu telah dijual untuk menjadi geisha. Chiyo-Chan akhirnya membesar sebagai seorang geisha yang ternama di Gion dan dikenali sebagai Sayuri. Justeru, sepanjang plot KSG penulis telah memaparkan 27 jenis haiwan sebagai ikon yang dapat dikaitkan sebagai simbol kepada watak-watak yang dikemukakan dalam KSG. Oleh itu, kajian ini bertujuan untuk meneliti sejauh mana haiwan digembleng oleh penulis sebagai unsur semiotik dapat menjadikan KSG sebagai novel yang meninggalkan kesan kepada pembaca.

2.0 KAJIAN LITERATUR

Nurul Aminah Basharuddin dan Hasnah Mohamad (2014) dalam kajian semiotik telah memfokuskan pantun Melayu yang kaya dengan keindahan bahasa, simbol, baris serta kata-kata puitis yang dapat menunjukkan betapa masyarakat Melayu amat bersopan-santun dalam berkomunikasi. Berdasarkan teori pensemiotikan puisi oleh Riffaterre, objektif kajian adalah untuk mengenal pasti dan menganalisis pantun Melayu dari perspektif semiotik. Kajian yang mengaplikasikan analisis teks ini telah memanfaatkan koleksi pantun Melayu berdasarkan koleksi pantun Kurik Kundi Merah Saga dengan memberi fokus terhadap flora dan fauna. Kesimpulannya, kajian ini dapat membantu pembaca merungkaikan masalah berhubung dengan makna sesebuah karya puisi. Hal ini dikatakan demikian kerana lambing- lambing yang digunakan dalam pantun Melayu khusus flora dan fauna dapat difahami dengan mudah apabila makna di sebalik lambang yang digunakan oleh penulis berkenaan dapat difahami oleh pembaca.

Maserah Shabudin dan Noraini Ibrahim, (2016) dalam kajian semiotik tentang iklan kecantikan telah memfokuskan mekanisme unsur semiotik dan ideologi kecantikan dari Barat yang dimanfaatkan dalam 23 teks iklan produk kecantikan wanita dalam bahasa Jepun. Dengan berpandukan konsep analisis wacana yang dimajukan oleh Fairclough, pewacana telah memanfaatkan nilai, imej serta stereotaip etnobudaya yang positif dan berprestij tinggi yang dibawa oleh negara-negara Barat ke dalam iklan bahasa Jepun. Dapatan kajian ini menunjukkan bahawa keghairahan wanita Jepun dalam meniru gaya wanita kaukasia Oksidental yang dianggap sebagai ‘simbol budaya dunia’ dan ‘kecantikan universal’ dari segi berpakaian, cara solekan, dandanan rambut, bentuk fizikal raut wajah dan tubuh badan dimanfaatkan sebaik mungkin oleh pewacana dalam mencetus, membina dan menanam

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ideologi kecantikan oksidental bagi mempengaruhi, menarik perhatian dan minat wanita Jepun terhadap sesuatu produk kecantikan. Kajian ini mendapati bahawa walaupun wacana iklan merupakan produk buatan Jepun, ditulis dalam bahasa Jepun bagi pasaran domestik Jepun sendiri, namun praktis oksidentalisis kecantikan begitu terserlah melalui unsur semiotik yang dimanfaatkan.

Adam Mohd Salehuddin dan Nasir Baharuddin (2017) dalam kajiannya tentang semiotik telah membincangkan karya 'Pembukaan', iaitu sebuah karya seni video yang mempunyai audio atau muzik. Dengan berpandukan teori Peirce, kajian ini memfokuskan tiga *mode* berkaitan simbol dan proses konsep 'kepertamaan', 'kekeduaan' dan 'keketigaan', iaitu representasi atau tanda, objek dan interpretasi. Kaedah semiotik yang diaplikasikan dalam kajian ini bertujuan untuk menilai karya seni yang merepresentasikan makna-makna melalui tanda yang divisualisasikan. Kajian ini mendapati bahawa wujud perhubungan yang jelas antara karya (tanda) dengan audien (objek) yang secara tidak langsung akan membina pemikiran atau penafsiran serta idea terhadap ketenangan yang dibawa oleh pengkarya untuk berkongsi tahap-tahap pemikiran tersebut. Menerusi konsep semiotik, audien mampu merasai terjemahan tersebut dan berpengalaman memahami sebelum membuat interpretasi menyeluruh. Kesimpulannya, penggunaan konsep semiotik ini mampu untuk menjelaskan makna dalam sesebuah karya seni dengan lebih jelas dan sistematis. Hal ini diterajui oleh tanda-tanda melalui persekitaran dan ruang lingkup sebuah masyarakat melalui corak kehidupan serta rentak pergerakan yang menelusuri alam serta budaya masyarakatnya secara lebih saintifik.

M Fazmi Hisham dan Zairul Anuar Md Dawam (2019) dalam kajian tentang semiotik telah memfokuskan filem arahan Steven Spielberg, 'The Color Purple' yang menggunakan warna ungu pada kostum dalam filem arahnya. Dengan mengaplikasikan model teori semiotik oleh Roland Barthes kajian ini memfokuskan aspek warna yang dapat dikaitkan dengan emosi, psikologi dan juga fizikal secara tidak disedari sekali gus mewakili diri watak dalam persekitaran berwarna sebagai simbol penyiksaan terhadap golongan bawah umur minoriti kulit hitam yang bekerja sebagai buruh. Dapatan kajian ini mendapati sifat pencahayaan dan warna memainkan peranan penting dalam mewujudkan suasana filem yang menarik serta memberi makna berkaitan *mood tones*. Hasil penelitian ini bermanfaat kepada penerbit filem, masyarakat serta orang ramai dalam membuat pertimbangan tentang pendekatan dan perspektif warna dalam visual sinematik.

Zul Pahmi Sahidin dan Norazimah Zakaria (2020) dalam kajiannya tentang semiotik telah mengkaji ikon, indeks dan simbol dalam cerita legenda masyarakat Lombok di Indonesia. Kajian yang memfokuskan syair, hikayat dan cerita legenda yang berkembang dalam masyarakat Lombok ini berkisar tentang wanita serta merefleksikan kepercayaan bahawa wanita sebagai sumber kehidupan. Dengan berpandukan teori semiotik Peirce, objektif kajian ini adalah untuk mengenal pasti ikon, indeks dan simbol dalam cerita legenda Lombok serta menganalisis ketiga-tiga elemen tersebut berdasarkan budaya masyarakat Lombok. Dapatan kajian ini mendapati bahawa cerita legenda Puteri Denda Mandalika dan Dewi Anjani merupakan tokoh wanita diikonkan sebagai watak yang memiliki keterampilan dalam menenun pakaian dan berkebolehan memanah. Dapatan kajian juga menunjukkan bahawa dalam masyarakat Sasak, wanita haruslah memiliki keterampilan menenun sebagai syarat untuk berkahwin. Dari sudut indeks pula, watak dan perwatakan serta perilaku atau karakter meliputi kebaikan, semangat tinggi, adil, sederhana, perhatian, cerdas, taat aturan serta menjadi simbol kekuasaan dan kedaulatan, simbol kepercayaan dan kekuatan magis.

Berdasarkan kelima-lima kajian lepas tentang semiotik ini didapati bahawa kajian oleh Adam Mohd Salehuddin dan Nasir Baharuddin (2017) mempunyai persamaan dengan kajian oleh Zul Pahmi Sahidin dan Norazimah Zakaria (2020) kerana kedua-duanya mengaplikasikan teori semiotik Peirce sebagai landasan kajian. Berdasarkan bahan kajian pula, terdapat dua kajian yang memanfaatkan teks sebagai bahan kajian, iaitu pantun Melayu dan cerita legenda

masyarakat Lombok, manakala tiga kajian kajian lagi memanfaatkan media massa sebagai bahan kajian, iaitu iklan kecantikan, video dan filem. Kesimpulannya kajian yang dilakukan oleh Zul Pahmi Sahidin dan Norazimah Zakaria (2020) didapati mempunyai persamaan dengan kajian ini memandangkan kajian ini turut mengaplikasikan teori semiotik Peirce sebagai landasan kajian serta menggunakan teks cerita atau novel sebagai bahan kajian.

Bertitik tolak daripada kajian lepas yang dibincangkan di atas, maka persoalan yang perlu dirungkaikan dalam kajian ini apakah yang lambang dikenal pasti dalam kajian ini melalui analisis semiotik dan bagaimanakah analisis semiotik dilakukan? Berdasarkan persoalan-persoalan tersebut, maka objektif kajian ini bertujuan untuk mengenal pasti ikon haiwan sebagai simbol dalam KSG serta menganalisis simbol tersebut berdasarkan pendekatan semiotik.

3.0 METODOLOGI

Kajian ini mengaplikasikan kaedah kualitatif sebagai metodologi kajian. Menurut Sabitha Marican (2009), pendekatan kualitatif memberi fokus terhadap proses dan dapatan kajian yang selalunya dipersembahkan dalam bahasa harian serta tidak bergantung pada nombor atau perkiraan statistik dalam memberikan penghuraian terhadap pemboleh ubah yang dikaji. Menurut Normaliza Abd Rahim (2019), kajian berbentuk kualitatif seharusnya mempunyai data yang mencukupi agar kebolehpercayaan dan kesahannya tinggi dan kebiasaannya data diperoleh menerusi teks, tulisan, ujaran dan interaksi. Memandangkan kajian ini memanfaatkan novel sebagai bahan kajian, maka pendekatan kualitatif secara analisis kandungan telah diaplikasikan kerana pendekatan ini melihat teks sebagai interpretasi makna secara mendalam dan subjektif. Menurut Norliza Jamaluddin (2020), teknik kualitatif dapat memberikan perspektif yang terperinci kerana tumpuan terhadap data yang mempunyai bilangan banyak. Sehubungan dengan itu, analisis kandungan yang akan dilakukan memerlukan penjelasan yang mendalam terhadap data kajian seperti pemerihal, interpretasi dan penafsiran. Kaedah kajian teks bersifat deskriptif ini sesuai untuk diterapkan dalam kajian kualitatif ini terutama bagi menganalisis haiwan sebagai unsur semiotik yang terdapat dalam data kajian, iaitu KSG. Kaedah pengumpulan data dalam kajian ini melibatkan pemilihan data kajian, pembacaan data kajian serta menganalisis data kajian.

Penelitian unsur semiotik dimulakan dengan pemilihan data kajian. Data kajian ini merupakan novel KSG yang dikarang oleh Arthur Golden. Novel setebal 764 halaman ini telah diterjemahkan ke dalam bahasa Melayu oleh Abd Latif Bidin daripada karya asal yang berjudul *Memoirs of Geisha*. Novel KSG telah mendapat sambutan hangat di seluruh dunia sehingga The Wasinghton Post Book World menyatakan novel KSH mengagumkan, menakjubkan serta pembaca akan terpesona sepenuhnya. Sebagai novel yang terlaris, syarikat perfileman Hollywood yang terkenal, Columbia Pictures telah memfilemkan novel ini dengan mengekalkan nama asal KSG sebagai tarikan kepada penonton. Hasilnya filem itu telah mendapat sambutan hangat dalam kalangan penonton di seluruh dunia.

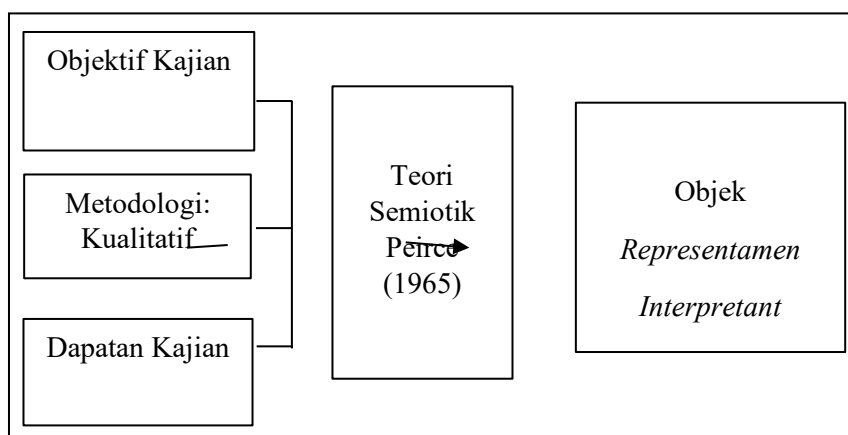
Setelah penelitian terhadap bahan kajian dilakukan, pembacaan terhadap KSG yang mengandungi 764 halaman telah dilakukan bagi mengenal pasti maklumat terperinci tentang unsur semiotik. Hasil pembacaan terhadap novel KSG, terdapat 27 jenis haiwan telah dikenal pasti wujud dalam novel tersebut. Walau bagaimanapun, kajian ini hanya memfokuskan 10 jenis haiwan sahaja, iaitu kucing, anjing, ikan, tikus, ular labah-labah, burung, belut, lembu dan cengkerik. Pemilihan 10 data melibatkan haiwan-haiwan ini dilakukan kerana haiwan-haiwan ini sahaja yang diulang lebih dari sekali untuk dikaitkan dengan unsur semiotik. Seterusnya ialah proses analisis data kajian. Proses ini bermula dengan pengkaji membuat pencerakinan terhadap data kajian, iaitu mengenal pasti kesemua unsur semiotik haiwan yang ditemui dalam

data kajian dan seterusnya menyusun kesemua jenis haiwan yang ditemui dalam jadual berdasarkan kekerapan. Hasil analisis terhadap data kajian, pengkaji telah mengenal pasti 27 jenis haiwan telah dimanfaatkan oleh penulis dalam KSG dan daripada jumlah tersebut haiwan ‘kucing’ paling banyak diulang, iaitu sebanyak 10 kali yang menjustifikasikannya dengan unsur semiotik diikuti haiwan-haiwan lain.

Sehubungan dengan itu, 10 data akan dibincangkan dalam makalah ini, iaitu haiwan yang menjadi ikon dalam KSG dan seterusnya dikaitkan dengan simbol sebagai unsur semiotik. 10 data tersebut berkait dengan kucing, anjing, ikan, tikus, ular labah-labah, burung, belut, lembu dan cengkerik. Kesemua 10 data yang telah dikenal pasti itu kemudiannya disusun mengikut kekerapan bagi proses perbincangan terhadap data kajian secara lebih terperinci. Justifikasi pemilihan 10 ekor haiwan tersebut sebagai unsur semiotik memberi gambaran yang jelas bahawa haiwan-haiwan tersebut sesuai untuk dikaitkan dengan sifat-sifat yang ada dengan watak KSG sekali gus menjadikan novel ini amat bermutu terutama dari aspek tanda atau semiotik.

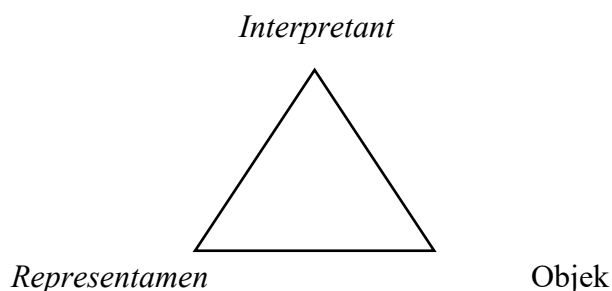
3.1 KERANGKA KONSEPTUAL DAN TEORI KAJIAN

Kerangka konseptual dapat menggambarkan secara keseluruhan kajian ini. Rajah 1 memaparkan kerangka konseptual kajian ini yang melibatkan objektif kajian, metodologi kajian serta dapatan kajian. Ketiga-tiga elemen ini akan dipandu oleh teori semiotik Peirce (1965) yang merupakan teori bagi kajian ini.



RAJAH 1 Kerangka Konseptual

Teori semiotik Peirce yang dimajukan pada tahun 1965 merupakan tanda yang dapat dikenal pasti melalui proses semiosis yang terbahagi kepada tiga kategori, iaitu objek, *representamen* dan *interpretant* (Tengku Intan Marlina, 2007). Objek ialah tanda yang dapat ditangkap, iaitu apabila kita melihat sesuatu objek, kita mengetahui bahawa itu ialah tanda yang menyiratkan makna tentang sesuatu, manakala *representamen* pula ialah hubungan langsung dengan sifat interpretatif yang bukan sahaja merupakan pengacuan atau mewakili, sebaliknya terdapat interpretasi daripada tanda itu. Hasil daripada interpretasi tanda menyebabkan timbulnya *Interpretant*, iaitu penerima tanda akan menafsirkannya (Tengku Intan Marlina, 2014). Hal ini dapat digambarkan menerusi rajah berikut:



RAJAH 2 Segi tiga Semiotik Peirce

Sebagai tanda yang pertama, *representamen* terbahagi kepada tiga jenis, iaitu *Qualisign*, *Sinsign* dan *Legesign*. Menurut Peirce yang dipetik di dalam Tengku Intan Marlina (2014), *Qualisign* ialah “*A quality which is a sign*”, contohnya warna putih merupakan *qualisign* yang diberi kepada tikus putih secara tidak langsung melambangkan seseorang yang mempunyai darjat yang tinggi dan mewakili golongan elit yang berpendidikan Barat. Hal ini menjustifikasikan bahawa warna memainkan peranan penting dalam kehidupan sekali gus menjadi tanda dalam menentukan sesuatu fenomena. *Sinsign* pula menurut Peirce ialah “*an actual existent thing or event which is a sign*” atau tanda berdasarkan kemunculannya dalam kenyataan, manakala *legesign* ialah “*a law that a sign*”, iaitu tanda boleh bertindak sebagai peraturan atau menjadi kod dalam menentukan sesuatu peraturan (Tengku Intan Marlina, 2007).

Interpretant merupakan tanda yang terdapat dalam fikiran seseorang sejeurus selepas kita mengenal pasti tanda tersebut. Peirce mengkatogorikan *Intrepretant* kepada tiga, iaitu *Rheme*, *Dicent Signs* dan *Argument* (Tengku Intan Marlina, 2007). *Rheme* ialah tanda yang ditafsir oleh seseorang berdasarkan pilihannya sahaja, manakala *Dicent Signs* ialah tanda yang dapat menampilkan sesuatu kenyataan bagi sesuatu perkara dan *Argument* pula tanda yang memberi alasan tentang sesuatu perkara itu berlaku berdasarkan bukti yang ada (Tengku Intan Marlina, 2009).

Elemen ketiga dalam teori semiotik Peirce ialah objek. Objek terbahagi kepada tiga kategori, iaitu ikon, indeks dan simbol. Menurut Peirce, ikon ialah tanda yang merujuk kepada objek dan mempunyai sifat yang sama atau serupa dengan objek tersebut. Bagaimanapun indeks pula merujuk kepada objek yang menunjukkan kesan daripada objek atau sesuatu fenomena yang berlaku dan mempunyai tanda tertentu seperti isyarat, simpton dan sebagainya, dan simbol pula ialah tanda yang merujuk kepada objek yang menunjukkan peraturan dan biasanya merupakan gabungan idea-idea umum (Tengku Intan Marlina, 2007).

Berdasarkan kerangka teori semiotik yang digagaskan oleh Peirce jelaslah bahawa tanda memainkan peranan penting dalam kehidupan manusia. Ketiga-tiga elemen yang terkandung di dalam teori ini menjustifikasikan bahawa tanda sememangnya bersifat arbitrari, namun terpulang kepada masyarakat untuk menafsirkannya. Dalam konteks kajian ini, fokus akan diberikan kepada elemen objek yang menjadi tanda yang penting di dalam novel KSG. Sehubungan dengan itu, perbincangan selanjutnya dalam dapatan kajian yang akan memfokuskan kepada objek haiwan sebagai unsur semiotik sekali gus menjawab persoalan kajian serta diharapkan mencapai objektif kajian yang telah ditetapkan.

4.0 ANALISIS DAN PERBINCANGAN

Hasil penelitian terhadap data kajian, pengkaji telah mengenal pasti 27 jenis haiwan yang dapat dikaitkan dengan unsur semiotik. Haiwan-haiwan tersebut dapat diteliti menerusi Jadual 1.

JADUAL 1: Haiwan dalam KSG

Bil	Haiwan	MS									
1	kucing	54	66	71	126	156	215	222	229	251	284
2	anjing	58	71	85	229	256	290	580			
3	tikus	54	85	222	504	571	705	726			
4	ikan	51	57	84	337	381	417				
5	ular	54	156	215	726						
6	labah-labah	129	229	467							
7	burung	185	601	611							
8	belut	412	413	505							
9	lembu	78	155								
10	cengkerik	217	397								
11	ayam	80	163								
12	kupu-kupu	198	288								
13	harimau	217	565								
14	badak air	102									
15	kepompong	115									
16	kumbang	224									
17	lalat	224									
18	penyu	239									
19	biri-biri	281									
20	ulat bulu	288									
21	babun	294									
22	ketam	385									
23	ulat	391									
24	lipas	421									
25	lebah	422									
26	gajah	645									
27	rama-rama	645									

Jadual 1 memaparkan 27 data tentang haiwan sebagai tanda yang merujuk kepada objek berdasarkan ciri-ciri keserupaan yang ada pada objek tersebut. Berdasarkan Jadual 1, kesemua 27 haiwan itu sebagai tanda ikon yang mempunyai ciri-ciri yang menepati tanda kepada objek tersebut. Sehubungan dengan itu, hanya 10 data sahaja yang akan dibincangkan, iaitu kucing, anjing, tikus, ikan, ular, labah-labah, burung, belut, lembu dan cengkerik.

Dalam novel KSG, simbol kucing telah dikenal pasti wujud, khususnya untuk menjadi simbol kepada watak-watak sama ada watak lelaki atau perempuan. Berdasarkan data (1), simbol kucing dalam data ini adalah untuk menyirat makna tentang seorang lelaki.

1. Rambutnya yang hitam lembut seperti bulu *kucing*, dan di tangannya ada beg kain yang tergantung pada tali. (MS 54)

Simbol kucing dalam data (1) memberi gambaran tentang seorang lelaki yang memiliki rambut yang hitam dan lembut sehingga digambarkan rambutnya seperti bulu seekor kucing. Umum mengetahui bahawa kucing hanyalah tanda ikon yang dikenali menerusi pelbagai warna seperti bulu berwarna hitam, malah badannya yang berbulu lembut menjadikan haiwan ini sangat comel. Dengan kepelbagaian warna bulu yang ada pada seekor kucing, tanda ikon seperti bulu berwarna hitam dan lembut secara tidak langsung menggambarkan lelaki tersebut seorang yang sangat kemas dan segak. Simbol kucing yang diberikan kepada lelaki tersebut menepati konsep semiotik seperti yang dijelaskan oleh Peirce. Hal itu jelas menunjukkan bahawa penulis cuba memberi gambaran ciri-ciri seorang lelaki dengan seekor kucing yang pastinya menjadi idaman wanita dengan penampilan yang kemas, tampan dan bergaya.

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Selain kucing, tanda ikon anjing juga menjadi simbol bagi gambaran kepada sifat seseorang. Hal ini demikian kerana seekor anjing ialah ikon yang dapat dikenali melalui sifatnya yang suka menyalak serta mempunyai gigi dan taring. Walau bagaimanapun, seekor anjing yang garang dengan gigi yang tersembul dan menyeringai bukan lagi sebagai ikon, malah menjadi simbol bagi seseorang yang ditakuti. Hal ini dapat diteliti menerusi data (2).

2. Tapi dalam kes aku, Hatsumomo tidak boleh diharapkan untuk membantuku di Gion dan berpuas hati dengan beberapa yen duit lebih yang akan diperolehinya sama seperti jika seekor anjing diharapkan untuk menemani seekor kucing di sepanjang jalan tanpa ia mengambil kesempatan untuk menggigit kucing itu di lorong sunyi. (MS 229)

Menerusi data (2), penulis menggambarkan Hatsumomo sebagai seekor anjing yang garang dan suka menyerang orang lain. Pembaca KSG dapat merasakan simbol anjing ini dengan siratan makna yang mendalam kerana tanda ikon tersebut dikaitkan dengan sifat Hatsumomo yang garang dan sering mendera Sayuri yang disimbolkan sebagai seekor kucing yang teraniaya. Gambaran ini menjustifikasikan bahawa simbol anjing amat berkesan dalam menggambarkan sifat-sifat yang ada pada Hatsumomo, iaitu seorang perempuan yang kejam, pendengki dan tidak berperikemanusiaan.

Seterusnya, simbol ikan dalam data (3) adalah untuk menggambarkan keadaan fizikal Sayuri dan Satsu yang tidak terurus sama ada dari segi kebersihan atau paras rupa lebih-lebih lagi mereka berdua datang dari daerah pedalaman. Justeru simbol ikan dalam data (3) adalah untuk menggambarkan keadaan fizikal Sayuri dan Satsu.

3. Dia masih lagi merenung Satsu seolah-olah dia tidak melihat sesuatu sepertinya sebelum ini. Akhirnya dia mencemikkan mukanya menjadi satu pandangan jijik dan berkata: "Bau *ikan*! Ee busuk hanyirnya kamu berdua!" (MS57)

Berdasarkan data (3) simbol ikan yang berbau busuk dan hanyir menggambarkan rupa paras Sayuri dan Satsu yang tidak terurus. Justeru, apabila kedua-dua orang kanak-kanak itu dijual untuk dijadikan geisha, pemeriksaan fizikal yang dilakukan oleh En. Bekku terhadap Sayuri dan Satsu mendapati kedua-duanya berbau hanyir dan busuk. Oleh sebab itu, ikon ikan yang busuk dan berbau hanyir yang menjadi simbol kepada Sayuri dan Satsu dilihat menepati dengan konsep semiotik untuk menggambarkan sesuatu watak dengan lebih terperinci.

Data berikutnya adalah tentang tikus. Tikus merupakan binatang mamalia yang kecil, bermisai, bergigi tajam dan mempunyai ekor yang panjang (Kamus Dewan Perdana, 2021, p.2362). Seekor tikus yang takut akan kucing hanyalah tanda ikon kerana itulah sifat tikus, namun tanda ikon tersebut akan menjadi simbol kepada manusia jika menepati ciri yang ada pada tikus berkelakuan demikian. Hal ini dapat dikenal pasti menerusi data (4).

4. Seekor tikus yang mahu memperdayakan kucing takkan mudah membiarkan dirinya berlari-lari keluar sangkar. (MS 222).

Menerusi data (4), seekor tikus menjadi simbol kepada perlakuan seorang wanita yang dapat menjelaskan makna tersirat tentang ketakutan Sayuri terhadap Hatsumomo, manakala seekor kucing menggambarkan perlakuan atau tingkah laku Hatsumomo yang ganas dan tiada belas kasihan. Hatsumomo sebagai simbol kepada seekor kucing yang ganas dan garang sentiasa mencari kesempatan untuk mendera Sayuri. Dalam hal ini, Sayuri yang menjadi simbol kepada tikus perlu bijak menyusun strategi agar tidak menjadi mangsa kepada Hatsumomo. Hal ini menunjukkan bahawa wanita ini seorang yang tidak berperikemanusiaan dan sanggup menyerang orang lain sebagaimana yang disimbolkan kepadanya sebagai seekor kucing,

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manakala tikus yang menjadi simbol kepada Sayuri tetap berada dalam ketakutan dan perlu berhati-hati.

Dalam KSG, selain menggambarkan watak Hatsumomo sebagai simbol kucing dan anjing, penulis turut memberi simbol sebagai seekor ular. Dalam semiotik, sifat seekor ular yang berbisa, panjang dan menjelirkan lidah hanya menjadi tanda ikon kepada reptilia ini, walau bagaimanapun tanda ikon tersebut dapat menjadi simbol kepada seseorang yang berbahaya dan hal ini dapat diteliti menerusi data (5)

5. Memikirkan Hatsumomo berkelakuan baik padaku adalah sesuatu yang sangat luar biasa, aku rasa seolah-olah seekor *ular* berbisa datang dan menggesel-gesel badannya padaku seperti seekor kucing. (156)

Menerusi data (5), simbol ular berbisa menyirat makna seseorang yang berbahaya dan perlu dijauhi. Hatsumomo sebelum ini digambarkan simbol seekor kucing yang garang, walau bagaimanapun perubahan tingkah lakunya kepada Sayuri menjadi seorang yang baik sebenarnya ialah gambaran seekor ular yang berbisa dan sangat berbahaya. Simbol Hatsumomo sebagai seekor ular yang berbisa didapati menepati konsep tanda ikon kerana terdapat spesies reptilia yang berbisa dan masyarakat harus berhati-hati dengan haiwan ini agar tidak menjadi mangsa patukan atau belitan haiwan tersebut.

Selain itu, data (6) mengetengahkan simbol labah-labah sebagai seorang lelaki yang bernafsu terhadap wanita. Sebagai simbol kepada lelaki yang bernama Baron, tanda ikon labah-labah menunjukkan pergerakan haiwan ini yang perlahan-lahan dan ada kalanya berhenti seketika, kemudian bergerak semula. Hal ini dapat diteliti menerusi data (6).

6. Setiap kali jari-jemarinya bergerak, aku berusaha dengan dengan daya fikiranku untuk mengalihkannya, tapi sekejap sahaja jejarinya merayap seperti labah-labah di atas perutku dan mula meleraikannya. (MS 467).

Menerusi data ini, labah-labah merupakan ikon invertebrata yang berkaki lapan. Sebagai tanda ikon, labah-labah hanya merujuk pada makna yang difahami secara harafiah. Dalam konteks data (6), pergerakan labah-labah yang menjadi simbol kepada jari-jemari Baron menjustifikasikan bahawa Baron membelai Sayuri dengan begitu lembut dan mesra sekali sebagaimana sifat labah-labah yang bergerak dengan perlahan dan ada kalanya berhenti seketika. Keadaan itu menunjukkan bahawa ikon haiwan ini membawa aura yang menyenangkan kepada psikologi watak-watak yang terlibat terutama dalam situasi yang menghairahkan.

Haiwan seterusnya yang dikenal pasti dalam KSG ialah burung. Burung merupakan ikon dalam kelas Aves yang berbulu, berkaki dua, bersayap, berparuh, berdarah panas dan biasanya dapat terbang. Berdasarkan data (7), ikon burung merpati yang menjadi simbol kepada Sayuri merupakan burung berkepala kecil, berkaki pendek dan sayapnya panjang serta tirus (Kamus Dewan Perdana, 2021, p.1456). Hal ini dapat diteliti menerusi data (7).

7. Dahulu, lelaki tidak memandanku langsung di jalanan seolah-olah aku tidak ada bezanya dengan *burung merpati*; kini mereka memandang ke arahku apabila aku melintas. (MS 185).

Dalam data ini, simbol burung merpati menggambarkan keadaan fizikal Sayuri sebelum menjadi geisha. Ikon burung merpati yang berkepala kecil dan berkaki pendek disimbolkan kepada Sayuri yang tidak cantik serta tidak menjadi kegilaan lelaki. Walau bagaimanapun, selepas menjadi geisha Sayuri diberikan pakaian yang cantik, malah solekan pada wajahnya menjadikannya menawan dan menjadi kegilaan orang lelaki di Gion. Hal ini membuktikan

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bahawa ikon burung merpati yang disimbolkan kepada Sayuri sebelum menjadi geisha menepati konsep semiotik yang ditegaskan oleh Pierce.

Simbol belut dalam data berikutnya turut dimanfaatkan oleh penulis dalam KSG untuk menggambarkan alat sulit lelaki. Dalam KSG, belut menjadi simbol kemaluan lelaki yang dikenal pasti menerusi data (8).

8. Dan akhirnya, *belut* itu mencapai apa yang dimahukannya, dan Doktor berbaring kepenatan di atasku, dengan badannya dibasahi peluh.

Dalam data (8), belut hanyalah tanda ikon. Kita mengenali belut sebagai ikan bersaiz kecil yang panjang seperti ular, badannya berlendir dan tidak bersisik, mulutnya memanjang hingga ke belakang telinga, bahagian atas berwarna biru muda, sisinya keperang-perangan dan dadanya putih kekuning-kuningan (Kamus Dewan Perdana, 2021, p.252). Berdasarkan data (8) jelaslah bahawa simbol belut ialah gambaran terhadap zakar Doktor Ketam yang menyerupai belut ketika 'bersama' dengan Sayuri

Selain gambaran kemaluan lelaki yang dikaitkan dengan simbol belut, penulis turut mengaitkan kepatuhan seseorang kepada arahan orang lain dengan simbol lembu. Simbol lembu dalam data (9) menjustifikasikan kepatuhan seseorang terhadap orang lain bak peribahasa Melayu seperti lembu dicucuk hidung

9. Jadi menjelang akhir minggu pertamaku, aku telah nekad untuk menjadi patuh seperti lembu yang ditambat dengan tali, dengan harapan Emak akan menghantarku ke sekolah secepat mungkin. (MS 78)

Simbol lembu dalam data (9) merujuk Sayuri. Lembu merupakan ikon yang sering dibela sebagai haiwan ternakan kerana sifatnya yang mudah diternak selain menjadi sumber makanan. Oleh sebab sifatnya yang sedemikian, penulis KSG memberi simbol lembu kepada Sayuri sebagai lambang kepatuhan kepada tuannya. Hal ini menepati dengan konsep semiotik yang melambangkan ikon kepada simbol-simbol tertentu sama seperti Sayuri yang terpaksa patuh kepada arahan Emak semata-mata untuk masuk ke sekolah geisha.

Akhir sekali ialah simbol cengkerik. Dalam KSG, cengkerik bukan sekadar ikon semata-mata malah jauh lebih penting sebagai tanda simbol yang merujuk Sayuri. Hal ini dapat diteliti menerusi data (10).

10. PADA BULAN menakjubkan apabila aku bertemu kembali dengan Pengerusi – dan bertemu Nobu, dan Dr Ketam, dan Uchida Kosaburu – membuat aku berasa seperti cengkerik peliharaan yang akhirnya baru berjaya meloloskan diri keluar dari bakul rotan yang menjadi penjaranya. (MS 397)

Dalam data (10), cengkerik menjadi simbol seorang geisha yang dapat menjelaskan makna tertentu. Menerusi data ini, simbol cengkerik dalam frasa *membuat aku berasa seperti cengkerik peliharaan yang akhirnya baru berjaya meloloskan diri* menggambarkan betapa gembiranya Sayuri apabila dapat bertemu dengan beberapa orang lelaki setelah sekian lama di bawah kawalan Emak, Nenek dan Makcik. Dalam masa yang sama, data ini juga memaparkan cengkerik peliharaan yang berjaya meloloskan diri menjadi simbol kepada wanita yang terpenjara dan dikawal sepenuhnya di Okiya (tempat pelatih menjadi geisha) yang akhirnya kembali bebas.

5.0 RUMUSAN

Daripada perbincangan di atas dapat disimpulkan bahawa simbol haiwan seperti kucing, anjing, ikan, tikus, ular, labah-labah, burung, belut, lembu dan cengkerik mempunyai pelbagai makna yang tersirat. Walaupun simbol haiwan-haiwan tersebut masih menyirat makna

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konvensional tentang seseorang, namun sifat-sifat atau ciri-ciri haiwan yang mewakili manusia memberi gambaran yang lebih jelas tentang watak yang ingin diketengahkan oleh penulis KSG. Kesimpulannya, tanda yang dibincangkan di dalam disiplin semiotik ini amat universal dan boleh mewakili apa-apa sahaja jika digembleng dengan baik oleh penulis. Sesungguhnya, kejayaan penulis memasukkan tanda ikon dan tanda simbol dalam KSG menguatkan lagi jalan cerita novel KSG sekali gus memberikan kesan yang mendalam kepada pembaca untuk menghayati novel ini.

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SOROTAN LITERATUR PEMATUHAN SYAMSUL YUSOF TERHADAP FUNDAMENTAL AKIDAH DALAM FILEM *MUNAFIK 2*

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ABSTRAK

Kajian ini memfokuskan berkenaan sorotan literatur berkaitan sebuah filem bertajuk *Munafik 2* yang juga merupakan sebuah filem seram Malaysia yang diarahkan oleh Syamsul Yusof. Filem ini ditayangkan di Malaysia pada tahun 2018 yang diterbitkan oleh Skop Production telah mendapat sambutan yang hebat dalam kalangan penonton tempatan dan juga telah memenangi anugerah Festival Filem Malaysia ke-30 pada tahun 2019. Walaupun filem ini mendapat sambutan yang luar biasa, namun pada aspek lain, pematuhan pengarah berkaitan fundamental akidah dalam filem *Munafik 2* boleh dipersoalkan. Ini adalah kerana, pematuhan akidah yang betul akan melorongkan pembikin dan pengarah filem untuk menghasilkan karya-karya yang bermutu, selari dengan anjuran Islam dan impaknya akan membawa masyarakat ke arah keimanan dan ketakwaan kepada Tuhan Yang Maha Esa. Justeru, kajian ini bertujuan untuk menganalisis sorotan-sorotan literatur yang berkaitan berkenaan pematuhan Syamsul Yusof terhadap fundamental akidah dalam Filem *Munafik 2*. Hasil kajian merumuskan bahawa terdapat banyak sorotan literatur yang berkaitan dengan pematuhan Syamsul Yusof terhadap fundamental akidah dalam filem *Munafik 2* dan ini membantu kepada pengembangan kajian secara komprehensif dalam apa jua kajian yang berkaitan dengan pematuhan akidah Islam dalam filem atau dalam apa jua genre sastera.

Kata kunci: Pematuhan; Akidah; Rukun Iman; Filem; Filem *Munafik 2*

1.0 PENDAHULUAN

Kajian ini secara khususnya berkisarkan tentang satu tinjauan literatur yang memfokuskan kepada pematuhan pengarah terhadap fundamental akidah dalam sebuah filem seram di Malaysia iaitu filem *Munafik 2* yang diterbitkan pada 2018 dan diarahkan oleh Syamsul Yusof. Rentetan daripada pemerhatian awal, penghasilan filem seram di Malaysia kebanyakannya hanya memfokuskan kepada plot penceritaan semata-mata tanpa mengambil berat akan pematuhan pengarah terhadap fundamental akidah sebagai aspek penting dalam sebuah filem seram sehingga menyumbang kepada ketidakjelasan dari segi mesej yang ingin disampaikan oleh pengarah menerusi sesebuah filem tersebut.

Statistik menunjukkan filem-filem di Malaysia yang berada bawah pemantauan Perbadanan Kemajuan Filem Nasional Malaysia atau dikenali sebagai FINAS dari tahun 2005 hingga 2010, hanya beberapa filem yang berunsurkan Islam berjaya dihasilkan. Menurut

statistik yang dikeluarkan oleh FINAS, 140 daripada filem di Malaysia tidak mengandungi unsur keagamaan sebagai elemen utama yang mendominasi dalamnya. Ini sedikit sebanyak menunjukkan bahawa ramai pembikin filem lebih cenderung menghasilkan dan menerbitkan filem yang bertentangan dengan nilai budaya dan agama antaranya seperti Anak Halal, Bohsia: Jangan Pilih Jalan Hitam dan lain-lain lagi (Rosmawati, 2012). Walaubagaimanapun, Rosmawati (2012) menjelaskan bahawa ada terdapat produksi Malaysia yang telah menghasilkan filem yang berunsurkan Islam walaupun tidak mendapat perhatian dan publisiti yang tinggi daripada kebanyakan masyarakat seperti filem Ustaz Mu Tunggu Aku Datang. Filem ini dianggap sebagai salah satu filem yang berlatarbelakangkan Islam dan isian filemnya berkisarkan tentang keinginan manusia untuk bertaubat, pakaian yang sesuai iaitu menutup aurat, penggunaan ayat al-Quran, dan juga tempat-tempat suci seperti masjid.

Justeru, kertas kerja ini bertujuan untuk melihat secara terperinci berkenaan tinjauan literatur berkenaan pematuhan Syamsul Yusof terhadap fundamental akidah dalam filem Munafik 2. Oleh yang demikian, kertas kerja ini mengandungi beberapa subtopik antaranya sorotan literatur mengenai unsur akidah dalam novel dan sorotan literatur mengenai unsur akidah dalam novel. Seterusnya kertas kerja ini akan disusuli dengan analisis kritis dan akan diakhiri dengan kesimpulan.

2.0 SOROTAN LITERATUR

Sebelum membicarakan dengan lebih terperinci mengenai subtopik ini, perkara asas yang perlu diketahui oleh semua golongan terutamanya pengarah filem adalah memastikan setiap filem yang diterbitkan mematuhi aspek-aspek akidah supaya tidak melanggar akidah Islam serta tidak hanya menumpukan kepada plot penceritaan sesebuah filem semata-mata kerana ia boleh menyumbang kepada ketidakfahaman penonton dari segi mesej yang ingin disampaikan. Oleh yang demikian, pematuhan pengarah terhadap fundamental akidah dalam filem sangat penting agar filem tersebut selari dengan konsep akidah yang digariskan oleh Islam.

2.1 SOROTAN LITERATUR MENGENAI UNSUR AKIDAH DALAM NOVEL

Pengkaji menyoroti beberapa kajian-kajian lepas untuk menjawab objektif kajian ini. Kajian lepas ini diperoleh daripada penulis Mohd Adi Amzar (2019) menerusi kajian yang bertajuk pemurnian fundamental akidah Islamiyah dalam novel Ketika Cinta Bertasbih karya Habiburrahman El-Shirazy. Pengkajian ini mengutarakan tentang fundamental akidah Islamiyyah yang terdapat dalam novel ini bagi menggambarkan kesedaran dan tanggungjawab penulis sebagai seorang pengkarya Muslim disamping menonjolkan karya ini sebagai sebuah karya sastra Islam yang unggul. Hasil kajian menunjukkan bahawa penulis telah berjaya memurnikan elemen akidah Islamiyah dalam novel tersebut secara khusus dan menjaga tasawur Islami secara amnya serta dapat membezakan karya Islami dan bukan Islami.

Selain itu, kajian ini bertitik tolak daripada hasil pengamatan pengkaji secara sistematik menerusi pengkajian oleh Muhammad Nur Al-Hakim Mohamad Hanafiah dan Mohd Firdaus Che Yaacob (2020), menerusi kajian yang bertajuk faktor dan kesan murtad masyarakat melayu menerusi novel Tuhan Manusia karya Faisal Tehrani: Satu Penelitian Takmilah. Pengkajian ini mendasari tentang konsep-konsep Islam seperti akidah, dakwah dan khalifah dalam novel Tuhan Manusia karya Faisal Tehrani dan bertujuan untuk mengenalpasti dan menganalisis faktor-faktor yang menyebabkan seseorang itu murtad. Hasil kajian yang telah dijalankan iaitu mengkaji isu murtad menggunakan teori Takmilah ini telah memberi kesan yang positif kepada pembaca dan terutamanya penggemar novel Faisal Tehrani.

Seterusnya, kajian lepas yang diperoleh daripada penulis Siti Nur Husna Azmi dan Mohd Adi Amzar (2023), menerusi kajiannya yang bertajuk Elemen Akidah dalam Novel Sutera Bidadari Karya Ramlee Awang Murshid: Satu Kajian Literatur. Kajian ini bertujuan untuk mengkaji kajian-kajian literatur yang berkaitan dengan elemen akidah yang terdapat

dalam salah satu novel karya Ramlee Awang Murshid iaitu *Sutera Bidadari* yang telah diterbitkan pada tahun 2011 dan mencari perkaitan untuk mengukuhkan lagi kajian ini untuk fasa yang seterusnya. Hasil kajian mendapati literatur-literatur yang ditemui telah membawa kepada analisis aspek yang berkaitan dengan skop tajuk ini dengan kukuh sekali dan pada masa yang sama dapat menguatkan asas kajian ini untuk diteruskan pada peringkat-peringkat kajian pada masa akan datang.

Pengkaji turut mengenalpasti satu kajian yang dilakukan oleh penulis Azman Bado, Abu Hassan Abdul dan A. Halim Ali (2018), melalui kajiannya yang bertajuk *Unsur-unsur Akidah dalam kumpulan Puisi Taman Taqwa (2009)* karya Suhaimi Hj. Muhammad. Kajian yang dilakukan adalah dibuat berpandukan `prinsip ketuhanan bersifat Kamal` iaitu salah satu daripada tujuh prinsip dalam teori Takmilah. Dapatan kajian menunjukkan terdapat banyak unsur akidah dalam sajak yang dikaji. Sifat Qudrah adalah sifat ketuhanan yang paling banyak digunakan oleh penyair, selain sifat Iradah dan Wujud. Kajian ini merumuskan bahawa unsur akidah yang ditemui dalam sajak Suhaimi Haji Muhammad adalah teras utama persoalan selaras dengan gaya kepenyairan Suhaimi Haji Muhammad yang cenderung kepada gaya kesufian.

Akhir sekali, satu kajian lepas yang ditulis oleh Ma'amor Yusoff (2016) melalui kajiannya yang bertajuk *Penerapan Unsur-unsur Islam Akidah, Syariah dan Tasawwuf dalam novel Mahabbah karya Shahnnon Ahmad, Ayat-ayat Cinta karya Habiburrahman El Shirazy dan Dunia Bukan Kita Punya karya Suratman Markasan*. Kajian ini adalah bertujuan untuk melihat penerapan unsur-unsur Islam dan mutu serta keunggulan karya-karya tersebut. Hasil kajian mendapati bahawa karya Islam adalah hasil kesusasteraan yang bernilai Islamiah. Dalam perbicaraan teks sastera Islam unsur-unsur, pemikiran dan juga pengajaran yang terkandung di dalamnya haruslah tidak menyimpang daripada dua sumber iaitu Al-Quran dan al-Hadis. Disini dapat ditemui bahawa unsur-unsur sastera Islam itu merangkumi aspek akidah, syariah dan tasawwuf. Ia harus dapat mengarahkan kepada pembentukan moral dan berpaksikan kepada tauhid lantaran falsafah ini adalah merentasi segala aspek dan ruang lingkup keilmuan Islam.

2.2 SOROTAN LITERATUR MENGENAI UNSUR AKIDAH DALAM FILEM

Selepas meneliti perbincangan awal sorotan literatur mengenai unsur akidah dalam novel, tinjauan terhadap kajian-kajian lepas berkenaan unsur akidah dalam filem juga diketengahkan dengan memberikan penekanan kepada pematuhan aspek akidah dalam filem. Kajian lepas ini diperoleh daripada penulis Hajar Opir (2021) menerusi kajian yang bertajuk *Analisa Kepatuhan Syariah dalam Aspek Akidah: Kajian Khusus Filem Munafik 1*. Kajian ini bertujuan untuk menganalisa sejauhmana elemen akidah yang digarap oleh pengarah filem menepati kepatuhan syarak berdasarkan nas al-Quran dan Hadis. Hasil kajian mendapati bahawa terdapat 5 kod akidah yang tidak signifikan kepada kepatuhan syariah.

Selain itu, kajian ini bertitik tolak daripada hasil pengamatan pengkaji secara sistematik menerusi pengkajian oleh Muhammad Muhaimin Zainal Abidin dan Rosmawati Mohamad Rasit (2016), menerusi kajian yang bertajuk, *Analisis Unsur Akidah dalam Genre Seram Filem Munafik (2016)*. Kajian ini bertujuan untuk menganalisis sejauhmana ketepatan unsur akidah yang disentuh oleh pengarah dalam filem *Munafik (2016)* menepati ajaran agama Islam yang berdasarkan al-Quran dan al-Hadith. Hasil kajian mendapati terdapat tiga tema yang dipaparkan dalam filem kajian. Tema pertama mengenai rukun iman manakala tema kedua mengangkat paparan khurafat dan syirik. Tema ketiga menyetengahkan paparan makhluk halus. Filem *Munafik (2016)* dilihat cuba untuk mengangkat unsur akidah walaupun tidak secara keseluruhan. Hal ini kerana terdapat beberapa babak yang bercanggah dengan ajaran Islam yang sebenar.

Seterusnya, kajian lepas yang diperoleh daripada penulis Hajar Opir, Muhammed Yusof, Norrodzoh Siren, Luqman Abdullah dan Wan Yusnee Abdullah (2020), menerusi

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kajiannya yang bertajuk Analisa Fatwa berkaitan Akidah dalam Filem di Malaysia: sorotan 2005-2018. Kajian ini bertujuan menganalisa fatwa dalam aspek akidah yang berkaitan dengan filem sama ada fatwa yang diwartakan atau tidak diwartakan. Hasil kajian mendapati bahawa fatwa berkaitan akidah dalam filem adalah signifikan tetapi kurang dibincangkan oleh Majlis Fatwa di peringkat kebangsaan atau negeri.

Disamping itu, kajian ini adalah hasil daripada pengamatan pengkaji menerusi kajian oleh Nor Fazila Joni, Ahmad Sabri Osman, Nur Bihaqqil Faatihah Abdul Wahid dan Nur Izni Izzati Ishak (2024), menerusi kajiannya yang bertajuk Unsur Akidah dalam Filem Mentega Terbang karya Khairi Anwar. Kajian ini bertujuan untuk menganalisa sejauhmana babak dalam filem ini bertentangan dengan syarak. Hasil kajian mendapati bahawa, pengarah Filem, Khairi Anwar telah menghasilkan sebuah filem yang bercanggahan dengan ajaran akidah agama Islam menjadikannya tidak sesuai untuk tontonan awam.

Akhir sekali, satu kajian dilakukan oleh penulis Nurul Najwa Azhar dan Mohd Adi Amzar Muhammad Nawawi (2023), menerusi kajiannya yang bertajuk Pemanfaatan Fundamental Akidah dalam Filem Khurafat: Satu Tinjauan Awal terhadap kajian-kajian Lepas. Kajian ini bertujuan untuk melihat secara terperinci berkenaan kajian-kajian lepas yang berkaitan dengan filem ini dan kajian lepas berkenaan pemanfaatan fundamental akidah yang wujud dalam filem-filem yang lain. Hasil kajian mendapati terdapat banyak kajian lepas yang berkaitan dan sedikit sebanyak ia dapat memandu pengkaji untuk membuat analisis awal terhadap filem ini agar kajian selepas itu dapat membawa kepada jalan penyelesaian dan dapat dikongsikan kepada khalayak supaya kefahaman dan penerapan fundamental akidah dalam mana-mana filem dapat difahami dengan baik oleh pembikin filem mahupun khalayak umum.

3.0 ANALISIS KRITIS

Berdasarkan penelitian terhadap kajian-kajian lepas, didapati bahawa terdapat sejumlah kajian telah dilakukan terhadap filem Malaysia dan pelbagai perspektif telah dikaji. Namun begitu, kelompongan yang dikenalpasti ialah Filem Munafik 2 masih belum dikaji secara menyeluruh khususnya dalam aspek pematuhan pengarah terhadap pematuhan fundamental akidah. Oleh itu, kajian mengenai pematuhan Syamsul Yusof terhadap pematuhan fundamental akidah wajar dilakukan. Kajian ini akan merungkai aspek-aspek pematuhan pengarah terhadap fundamental akidah yang terdapat dalam Filem Munafik 2 berdasarkan 6 rukun Iman iaitu beriman kepada Allah SWT, beriman kepada malaikat, beriman kepada kitab, beriman kepada Rasul, beriman kepada hari akhirat dan beriman kepada qada' dan qadar. Seterusnya, pengkaji berpendapat kajian ini wajar dilakukan bertujuan untuk membuka minda masyarakat mengenai isu percanggahan akidah yang dihasilkan oleh pengarah dalam filem Malaysia yang semakin berleluasa namun dipandang sebelah mata oleh masyarakat Malaysia. Kajian ini juga bertujuan memupuk masyarakat ke arah berfikiran terbuka supaya sentiasa peka terhadap filem-filem yang bercanggah dengan aspek pematuhan akidah. Selain itu, kajian ini diharap dapat menjadi nilai tambah dalam dunia penyelidikan sastera terutama bidang perfileman.

4.0 KESIMPULAN

Kajian ini secara umumnya telah melihat dengan terperinci beberapa literatur yang berkaitan dengan penghasilan filem yang memaparkan elemen akidah di dalam filem. Kebanyakan literatur yang dibincangkan telah memperlihatkan sisi kekuatan tersendiri dalam usaha mengetengahkan topik yang menjadi fokus utama kajian ini. Malah, berdasarkan kajian-kajian literatur berikut mendapati bahawa kebanyakan pengkaji banyak mengkaji tentang aspek-aspek akidah, namun tidak difokuskan terhadap pematuhan pengarah yang menghasilkan filem tersebut. Justeru, pematuhan pengarah terhadap fundamental akidah dalam filem sewajarnya diberi penekanan selari dengan konsep akidah yang digariskan dalam Islam. Namun begitu, ia bertitik tolak dan kembali kepada pengarah itu sendiri sama ada mahu mengaplikasikannya

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ataupun tidak. Oleh yang demikian, perbincangan tinjauan literatur dalam kajian ini telah dibahagikan kepada beberapa aspek utama yang telah dikenal pasti supaya kajian atau analisis lanjutan berkenaan pemanfaatan fundamental akidah dalam filem Munafik dapat dilaksanakan dengan jayanya dan dapat memanfaatkan hasil tinjauan literatur yang telah dilakukan.

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KONFLIK AGAMA DALAM FILEM *IMAM* (2023) OLEH TUAN MIOR HASHIM MANAP: SATU SOROTAN LITERATUR

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ABSTRAK

Kertas kerja ini membicarakan berkenaan sebuah filem bertajuk *Imam* yang merupakan sebuah filem keagamaan arahan Mior Hashim Manap yang ditayangkan di Malaysia pada 2 Mac 2023, terbitan Al-Kahfi Pictures dan merupakan adaptasi daripada novel yang dikarang oleh pengkarya asalnya iaitu Sasterawan Negara Abdullah Hussain. Dari segi aspek yang lain, karya sastra boleh menjadi sumber maklumat tentang budaya masyarakat tertentu. Melalui pelbagai peristiwa yang dicipta oleh watak-watak itu, kita dapat merasai dan memahami fikiran watak-watak tentang masalah manusia. Tema filem *Imam* yang ingin dipersembahkan dalam filem itu adalah salah satu bentuk kefahaman toleransi beragama yang ingin disampaikan oleh pengarah filem iaitu Mior Hashim Manap, namun pada sisi yang lain telah menimbulkan ketidakfahaman khalayak dan mengaitkannya dengan sisi keganasan dan keterlaluan dalam beragama. Oleh itu, kajian ini bertujuan untuk menganalisis berkaitan sorotan literatur yang berkaitan dengan konflik agama dan juga filem *Imam* itu sendiri. Kajian ini menggunakan pendekatan analisis kandungan dengan melihat data terkumpul menerusi artikel-artikel kajian lepas yang berkaitan seterusnya dilakukan proses penganalisisan yang komprehensif. Hasil penelitian menunjukkan bahawa terdapat banyak analisis-analisis literatur yang berkaitan dengan konflik agama yang terdapat dalam filem mahupun novel. Dapatan ini secara tidak langsung dapat membantu kepada satu bentuk pengumpulan data yang komprehensif supaya satu kajian penerusan berkaitan pertembungan konflik beragama melalui filem mahupun novel dapat dilakukan seterusnya dapat dimanfaatkan kepada khalayak.

Kata kunci: Konflik Agama; Filem Keagamaan; Filem *Imam*; Mior Hashim Manap; Al-Kahfi Pictures

1.0 PENDAHULUAN

Kajian ini secara khususnya berkisarkan tentang satu sorotan literatur berdasarkan kajian-kajian lepas yang berkaitan dengan kajian lanjutan yang memfokuskan tentang konflik agama yang terjadi meliputi tiga aspek utama iaitu akidah, feqah, dan syariat dalam sebuah filem yang berunsurkan Islam di Malaysia iaitu filem "*Imam*" (2023) arahan Tuan Mior Hashim Manap. Secara umumnya, hingga hari ini konflik agama masih berlaku adalah disebabkan oleh ketidakmampuan individu dan masyarakat untuk memahami dan mengatasi pelbagai ajaran dan pendekatan yang rumit yang berkaitan dengan agama. Keadaan ini membawa kepada ketidakfahaman terhadap agama itu sendiri. Konflik agama seringkali timbul apabila terdapat tuduhan melampau terhadap agama oleh individu atau kumpulan tertentu terutamanya dalam

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agenda politik. Dalam konteks sosial pula, faktor ekonomi, unsur penindasan, dan masalah sosial lain dalam masyarakat sering kali timbul akibat perbezaan sosial antara golongan atasan dan bawahan. Malah dalam konteks agama, konflik berlaku apabila tiada kesepakatan atau terdapat tentangan atau pertentangan yang sengaja atau tidak sengaja yang didorong oleh kumpulan agama tertentu atau keseluruhan kumpulan tersebut untuk mencapai kuasa. Konflik juga boleh membawa kepada tindakan keganasan terhadap satu sama lain. Selagi kesedaran mengenai kewujudan konflik ini tidak ada, kehidupan sosial akan terus mengalami pelbagai masalah yang boleh membawa kepada lebih banyak kerosakan dan perpecahan. Kesedaran dapat ditingkatkan melalui pemerhatian terhadap masalah yang berkaitan dengan konflik agama yang berlaku setiap hari. Secara ringkasnya, konflik timbul akibat perbezaan pendapat, matlamat, dan tafsiran yang membawa kepada kesan negatif yang mendalam.

Seterusnya, masalah-masalah yang menyokong isu konflik ini dari sudut teori telah dikemukakan melalui teori sosiologi oleh Karl Marx pada tahun 1980. Menurut Marx, jika sejarah manusia dipenuhi dengan percanggahan dan konflik antara kelas sosial, maka kesusasteraan tidak dapat dipisahkan daripada masyarakat dan sejarah. Kesusasteraan mengandungi bahan kritikan sosial terhadap masyarakat, termasuk berkaitan dengan moral, ekonomi, dan politik. Kritikan sosial ini mempunyai impak yang lebih besar terhadap golongan tertindas dalam masyarakat, dan kesusasteraan memainkan peranan penting dalam menyuarakan kritikan ini. Pengaruh sosial dan kritikan dalam kesusasteraan juga berkaitan dengan isu-isu seperti rasuah, kemiskinan, penindasan, dan pengkhianatan terhadap amanah. Dengan ini, sistem sosial dan realiti yang ada turut dikritik berdasarkan teori sosiologi ini. Dalam hal ini, karya-karya sastera memberikan kritikan terhadap isu-isu sosial, dengan tujuan membawa kesedaran dan perubahan. Antara kajian yang memfokuskan kepada isu ini, Marx menganggap kesusasteraan sebagai medium untuk memahami ideologi, termasuk dari segi falsafah, politik, dan sosial. Konsep sosiologi kesusasteraan ini dibahagikan kepada tiga bentuk utama untuk memahami dan menerapkan. Pertama, melihat teks sastera sebagai bebas daripada konteksnya tetapi mempunyai kesan. Kedua, mengakui hubungan penting antara konteks dan teks sastera. Ketiga, memahami kesinambungan antara konteks dan teks membawa kepada penggunaan model tertentu untuk mengkaji permasalahan yang diketengahkan dalam karya sastera. Kajian terdahulu oleh Ahmad Baktiar dan Andreas Afirus Rahman (2018) mengkaji konflik agama dalam novel Maryam Oki Madasari. Kajian tersebut bertujuan untuk memahami pelbagai bentuk konflik agama dalam novel, dan bagaimana konflik ini berkait dengan amalan dan kehidupan masyarakat. Kajian ini kemudian menggunakan konsep sosiologi kesusasteraan untuk memahami konflik-konflik ini. Melalui penggunaan teks sastera, kajian ini menunjukkan bahawa konflik agama membawa kepada perubahan sosial. Kesimpulannya, konflik agama dalam kesusasteraan dapat difahami melalui konsep sosiologi kesusasteraan, yang menunjukkan bagaimana konflik ini memberikan gambaran dan mencerminkan realiti sosial yang ada. Oleh itu, penyelesaian yang dicadangkan mengesahkan bahawa kajian ini menekankan prinsip-prinsip moral dan etika dengan menggunakan pembahagian teori sosiologi sastera Karl Marx. Pembahagian teori ini diberi tumpuan dalam kajian ini kerana ia berkaitan dengan sistem sosial dan realiti sosial. Permulaan teori ini adalah konsep umum sosiologi kesusasteraan, kemudian beralih kepada pengarang dan teks. Teori sosiologi meneliti karya-karya sastera dari segi isu-isu sosial, dengan memberi fokus kepada serangan dan penindasan terhadap isu-isu sosial. Justeru dapat dikaitkan bahawa filem "*Imam*" adalah sebuah filem yang berkisar tentang konflik agama yang sering berlaku dalam kehidupan masyarakat, sama ada secara jelas atau tersembunyi. Hal ini disebabkan oleh salah faham terhadap ajaran agama oleh individu dan masyarakat itu sendiri. Konflik ini boleh dikaitkan dengan keganasan agama, di mana beberapa agama cuba memaksa kepercayaan mereka terhadap agama lain dengan cara kasar atau kekerasan, menyebabkan kecederaan mental atau fizikal, atau bahkan membawa kepada kematian.

Rentetan itu, kajian ini bertujuan untuk mengkaji dan menganalisis sorotan literatur berkaitan untuk mewajarkan kajian lanjutan berkaitan filem “*Imam*” untuk dilaksanakan. Kajian tentang konflik penting dan sangat wajar dilakukan bagi membuka minda masyarakat di luar sana dalam menyedari bahawa konflik agama boleh berlaku tanpa sedar sekaligus dapat mengganggu dan memberi impak mendalam kepada kehidupan sosial masyarakat. Oleh itu, kajian-kajian lepas ini membantu kita mengetahui lebih banyak isu dan permasalahan yang timbul dalam sesebuah filem. Untuk itu, kajian literatur ini berfokuskan tentang kajian berkaitan konflik agama, bagaimana tercetusnya konflik dan juga penyelesaiannya. Perbahasan seterusnya akan disusuli secara ringkas berkaitan analisis kritis dan diakhiri oleh kesimpulan keseluruhan tinjauan literatur.

2.0 SOROTAN LITERATUR

2.1 SOROTAN LITERATUR BERKENAAN KONFLIK

Terdapat banyak kajian lepas yang berkaitan dengan topik konflik. Antaranya bertajuk Konflik Diri dalam Novel-novel Terpilih Hassanuddin Md Isa daripada Perspektif Al-Ghazali oleh Siti Dahlia Abdullah dan Mawar Safei (2022). Kajian ini menjelaskan perjuangan atau konflik yang sering berlaku dalam kehidupan manusia. Ia sama ada berlaku antara individu atau konflik dalam dirinya sendiri. Konflik antara realiti yang berlaku ini sering ditiru oleh pengarang kreatif melalui karya yang diadaptasi. Terdapat penulis yang mendapat manfaat daripada pendekatan Islam dalam menyampaikan, malah dalam memberikan penyelesaian kepada, konflik yang berkembang dalam ruang naratifnya. Hasil kajian menunjukkan bahawa terdapat aliran khusus, maka penulis memfokuskan kepada konflik tertentu dalam setiap novel yang dianalisis. Melalui ketiga-tiga novel yang dikaji berkaitan konflik ini, kajian menunjukkan novel pertama iaitu *The Lost* (1991), sifat nafsu yang dijana oleh situasi manusia yang sering tergesa-gesa dalam bertindak sehingga menimbulkan konflik. Kedua, *Sibesan Mantera Terakhir* (2014) menunjukkan keadaan hati yang terkena sifat dendam yang membawa mudarat dan kehilangan nyawa kepada orang lain. Manakala *Master Bangsa* (2015) menunjukkan intipati akal menurut Al-Ghazali dalam mendedahkan kebijaksanaan dakwah protagonis kepada golongan sasaran. Ketiga-tiga novel ini bukan sahaja memperkenalkan khalayak kepada seni penulisan kreatif, malah menjelaskan kepada pembaca model Islam tentang bagaimana perkara konflik itu perlu dilihat. Dalam putaran naratif, penyelesaian juga ditemui. Hassanuddin Md Isa membentangkan penyelesaian Islam dalam menyelesaikan semua konflik yang mengambil keutamaan daripada mereka.

Seterusnya, kajian lepas yang berkaitan dengan topik konflik ialah Konflik Wanita dalam Cerpen-cerpen Terpilih Mawar Safei oleh Tuan Rozmawati dan Nuratikah (2023). Kajian lepas ini mencadangkan bahawa konflik adalah keadaan yang berkait rapat dengan sikap tidak menyenangkan antara satu sama lain terhadap sesuatu, dan konflik boleh membawa kesan baik dan buruk. Konflik boleh berlaku apabila terdapat percanggahan kepentingan dalam lingkungan peribadi, dan ia bukan sahaja berlaku antara manusia, malah kadangkala boleh berlaku antara manusia dengan alam atau dengan bencana alam dan lain-lain. Konflik juga ditakrifkan kepada situasi yang berkait rapat dengan keadaan yang kurang menyenangkan antara satu sama lain atas sesuatu perkara. Konflik juga boleh mendatangkan kesan baik dan buruk. Boleh juga dikatakan bahawa konflik ialah suatu keadaan yang menimbulkan perselisihan faham atau konflik antara individu yang berlaku disebabkan perbezaan idea dan pendapat antara satu sama lain. Tambahan pula, kajian ini dilakukan dengan menggunakan kerangka psikologi yang dikarang oleh Sigmund Freud untuk membongkar konflik yang mempengaruhi perkembangan personaliti kurus. Pendekatan psikologi juga dikenali sebagai pendekatan yang meneroka dunia dalaman atau sifat dalaman manusia, memahami situasi dan “kemanusiaan kehidupan”. Psikologi terbahagi kepada dua jenis: konflik interpersonal dan

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konflik interpersonal. Kajian ini menggunakan kedua-dua jenis konflik, contohnya konflik di tempat kerja, konflik di rumah, tangga, konflik dalaman dan konflik dalam keluarga.

Seterusnya, “Konflik Jiwa dalam Novel Tenggelamnya Kapal Van der Wijck” oleh Nur Farakhanna dan Noor Syamshida (2022). Kajian ini menjelaskan perjuangan jiwa yang dialami oleh watak utama dalam novel Tenggelamnya Kapal Van Der Wijck (2015) karya Hamka, iaitu Zainuddin. Kajian ini merupakan kajian kualitatif yang menggunakan kaedah bibliografi dengan merujuk novel Shipwreck karya Van der Wijk (2015) sebagai sumber utama pengumpulan data. Hasil kajian menunjukkan watak Zainuddin menghadapi pelbagai konflik psikologi. Berdasarkan pendekatan psikoanalisis Sigmund Freud (1984), Unsur diri, ego, dan superego dalam keperibadian Zainuddin dicetuskan oleh konflik berasaskan keturunan dan romantisme. Berdasarkan teori humanistik Abraham Maslow (1943), Zainuddin mencari kesempurnaan diri, manakala analisis berdasarkan psikologi Islam (Khaydzir Ismail, 2009) menunjukkan Zainuddin terpaksa berdepan dengan keinginan nafsunya ketika ingin berkahwin. Namun, Hayati (watak kedua) tidak memenuhinya. Hasil kajian juga mendedahkan pendekatan psikoanalisis, teori humanistik, dan psikologi Islam yang saling berkaitan antara satu sama lain dan boleh digunakan untuk menganalisis dan menjelaskan konflik psikologi yang dialami oleh watak Zainuddin.

Di samping itu, “Konflik Sosial dalam Novel Perempuan Yang Menangis kepada Bulan Hitam karya Dian Purnomo: kajian sosiologi sastra” oleh Siti Larassati dan Mhd Isman (2022). Kajian ini bertujuan untuk menghuraikan konflik sosial dalam novel Perempuan yang Menangis kepada Bulan Hitam karya penulis Dian Purnomo melalui pendekatan sosiologi sastra. Kaedah kajian yang digunakan ialah kaedah deskriptif melalui pengumpulan data, penghuraian data, dan analisis data. Alat yang digunakan dalam penyelidikan ini ialah garis panduan dokumentasi. Teknik analisis data yang digunakan ialah membaca novel berulang kali, menilai dan memahaminya, mengumpul data, menghuraikan dan menyimpulkan hasil kajian. Hasil kajian mendedahkan beberapa konflik sosial, antaranya konflik peribadi, konflik kumpulan, konflik politik, dan konflik budaya. Terdapat banyak konflik interpersonal kerana watak dalam novel ini bertembung antara satu sama lain, berbalah, dan bergaduh. Konflik kumpulan berlaku antara Danjo dan masyarakat kampung. Konflik politik berlaku kerana rasuah yang ditawarkan kepada polis oleh seorang warganegara. Konflik budaya berlaku disebabkan terdapat beberapa adat yang tidak lagi relevan jika diterapkan pada zaman sekarang.

Seterusnya “Konflik Sosial dalam Novel Nyala Semesta karya Farah Qoonita” yang dikaji oleh Susilawati et.al (2021). Kajian ini bertujuan untuk menghuraikan dan mencari konflik sosial, bentuk konflik sosial, punca konflik sosial, dan penyelesaian konflik sosial dalam novel Nyala Semesta karya Farah Qoonita. Kajian ini menggunakan pendekatan sosiologi. Hasil kajian merumuskan bahawa bentuk konflik sosial meliputi bentuk konflik sosial antara individu yang mempunyai enam pernyataan, bentuk konflik sosial dalam kepentingan mempunyai tiga pernyataan, bentuk konflik sosial antara kumpulan mempunyai satu pernyataan, dan bentuk konflik sosial antara negara mempunyai lima pernyataan. Selain itu, faktor yang menyebabkan konflik sosial termasuklah perbezaan antara individu dan perbezaan minat. Kesimpulannya, penyelesaian konflik sosial melibatkan dua perkara: paksaan dan pendamaian.

Selanjutnya, kajian yang dijalankan oleh Mayviolita Aulua et.al (2023) yang bertajuk Konflik Sosial dalam Novel Rembulan Tenggelam Di Wajahmu karya Tere Liye: Kajian Sosiologi Sastra. Kajian ini menunjukkan bahawa terdapat banyak konflik sosial yang lazim berlaku dalam masyarakat, baik yang pernah dialami atau pernah dialami. Rumusan masalah dalam penelitian ini adalah bagaimana konflik sosial dalam novel Rembulan Tenggelam Di Wajahmu karya Tere Liye. Konflik sosial yang terdapat dalam novel tersebut termasuklah konflik realistik, konflik tidak realistik, dan fungsi positif konflik sosial. Oleh itu, tujuan kajian

ini adalah untuk menghuraikan konflik sosial. Penyelidikan ini menggunakan pendekatan deskriptif kualitatif dengan pendekatan sosiologi sastera melalui teori konflik sosial Louis A. Coser. Hasil kajian merumuskan bahawa terdapat analisis konflik sosial dalam novel *Tenggelam di Wajahmu Rembulan*. Kajian sosiologi sastera terdiri daripada konsep konflik sosial watak-watak dalam bentuk konflik realistik dengan unsur bermusuhan. Perasaan atau permusuhan dan tingkah laku bermusuhan iaitu tingkah laku bermusuhan dan konflik yang tidak realistik didominasi oleh konflik sebenar kerana konflik dalam novel kebanyakannya berlaku antara dua orang dan tanpa unsur dendam. Akhir sekali, konflik bukan sahaja mempunyai nilai negatif, konflik juga mempunyai fungsi positif di dalamnya, yang antara lain dapat meningkatkan interaksi dan juga dapat meningkatkan perpaduan antara individu dan kumpulan.

Di samping itu, kajian Tri Dewita et.al (2020) ada mengkaji berkenaan novel *Drupadi* karya Seenu Gomera Ajidarma terhadap konflik sosial. Konflik Sosial novel ini dicipta menggunakan keunikan bahasa abstrak. Kajian ini bertujuan untuk menghuraikan bentuk konflik sosial dan punca konflik. Kajian ini juga menggunakan pendekatan kualitatif iaitu pendekatan analisis deskriptif bagi mentafsir hasil kajian. Teknik pengumpulan data yang digunakan adalah deskriptif dengan kajian literatur. Hasil kajian menunjukkan bahawa berlakunya konflik jantina adalah disebabkan oleh perubahan sosial, konflik antara kumpulan disebabkan oleh perbezaan individu, konflik kepentingan berlaku kerana konflik kepentingan, di peringkat ekonomi dan politik, konflik antara manusia berlaku disebabkan perbezaan individu, Konflik antara kelas sosial dan konflik antara negara berpunca daripada konflik antara kepentingan, dari segi ekonomi dan politik.

2.2 SOROTAN LITERATUR BERKENAAN KONFLIK DALAM FILEM

Antara kajian lepas berkaitan konflik dalam filem ialah kajian yang dijalankan oleh Imelda Ann et.al (2017) bertajuk “Analisis Elemen Naratif dalam Filem Animasi *Seefood*”. Kajian ini mendapati bahawa watak-watak yang digambarkan mampu menguatkan elemen naratif dan memastikan cerita terus berkembang. Pengembangan plot cerita, iaitu sebab dan akibat, dilakukan melalui watak-watak yang digambarkan. Watak utama atau protagonis menggerakkan naratif apabila berlakunya konflik dan konflik sampingan yang memastikan perkembangan naratif. Watak utama mampu menggerakkan naratif apabila melalui konflik dan konflik sampingan yang memastikan perkembangan naratif. Hasil kajian menunjukkan bahawa watak-watak yang digambarkan juga bergantung pada elemen naratif lain seperti tema, plot, latar masa dan tempat, sudut pandang, dan simbol untuk menghasilkan filem animasi yang baik. Setiap elemen naratif penting dalam membentuk naratif. Kekurangan elemen naratif boleh melemahkan cerita. Oleh itu, elemen naratif dikembangkan bersama-sama dengan naratif. Watak-watak yang digambarkan memerlukan elemen naratif lain untuk menguatkan naratif dan menjadikan penceritaan lebih menarik.

Seterusnya, kajian bertajuk “Analisis Resepsi Interpretasi Penonton Terhadap Konflik Keluarga dalam Filem *Dua Garis Biru*” oleh Mega Pertiwi et.al (2020). Kajian ini menunjukkan bahawa filem adalah salah satu media komunikasi massa yang mempunyai pengaruh besar terhadap masyarakat. Filem juga merupakan bentuk mesej yang terdiri daripada pelbagai tanda dan simbol yang membentuk sistem makna sehingga orang dapat menafsirkannya dengan cara yang berbeza, bergantung pada rujukan dan kemampuan berfikir individu. Tujuan kajian ini adalah untuk menganalisis penerimaan penafsiran penonton terhadap konflik keluarga dalam filem *Dua Garis Biru*. Kajian ini menggunakan kaedah penyelidikan kualitatif. Hasil kajian menunjukkan bahawa penerimaan penafsiran penonton terhadap adegan konflik pertama dan kedua dalam filem *Dua Garis Biru* didominasi oleh kedudukan dominan yang bermaksud mesej disampaikan dengan ideal dan penonton menerima mesej tersebut. Manakala, adegan konflik

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ketiga didominasi oleh kedudukan penentangan yang bermaksud penafian penonton terhadap mesej dominan dan mempunyai rujukan alternatif dalam menafsirkan adegan tersebut.

Selain itu, kajian mengenai “Representasi Konflik Ibu Tunggal dan Anak dalam filem *Susah Sinyal* (2017)” oleh Muhamad Ibtissam Han (2018). Sebuah kajian terdahulu berkaitan dengan tema konflik dalam filem. Filem *Susah Sinyal* adalah filem mengenai konflik antara ibu tunggal dan anaknya. Filem ini menceritakan kisah seorang ibu tunggal yang terpaksa membesarkan anaknya tanpa kehadiran suami yang menghadapi pelbagai konflik dengan anaknya. Kajian ini menggambarkan bagaimana konflik berlaku antara ibu tunggal dan anaknya serta cara penyelesaiannya. Filem ini menggambarkan fenomena semasa di mana ibu tunggal sibuk dengan kerja dan kurang memberi perhatian kepada anak-anak mereka, yang menyebabkan ketegangan. Kajian ini menggunakan kaedah semiotik untuk mendedahkan sistem makna yang tersembunyi di sebalik teks linguistik verbal dan bukan verbal yang terdapat dalam filem *Susah Sinyal* (2017). Prinsip teori semiotik dikaitkan dengan karya Ferdinand de Saussure, Roland Barthes, dan John Fiske. Hasil kajian menunjukkan bahawa bahasa semiotik dari tahap kod menggambarkan keadaan yang dihadapi oleh ibu tunggal yang sibuk dengan kerja dan kurang memberi perhatian kepada anaknya, yang menyebabkan ketegangan. Corak keibubapaan autoritatif, kurangnya keterbukaan antara kedua-duanya, dan kesilapan dalam menggunakan teknologi komunikasi seperti telefon pintar, menyebabkan salah faham dan komunikasi yang buruk antara kedua-duanya menjadi sumber konflik. Sikap tegas ibu dan keterbukaan maklumat serta kebijaksanaan dalam menggunakan teknologi komunikasi adalah usaha untuk menyelesaikan konflik.

Kajian seterusnya bertajuk *Konflik Sosial dalam Alephia 2053: Analisis Teori Lewis Coser* oleh Angela Putri Dinanti dan Dolla Sobari (2023) bertujuan untuk mengenal pasti bentuk, sebab, dan fungsi konflik sosial dalam filem *Alephia 2053*. Kajian ini menggunakan metodologi deskriptif kualitatif dengan jenis penyelidikan kajian literatur, dan pengumpulan data menggunakan kaedah pemerhatian, perekodan, dan dokumentasi, serta analisis data menggunakan kaedah analisis kandungan. Hasil kajian ini mendapati bahawa dalam *Alephia 2053* terdapat tujuh bentuk konflik nyata dalam bentuk perselisihan, kebencian, kemarahan, ancaman, penghalangan, penderitaan, dan demonstrasi, serta satu bentuk konflik tidak nyata dalam bentuk kebimbangan. Sebab-sebab konflik yang terdapat dalam filem *Alephia 2053* terletak pada dua faktor iaitu konflik individu dan konflik kepentingan, dan fungsi konflik sosial dalam bentuk komunikasi, menghasilkan solidariti, mengukuhkan solidariti, dan peranan masyarakat yang terasing lebih aktif.

Selain itu, kajian oleh Rosmawati Mohd Rasit dan Azimah Misrom (2016) bertajuk “Analisis Elemen Patuh Syariah dalam Filem *Nur Kasih* (2011) berdasarkan Teori Pesanan Filem”. Kajian ini menyatakan filem terutamanya filem agama Islam, perlu mematuhi konsep yang betul tentang akidah, ibadah, syariah, dan akhlak Islam. Namun, konsep ini harus selari dengan perbincangan patuh syariah yang dibangkitkan dalam penghasilan filem dakwah. Oleh itu, kajian ini bertujuan untuk mengetahui sejauh mana filem yang dikaji mematuhi elemen patuh syariah berdasarkan teori filem pesanan. Kajian ini juga menjelaskan, menurut Said Zulkifli (2010), naratif sinematik yang patuh syariah adalah wajar dan menarik untuk digunakan sebagai “tempat” naratif. Oleh itu, penghasilan filem yang patuh syariah dianggap sebagai mekanisme penting untuk menghasilkan produk filem dakwah yang sejati. Kajian ini menggunakan analisis kualitatif melalui analisis kandungan naratif untuk mengenal pasti elemen Islam yang patuh syariah dalam filem dengan elemen Islam menurut teori filem pesanan. Hasil kajian ini menunjukkan bahawa akhlak Islam yang ditonjolkan melalui bahasa naratif dan imej perwatakan menunjukkan bahawa filem ini menonjolkan contoh akhlak yang selaras dengan apa yang dibincangkan oleh al-Ghazali seperti keberanian, kepercayaan, dan juga belajar untuk bersabar dengan orang lain.

Selain itu, kajian yang bertajuk “Manifestasi Islam dalam Filem Gubra oleh Yasmin Ahmad: Analisis dalam Kerangka Taklif” oleh Nurul Atira Tonya et.al (2018). Artikel ini bertujuan untuk menganalisis manifestasi yang berkaitan dengan Islam dalam filem “Gubra” (2006) dengan Islam dan menilai manifestasi tersebut berdasarkan kerangka taklif. Untuk mencapai tujuan ini, artikel ini menerapkan konsep taklif sebagai kerangka analisis. Taklif merujuk kepada hubungan tanggungjawab manusia kepada Allah SWT. Penerapan kerangka taklif sebagai kerangka analisis mendapati bahawa manifestasi yang berkaitan dengan Islam dalam filem “Gubra” tidak selari dengan Islam. Hasil kajian menunjukkan bahawa babak yang menggambarkan watak-watak Mas dan Temah dan rakan-rakan mereka yang beragama berlainan berdoa untuk keampunan mengikut cara agama mereka, dan penerapan kerangka taklif untuk menilai babak-babak yang dianggap manifestasi berkaitan agama mendapati bahawa babak-babak tersebut bertentangan dengan Islam. Berdasarkan hasil kajian ini, jelas bahawa tidak semua manifestasi Islam yang muncul dalam filem menggambarkan Islam yang sebenar, iaitu Islam yang memenuhi syarat taklif. Kehadiran Islam dalam filem, terutamanya dalam filem “Gubra” (2006) oleh Yasmin Ahmad, tidak hanya bercanggah dengan pemahaman Islam sebagai agama, tetapi juga mengelirukan penonton tentang Islam.

3.0 ANALISIS KRITIS

Kesemua sorotan literatur berkaitan konflik di atas menjelaskan tentang kajian berkaitan agama, sosial, atau budaya dan politik. Sorotan-sorotan ini membawa kepada perbincangan analisis deskriptif berdasarkan teks novel dan transkrip filem. Hasil kajian sorotan literatur juga majoritinya menjelaskan tentang faktor penyebab berlakunya konflik dan penyelesaiannya. Di samping itu, sorotan literature mengenai konflik agama banyak menumpukan kepada faktor-faktor yang teretusnya ketegangan antara komuniti sama ada sesama agama atau berlainan agama, seperti ketidakadilan ekonomi, sosial dan diskriminasi politik. Namun begitu, kajian yang lebih holistik diperlukan untuk memahami punca-punca konflik secara lebih mendalam serta faktor-faktor sekunder yang mempengaruhi situasi tersebut. Selanjutnya, sorotan literatur konflik agama yang dinyatakan di atas juga menjelaskan bahawa realiti kehidupan sosial bagi individu dan masyarakat yang bertelagah dan hidup dalam keadaan yang tegang akan menyebabkan tekanan dan kegelisahan yang tinggi. Ini disebabkan oleh kegagalan mengambil iktibar daripada pengalaman lalu bagi mengelakkan konflik tersebut, khususnya yang berkaitan dengan agama. Pentingnya untuk diketahui bahawa konflik ini boleh memberi kesan negatif yang mendalam, seperti peningkatan tekanan terhadap individu tau masyarakat, dan boleh juga memberikan impak yang positif jika diselesaikan dengan kebijaksanaan dan pendekatan yang betul.

Seterusnya, filem “*Imam*” dijadikan kajian adalah kerana pada dasarnya filem ini dapat dilihat mengandungi tema dan kandungan yang relevan dengan kajian tertentu, seperti kajian agama, sosial, atau budaya. Tema-tema ini mungkin berkaitan dengan isu-isu semasa atau mempunyai nilai sejarah yang penting. Filem “*Imam*” juga menarik minat pengkaji adalah kerana filem ini telah diadaptasi dari novel terkenal “*Imam*” karya saterawan negara kelapan Abdullah Hussain. Novel ini telah memenangi pelbagai anugerah dan diiktiraf sebagai karya sastera yang penting. Kajian terhadap filem ini boleh memberi perspektif baru mengenai bagaimana karya sastera diadaptasi ke dalam bentuk filem. Selain itu, gaya pengarah dan karya seni. Tuan Mior Hashim Manap sebagai pengarah yang membawa visi dan pandangannya sendiri terhadap konflik terutamanya konflik agama ke dalam filem ini. Karya seni merupakan ekspresi dari pengalaman dan perspektif individu, dan kajian terhadap karya-karya pengarah seperti ini dapat memberikan wawasan tentang bagaimana mereka menghadapi isu-isu kompleks dalam karya mereka. Tambahan pula, aspek teknikal seperti sinematografi, skrip, lakonan, dan produksi mungkin menarik untuk dikaji. Ini termasuk analisis visual, penggunaan simbolisme, dan cara filem ini dihasilkan secara keseluruhan.

4.0 KESIMPULAN

Secara umumnya, makalah ini membincangkan tentang sorotan literatur berkaitan konflik yang boleh terjadi dalam pelbagai keadaan. Konflik juga tidak tertumpu kepada agama sahaja, malah ianya banyak terjadi di dalam kehidupan sosial individu dan masyarakat, ekonomi serta politik. Pemilihan konflik sebagai sampel kajian adalah pemilihan yang tepat dalam menganalisis dan merungkai konflik yang boleh berlaku dengan lebih mendalam kepada individu dan juga masyarakat. Dalam konteks agama, konflik sering kali terjadi akibat perbezaan fahaman dan amalan kepercayaan yang boleh menyebabkan ketegangan dan pertelingkahan antara penganut. Sebagai contoh, salah faham terhadap aturan agama boleh mendorong kepada tindakan ekstremisme dan keganasan, ini bukan sahaja merosakkan keharmonian masyarakat tetapi juga mengancam keselamatan awam. Selain itu, konflik agama juga boleh menimbulkan perpecahan dalam masyarakat dan menyemai kebencian antara kumpulan yang berbeza, seterusnya menggugat kestabilan sosial dan politik.

Justeru, filem-filem yang bertemakan agama Islam, seperti "Imam" (2023) oleh Tuan Mior Hashim Manap, memainkan peranan penting dalam mencerminkan realiti konflik agama yang dihadapi oleh masyarakat. Filem ini mengangkat isu-isu yang berkaitan dengan ketegangan antara kelompok agama dan bagaimana individu serta komuniti menghadapi perbezaan tersebut. Melalui naratifnya, filem ini menunjukkan kesan negatif konflik agama, seperti perpecahan keluarga, ketegangan sosial, dan juga keganasan. Namun, ia juga menekankan pentingnya dialog dan pemahaman antara agama untuk mencapai perdamaian dan keharmonian.

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**ISU SOSIAL DALAM FILEM *IMAM* (2023) ARAHAN MIOR HASHIM
MANAP: SOROTAN KAJIAN LEPAS**

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ABSTRAK

Kajian ini memfokuskan sorotan kajian lepas berkaitan filem *Imam* (2023) yang dihasilkan oleh Mior Hashim Manap. Filem ini mampu memberikan gambaran baharu berkenaan isu dan permasalahan sosial yang ingin diketengahkan dalam kalangan masyarakat kita. Tambahan pula, filem ini adalah merupakan adaptasi daripada novel *Imam* yang dihasilkan oleh Sasterawan Negara iaitu Abdullah Hussain yang juga telah memenangi Hadiah Sastera Malaysia 1994/1995. Pada suatu aspek, interpretasi dan citra filem ini adalah berkaitan dengan isu sosial yang berlaku dalam kalangan masyarakat dan mampu memainkan peranan penting dalam menyampaikan nilai positif sekali gus memberi impak kepada penonton. Dengan demikian, filem *Imam* dipilih sebagai sampel kajian kerana isu sosial yang berlaku dalam filem ini dianggap sebagai isu penting yang perlu dikaji. Justeru, kajian ini menggunakan kaedah kualitatif dan analisis kandungan dengan menghimpunkan literatur-literatur yang berkaitan dan kemudiannya dianalisis mengikut tema-tema yang tertentu. Dapatan kajian menunjukkan bahawa terdapat banyak kajian lepas yang berkaitan dengan isu-isu sosial dalam pelbagai medium seperti filem dan drama dan secara tidak langsung menyetengahkan kepentingan kajian ini untuk dikaji. Ini juga secara tidak langsung dapat membantu serta memberikan pemahaman yang komprehensif dalam setiap kajian yang berkaitan dengan isu sosial supaya impak kajian akan dapat ditelahi dengan lebih mendalam.

Kata kunci: Filem *Imam*; Mior Hashim Manap; Isu sosial; Abdullah Hussain; Novel *Imam*

1.0 PENDAHULUAN

Makalah ini secara khususnya berkisarkan berkenaan kajian lepas yang memfokuskan kepada isu sosial yang berlaku dalam filem *Imam* (2023) yang diarahkan oleh Mior Hashim Manap. Secara Umumnya, mengetahui bahawa Mior Hashim Manap merupakan seorang tokoh seni yang dihormati di Malaysia. Beliau terkenal dengan dedikasinya dalam memajukan bidang teater dan penulisan kreatif. Dengan latar belakang yang kukuh dalam seni persembahan, beliau telah mencipta banyak karya yang bukan sahaja menghiburkan tetapi juga mengangkat isu-isu sosial dan budaya tempatan dalam setiap karya yang dihasilkan. Mior Hashim Manap telah terlibat dalam pelbagai produksi teater sebagai penulis, pengarah dan pelakon. Beliau dianugerahkan pelbagai bakat yang luar biasa. Karyanya sering kali disampaikan secara mendalam serta menggalakkan penonton untuk merenung dan memahami realiti kehidupan yang berlaku di Malaysia. Sebagai seorang budayawan, beliau juga aktif dalam mendidik

generasi muda. Contohnya, beliau memastikan warisan seni dan budaya terus berkembang dan relevan dalam dunia yang semakin moden ini. Dedikasi dan sumbangannya menjadikan Mior Hashim Manap satu nama yang sinonim dengan kecemerlangan dalam seni persembahan di Malaysia. Keberkesanan karya-karyanya sering kali diperlihatkan melalui pementasan yang berjaya menarik perhatian dan memberikan impak yang besar kepada penonton. Beliau merupakan seorang karyawan yang sering mendalami isu sosial dan budaya serta menawarkan perspektif yang mencabar norma masyarakat dan mencetuskan pemikiran di kalangan khalayak. Filem yang dikaji ini merupakan filem yang mengisahkan tentang perjuangan seorang imam yang ingin membawa pembaharuan di kampungnya sendiri. Namun ia mendapat tentangan dari sebahagian penduduk kampung yang seagama dan sebangsa malah dari saudaramaranya sendiri.

Sebagaimana yang diketahui bahawa pada era globalisasi ini, filem berunsur sosial kurang diterbitkan atau dihasilkan di Malaysia. Hal ini kerana, sesetengah daripada penerbit filem lebih gemar untuk menghasilkan filem yang berunsurkan cinta, komedi dan aksi yang bersifat ke arah kemodenan. Walaubagaimanapun, Malaysia juga telah menghasilkan filem yang bertemakan sosial yang diarahkan oleh arwah Mamat Khalid pada suatu ketika. Filem berunsur sosial adalah satu karya sinematik yang memfokuskan pada isu-isu sosial yang relevan dengan masyarakat. Ia juga digunakan sebagai satu alat untuk menyampaikan mesej sekaligus merangsang pemikiran penonton terhadap realiti yang dihadapi oleh pelbagai golongan dalam masyarakat. Penghasilan filem berunsur sosial juga memerlukan penyelidikan dan pemahaman yang mendalam terhadap isu yang ingin diketengahkan. Melalui naratif yang kuat dan watak-watak yang kompleks, filem berunsur sosial berupaya menginspirasi perubahan dan meningkatkan kesedaran tentang masalah-masalah penting yang mungkin diabaikan oleh media arus perdana. Penerbitan filem yang bertemakan sosial ini perlulah diketengahkan agar dapat ditujukan kepada khalayak penonton supaya masyarakat di Malaysia ini dapat meningkatkan kesedaran sosial yang berlaku dalam kalangan mereka. Jelaslah bahawa, perkara yang harus dilihat untuk menghasilkan filem berunsur sosial ialah dari sudut pengisian mesej yang hendak disampaikan dan bukan tempelan dalam penceritaan semata.

Rentetan itu, kajian ini bertujuan untuk mengkaji dan menganalisis kajian lepas yang berkaitan untuk mewajarkan kajian lanjutan berkaitan filem Imam untuk dilaksanakan. Kajian terhadap kritikan filem ini penting untuk memberi manfaat kepada masyarakat di luar sana untuk menyedari tentang isu sosial yang berlaku antara pelbagai golongan dalam masyarakat. Oleh itu, kajian-kajian lepas ini membantu kita mengetahui lebih banyak isu dan permasalahan yang timbul dalam sesebuah filem. Namun, kajian literatur ini berfokuskan tentang isu sosial yang terdapat dalam filem tersebut berdasarkan elemen filem seperti watak dan perwatakan, alur cerita, konflik masalah yang dihadapi oleh watak dan lain-lain yang berkaitan.

2.0 SOROTAN KAJIAN LEPAS

2.1 SOROTAN KAJIAN LEPAS BERKENAAN ISU SOSIAL DALAM FILEM DAN DRAMA

Terdapat beberapa kajian lepas yang berkaitan dengan topik kajian. Kajian yang dijalankan oleh Suraidah Ambok Mangkek dan Nur Afifah Vanitha Abdullah (2018) yang bertajuk "Sosiologi Dalam Filem Werewolf Dari Bangladesh (2015) Arahkan Mamat Khalid" mendapati bahawa filem ini mengisahkan tentang serangan serigala jadian di negara Bangladesh telah menular ke negara Malaysia. Beliau telah mengangkat warga Bangladesh sebagai watak utama dalam filem ini. Sehubungan itu, dengan menggunakan pendekatan sosiologi yang dipeloporkan oleh Hippolyte Taine, kajian ini bertujuan menjawab persoalan, apakah kritikan-kritikan sosial yang disampaikan oleh pengarah dalam filem ini dengan mengangkat watak warga Bangladesh sebagai watak utama. Penelitian fundamental digunakan bagi menjawab persoalan tersebut, analisis kandungan dipilih sebagai instrumen kajian utama. Pengarah

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mengangkat watak warga Bangladesh sebagai watak utama didorong oleh pemerhatian pengarah terhadap kebanjiran pekerja warga asing ke negara Malaysia. Seterusnya, aspek-aspek nilai juga turut diselitkan dalam penceritaan filem tersebut agar dijadikan sebagai teladan dan pengajaran agar masyarakat lebih berdaya saing. Kesimpulannya, kertas kerja ini merakamkan dapatan kajian bahawa terdapat banyak aspek kritikan sosial yang diselitkan dalam filem *Werewolf Dari Bangladesh* (2015) dari sudut isu sosial, ekonomi dan juga politik.

Seterusnya kajian lepas oleh Umi Atikah (2017) yang bertajuk “Kritikan Sosial Filem *Talentine* (2009)” menerangkan bahawa kritikan sosial adalah ulasan tentang sesebuah karya yang membincangkan tentang nilai positif dan negatif dalam karya tersebut. Oleh itu, kajian kritikan sosial ini telah memilih filem *Talentine* karya Yasmin Ahmad yang merupakan sumbangan terakhir beliau kepada industri filem dan masyarakat. Teori sosiologi sastera oleh Ungku Maimunah Mohd Tahir digunakan sebagai panduan. Kajian ini hanya mengambil satu daripada tiga prinsip sosiologi sastera yang digariskan oleh Ungku Maimunah Mohd Tahir iaitu sosiologi sastera sebagai gambaran masyarakat. Objektif kajian ini untuk mengenal pasti kritikan sosial yang terdapat di dalam filem *Talentine* dan menganalisis kritikan sosial yang terdapat di dalam filem *Talentine*. Dapat disimpulkan, pengkaji menemukan dua aspek kritikan sosial yang diketengahkan oleh Yasmin Ahmad iaitu integrasi kaum dan integrasi budaya. Berdasarkan pemerhatian pengkaji, dua aspek ini merupakan aspek paling menonjol yang berjaya digarap oleh Yasmin Ahmad.

Selain itu, dapatan kajian yang dijalankan oleh Al-Fatihah dan Normaliza (2014) yang bertajuk "Kritikan Sosial Dalam Filem Melayu *Zombi Kampung Pisang*" mendapati bahawa kritikan sosial dalam filem merupakan suatu perkara yang sangat penting kerana filem adalah sebahagian daripada cerminan masyarakatnya. Hal ini dapat dilihat, melalui filem-filem karya arahan Mamat Khalid yang banyak memaparkan kritikan sosial dalam kalangan masyarakat seperti filem *Zombi Kampung Pisang*. Oleh itu, kajian ini adalah untuk mengenal pasti dan menganalisis kritikan sosial yang terdapat dalam filem *Zombi Kampung Pisang*. Kajian ini menggunakan kaedah kualitatif iaitu dengan cara pengumpulan data dan menganalisis data tersebut. Antaranya ialah kelunturan semangat patriotik, gejala rempit dalam kalangan masyarakat, golongan muda yang terlibat dengan gejala vandalisme dan golongan asing yang menyerang serta menjajah kehidupan masyarakat Melayu. Oleh itu, kajian ini mampu untuk membuka ruang kepada penyelidik akan datang bagi mengkaji kritikan sosial yang terdapat dalam filem Melayu yang telah diterbitkan di Malaysia.

Kajian selanjutnya berkenaan aspek Sosiologi dalam Filem *Pendekar Bujang Lapok* (1959) oleh Nur Afifah Vanitha dan Intan Zainatul Maria (2021) yang memaparkan tentang isu sosial, ekonomi dan politik masyarakat Melayu dalam filem tersebut. Komponen isi atau tema dalam pendekatan Sosiologi Sastera sebagai Gambaran Masyarakat, diaplikasi bagi meneliti budaya masyarakat Melayu yang dipaparkan dalam filem *PBL*. Dapatan kajian yang didokumentasi dalam artikel ini adalah, filem *PBL* cenderung mengetengahkan aspek sosial masyarakat Melayu yang pelbagai, antaranya agama, pendidikan, kekeluargaan, nilai dan moral. Manakala aspek ekonomi dan politik masyarakat Melayu ditonjolkan secara tidak langsung dalam filem ini. Aspek ini dipaparkan melalui pelbagai bentuk pekerjaan kampung, kedudukan ekonomi dan hirarki sosial watak-watak yang menggerakkan konflik dalam plot filem ini. Manakala aspek politik, iaitu sikap negatif penjajah Jepun dan British dipaparkan melalui watak dan perwatakan secara tersirat. Secara menyeluruh, pengkaji mengkaji kesemua aspek yang berkaitan dengan isu sosial dalam filem.

Menurut Muhammad Su'ud Zhariff (2012) dalam kajian *Kritikan Sosial Dan Sejarah Masyarakat Dalam Rock Oo* (2012) Filem yang bersifat provokatif dilihat lebih serius dalam konteks kajian kritikan sosial di dalam filem. Filem-filem arus perdana yang menggunakan pendekatan komedi dalam membuat kritikan sosial masyarakat mampu dijadikan teks ingatan dan rujukan kepada masyarakat bahkan secara umumnya ia memperoleh sambutan baik.

Kritikan sosial dalam filem merupakan suatu perkara yang sangat penting kerana filem merupakan sebahagian daripada cerminan masyarakat. Kajian ini cuba meneliti sebuah filem *Rock Oo* 2012, yang merupakan usaha Mamat Khalid mengambil pendekatan alternatif mengkritik industri dan sosial masyarakat dengan menghubungkan genre komedi serta merujuk kepada latar sejarah muzik rock sebagai metafora dilihat berjaya digarap dengan gayanya yang tersendiri bagi menggambarkan kepincangan dan kritikan terhadap sosial masyarakat dan institusi yang terlibat.

Kajian Syafiqah dan Nur Afifah Vanitha (2020) berkenaan Aspek Sosiologi Dalam Drama *Buang Karya Roziah Adama* memaparkan pelbagai isu sosial masyarakat terpinggir di Malaysia. Drama ini memaparkan dua watak bagi mengerakkan jalan cerita. Drama ini dirungkai dengan menggunakan pendekatan sosiologi yang dipelopori oleh Karl Marx, bagi menjawab persoalan apakah isu-isu sosial yang disampaikan oleh Roziah Adama? Kajian jenis feudamental dengan reka bentuk kualitatif dirangka bagi menjawab persoalan tersebut. Hasil dapat apatan kajian yang dirakam dalam kajian ini adalah, isu sosial yang terdapat dalam drama *Buang* adalah kes jenayah pembuangan bayi, sikap prasangka, penindasan yang lemah. Selain itu, aspek politik pula ialah pentadbiran orang atasan yang berkuasa dan boleh diselesaikan dengan wang ringgit iaitu golongan hipokrit. Seterusnya, dari aspek ekonomi kehidupan masyarakat dari golongan bawahan yang miskin dipaparkan.

2.2 SOROTAN KAJIAN LEPAS BERKENAAN ISU SOSIAL DALAM NOVEL

Terdapat beberapa kajian lepas yang berkaitan dengan topik kajian. Menurut Rosnani dan Nik Rafidah (2017) di dalam kajian *Fenomena Sosial Dalam Novel Nenek Karya Razali Endun* membicarakan tentang fenomena sosial yang terdapat dalam novel *Nenek*. Fenomena sosial merupakan kenyataan mengenai masyarakat dan manusia tidak boleh lari daripada membicarakannya. Hal ini kerana, sastera dan masyarakat mempunyai hubungan yang erat. Novel *Nenek* dikatakan sebuah naskhah yang memaparkan fenomena politik sahaja. Objektif kajian ini adalah untuk mengklasifikasi dan menganalisis fenomena sosial yang terdapat dalam novel dan menjawab dakwaan sesetengah pihak yang mengatakan bahawa novel *Nenek* hanya memaparkan fenomena politik sahaja. Hasil kajian mendapati teks ini menyentuh mengenai tatacara perhubungan dalam masyarakat, kekeluargaan, kemiskinan dan pembangunan sosioekonomi masyarakat. Setelah diteliti, fenomena sosial yang terdapat dalam novel *Nenek* merupakan fenomena semasa.

Kajian selanjutnya iaitu *Kritikan Sosial dalam Novel Naratif Ogonshoto* oleh Azean Nadhirah dan Nur Afifah Vanitha (2023) mendapati bahawa Novel *Naratif Ogonshoto* adalah sebuah karya sastera yang dihasilkan oleh Anwar Ridhwan pada tahun 2001. Novel ini merupakan sebuah novel yang memaparkan realiti kehidupan masyarakat yang berkaitan dengan politik, perjuangan, konflik, ekonomi dan unsur alam sebagai sumber kehidupan sosial dan pengalaman masyarakat Ogonshoto. Penelitian ini juga turut dilakukan berdasarkan kepada aspek kritikan sosial terhadap isu masyarakat yang diketengahkan oleh pengarang dalam karyanya. Sehubungan itu, penulisan ini dijalankan bertujuan untuk menjawab persoalan, apakah isu-isu sosial yang disampaikan oleh pengarang dalam novel *Naratif Ogonshoto*? Teori sosiologi sastera yang dipelopori oleh Karl Marx dan Friedrich Engels telah diaplikasikan untuk menganalisis data bagi penulisan ini. Kaedah kajian yang digunakan adalah kajian kualitatif. Dapatan penulisan ini menunjukkan bahawa terdapat pelbagai isu sosial yang diterapkan oleh pengarang dalam novel *Naratif Ogonshoto* iaitu kekejaman terhadap rakyat, penindasan ke atas rakyat, rasuah dalam kalangan ahli politik dan banyak lagi.

Seterusnya kajian daripada Sara Beden (2021), yang bertajuk "*Melanau Aku Tidak Pernah Menolak Takdirnya: Suatu Analisis dari Perspektif Teori Sosiologi*" mendapati bahawa sesebuah karya sastera membolehkan masyarakat menjiwai unsur dan nilai dari segi kemanusiaan, kemasyarakatan, kebudayaan dan menanam perasaan bangga dan cinta kepada

tanah air. Hal ini dikatakan demikian kerana sesebuah karya sastera memaparkan secara keseluruhan sosiobudaya dan sosioekonomi yang melatari sesebuah masyarakat. Walau bagaimanapun, kemelut dan pergolakan yang berlaku dalam masyarakat wajar dirungkai agar berupaya memperlihatkan perjuangan mereka khususnya dari sudut Sosiologi. Justeru, makalah ini bertujuan untuk menganalisis kandungan novel dari segi penulis dan teks, isu-isu sosial dan kesannya kepada khalayak. Oleh sebab karya ini amat erat hubungannya dengan aspek sosial, maka kajian ini mengaplikasikan Teori Sosiologi dengan memberikan fokus kepada tiga daripada empat kaedah kritikan. Kajian ini menggunakan kaedah kualitatif sepenuhnya dengan menganalisis kandungan teks. Kesimpulannya, menunjukkan bahawa pengarang seorang yang prolific dalam berkarya dan memaparkan pemikiran perjuangan pelbagai kaum di Sarawak sebagai saluran aspirasi masyarakatnya untuk maju dan membangun.

Kajian selanjutnya oleh Ros Anita Kartini dan Nagesvari (2020) berkenaan Realiti Sosial Dalam Novel 'Orang Kota Bharu' menerangkan realiti sosial merupakan sesuatu yang benar-benar berlaku di dalam masyarakat. Penulisan makalah ini bertujuan mendeskripsikan realiti sosial dalam novel 'Orang Kota Bharu' karya S. Othman Kelantan, yang dapat memberi kesedaran kepada masyarakat kini bahawa, pembentukan dinamik sosial berlaku walau berbeza warna kulit, gender, bahasa, budaya dan kewarganegaraan. Pemerhatian mendapati terdapat banyak realiti sosial dihadirkan oleh S. Othman Kelantan menerusi novel 'Orang Kota Bharu'. Antara realiti sosial yang ketara ditonjolkan dalam novel kajian adalah kemiskinan, pembunuhan, sabung ayam, perjudian, pelacuran, seks luar nikah, dan perempuan joget. Hal ini berpunca daripada kemiskinan dan kurangnya ilmu pengetahuan yang dimiliki masyarakat. Realiti sosial ini masih berlaku hingga kini dalam kalangan masyarakat. Penulis mendapati penampilan realiti sosial dalam novel 'Orang Kota Bharu' amat signifikan untuk dihubungkan dengan perjuangan humanisme liberal.

Kajian selanjutnya daripada Muhd Firdaus Che Yaacob dan Nasirin Abdillah (2018) berkenaan dengan Fenomena Sosial dalam Novel Saudagar Besar Dari Kuala Lumpur memaparkan bahawa Novel merupakan salah satu khazanah sastera Melayu yang paling popular sehingga kini. Oleh itu, novel juga penuh dengan fenomena sosial yang dapat memberi pendidikan kepada masyarakat. Kajian ini dilakukan untuk mengenal pasti dan menganalisis fenomena sosial dalam novel Saudagar Besar dari Kuala Lumpur oleh Keris Mas menerusi aspek ekonomi, politik, sosial, budaya serta aspek agama. Selain itu juga, Teori Sosiologi digunakan untuk diaplikasikan dalam memantapkan lagi kajian ini. Hasil kajian mendapati novel Saudagar Besar dari Kuala Lumpur oleh Keris Mas sememangnya kaya dengan perutusan fenomena sosial dalam novel tersebut.

Menurut Muhd Firdaus Che Yaacob (2021) dalam kajian Analisis Aspek Kemasyarakatan Melalui Pemikiran A. Samad Said dalam Novel Daerah Zeni dan Hujan Pagi mendapati bahawa kajian ini dijalankan untuk menganalisis aspek kemasyarakatan melalui pemikiran oleh A. Samad Said dalam novel popular beliau yang bertajuk Daerah Zeni dan Hujan Pagi. Hal ini kerana aspek kemasyarakatan yang dibincangkan dalam novel oleh A. Samad Said dapat menggambarkan kekuatan pemikiran pengarang melalui kreativiti beliau yang dapat memberi sumber maklumat terkini kepada khalayak atau pembaca. Oleh itu, kajian ini juga dijalankan bertujuan mengenal pasti dan menganalisis aspek kemasyarakatan melalui pemikiran A. Samad Said dalam novel Daerah Zeni (1985) dan Hujan Pagi (1992). Di samping itu, reka bentuk kajian ini bersifat kualitatif melalui kaedah kepustakaan dan analisis kandungan teks. Selain itu, teori sosiologi dijadikan sebagai deduktif untuk memantapkan analisis perbincangan. Sebagai kesimpulannya, hasil dapatan kajian ini membuktikan bahawa A. Samad Said bijak mengutarakan cetusan idea dan kreativiti dalam usaha membincangkan isu semasa yang dapat diterima secara terbuka oleh masyarakat di dalam novel popular beliau.

3.0 ANALISIS KRITIS

Berdasarkan setiap kajian sastra yang telah diketengahkan dan dibincangkan dalam bahagian sebelumnya, terdapat banyak kajian yang memfokuskan tentang kritikan sosial terhadap pelbagai jenis filem, drama mahupun novel. Tetapi pemfokusan kajian ini adalah terhadap filem sebagai aspek utama yang berkaitan dengan tajuk kajian. Filem dianggap sebagai media massa yang dapat menyampaikan mesej dengan berkesan dan mudah kepada semua generasi. Oleh itu, filem dianggap sebagai salah satu cara yang paling kuat untuk menyampaikan mesej kepada masyarakat. Melalui filem, cerita dan nilai dapat disampaikan dengan baik kepada para penonton. Oleh itu, adalah penting untuk menghasilkan filem mengikut piawaian yang ditetapkan.

Merujuk kepada tinjauan literatur dalam pelbagai kajian, berkaitan dengan topik kajian, iaitu isu-isu sosial dalam filem, kebanyakan kajian mempunyai kelebihan dan kelemahan yang tersendiri. Secara khususnya setiap kajian menonjolkan aspek sosial dari sudut ekonomi, sosial, politik serta agama. Berdasarkan kajian lepas, terdapat banyak isu sosial yang dibincangkan dalam filem di negara kita. Sebagai contoh, masalah kemiskinan, politik antara masyarakat, salah faham antara masyarakat, masalah sesama masyarakat dan banyak lagi.

Oleh itu, berdasarkan kajian yang dibincangkan, adalah penting untuk memastikan bahawa filem atau karya yang membincangkan tentang isu-isu sosial dapat disampaikan kepada penonton dengan cara yang menyumbang kepada penyelesaian isu-isu tersebut. Penghasilan filem yang membincangkan isu-isu sosial adalah tuntutan penting dalam industri filem yang berasaskan masyarakat supaya mesej dan nilai dapat sampai ke hati penonton. Hal ini mengakibatkan, pengeluar perlu mempunyai pengetahuan untuk menghasilkan filem bagi mencapai kriteria dan kepuasan kepada para penonton. Ia juga merupakan satu panduan untuk menghasilkan karya yang baik. Karya yang baik adalah karya yang mengambil berat tentang pendidikan masyarakat dan memberikan pengetahuan yang sebenar benarnya.

4.0 KESIMPULAN

Makalah ini secara keseluruhannya telah meninjau kajian lepas berkaitan dengan isu sosial yang terdapat dalam filem, drama mahupun novel. Tidak dinafikan bahawa setiap literatur yang dibincangkan telah memperlihatkan sisi kekuatan yang tersendiri dalam mendepani setiap topik yang menjadi fokus utama dalam makalah ini. Sebagai medium seni visual, filem adalah salah satu caranya untuk menyampaikan mesej secara tidak langsung melalui komunikasi umum. Maka oleh itu, pembikinan sesebuah filem mestilah mengikut panduan yang dapat mempengaruhi budaya dan pandangan serta mencerminkan isu-isu semasa yang dihadapi oleh masyarakat. Namun, isu yang ingin dibincangkan disini ialah pada realitinya, isu sosial merupakan suatu isu yang sering berlaku dalam golongan masyarakat kita. Ia juga merupakan suatu isu yang berkait dengan realiti kehidupan sejak dahulu hingga kini. Walaupun mungkin ada usaha untuk membanterasnya namun hakikatnya ia sukar untuk dihilangkan secara terus. Justeru, pemfokusan makalah ini kepada isu sosial merupakan suatu fokus yang tepat dan mampu memberi sesuatu yang bermanfaat kepada mana-mana pengkaji yang berminat untuk mengkaji secara mendalam terhadap aspek ini.

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SOROTAN LITERATUR BERKAITAN ANALISIS TEORI TAKMILAH DALAM FILEM *IMAM*

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ABSTRAK

Berkaitan kajian ini, pengkaji ingin menyingkap berkenaan sorotan literatur berkaitan analisis teori Takmilah dalam filem *IMAM* di mana pengkaji melihat teori Takmilah ini sangat lazim digunakan dalam analisis kajian berteori bagi membincangkan nilai-nilai Islam yang terdapat dalam sesuatu sampel atau medium kajian. Prinsip-prinsip dalam teori Takmilah ini menurut Shafie Abu Bakar merupakan pelengkap kepada kesyumulan dan kesempurnaan kepada sesuatu karya itu sekiranya diadaptasikan teori ini secara keseluruhan dalam penghasilan sesuatu karya itu. Justeru, kajian ini merupakan kajian kualitatif dan menggunakan analisis kandungan sebagai reka bentuk kajian bagi mendapatkan hasil yang dirangka. Data utama kajian ini adalah literatur-literatur berkaitan mengenai analisis teori Takmilah, Shafie Abu Bakar dan filem *IMAM* itu sendiri dan seterusnya dilakukan proses penganalisan dengan terperinci dan mendalam. Hasil kajian telah mendapati banyak literatur yang membincangkan secara terperinci mengenai teori Takmilah khususnya dalam penganalisan novel, cerpen namun kurang kajian berkaitan pengaplikasian teori ini kepada sampel filem. Oleh demikian, kajian ini boleh dikatakan perintis dan penerus kajian sedia ada kepada penerapan teori Takmilah terhadap filem sementelah filem *IMAM* merupakan sampel yang sesuai dengan citranya yang mengangkat nilai dan elemen Islam yang komprehensif ke layar perak.

Kata kunci: Filem *IMAM*, nilai Islam, pendekatan kualitatif, teori Takmilah; Shafie Abu Bakar

1.0 PENDAHULUAN

Kajian ini secara khusus membincangkan sebuah sorotan literatur berdasarkan kajian-kajian lepas yang berkaitan dengan kajian lanjutan, yang memfokuskan kepada sejauh mana elemen akidah dan syariat dalam sebuah filem berunsurkan Islam di Malaysia, iaitu filem *Imam* (2023) yang diarahkan oleh Mior Hashim Manap, menepati piawaian Islam. Pada masa kini, kita dapati bahawa kemunculan filem-filem yang memaparkan unsur Islam di seluruh dunia telah mewujudkan satu perspektif dan perbahasan baharu dalam kalangan para sarjana, sama ada dari lapangan kajian agama Islam mahupun kajian filem. Oleh itu, perkembangan ini mempunyai impaknya tersendiri dalam bidang kajian filem, kerana kajian filem berunsurkan Islam sebelum ini kurang mendapat perhatian jika dibandingkan dengan kajian filem yang berunsurkan cinta, komedi, aksi, dan drama. Melalui perkembangan ini, terdapat respon yang positif daripada penerbit filem ke arah memartabatkan industri filem yang lebih berkualiti. Namun, dalam keghairahan penerbitan genre ini, masih terdapat adegan-adegan yang tidak

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mengikuti piawaian syarak, yang jelas melanggar akidah dan syariat Islam, dan boleh menyebabkan kecacatan terhadap hasil karya kreatif filem tersebut.

Sebagaimana umum mengetahui bahawa filem Islamik yang mematuhi akidah dan syariat Islam sepenuhnya adalah kurang diterbitkan atau dihasilkan di negara-negara yang majoriti penduduknya adalah beragama Islam. Hal ini kerana, sesetengah daripada penerbit filem di negara Islam lebih gemar untuk menghasilkan filem yang berunsurkan cinta, komedi, aksi yang bersifat ke arah kemodenan. Walaubagaimanapun, Malaysia juga telah menghasilkan filem yang berunsurkan Islam walaupun tidak mendapat sambutan yang tinggi daripada kebanyakan penonton (Rosmawati, 2012). Penerbitan filem Islam perlu berlandaskan kepada kandungan dan ilmu Islam yang tepat. Maka, penerbitan filem harus menitikberatkan aspek-aspek dari segi syariah dan akidah Islam untuk menghasilkan suatu karya filem yang hebat. Oleh hal yang demikian, sebagai umat Islam kita tidak boleh lari daripada ajaran agama Islam walaupun sesaat. Apabila suatu filem dikaitkan dengan Islam, maka filem itu perlu menghindari unsur-unsur yang dilarang oleh Islam. Jelaslah disini bahawa sudut pengisian mesej yang hendak disampaikan yang bukan tempelan dalam penceritaan harus dinilai untuk menghasilkan karya filem islamik yang hebat. Oleh itu, kita perlukan pengkarya di kalangan penulis skrip yang mempunyai fikrah untuk menerajui penerbitan filem genre Islam ini sebagai contoh negara Indonesia mempunyai penulis skrip berwibawa seperti Habiburrahman El Shirazy (Shafezah, 2015).

Kesimpulannya, kajian ini bertujuan untuk menganalisis kajian lepas yang berkaitan teori Takmilah seterusnya kajian lanjutan dalam filem Imam. Analisis terhadap teori Takmilah dalam filem ini penting untuk masyarakat di luar yang ingin mengkaji nilai-nilai Islam. Hal ini kerana kesedaran diperlukan untuk memastikan semua elemen nilai Islam yang terdapat dalam teks sumber diterjemahkan dengan tepat oleh penterjemah ke dalam teks sasaran dengan betul. Oleh itu, kajian-kajian lepas ini membantu kita mengetahui lebih banyak isu dan permasalahan yang timbul dalam sesebuah filem. Sehubungan itu, kajian literatur ini tertumpu kepada kajian teori takmilah dan kajian berkaitan sastera islam dalam filem. Perbincangan seterusnya akan disusuli secara ringkas berkaitan analisis kritis dan diakhiri oleh kesimpulan keseluruhan tinjauan literatur.

2.0 SOROTAN LITERATUR

2.1 Sorotan Literatur Berkaitan Sastera Islam Dalam Filem

Terdapat beberapa sorotan literatur yang berkaitan dengan kajian sastera dalam pawagam khususnya filem yang berunsurkan Islam. Persoalannya adakah filem-filem ini boleh diklasifikasikan sebagai "filem Islam". Penyelidikan itu merangkumi kajian bertajuk "Dabbe: The Possession (2013): Kerasian Tema Filem dan Kreativiti dalam Kesusasteraan Islam" oleh Muhammad Athari (2013). Kajian ini membincangkan penghasilan filem seram yang menyelitkan unsur Islam yang menjadi trend dalam kalangan pengarah di negara Islam. Filem seram pada mulanya dikritik kerana hanya memfokuskan kepada paranormal dan jump scare, tetapi filem seram berunsur Islam kini boleh mengikut piawaian kesusasteraan Islam dan menjadi mesej dakwah. Namun, walaupun ia ciptaan pengarah, ia bukanlah ukuran yang tepat sekiranya unsur Haq itu bercampur dengan unsur palsu. Tujuan artikel ini adalah untuk mengkaji ketepatan kreativiti sastera Islam yang dicadangkan oleh Muhammad Qutb melalui tiga tema filem Dabbe: The Possession (2013). Kajian kualitatif ini akan menggunakan analisis deskriptif dan mengumpul data daripada Al-Quran dan Al-Hadith Sahih Bukhari serta sumber lain yang sesuai untuk menganalisis tema filem tersebut.

Kajian oleh Mohammad Helmi Yusof et.al (2018) yang bertajuk 'Pendefinisian Filem Berunsurkan Islam dan Pemeraksanaan Watak Wanita dalam Filem 'Perempuan Berkalung Sorban' memfokuskan kepada definisi filem berunsurkan Sastera Islam yang masih kurang diteliti oleh para sarjana media. Penyelidik ingin mendalami definisi ini dengan menilai

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representasi watak wanita dalam filem. Filem "Perempuan Berkalung Sorban" (2009) dari Indonesia dipilih sebagai sampel kajian. Menggunakan kaedah analisis kandungan kualitatif berpandukan kerangka teoretikal gabungan kritikan feminisme dan teori Ilmu Sosial Profetik oleh Kuntowijoyo (2004), analisis dilakukan terhadap pembinaan watak wanita melalui unsur sinematik seperti pementakan kamera, dialog, dan latar tempat. Dapatan kajian mendapati watak wanita utama dalam filem ini adalah dinamik dan perkasa, serta menjadi agen pembebasan yang bersifat transendensi. Ini dijelaskan melalui rangkaian Humanisasi-Transendensi dan Liberasi-Transendensi. Dapatan ini memberikan nilai tambah kepada pemahaman definisi filem berunsur Islam dan memperkenalkan dimensi baharu dalam kajian filem, khususnya dalam representasi watak wanita.

Seterusnya, kajian oleh Nurul FVA Mohammad Muzamli (2012) bertajuk "Pendekatan Sastera Islam-Teori Takmilah dalam 'Filem Islamik': Satu Kajian Kes terhadap Watak dan Perwatakan di dalam Filem Emak Ingin Naik Haji (2009) dan 7 Petala Cinta" memberi fokus kepada pendekatan sastera Islam melalui Teori Takmilah. Kajian ini mempunyai tiga objektif utama. Pertama, mengenal pasti elemen-elemen Teori Takmilah dalam filem-filem yang dipilih berdasarkan watak dan perwatakan. Kedua, menganalisis sejauh mana ciri-ciri Teori Takmilah yang dikenal pasti diwakili dalam mengangkat filem kajian sebagai "Filem Islamik." Ketiga, merumuskan sama ada filem-filem ini layak diiktiraf sebagai "Filem Islamik" seperti yang diisytiharkan oleh pengkarya atau media. Kajian kes ini merujuk kepada dua filem, iaitu Emak Ingin Naik Haji (2009) dan 7 Petala Cinta (2012).

Filem dan drama merupakan alat yang sangat efektif dalam mencetuskan kesedaran dan keinsafan (Dusuki, 2011). Selain itu, ia juga berfungsi sebagai saluran penting untuk menyampaikan dakwah dan mempertahankan syiar Islam. Kajian oleh Rosmawati dan Azimah Misrom (2016) membincangkan sejauh mana filem-filem ini memenuhi elemen patuh syariah berdasarkan teori filem ar-Risalah. Kajian ini mendapati terdapat beberapa adegan dalam filem yang bertentangan dengan ajaran Islam yang sebenar. Walaupun filem tersebut mengandungi elemen-elemen patuh syariah berdasarkan teori filem ar-Risalah, ia tidak sepenuhnya mematuhi piawaian tersebut. Oleh itu, filem ini masih gagal memenuhi piawaian agama Islam berdasarkan aspek-aspek syariah.

Muhammad Athari Basir (2023) dalam kajiannya "Pemanfaatan Ayat al-Quran dan al-Hadith dalam Penyerlahan Filem Seram Berunsur Islam" menyatakan bahawa kemasukan ayat al-Quran dan al-Hadith dalam filem seram berunsur Islam telah menjadi trend, namun belum berjaya menyerlahkannya sebagai yang terbaik. Ini disebabkan kurangnya perbincangan oleh sarjana dan pengarah Muslim yang tidak memahami dengan tepat ayat al-Quran dan al-Hadith, serta bacaan ruqyah yang salah dari segi makhraj dan tajwid, yang membawa kepada pencampuran elemen haq dan batil. Kajian ini menggunakan metod deskriptif analisis dengan mengumpul data daripada filem seram berunsur Islam dari Malaysia, Indonesia, Turki, dan negara-negara Arab. Kajian merumuskan terdapat tujuh unsur Islam dalam filem seram ini, iaitu pemanfaatan ayat al-Quran dan al-Hadith, penggunaan ruqyah, kehadiran watak agamawan, syaitan dan jin, perbuatan syirik dan sihir, seteru antara haq dan batil, serta balasan buruk bagi pengamal sihir dan perjanjian syaitan.

Selain itu, Kajian oleh Muhammad Athari Basir (2022) mengenai kritikan sastera Islam terhadap filem seram, khususnya Munafik 2 (2018) dan Makmum (2019), meneliti watak utama dalam kedua-dua filem tersebut. Menggunakan metod deskriptif analisis, kajian ini mengumpul data dari al-Qur'an dan Hadith Sahih Bukhari dan Muslim untuk mengkategorikan kritikan sastera Islam berdasarkan kod tertentu. Analisis terperinci menunjukkan bahawa sebahagian watak utama dalam kedua-dua filem memenuhi dasar kritikan sastera Islam yang dicadangkan oleh Muhammad Qutb. Hasil kajian ini menyokong keserasian watak utama dengan prinsip-prinsip sastera Islam yang ditetapkan.

2.1 SOROTAN LITERATUR BERKAITAN TEORI TAKMILAH DALAM FILEM

Kajian oleh Nurul FVA Mohammad Muzamli (2012) bertajuk “Pendekatan Sastera Islam-Teori Takmilah dalam 'Filem Islamik': Satu Kajian Kes terhadap Watak dan Perwatakan di dalam Filem Emak Ingin Naik Haji (2009) dan 7 Petala Cinta” menumpukan kepada pendekatan sastera Islam melalui Teori Takmilah, dengan tiga objektif utama. Pertama, untuk mengenal pasti elemen-elemen Teori Takmilah dalam filem-filem terpilih berdasarkan aspek watak dan perwatakan. Kedua, untuk menganalisis sejauh mana ciri-ciri Teori Takmilah yang dikenal pasti diwakili dalam mengangkat filem kajian sebagai karya "Filem Islamik." Ketiga, untuk merumuskan sama ada filem-filem ini layak diangkat sebagai "Filem Islamik" seperti yang diisytiharkan oleh pengkarya atau media. Kajian kes bagi tesis ini merujuk kepada dua filem: "Emak Ingin Naik Haji" (2009) dan "7 Petala Cinta" (2012). Dalam menganalisis pendekatan sastera Islam dalam filem kajian, Teori Takmilah yang diperkenalkan oleh Shafei Abu Bakar akan diaplikasikan.

Seterusnya, kajian oleh Hajar Opir et.al (2021) turut membahas mengenai filem Islam dari aspek kepatuhan syariah dalam akidah. Mereka menganalisis sejauh mana elemen akidah yang digarap oleh pengarah filem menepati kepatuhan syarak berdasarkan nas al-Quran dan Hadis. Tidak dapat dinafikan bahawa terdapat peningkatan dalam kecenderungan pengarah filem terhadap tema agama dan dakwah. Filem Munafik dijadikan sampel dalam kajian ini. Terdapat banyak adegan dalam filem yang bercanggah dengan akidah Islam dan berpotensi menyesatkan penonton dari ajaran Islam. Contohnya, terdapat babak yang mempersoalkan qada' dan qadar Allah SWT, adegan yang mengandungi unsur syirik dan khurafat, serta ungkapan pengagungan kepada iblis.

Sara Beden dan Siti Azura Juih (2020) menjalankan kajian bertajuk "Drama “1400” Noordin Hassan: Analisis Pendekatan Kritik Islam" dengan tujuan meneliti dan menganalisis unsur-unsur serta nilai-nilai keislaman dalam drama “1400”. Dalam analisis ini, pendekatan sastera Islam diaplikasikan kerana karya kreatif tersebut bercorak keislaman. Penyelidikan mendapati bahawa pengarang, Noordin Hassan, berusaha menyedarkan masyarakat agar kembali ke jalan yang benar dengan mentaati perintah Allah demi meraih rahmat-Nya. Pengarang ingin menyampaikan bahawa isu-isu moral umat Islam dapat mengukuhkan pemikiran ke arah keagamaan. Drama ini juga memaparkan kesan teks kepada penonton mengenai keimanan dan ketakwaan kepada Allah. Secara keseluruhannya, hasil kajian menunjukkan bahawa drama “1400” memperlihatkan falsafah Islam melalui pemikiran keagamaan yang menerapkan unsur-unsur keislaman, disampaikan melalui seruan berhijrah dan konsep hijrah yang ditonjolkan oleh watak utamanya.

Kajian oleh Mohd Adi Amzar Muhammad Nawawi (2021) menilai kewajaran filem Penunggang Agama (2021) arahan Syafiq Yusof untuk diklasifikasikan sebagai filem Islam. Pengkaji menggunakan dua aspek analisis, iaitu akidah Islam dan syariat Islam. Dapatan kajian menunjukkan bahawa filem ini masih belum layak dianggap sebagai filem Islam sepenuhnya. Hal ini disebabkan oleh dua faktor utama: penggunaan dialog dan babak yang memerihalkan pemujaan Iblis dan syaitan dari aspek akidah, serta banyaknya babak percampuran antara lelaki dan perempuan bukan mahram dari aspek syariat. Kesimpulannya, Penunggang Agama belum mencapai standard yang wajar untuk diklasifikasikan sebagai filem Islam.

Beberapa kajian mengenai Teori Takmilah dalam filem telah dijalankan oleh Muhammad Muhaimin dan Rosmawati (2018). Mereka menganalisis mesej dakwah dalam filem Munafik (2016) arahan Syamsul Yusof dan mendapati enam mesej dakwah utama. Antaranya adalah hakikat bahawa Allah S.W.T yang menyembuhkan segala penyakit dan representasi amalan baik seperti menziarahi kubur dan saling membantu dalam kebaikan. Dapatan kajian menunjukkan bahawa Munafik (2016) menyampaikan mesej yang jelas, kritikan sosial yang kuat, dan elemen keagamaan yang benar. Namun, terdapat beberapa babak yang kurang sesuai dengan norma kehidupan masyarakat Malaysia secara khusus.

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Yang terakhir adalah kajian yang dijalankan oleh Ayu Haswida Abu Bakar (2015) meneliti konsep tema 'Islamik' dalam filem *Syurga Cinta* (2009). Tema 'Islamik' ini didefinisikan sebagai jodoh dari Allah dan dianalisis melalui pendekatan genre agama. Naim Ahmad (2010) menyatakan bahawa 'filem Islamik' boleh diklasifikasikan kepada dua jenis: 'filem Islamik' dan 'filem berunsur Islam'. Kajian ini bertujuan untuk mengupas sejauh mana konsep tema 'Islamik' yang digunakan dalam *Syurga Cinta* mampu mengangkat filem ini sebagai sebuah 'filem Islamik'. Analisis tema dilakukan menggunakan pendekatan dari Teori Taabudiyah dan konsep estetika dari Teori Takmilah, dengan fokus kepada penghayatan Islamiah dalam aspek kehidupan serta isu-isu umat Islam, baik lama mahupun kontemporari, yang menggambarkan keindahan sebagai estetika kesempurnaan Allah.

3.0 ANALISIS KRITIS

Berdasarkan kepada keseluruhan sorotan literatur yang telah disoroti dan diperbahaskan pada bahagian sebelum ini, telah wujud kajian yang membahaskan mengenai sastera Islam yang terdapat dalam filem serta teori takmilah yang digunakan dalam karya perfileman atau drama.

Teori Takmilah, adalah teori yang diperkenalkan oleh Shafie Abu Bakar, menekankan kesempurnaan dalam karya sastera dari segi ketuhanan, kemanusiaan, keindahan, penyucian jiwa, dan dakwah. Dalam perfileman dan drama, teori ini diimplementasikan untuk memastikan karya bukan sahaja estetika tinggi tetapi juga mematuhi nilai-nilai Islam. Teori Takmilah digunakan kerana ia membantu menghasilkan karya yang tidak hanya menghibur tetapi juga mendidik, menyampaikan mesej moral dan keagamaan, dan membawa penonton lebih dekat kepada Allah. Melalui pendekatan ini, filem dan drama dapat menjadi medium dakwah yang efektif, memperkaya pengalaman penonton dengan nilai-nilai Islam yang mendalam dan membimbing mereka ke arah kehidupan yang lebih baik dan bermakna.

Merujuk tinjauan literatur dalam beberapa kajian yang berkait rapat dengan tajuk kajian iaitu tentang filem berdasarkan elemen sastera Islam, Elemen tersebut merujuk kepada penggunaan elemen-elemen dan prinsip-prinsip Islam dalam penceritaan dan pembentukan karya sinematik. Ia melibatkan penekanan kepada nilai-nilai moral dan etika yang berlandaskan ajaran Islam, seperti kejujuran, keadilan, kesabaran, dan ketaatan kepada Allah. Filem yang menggunakan sastera Islam akan menghindari unsur-unsur yang bertentangan dengan syariat, seperti pergaulan bebas, unsur syirik, dan adegan-adegan yang tidak sopan. Kebanyakan kajian tersebut mempunyai keistimewaan dan kelemahan yang tersendiri. Seperti kemampuannya menyampaikan mesej moral dan spiritual yang mendalam dan dapat meningkatkan kesedaran tentang kepentingan hidup berlandaskan prinsip Islam. Namun, kelemahannya termasuk cabaran dalam menarik minat penonton yang lebih suka genre komersial dan batasan dalam penggambaran adegan bagi mematuhi syariat yang mungkin menghalang kreativiti dan mengurangkan daya tarikan sinematik.

Dengan menggabungkan kedua-dua perspektif ini, analisis kritis terhadap filem Imam melalui Teori Takmilah dapat memberikan pandangan yang menyeluruh tentang kelebihan dan kekurangan filem tersebut dari sudut pandang sastera Islam dan dakwah. Kajian ini juga dapat membantu penerbit filem memahami kepentingan menghasilkan karya yang tidak hanya menarik dari segi sinematik tetapi juga mendalam dari segi keagamaan dan moral seterusnya menjadikan filem tersebut berfungsi sebagai medium dakwah yang berkesan dan sesuai dengan syariat Islam untuk masyarakat setempat.

4.0 KESIMPULAN

Kesimpulannya, sorotan literatur ini menunjukkan bahawa analisis Teori Takmilah dalam filem Imam adalah penting untuk dijalankan kerana untuk menilai dan memperbaiki representasi elemen Islamik dalam filem tersebut. Kajian ini menggariskan kepentingan filem Imam untuk memenuhi prinsip-prinsip sastera Islam yang benar agar ia tidak hanya mengandungi elemen

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Islam secara menyeluruh tetapi benar-benar mencerminkan nilai-nilai dan ajaran Islam. Hal ini sejajar dengan penekanan terhadap keperluan karya sastera Islam mempunyai identiti yang jelas dan tidak terpengaruh oleh aliran Barat. Selain itu, Teori Takmilah dalam filem Imam memfokuskan penyampaian mesej dakwah yang jelas dan tepat serta menghindari babak yang boleh mengelirukan penonton. Merujuk kepada konteks filem Imam, hal ini bermakna analisis Teori Takmilah dapat membantu memastikan watak, dialog, dan jalan cerita selaras dengan ajaran Islam dan menyampaikan mesej yang mendalam serta bermakna.

Oleh itu, dengan memastikan filem Imam memenuhi prinsip-prinsip ini dan menyampaikan dakwah dengan cara yang betul, ia boleh berfungsi sebagai medium dakwah yang berkesan dan sesuai dengan syariat Islam. Kajian ini memberi manfaat kepada pembuat filem dalam menghasilkan karya yang berkualiti dan bernilai dakwah, serta kepada penonton dalam memahami dan menghayati mesej Islam yang sebenar. Analisis ini juga membantu mengekalkan dan memperkukuh identiti sastera Islam dalam industri karya perfileman atau drama.

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ABSTRAK

Manipulasi maksim merujuk kepada eksploitasi maksim perbualan yang terbentuk daripada andaian kerjasama manusia dalam komunikasi. Andaian ini melibatkan kemahuan semula jadi manusia apabila berkomunikasi, salah satunya adalah menginginkan maklumat yang benar dan dikenali sebagai maksim kebenaran. Penggunaan ujaran yang memanipulasi maksim kebenaran ini sering dikesan dalam komunikasi masyarakat Melayu. Apabila keadaan ini berlaku, ujaran tersebut berisiko dikategorikan sebagai ujaran yang tidak mematuhi andaian kerjasama. Bagi mengelakkan perkara ini terjadi, ujaran yang memanipulasi maksim kebenaran ini perlu diinterpretasi maknanya berdasarkan input dan dihubungkan dengan konteks yang

relevan. Manipulasi maksim kebenaran ini dapat dikesan dalam penggunaan ujaran sehari-hari masyarakat Melayu seperti yang ditunjukkan dalam filem *Penarek Becha* (1955). Objektif kajian ini adalah mengenal pasti dan menganalisis ujaran yang memanipulasi maksim kebenaran dalam filem terpilih. Setiap ujaran yang memanipulasi maksim kebenaran dihuraikan berdasarkan pendekatan Prinsip Kerjasama Grice dan Teori Relevan. Analisis data mendapati bahawa penutur memanipulasi maksim kebenaran dalam ujarannya bagi mencetuskan implikatur yang dapat menyampaikan makna yang benar dan memenuhi kehendak pendengar. Implikatur yang terhasil ini juga dapat menunjukkan niat komunikasi penutur apabila penutur menggunakan maklumat tidak benar dalam ujarannya. Penggunaan ujaran yang memanipulasi maksim kebenaran ini juga dapat menunjukkan kebijaksanaan masyarakat Melayu dalam menggunakan maklumat tidak benar untuk menyampaikan satu kesimpulan yang akan memenuhi andaian kerjasama.

Kata kunci: manipulasi; maksim; eksploitasi; Grice; relevan

1.0 PENGENALAN

Maksim perbualan dibentuk berdasarkan kehendak untuk menghasilkan komunikasi berkesan. Komunikasi berkesan merupakan satu proses pemberian dan penerimaan makna tanpa berlakunya sebarang gangguan. Konsep komunikasi berkesan ini menjadi salah satu pegangan prinsip Grice (1975) apabila beliau mengemukakan pendapat bahawa setiap manusia secara lahiriahnya mempunyai keinginan untuk mendapatkan komunikasi berkesan. Pendapat ini menjadi permulaan terhadap Prinsip Kerjasama (PK) iaitu satu prinsip yang mengutamakan kerjasama dalam perbualan atau komunikasi. Secara umumnya, PK mengandaikan manusia akan bekerjasama antara satu sama lain sehingga mencapai satu tujuan yang sama dengan mematuhi empat maksim utama. Menurut Grice (1975), maksim ini merupakan andaian semula jadi yang diinginkan manusia apabila mereka menerima maklumat. Manusia akan mempunyai keinginan untuk mendapatkan maklumat mengikut jumlah yang mencukupi, benar, relevan dan disampaikan dengan cara yang jelas. Namun begitu, andaian komunikasi ini adakalanya dimanipulasi oleh penutur. Keadaan manipulasi ini dapat dijelaskan sebagai ketidakpatuhan. Istilah ini digunakan bagi merujuk ujaran yang tidak mematuhi maksim. Keadaan ketidakpatuhan ini menunjukkan ciri dan juga hasil yang berbeza. Manipulasi maksim dalam bentuk eksploitasi iaitu ujaran yang tidak mematuhi maksim untuk menghasilkan kesimpulan makna yang selari dengan PK.

Setiap keadaan manipulasi maksim ini boleh memberi gambaran yang mendalam terhadap budaya komunikasi setiap masyarakat. Keadaan manipulasi maksim ini lazimnya dapat dikenal pasti dalam komunikasi masyarakat Melayu. Jalaludin and Awal (2006) menjelaskan bahawa, masyarakat Melayu bijak memanipulasi peraturan bahasa dengan menggunakan ujaran berimplikatur. Dalam konteks komunikasi masyarakat Melayu ini, maksim kebenaran sering dimanipulasi oleh penutur. Seperti mana penjelasan Grice (1989), andaian maksim kebenaran ini menyarankan agar setiap ujaran harus benar dan penutur yakin bahawa terdapat bukti yang menunjukkan maklumat itu benar. Apabila hasil manipulasi maksim ini digunakan dalam komunikasi, pendengar harus peka dan menginterpretasi makna sebenar penutur dengan merujuk apa yang dimaksudkan oleh penutur.

Manipulasi maksim kebenaran dalam komunikasi masyarakat Melayu ini boleh diteliti menerusi media seperti filem. Filem merupakan satu cerminan kehidupan yang menjadi sumber pelbagai bentuk komunikasi masyarakat. Seperti mana penjelasan Shamsudin (2014), filem Melayu lama khususnya filem yang terhasil pada tahun 50-an sehingga 60-an dapat menjadi satu tanda pemakaian bahasa masyarakat Melayu yang tepat kerana menerapkan pegangan dan amalan komunikasi masyarakat Melayu. Oleh itu, objektif penelitian ini adalah mengenal pasti

dan menganalisis ujaran yang memanipulasi maksim kebenaran dengan cara eksploitasi dalam komunikasi masyarakat Melayu berdasarkan perbualan dalam filem *Penarek Becha* (1955).

2.0 SOROTAN KAJIAN

Komunikasi merupakan satu bentuk hubungan kerjasama iaitu kemahuan semula jadi yang wujud antara penutur dengan pendengar. Walaupun pendengar tidak mematuhi kemahuan yang dirumuskan sebagai maksim oleh Grice (1975), PK ini tetap terjalin apabila penutur membekalkan maklumat yang secukupnya untuk membantu pendengar menyimpulkan makna. Dalam kajian manipulasi maksim, Sial (2019) telah melakukan penelitian terhadap laporan berita akhbar. Sial (2019) menjelaskan bahawa manipulasi ini kurang dilakukan dalam penulisan berita khususnya berita yang bertemakan politik berbeza dengan laporan berita bertemakan sukan. Manipulasi maksim ini bergantung kepada niat penulis dan juga tema penulisan tersebut (Sial, 2019).

Canli (2021) pula memfokuskan kajian berkaitan manipulasi maksim dengan menggunakan novel. Manipulasi maksim yang dilakukan dalam penulisan novel adalah untuk membantu pembaca memahami peribadi watak yang digambarkan dalam novel tersebut. Malah manipulasi maksim ini juga adalah untuk menjadikan penulisan itu mempunyai nilai estetika dan menjadi gaya penulisan penulis itu sendiri. Selain itu, Elmahady, Subaiah, dan Mohammed (2022) melakukan penelitian manipulasi maksim dengan meneliti kategori hasil yang tercetus. Hasil manipulasi maksim ini boleh dikategorikan kepada beberapa jenis dan lebih tertumpu kepada hasil yang memerlukan bantuan konteks.

3.0 METODOLOGI

Kajian ini merupakan kajian kualitatif dengan menggunakan kaedah analisis data. Data yang terpilih merupakan ujaran yang digunakan dalam filem *Penarek Becha* (1955). Hal ini kerana filem tersebut merupakan filem yang terhasil daripada pemakaian bahasa mengikut pemikiran, nilai dan akal budi masyarakat Melayu. Setiap ujaran dalam filem ini diteliti kemudian dikategorikan mengikut empat maksim PK. Namun begitu, kajian ini hanya meneliti ujaran yang memanipulasi maksim dengan cara eksploitasi maksim kebenaran atau maksim kualiti. Berdasarkan 58 ujaran yang memanipulasi maksim, sebanyak 40 manipulasi maksim kebenaran dapat dikenal pasti. Walau bagaimanapun, hanya 5 data dipersembahkan untuk menjelaskan dan menghuraikan manipulasi maksim dengan menggunakan Prinsip Kerjasama Grice (1975) dan juga Teori Relevan (1986).

4.0 ANALISIS DAN PERBINCANGAN

RAJAH 1. Ujaran Manipulasi Maksim Kebenaran

D1	Azizah	:	<i>Bapak punya satu sen macam roda kereta lembu</i>
D2	Azizah	:	<i>Kaya dan miskin adalah sama. Kekayaan manusia itu hanya daki dunia.</i>
D3	Marzuki	:	<i>Kau ni orang ke tunggul ke? Sanggup kau biarkan anak bercinta dengan penarik beca?</i>
D4	Marzuki	:	<i>Dasar anak tak tahu malu. Mahu menconteng arang ke muka bapa sendiri</i>
D5	Ibu Amran	:	<i>Kita puyuh buatlah resmi puyuh, jangan kau tiru resmi helang</i>

D1 sehingga D5 dalam rajah di atas merupakan ujaran yang dapat dikenal pasti sebagai manipulasi maksim kebenaran. Manipulasi maksim ini dapat dijelaskan sebagai eksploitasi maksim kebenaran kerana penutur sengaja menggunakan maklumat tidak benar yang dapat dihubungkan dengan arah perbualan dan seterusnya mematuhi andaian kerjasama. Berdasarkan D4, penutur menggunakan ujaran yang tidak benar seperti mana dalam “Kita puyuh buatlah resmi puyuh, jangan kau tiru resmi helang”. D4 ini secara langsungnya menyatakan bahawa Amran dan penutur adalah puyuh dan perlu berkelakuan seperti puyuh dan melarang

berkelakuan seperti helang. Grice (1989) menjelaskan bahawa penutur akan mengeksploitasi maksim kebenaran apabila membekalkan maklumat yang penutur percaya sebagai maklumat yang tidak benar. Walaupun ujaran penutur ini dilihat mempunyai makna namun makna ini hanya dikelaskan sebagai bentuk logik iaitu makna berdasarkan literal sahaja. Makna dalam bentuk logik sahaja tidak akan menunjukkan makna sebenar penutur.

Ujaran D4 ini disampaikan oleh penutur apabila berlaku pergaduhan kerana hubungan cinta yang terjalin antara Amran yang merupakan anaknya dengan Azizah. Pernyataan penutur dalam D4 ini adalah satu bentuk penilaian penutur terhadap perlakuan Amran yang mencintai Azizah. Pernyataan penutur berkenaan dirinya dan Amran adalah puyuh dan tidak boleh berkelakuan seperti helang boleh menjadi konteks pemula bagi menyimpulkan makna sebenar D4 ini. Menurut Wilson and Sperber (2006), manusia secara lahiriahnya akan menumpukan perhatian kepada maklumat yang paling relevan untuk dirinya. Dalam D4 ini penutur cuba menarik perhatian pendengar dengan memberikan maklumat berkenaan “puyuh” dan “helang”. Proses interpretasi maksud sebenar penutur boleh dilakukan dengan meneliti ciri, maklumat, fungsi atau sebarang perkara yang berkaitan dengan “puyuh” dan “helang”.

Pemilihan “puyuh” dan “helang” sebagai konteks pemula adalah kerana dua leksikal ini bertindak sebagai input yang paling relevan dalam pelbagai input yang digunakan penutur. Hal ini selari dengan penjelasan Levinson (2000) yang menyatakan bahawa pendengar akan menggunakan input leksikal yang paling relevan untuk membantunya menghasilkan premis bagi menyimpulkan makna sebenar penutur. Leksikal yang digunakan oleh penutur ini perlu melalui proses pengekodan dengan menggunakan maklumat ensiklopedia. Carston (2006) menjelaskan bahawa maklumat ensiklopedia ini akan membekalkan maklumat konsep yang diwakili oleh sesuatu leksikal itu. Pendengar akan meneliti sebarang ciri, maklumat atau konsep yang diwakili oleh “puyuh” dan “helang”. Berdasarkan andaian umum yang diambil daripada maklumat ensiklopedia, “puyuh” dan “helang” ini mengandungi konsep perbezaan saiz dan ciri. Menerusi maklumat ini, pendengar mengetahui bahawa “puyuh” merujuk kepada burung kecil dan lemah manakala helang merujuk burung liar yang gagah dan sejenis pemangsa. Namun, penjelasan makna mengikut maklumat ini sahaja tidak akan menjelaskan makna sebenar penutur dalam D4 dan tidak dapat memenuhi andaian relevan pendengar. Pendengar seterusnya akan mengembangkan konsep “puyuh” dan “helang” dengan menambahkan konsep “miskin” dan “kaya”. Penentuan dan pengembangan maklumat ini dilakukan dengan memanfaatkan maklumat sifat dan saiz antara puyuh dengan helang. Selain itu juga, penentuan ini dapat disokong oleh konteks pengetahuan latar belakang taraf kehidupan penutur, Amran dan Azizah. Berdasarkan konteks ini, beberapa premis dapat dibentuk seperti mana Jadual 2.

RAJAH 2. Premis Andaian D4

Premis Andaian	<ol style="list-style-type: none">i. Penutur dan Amran ialah puyuh dan perlu berkelakuan seperti puyuh, jangan berkelakuan seperti seperti helang.ii. Penutur dan Amran ialah sejenis burung kecil dan lemah perlu berkelakuan seperti sejenis burung kecil dan lemah, jangan berkelakuan seperti burung liar dan pemangsa.iii. Penutur dan Amran adalah orang miskin dan perlu berkelakuan seperti orang miskin, jangan berkelakuan seperti seperti orang kaya.iv. Jika penutur dan Amran adalah orang miskin dan Azizah orang kaya maka terdapat perbezaan status antara mereka.v. Perbezaan status ini adalah antara sebab utama Amran tidak boleh mencintai Azizah.
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Teori Relevan melibatkan konsep konteks yang membenarkan pendengar mendapatkan maklumat tambahan daripada pengetahuan am, kepercayaan budaya dan agama, pengalaman, dan sebarang maklumat yang mungkin relevan dalam perbualan tersebut (Carston, 2006).

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Berdasarkan konteks kepercayaan penutur berkaitan perbezaan status menyebabkan Amran tidak boleh mencintai Azizah dan dihubungkan dengan maklumat leksikal yang digunakan penutur, implikatur yang dapat dicetuskan adalah penutur melarang dan tidak membenarkan hubungan cinta yang terjalin antara Amran dengan Azizah. Kesimpulan ini adalah relevan kerana dapat dihubungkan dengan arah perbualan yang berlangsung iaitu penilaian penutur terhadap hubungan cinta antara Amran dengan Azizah. Usaha memproses ujaran ini juga rendah kerana leksikal yang digunakan penutur dalam D4 adalah relevan kepada pendengar seterusnya dapat memenuhi kehendak kerjasama dalam perbualan.

5.0 KESIMPULAN

Manipulasi maksim kebenaran jenis eksploitasi ini perlu dianalisis berdasarkan konteks untuk mendapatkan maksud sebenar penutur. Walaupun penutur menggunakan maklumat yang tidak benar pada peringkat harfiah ujarannya, input leksikal yang dibekalkan penutur dapat membantu pendengar untuk menginterpretasi maksud penutur seterusnya memenuhi andaian kerjasama. Penggunaan ujaran ini juga menonjolkan lagi cara penutur memanipulasi andaian manusia dengan menyampaikan maklumat tidak benar bagi menyampaikan makna kepada pendengar. Manipulasi maksim kebenaran yang berlaku juga dapat menunjukkan lagi keunikan strategi berbahasa dan kebijaksanaan masyarakat Melayu.

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**TANGGUNGJAWAB SOSIAL KORPORAT (CSR): ANALISIS
PERANAN DIMENSI CSR TERHADAP PEMBANGUNAN
ORGANISASI DAN KOMUNITI**

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ABSTRAK

Peranan Tanggungjawab Sosial Korporat (CSR) mendapat perhatian di kebanyakan organisasi untuk dijadikan alat strategik dalam mengoptimumkan keuntungan jangka panjang serta memenuhi tanggungjawab sosial kepada pemegang taruh. Berdasarkan piramid CSR Carroll, empat dimensi utama CSR yang diberi tumpuan iaitu ekonomi, undang-undang, etika, dan Dermawan. Di Malaysia, amalan CSR menjadi fokus utama dalam usaha membina reputasi dan hubungan dengan komuniti setempat. Namun, pendekatan CSR yang bersifat 'kosmetik' yang hanya menekankan aktiviti bermusim tanpa integrasi strategik dengan matlamat organisasi dikhuatiri memberi kesan negatif kepada organisasi. Kajian ini merumuskan bahawa CSR yang dilaksanakan secara teliti dan komprehensif mampu memberikan impak positif yang signifikan kepada masyarakat dan menyumbang kepada kejayaan organisasi dalam jangka masa panjang. Melalui pendekatan yang lebih bersepadu, CSR bukan sahaja dapat memperkukuh hubungan dengan pemegang taruh tetapi juga memacu pertumbuhan mampan sesebuah organisasi.

Kata kunci: tanggungjawab sosial korporat; dimensi CSR; dermawan; etika; reputasi

1.0 PENGENALAN

Komunikasi korporat memainkan peranan penting dalam melaksanakan dan menyampaikan inisiatif Tanggungjawab Sosial Korporat (CSR) dalam sesebuah organisasi. Kajian awal berkenaan komunikasi korporat pada tahun 1970-an, mendapati terdapat penekanan pada komunikasi yang efektif dengan pelbagai kumpulan pemegang taruh (Yamauchi, 2001). Namun, peredaran masa dan tekanan kepada anjakan paradigma sesebuah organisasi menjadikan komunikasi korporat semakin terarah kepada mempromosikan tanggungjawab sosial dan kelestarian organisasi (Brennan & Merkl-davies, 2018; Coombs, 2019). Komunikasi korporat bukan sahaja berfungsi sebagai alat untuk membentuk imej dan reputasi organisasi tetapi juga sebagai platform untuk memaklumkan dan menyokong usaha CSR (Sauter & Jungblut, (2024). Dalam konteks organisasi CSR diterjemahkan melalui berupaya membantu mengaitkan identiti korporat dengan matlamat strategik, memacu reputasi korporat, dan memastikan bahawa tanggungjawab sosial dilaksanakan dengan baik (Olofsson & Mark-Herbert, 2020). Melalui komunikasi yang berkesan, organisasi dapat meningkatkan persepsi positif pemegang taruh dan memperkukuh kelebihan daya saing mereka, sambil memastikan kepatuhan terhadap undang-undang dan etika serta memberikan sumbangan kepada masyarakat (Kim, Milliman, & Lucas, 2020; Fadun, 2014).

2.0 TANGGUNGJAWAB SOSIAL KORPORAT

Sejak sedekad yang lalu, tanggungjawab sosial korporat (CSR) telah menjadi topik penting dalam organisasi kerana ia berpotensi mengubah aspek sosial, ekonomi, dan politik (Gholami, 2011; Lu et al., 2020; Vila et al., 2018). Perbincangan awal mengenai CSR merujuk kepada tahap pengaruh serta penerimaan manfaat yang optimum daripada inisiatif ini, yang membantunya kekal relevan hingga ke hari ini. Pada awal abad ke-20, tanggungjawab sesebuah perniagaan terhadap masyarakat dan korporat diformalkan sebagai kewajipan pengurusan organisasi (Han et al., 2013). Prinsip utama CSR termasuklah dermawan korporat, pengedaran sumber korporat, dan tanggungjawab pengurusan untuk memupuk kebertanggungjawaban pemegang amanah terhadap persekitaran (Rela et al., 2018)

Daripada perbincangan para sarjana dalam bidang CSR, kajian ini berpendapat bahawa CSR terus mendapat perhatian tinggi walaupun definisinya sering berubah mengikut konteks, tujuan perniagaan, amalan industri, dan tujuan kajian akademik. Bowen (1950) mengiktiraf CSR sebagai tindakan dermawan yang mematuhi nilai-nilai masyarakat (Akhouri &

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Chaudhary, 2019). Namun, Frederick (1960) dan Davis (1960) menolak pendekatan dermawan ini (Alvarado-Herrera et al., 2017). Meskipun terdapat perbezaan pendapat, Carroll (1991) melihat CSR sebagai alat kompetitif yang berpotensi menyelesaikan masalah yang tidak berkaitan dengan produk mereka (Lam, 2016; Montiel, 2008; Riel & Fombrun, 1997; Rumsey & White, 2009; Tang & Li, 2009). Sejak 1980-an dan 90-an, definisi CSR berubah, dan ia kini dianggap penting oleh kerajaan, NGO, dan perniagaan dalam meningkatkan daya saing.

CSR dianggap sebagai penyumbang positif kepada masyarakat dan berfungsi sebagai alat untuk mengoptimalkan keuntungan organisasi. Pemberian amal, pelaburan dalam penghijauan, dan inisiatif keberlangsungan hidup masyarakat menjadi fokus utama CSR dengan menggunakan amalan sumber manusia yang progresif yang melibatkan pembangunan komuniti (Hassan et al., 2018; Jonsson & Steen, 2016; Maimunah Ismail, 2015). Tindakan ini sering dipacu oleh NGO yang bertujuan untuk menyediakan maklumat dan mempengaruhi perubahan melalui kesedaran awam. Organisasi yang melabur dalam CSR bertujuan meningkatkan kualiti komuniti dan mengharapkan pulangan dalam bentuk ekuiti jenama yang lebih baik, prestasi jenama yang lebih baik, agensi moral, dan pertimbangan yang lebih besar dalam persekitaran kompetitif (Bernal-Conesa et al., 2017; Chung et al., 2015; Esen, 2013; Kim et al., 2020; Liu et al., 2019; Pollach et al., 2014; Stekelorum et al., 2019). Kajian yang dijalankan ke atas 459 responden mendapati bahawa CSR berjaya memberikan impak terhadap kualiti hidup penduduk sekitar dan mengaitkan manfaat yang dilihat sebagai pengantara antara hubungan CSR dan sokongan terhadap usaha tersebut (Lee et al., 2018).

Di Malaysia, CSR menjadi isu penting selepas Perdana Menteri Malaysia ke-5, dalam ucapan beliau semasa belanjawan 2007 pada 1 September 2006, mengumumkan bahawa semua organisasi tersenarai awam (PLC) di Malaysia wajib melaporkan Amalan CSR dalam laporan tahunan mereka (Rahman & AlHaj, 2011). Ini mencerminkan bahawa CSR yang berkaitan dengan isu-isu pemegang taruh adalah popular di kalangan organisasi di Malaysia, terutamanya golongan komuniti setempat. Aktiviti CSR yang berkaitan dengan masyarakat dilaporkan penting dan mampu memberikan impak terhadap pembangunan pemberi dan penerima perkhidmatan (Ismail et al., 2015; Lee & Marquis, 2018; Lim & Greenwood, 2017; McLennan & Banks, 2019; Phillips et al., 2019; Proikaki et al., 2018; Tripathi et al., 2018).

Namun, CSR di Malaysia dilihat agak bermusim, contohnya semasa Hari Raya Aidil Fitri dan Tahun Baru Cina yang mana kebanyakan organisasi bermurah hati memberikan sumbangan kepada golongan warga emas, miskin, dan rumah anak yatim. Aktiviti-aktiviti ini sering dijalankan di hotel, dan media biasanya dijemput untuk membuat liputan. Pemerhatian ini selaras dengan penemuan kajian yang dijalankan di persekitaran setempat, yang menyimpulkan bahawa tujuan CSR adalah untuk memelihara dan meningkatkan imej organisasi (Fosu & Asiedu, 2024; Kim et al., 2017; Lee et al., 2019).

Isu-isu CSR seperti membasmi kemiskinan, memulihara tenaga, memerangi penebangan hutan, menguruskan ekosistem yang rapuh, perlindungan kesihatan, dan menguruskan sumber tanah. Standard minimum kini ditubuhkan di Malaysia untuk mentadbir amalan CSR, terutamanya dalam bidang perlindungan alam sekitar, kebajikan sosial, kesihatan, dan keselamatan yang selaras dengan Matlamat Pembangunan Mampan (SDG 2030). Negeri Melaka misalnya, menyediakan pelbagai inisiatif telah diambil untuk mencari kestabilan alam sekitar menerusi Pelan Tindakan Hijau (Vadeveloo, Nurudin, Zain, Khalid, & Mohamed, 2021).

2.1 DIMENSI EKONOMI

Dimensi ekonomi merupakan lapisan paling bawah merujuk kepada piramid CSR (Ben & Elouadi, 2015; Carroll, 1999, 2016; Ehie & Hall, 2016; Lee et al., 2019). Merujuk kepada kajian ini, dimensi ekonomi didefinisikan sebagai aktiviti CSR bagi tujuan pengkalan ekonomi komuniti dan organisasi pemberi perkhidmatan. Lazimnya, keutuhan ekonomi

sebuah organisasi boleh dianggap bermanfaat secara tidak langsung untuk masyarakat ekoran daripada pertumbuhan ekonomi dalam lingkungan masyarakat itu sendiri. Contohnya, penyelarasan aktiviti ekonomi dalam masyarakat mampu mewujudkan penciptaan pekerjaan baru, pelaburan untuk negara, pembayaran cukai korporat kepada pemerintah, peningkatan pendidikan dan peningkatan taraf hidup, inovasi produk dan perkhidmatan kepada masyarakat (Maignan et al., 1999). Keuntungan sampingan tersebut mengakibatkan pasaran ekonomi berjaya berfungsi dengan baik bukan hanya bagi keuntungan organisasi, malah membangunkan tingkah laku korporat yang baik.

Dimensi ekonomi menyatakan bahawa sebuah organisasi diwujudkan untuk mewujudkan keuntungan bersama antara organisasi dan anggota masyarakat (Ait Sidhoum & Serra, 2018; Din et al., 2017, 2017; Huda et al., 2018; Katavic & Hardesty, 2014). Penekanan yang besar diberikan pada keuntungan menjadikannya sebagai insentif utama untuk organisasi. Carroll (1991) dan Visser (2005) menggambarkan dimensi ekonomi ini sebagai peranan utama organisasi. Peranan ini adalah untuk menghasilkan barang dan perkhidmatan yang diperlukan dan dikehendaki pengguna, sambil menghasilkan keuntungan bersama. Carroll (1991) menegaskan bahawa tanpa keuntungan, tiada tanggungjawab lain boleh dilakukan organisasi, lalu menjadikannya tidak praktikal. Organisasi boleh memaksimumkan atau membuat keuntungan dengan menghasilkan barangan dan perkhidmatan berkualiti yang diperlukan masyarakat.

Dimensi ekonomi menjelaskan tanggungjawab organisasi korporat untuk memberikan pulangan pelaburan kepada pihak pemegang taruh, terutamanya pemilik dan pemegang saham, memberikan pekerjaan kepada individu dalam masyarakat serta menjana barang dan perkhidmatan untuk keuntungan (Visser, 2005) dan untuk kelebihan daya saing (Mahmood & Humphrey, 2013). Di bawah dimensi ekonomi ini, organisasi ditugaskan mencari cara yang cekap untuk menjalankan perniagaan mereka dan membuat inovasi produk atau perkhidmatan mereka untuk pendapatan perniagaan yang maksimum (Alniacik, Alniacik, & Genc, 2011).

Kajian terdahulu menyokong kesan positif CSR ekonomi terhadap keuntungan tambahan organisasi (Kaul & Luo, 2018). Selain itu, Ehie dan Hall (2016) serta Ahmad (2019) membincangkan bahawa pendekatan CSR yang mempunyai unsur-unsur ekonomi mampu memberi kesan terhadap prestasi kelestarian untuk kesejahteraan masyarakat di Malaysia. Oleh yang demikian, kajian ini berhasrat untuk menguji peranan dimensi ekonomi terhadap prestasi kelestarian organisasi.

2.2 DIMENSI ETIKA

Dimensi etika dalam piramid CSR Carroll merujuk kepada keperluan organisasi untuk bertindak secara beretika dan adil dalam semua operasi dan keputusan perniagaannya. Ia melampaui keperluan undang-undang dan berfungsi sebagai panduan tingkah laku yang diharapkan daripada organisasi dalam konteks moral (Abdul Manan et al., 2015). Dimensi ini mengharuskan organisasi untuk mengiktiraf dan menghormati hak dan maruah semua pemegang taruh, termasuk pekerja, pelanggan, pembekal, dan masyarakat setempat.

Etika korporat adalah asas kepada kepercayaan dan reputasi sebuah organisasi. Tindakan yang beretika meningkatkan keyakinan pemegang taruh dan membawa kepada hubungan yang lebih kukuh antara organisasi dan komuniti (Kim et al., 2017). Sebaliknya, kegagalan mematuhi standard etika boleh merosakkan reputasi organisasi dan menjejaskan kelangsungan perniagaan dalam jangka panjang.

Di Malaysia, dimensi etika CSR semakin menjadi fokus dalam kalangan organisasi, terutamanya selepas beberapa skandal korporat yang telah menjejaskan kepercayaan masyarakat terhadap sektor perniagaan (Ismail et al., 2015). Organisasi di Malaysia kini lebih menyedari pentingnya mengamalkan etika dalam operasi harian mereka untuk memupuk kepercayaan pemegang taruh dan membina reputasi yang positif (Chung et al., 2015).

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Kajian menunjukkan bahawa organisasi yang bertindak secara beretika bukan sahaja dapat mengekalkan hubungan yang baik dengan pemegang taruh tetapi juga dapat meningkatkan prestasi kewangan mereka (Pollach et al., 2014; Tang & Li, 2009). Di samping itu, tindakan yang beretika menggalakkan kesetiaan pekerja dan meningkatkan imej organisasi di mata pelanggan dan masyarakat umum (Kim et al., 2020).

Walau bagaimanapun, penerapan etika dalam organisasi sering kali berhadapan dengan pelbagai cabaran, termasuk konflik antara matlamat perniagaan dan keperluan moral (McLennan & Banks, 2019). Di Malaysia, cabaran ini lebih ketara kerana perbezaan budaya dan kepercayaan dalam masyarakat yang pelbagai. Oleh itu, penting bagi organisasi di Malaysia untuk membangunkan dasar etika yang jelas dan memastikan pematuhan terhadap standard etika ini di semua peringkat organisasi (Lee & Marquis, 2018).

Selain itu, penglibatan dalam aktiviti CSR yang beretika membantu organisasi untuk mengelakkan risiko undang-undang dan meningkatkan kepercayaan masyarakat terhadap mereka (Proikaki et al., 2018). Dalam konteks ini, CSR yang beretika tidak hanya dilihat sebagai tanggungjawab sosial tetapi juga sebagai strategi perniagaan yang berkesan untuk mencapai kejayaan jangka panjang.

Organisasi yang beroperasi di Malaysia dan di seluruh dunia perlu memahami bahawa pematuhan kepada dimensi etika CSR adalah penting untuk membina hubungan yang mampan dengan pemegang taruh dan memastikan kejayaan perniagaan dalam jangka masa panjang. Dengan memastikan bahawa operasi dan keputusan mereka mencerminkan prinsip etika yang tinggi, organisasi dapat meningkatkan reputasi mereka, menarik dan mengekalkan pelanggan, serta memupuk kesetiaan pekerja.

Dimensi etika CSR bukan sahaja berperanan dalam memenuhi tanggungjawab sosial organisasi tetapi juga membantu organisasi untuk beroperasi dengan lebih cekap dan berkesan dalam persekitaran yang semakin kompleks dan kompetitif.

2.1.3 Dimensi Undang-Undang

Dimensi CSR undang-undang merujuk kepada tanggungjawab organisasi untuk memastikan kesahan amalan organisasi selaras dengan peraturan dan undang-undang yang ditetapkan pemerintah dan entiti untuk kemaslahatan masyarakat (Ashrafi et al., 2018; Fadun, 2014; Gholami, 2011; Harjoto & Jo, 2015; Puspa & Wijaya, 2018). Dimensi ini menghendaki sesebuah organisasi mematuhi undang-undang yang bersesuaian dengan piawaian norma masyarakat dan peraturan-peraturan yang digariskan. CSR undang-undang dianggap sebagai kebenaran yang mesti dipenuhi bagi pengendalian organisasi yang meliputi pandangan masyarakat di kawasan aktiviti organisasi itu beroperasi. Merujuk kepada dimensi undang-undang dalam kajian ini, aktiviti CSR berteraskan kepada kepatuhan terhadap undang-undang dan peraturan yang ditetapkan kerajaan negeri mahupun persekutuan (Carroll, 1991) sebagai memenuhi keperluan kontrak sosial antara organisasi dan masyarakat. Di bawah dimensi ini tidak hanya tertumpu kepada aktiviti atau program semata-mata, namun tindakan seperti pemasangan poster kesedaran awam. Dimensi ini relevan untuk dikaji kerana CSR undang-undang secara positif terkait dengan kepuasan dan kelestarian (Aggarwal & Singh, 2019), kerana seseorang individu lebih percaya terhadap organisasi yang bertindak sesuai dengan peraturan perundangan untuk melindungi privasi individu dan masyarakat (Harjoto & Jo, 2015; Ismail et al., 2015; Ojo, 2009; Yakovleva & Vazquez-Brust, 2012).

2.4 DIMENSI DERMAWAN

Dimensi dermawan dalam piramid CSR Carroll merujuk kepada sumbangan sukarela organisasi kepada masyarakat. Ia melibatkan inisiatif seperti derma kepada badan amal, menyokong pendidikan, menyumbang kepada pembangunan komuniti, dan terlibat dalam program kebajikan sosial (Carroll, 1991; Freeman & Hasnaoui, 2011). Dimensi ini

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mencerminkan komitmen organisasi untuk melangkaui tanggungjawab ekonomi, undang-undang, dan etika, dengan memberi sumbangan positif kepada masyarakat secara keseluruhan.

Dermawan adalah komponen penting dalam CSR kerana ia memperlihatkan kepedulian organisasi terhadap kesejahteraan masyarakat di luar keuntungan perniagaan semata-mata (Gautier & Pache, 2015). Di Malaysia, tanggungjawab dermawan semakin menjadi fokus bagi organisasi yang ingin membina hubungan yang lebih erat dengan komuniti setempat dan meningkatkan imej korporat mereka (Sharma & Ranga, 2014). Dalam konteks tempatan, organisasi di Malaysia sering terlibat dalam pelbagai aktiviti dermawan yang melibatkan sumbangan kepada sekolah, hospital, dan organisasi kebajikan. Misalnya, banyak organisasi besar seperti PETRONAS, Maybank, dan Sime Darby terlibat dalam program tanggungjawab sosial yang menyokong pendidikan, kebajikan, dan pembangunan masyarakat (Abdul Rashid & Ibrahim, 2002). Namun, tanggungjawab Dermawan sering kali dikritik sebagai 'cosmetic CSR', di mana dilihat sebagai alat pemasaran atau untuk menutup kelemahan lain dalam operasi mereka (Porter & Kramer, 2006). Kritikan ini menunjukkan bahawa untuk bertanggungjawab secara dermawan perlu disepadukan dengan strategi perniagaan yang berkesan.

3.0 KESIMPULAN

Kesimpulannya, pelaksanaan CSR yang berkesan memerlukan integrasi strategik keempat-empat dimensi CSR iaitu ekonomi, etika, undang-undang, dan dermawan dalam operasi organisasi. Setiap dimensi memainkan peranan kritikal dalam memastikan bahawa organisasi bukan sahaja mencapai keuntungan ekonomi tetapi juga memenuhi tanggungjawab sosial mereka terhadap pemegang taruh dan masyarakat secara keseluruhan. Amalan CSR yang bersepadu dan strategik mampu meningkatkan reputasi organisasi, memperkukuh hubungan dengan masyarakat, dan memastikan kelangsungan organisasi dalam jangka panjang. Oleh itu, organisasi perlu mengelakkan pendekatan CSR yang bersifat kosmetik dan sebaliknya menumpukan pada pelaksanaan yang autentik dan menyeluruh untuk mencapai matlamat pembangunan mampan dan kelestarian sosial.

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**INTERVERSI PEMBELAJARAN FONETIK MELALUI KAEDAH
ONOMATOPEIA**

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ABSTRAK

Kajian ini menilai keberkesanan penggunaan onomatopeia dalam pengajaran dan pembelajaran fonetik bahasa Melayu untuk kanak-kanak berusia antara empat hingga enam tahun. Onomatopeia, iaitu bunyian bahasa yang meniru bunyi semula jadi dari objek atau tindakan, telah diterapkan sebagai kaedah dalam pembelajaran fonetik. Melalui penggunaan kad bergambar yang memaparkan bunyi onomatopeik, kajian ini bertujuan untuk memudahkan kanak-kanak dalam mempelajari bunyian konsonan, vokal, dan diftong. Kajian ini melibatkan 50 orang kanak-kanak yang diperhatikan di tadika dan taska di Kuala Terengganu dan Kuala Nerus. Teknik tunjuk, sebut, dan ulang diterapkan bersama permainan bunyi untuk menguji ingatan kanak-kanak. Hasil kajian menunjukkan bahawa penggunaan kad imbasan dengan bunyi onomatopeik seperti ‘zzz’ untuk fonem /z/ membantu kanak-kanak menguasai bunyian dengan lebih cepat. Kanak-kanak dibahagikan kepada dua kumpulan berdasarkan tahap penguasaan fonetik. Kumpulan pertama terdiri daripada 35 kanak-kanak yang dapat menyebut fonem /z/ dengan tepat setelah satu kali diujarkan, sementara kumpulan kedua terdiri daripada 15 kanak-kanak memerlukan ulangan sebanyak tiga kali untuk mengingat bunyi tersebut. Pemerhatian juga mendapati bahawa kanak-kanak menunjukkan minat yang tinggi dan seronok dalam mengajuk bunyi onomatopeik secara berulang-ulang, serta dapat menyebutnya dengan intonasi yang tepat. Namun, fonem konsonan seperti /k/, /g/, dan /x/ yang terletak di bahagian langit lembut merupakan bunyian yang lebih sukar untuk dikuasai oleh kanak-kanak. Walau bagaimanapun, pendekatan kad imbasan fonetik onomatopeia menunjukkan kejayaan dalam membantu kanak-kanak menyebut fonem tersebut dengan lebih lancar. Secara keseluruhan, kajian ini membuktikan bahawa onomatopeia adalah alat yang efektif dalam pengajaran fonetik, memudahkan kanak-kanak mempelajari dan mengingat bunyi dengan lebih baik serta menambah keseronokan dalam proses pembelajaran.

Kata kunci: fonetik, onomatopeia, kanak-kanak, animasi, pengajaran dan pembelajaran

1.0 PENGENALAN

Onomatopeia merupakan bunyian bahasa yang perkataannya dibentuk hasil peniruan bunyi semula jadi daripada bunyian objek atau tindakan yang digambarkan, sebagai contoh kata ‘denting’ yang meniru bunyian dari objek berlanggar (Hinton, Nichols, & Ohala, 2006). Beard (2004) pula berpandangan onomatopeia merupakan fenomena linguistik yang membentuk perkataan hasil daripada meniru bunyi semula jadi misalnya perkataan ‘cicada’ yang meniru bunyi daripada serangga yang menghasilkan bunyian kuat.

Perkataan onomatopeia juga dikatakan sebagai hasil rekaan daripada bunyian sebenar yang mencerminkan tindakan atau objek tertentu seperti kata ‘gemerincing’ yang memberi gambaran bunyi logam bergetar (Kreidler, 2002). Berdasarkan kamus Dewan Bahasa Edisi Keempat, onomatopeia diberikan maksud sebagai penggunaan kata yang bunyinya ditiru daripada bunyian alam seperti ‘bek’, ‘kuak’ dan ‘miau’. Boleh dirumuskan bahawa onomatopeia merupakan bunyian yang dibentuk menerusi bunyian alam semula jadi sama ada hasil daripada bunyian haiwan atau tumbuhan dan objek bergerak yang bunyiannya ditiru oleh manusia.

Setiap bahasa di dunia ini membunyikan perkataan onomatopeia secara persis kerana bunyian alam bersifat universal. Sebagai contoh, haiwan seperti kucing yang kebiasaannya mudah didapati di seluruh dunia bunyiannya ditanggapi oleh manusia dengan bunyian yang hampir sama. Hal ini dapat dilihat sepertimana dalam jadual berikut;

JADUAL 1: Bunyian onomatopeia kucing dalam pelbagai bahasa

Bahasa	Bunyi Onomatopeia
Melayu	Miow
Inggeris	Meow
Arab	muwa
Perancis	mwa
Hindi	myaau
Mandarin	mja

Bunyi onomatopeia memiliki ciri persamaan bunyi dalam hampir kesemua bahasa. Hal ini dapat dilihat melalui ciri persamaan bunyi /m/ pada awal perkataan dan diakhiri dengan bunyian diftong /au/ dan /ow/ pada akhir perkataan. Persamaan ini menunjukkan bunyian ditanggapi dan dihasilkan oleh manusia adalah bersifat universal. Ia juga memberikan gambaran bahawa bunyi onomatopeia menghubungkan setiap orang untuk memahami dan menghubungkan bunyian tersebut dengan objek atau gambaran yang sama. Dalam erti kata lain, wujud kesalinghubungan antara perkataan dan makna.

Kelebihan yang ada pada bunyi onomatopeia membolehkan kaedah pengajaran dan pembelajaran fonetik kepada kanak-kanak menjadi lebih mudah berbanding dengan menggunakan kaedah sedia ada yang menggunakan objek bukan bunyian alam. Kanak-kanak lebih mudah mengingat dan memahami bunyi sekeliling mereka di samping meningkatkan keseronokan dalam pembelajaran kerana perkataan bunyian alam semula berlaku perulangan bunyi yang menjadikannya menarik untuk didengari. Misalnya perkataan ‘dang...dang’ yang terhasil daripada bunyian ketukan yang kuat. Perulangan perkataan membantu kanak-kanak mengingati bunyi tersebut dan merangsang organ pertuturan untuk membunyikan perkataan dengan tepat. Sehubungan itu, kajian ini menerapkan kaedah bunyian onomatopeia dalam kaedah pengajaran dan pembelajaran fonetik bahasa Melayu untuk kanak-kanak yang masih belum boleh mengeja dan membaca dengan lancar.

2.0 KAJIAN LEPAS

Noor Shahirah dan Sharifah Raihan (2018), dalam ‘Kajian Fonologi Kesalahan Bunyi dalam Bahasa Kanak-Kanak’ tahap fonologi sering menimbulkan masalah bagi kanak-kanak, terutamanya dalam aspek sebutan. Kesalahan yang umum berlaku adalah kesalahan dalam menyebut konsonan tertentu yang boleh menyebabkan pertuturan mereka sukar untuk difahami. Kajian ini meneliti seramai sepuluh kanak-kanak berusia antara tiga hingga lima tahun yang sedang melakukan aktiviti bermain dan berinteraksi dengan rakan-rakan mereka. Mereka juga diminta untuk menyebut nama haiwan yang ditunjukkan dalam gambar. Hasil dapatan menunjukkan kanak-kanak ini menghadapi kesulitan terutamanya dalam menghasilkan bunyi konsonan /r/ dan /s/, yang sering digantikan dengan konsonan [ɹ], [w], atau [l] serta [ʃ] atau [tʃ]. Selain itu, konsonan sengau seperti /m/, /n/, dan [ŋ] sering digugurkan kerana kanak-kanak ini mengalami kesukaran dalam menghasilkan bunyi tersebut. Kesimpulannya, kanak-kanak dalam lingkungan usia ini cenderung membuat kesalahan dalam sebutan beberapa bunyi ketika bercakap. Dalam kajian ini, kesalahan tersebut melibatkan sama ada penggantian konsonan dengan konsonan lain atau pengguguran konsonan yang sukar dihasilkan. Di samping itu, Hasnoor Mohamad Nor (2002) menjelaskan bahawa kesukaran dalam menyebut perkataan pada peringkat fonologi adalah perkara biasa bagi kanak-kanak kerana mereka masih dalam proses mengembangkan kemahiran organ ujaran. Namun, jika kesukaran sebutan ini tidak diperbaiki dan berlanjutan hingga dewasa, individu tersebut mungkin dianggap mempunyai masalah sebutan yang serius.

Kajian oleh Miller, J. L. (2007) bertajuk ‘*Onomatopeia and the Perception of Speech Sounds*’ mengkaji hubungan antara onomatopeia dan persepsi bunyi dalam pertuturan yang memfokuskan cara onomatopeia mempengaruhi pemahaman dan penafsiran bunyi dalam bahasa. Kajian ini meneliti perkataan yang meniru bunyi alam semula jadi, seperti ‘krek’,

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‘gemerincing’ dan ‘desir’. Sebagai contoh, apabila seseorang mendengar perkataan ‘desir’ yang meniru bunyi angin, mereka dapat membayangkan dan merasakan bunyi tersebut dengan lebih jelas kerana perkataan itu secara langsung mencerminkan bunyi yang sebenar. Miller mengatakan bahawa onomatopeia bukan sekadar alat linguistik untuk mencipta gambaran visual atau sensori tetapi juga memainkan peranan penting dalam menafsirkan dan mengaitkan bunyi dengan makna. Selain itu, onomatopeia dapat mempengaruhi persepsi individu terhadap bunyi dalam pertuturan. Miller menunjukkan bahawa kata-kata onomatopeik boleh memperkuat atau mengubah cara kita memahami bunyi yang dihasilkan dalam konteks komunikasi. Misalnya, penggunaan onomatopeia dalam naratif atau deskripsi boleh meningkatkan kejelasan dan kekuatan emosi dalam teks, menjadikan pengalaman pendengar atau pembaca lebih hidup dan nyata.

Kajian oleh Dingemans, Schuerman, dan Sauter (2015) bertajuk *The Role of Sound Symbolism in Language Development: A Cross-Linguistic Perspective* dalam membincangkan peranan simbolisme bunyi, termasuk onomatopeia, dalam perkembangan bahasa kanak-kanak serta variasi penggunaannya di pelbagai bahasa. Bunyi Onomatopeia mempunyai hubungan langsung dengan makna yang dibawanya. Onomatopeia, sebagai salah satu bentuk simbolisme bunyi, merujuk kepada penggunaan kata-kata yang meniru bunyi semula jadi, seperti ‘buzz’ untuk bunyi lebah. Kajian ini mendapati bahawa onomatopeia memainkan peranan penting dalam perkembangan bahasa kanak-kanak. Kanak-kanak sering kali mula menggunakan kata-kata onomatopeik sebagai sebahagian daripada perkembangan awal mereka kerana bunyi-bunyi ini memberikan cara yang intuitif dan mudah untuk mengaitkan makna dengan bunyi yang mereka alami dalam persekitaran mereka. Penggunaan onomatopeia membantu kanak-kanak dalam memahami dan membezakan bunyi serta meningkatkan kemahiran komunikasi mereka. Hasil kajian mendapati bahawa onomatopeia mempunyai implikasi penting dalam kajian linguistik dan pendidikan dalam meningkatkan pemahaman kanak-kanak terhadap hubungan antara bunyi dan makna, serta memperkaya pengalaman pembelajaran bahasa mereka.

Rosny Maidin (2023) dalam artikel ‘Meneroka Memori Kanak-kanak Kecil: Satu Kajian Kes Memfokuskan pada Aspek Daya Ingatan dan Pembelajaran ABC’ mengkaji fungsi sosial, emosi, dan kognitif dalam pembelajaran kanak-kanak. Ingatan memainkan peranan dalam perkembangan diri, membimbing pemikiran, mempengaruhi emosi, serta memacu pembelajaran. Oleh itu, ingatan merupakan komponen utama dalam kognisi dan perkembangan kognitif. Kajian ini meneroka daya ingatan kanak-kanak kecil dalam konteks pembelajaran ABC.

3.0 METODOLOGI

Kajian ini menggunakan kaedah kualitatif. Pada peringkat awal kajian ini dibentuk dengan menentukan dan memilih bunyian alam semula jadi seperti bunyi haiwan, tumbuhan serta bunyi objek bergerak. Bunyian alam yang dipilih mewakili bunyi konsonan, vokal, dan diftong. Antara contoh bunyi alam semula jadi yang dipilih sepertimana ditunjukkan dalam Jadual 2 berikut;

JADUAL 2: Bunyian Onomatopeia

Fonem	Bunyi Onomatopeia
e	Embek
c	cicip
k	krak

Langkah seterusnya adalah dengan menggambarkan bunyi onomatopeia melalui lukisan animasi 2D yang dihasilkan sendiri dan membentuknya dalam kad Imbas fonetik sepertimana dalam gambar rajah berikut;



RAJAH 1: Kad Imbas Fonetik Onomatopeia

Seramai 50 orang kanak-kanak berusia antara empat hingga enam tahun terlibat dalam kajian ini. Lokasi kajian bertempat di tadika dan taska di sekitar Kuala Terengganu dan Kuala Nerus. Teknik tunjuk, sebut dan ulang digunakan dalam kaedah bacaan fonetik. Selain itu, permainan bunyi turut digunakan untuk menguji ingatan kanak-kanak.

4.0 ANALISIS DAN PERBINCANGAN

Hasil dapatan mendapati pembelajaran fonetik dengan menggunakan kaedah onomatopeia bergambar membantu kanak-kanak menguasai bunyian konsonan, konsonan rangkap, vokal, diftong dengan lebih cepat dan pantas dalam masa singkat.

Dalam situasi penyebutan fonem konsonan /z/ kad imbasan dilukis dengan gambar lebah dan diletakkan bunyian onomatopeia 'zzz'. Kanak-kanak dapat dibahagikan kepada dua kumpulan tahap penguasaan fonetik untuk fonem tersebut. Kumpulan pertama kanak-kanak dapat menyebutnya tanpa bantuan apabila ditunjukkan kad imbasan tanpa menyebut bunyian tersebut untuk kali kedua. Sebagai contoh, kanak-kanak A5 dapat menyebut fonem /z/ setelah diajar cara sebutannya sekali sahaja. Untuk kali kedua, pengkaji menunjukkan semula kad imbasan yang sama kepada kanak-kanak tersebut dan berjaya menyebutnya dengan jelas dan tepat. Seramai 35 orang kanak-kanak dapat menyebutnya dengan sekali ujaran.

Kumpulan kedua, seramai 15 orang kanak-kanak dapat menyebut dan mengingat dengan lancar setelah diulang sebanyak tiga kali. Sebagai contoh, kanak-kanak A8 dapat menyebut dengan baik dan jelas bunyi fonem /z/ untuk kali pertama. Kemudian kad imbasan yang sama diulang semula kanak-kanak tersebut lupa bunyian tersebut setelah diselangi kad imbasan lain dalam masa yang sama. Setelah diulang baca untuk kali ketiga kanak-kanak tersebut dapat mengingatnya semula. Setelah sesi tunjuk dan sebut tamat, permainan teka bunyi diadakan dengan menunjukkan kad imbasan dan kanak-kanak membunyikannya. Pemerhatian mendapati hampir kesemua kanak-kanak dapat mengingat bunyi fonem konsonan dan vokal tanpa pengkaji menyebutnya.

Pemerhatian mendapati kanak-kanak menunjukkan rasa seronok dengan mengajuk bunyian onomatopeia secara berulang-ulang tanpa diminta. Mereka turut dapat menyebut bunyian berserta dengan intonasi yang tepat. Sebagai contoh fonem /w/ dengan bunyian onomatopeia 'wahn' melalui gambaran animasi seorang kanak-kanak perempuan sedang gembira. Kanak-kanak menyebutnya dengan berintonasi seiring dengan mimik muka yang tepat.

Di samping itu, bunyian fonem konsonan /k/, /g/ /x/ merupakan bunyian yang sukar dituturkan oleh kanak-kanak kerana penyebutannya terletak di bahagian langit lembut dan mempunyai titik artikulasi yang sama. Berdasarkan kajian yang telah dilakukan, kanak-kanak

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berjaya menyebut bunyian fonem tersebut dengan lancar tanpa sebarang masalah dengan pendekatan kad imbasan fonetik onomatopeia.

5.0 KESIMPULAN

Kaedah fonetik menggunakan kaedah onomatopeia bergambar membantu kanak-kanak menguasai fonetik bahasa Melayu dengan lebih pantas berbanding dengan kaedah lama. Selain itu, kanak-kanak lebih seronok untuk belajar dengan menggunakan gambar animasi yang mengandungi warna, emosi, dan perwatakan yang lucu.

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استراتيجيات التعلّم النشط في عملية التعليم والتحصيل الدراسي من منظور الباحثين السابقين

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الملخص

يشهد العالم تقدماً متسارعاً، وقد انبثق عن هذا التقدم ثورة معرفية هائلة، وشملت هذه التطورات المعرفية والتقنية النظم التربوية في العالم، بهدف تحسين عمليتي التعلّم والتعليم في المؤسسات التربوية، من خلال استراتيجيات التدريس الحديثة، وقد ظهر مفهوم جديد أطلق عليه المهتمون بنظريات التعلّم والتعليم "التعلم النشط"، وازداد الاهتمام بهذا المفهوم مع تعاظم التقدم العلمي في بدايات الألفية الثالثة؛ ولذا استعرض الباحث استراتيجيات التعلّم النشط من منظور الباحثين السابقين وأثرها في عملية التعلّم والتحصيل. هدفت الدراسة إلى فهم أهمية وتأثير استخدام استراتيجيات التعلّم النشط في سياق التعليم والتحصيل الدراسي من خلال استعراض الأبحاث السابقة التي أجريت حول هذا الموضوع وتحليل آراء الباحثين والمختصين في المجال، واعتمدت على المنهج الوصفي؛ فهي دراسة وصفية تستعرض أقوال ونتائج أبحاث الباحثين السابقين، وجاءت من إطار عام يشمل المقدمة، وخلفية الدراسة، والأهداف والمنهج، ومفهوم وفلسة التعلّم النشط وأساسه وخصائصه، وتحليل ومناقشة الدراسات السابقة ونتائج الدراسة، والخاتمة؛ ولتحقيق هدف الدراسة تمّ دراسة وتحليل الدراسات السابقة مع التعقيب على تلك الدراسات ومناقشتها وتحليلها والنتائج التي توصلت إليها، وخلصت الدراسة إلى أن استراتيجيات التعلّم النشط تلعب دوراً حاسماً في عملية التعليم والتحصيل الدراسي وتعزز الفهم العميق و التفكير النقدي والاستدلال المنطقي. وتشجع الطلاب على تطوير مهارات التعاون والتواصل وحل المشكلات، وبناء المعرفة وتطوير مهارات التعلّم الذاتي. كما أنّها تعزز التفاعل بين المعلم والطلاب وتعزز العلاقة الإيجابية بينهما، وتساهم في تحقيق التوازن بين التعليم الموجه والاستقلالية الذاتية للطلاب.

الكلمات المفتاحية: التعلّم النشط، استراتيجيات التدريس، التحصيل الدراسي، التعليم والتعلّم

1,0 المقدمة

تتطلب عملية التعلّم الفعّالة والتحصيل الدراسي الجيد تبني استراتيجيات تعلّم فعّالة تتيح للطلاب المشاركة النشطة في عملية التعلّم. واكتشف العديد من الباحثين أن استراتيجيات التعلم النشط تلعب دورًا حاسمًا في تعزيز فهم الطلاب وتحفيزهم وتعزيز تحصيلهم الدراسي؛ لذا كان من الضروري أن تسير العملية التعليمية التعلّمية ما يحدث من تغيرات وتطورات في مجال العلم و تطبيقاته، فقد نشط الفكر التربوي وأصبح المتعلم محور العملية التعليمية التعلّمية بدلاً من المادة الدراسية، واعتمدت البحوث النفسية والتربوية مساراً جديداً اتخذ من المتعلم هدفاً جديداً للعملية التعليمية التعلّمية، و(تكتفت هذه البحوث لمواجهة هذا الانفجار المعرفي وإيجاد الحلول للمشكلات والصعوبات الناتجة عنه , وأسفرت هذه البحوث عن نظام تعليمي يحقق رغبات المجتمع من ناحية؛ ويقابل الثورة العلمية والتكنولوجية من ناحية أخرى وهو أسلوب التربية المستمرة من المهد إلى اللحد، والذي أدى إلى ظهور عدة اتجاهات في طرائق التدريس وأساليب التعلم التي تساعد المتعلم على كسب المعلومة والمهارة والاتجاه بنفسه من خلال المرور في مواقف تعليمية متنوعة). (الشرييني وآخرون، 2006، ص43).

من خلال ما سبق يتبين لنا أنّ: من الملامح الأساسية في تطوير العملية التعليمية التعلّمية الانتقال من الأساليب والطرائق التقليدية في التدريس إلى الاستراتيجيات الحديثة، والأساليب والنماذج التعليمية؛ التي تجعل من المتعلم محور العملية التعليمية التعلّمية، وتنمي روح الاكتشاف والابتكار لديه في بيئة تعليمية مناسبة، وتشجعه على إبراز قدراته وطاقاته في الصف المدرسي وفي الأنشطة الخارجية، وهو ما تتميز به استراتيجيات التعلم النشط . تعد استراتيجيات التعلم النشط مجموعة من الأساليب والتقنيات التي تتمحور حول إشراك الطلاب بنشاط في العملية التعليمية. وتهدف هذه الاستراتيجيات إلى تعزيز مشاركة الطلاب وبناء مهاراتهم الفكرية والاجتماعية والتعاونية والتواصلية. وتساعد الطلاب على بناء المعرفة الجديدة وتطوير مهارات التفكير النقدي والتحليلي والابتكار. (إبراهيم وآخرون، 2005). وقد قام الباحث باستعراض وتحليل ومناقشة مجموعة من الدراسات السابقة للعديد من الباحثين المهتمين بدراسة استراتيجيات التعلم النشط وأثرها في عملية التعليم والتحصيل الدراسي.

2,0 خلفية الدراسة

يستند البحث إلى النظريات والمفاهيم التي تتعلق بالتعلم النشط واستراتيجياته التي تعتبر جزءاً أساسياً من عملية التعلم الحديثة؛ حيث يواجه العديد من الطلاب في مختلف المراحل الدراسية صعوبات في عملية التعلّم، وبالتالي انخفاضاً في مستوى التحصيل الدراسي ومن هنا كان لا بد من استعراض آراء ودراسات الباحثين السابقين حول أثر التعلم النشط في رفع مستوى التحصيل الدراسي.

يُعدُّ التعلم النشط مفهومًا متعدد الأبعاد يشجع على مشاركة الطلاب بنشاط في عملية التعلم وبناء مفاهيمهم وفهمهم الخاص، وتعتمد هذه الاستراتيجيات على إشراك الطلاب في الاستكشاف والتفاعل والتحليل وتطبيق المفاهيم في سياقات حقيقية، مما يساعدهم على بناء معرفتهم بشكل أفضل وتطوير مهارات التفكير النقدي وحل المشكلات، بالإضافة إلى التعلم بالاكتشاف والتعلم القائم على الحلول والتحديات والألعاب التعليمية. أما فيما يتعلق بآراء الباحثين السابقين الذين استكشفوا تأثير استراتيجيات التعلم النشط على عملية التعلم والتحصيل الدراسي. قد أظهرت الأبحاث السابقة أن استخدام استراتيجيات التعلم النشط يمكن أن يعزز فهم الطلاب للمواد الدراسية ويحفزهم على المشاركة الفعالة في العملية التعليمية. وفقًا لدراسة (Smith & MacGregor 1992)، وجد الباحثون أن التعلم النشط يؤدي إلى نتائج أكاديمية أفضل وتعزيزًا لمهارات التفكير النقدي والتفاعل الاجتماعي بين الطلاب. علاوة على ذلك، أظهرت الأبحاث التي أجريت في هذا المجال (Prince 2004) أن الطلاب الذين يتبنون استراتيجيات التعلم النشط يظهرون ميولًا أكبر نحو المسؤولية الذاتية في عملية التعلم، مما يعزز من تطوير مهاراتهم، وتشير آراء الباحثين السابقين إلى أن استراتيجيات التعلم النشط تلعب دورًا مهمًا في تحسين فعالية عملية التعلم وتحسين التحصيل الدراسي للطلاب، وتعزيز تطوير مهاراتهم الأكاديمية والحياتية بشكل شامل. لذلك، فإن فهم هذه الآراء وتطبيقها في سياق البحث الحالي يمكن أن يساهم في توجيه التوجهات المستقبلية لممارسات التعليم وتحسين جودتها، وتعتبر هذه الاستراتيجيات أساسية لتعزيز تفاعل الطلاب مع المحتوى الدراسي وتحفيزهم على المشاركة الفعالة في عملية التعلم، مما يعكس إيجابيًا على فهمهم العميق واستيعابهم الجيد للمفاهيم الدراسية وتحصيلهم الأكاديمي بشكل عام. لذلك، يُعتبر فهم أثر هذه الاستراتيجيات في عملية التعلم والتحصيل الدراسي محورًا مهمًا للبحث الحالي ومن شأنه أن يساهم في تطوير ممارسات التعليم وتحسين جودتها.

3,0 الأهداف والمنهج

تهدف هذه الدراسة إلى تقديم أدب نظري يقدم وصفًا تحليليًا نقاشيات لأثر استخدام استراتيجيات التعلم النشط في التعلم والتحصيل الدراسي من منظور الباحثين السابقين واعتمد الباحث في دراسته المنهج الوصفي التحليلي، الذي يقوم على وصف الظاهرة، والعمل على تحليلها وتفسيرها. ويتجلى الهدف الرئيس للدراسة في فهم أهمية وتأثير استخدام استراتيجيات التعلم النشط في سياق التعليم والتحصيل الدراسي من خلال استعراض الأبحاث السابقة التي أجريت حول هذا الموضوع وتحليل آراء الباحثين والمختصين في المجال.

4,0 مفهوم وفلسفة التعلم النشط

مفهوم التعلم النشط يشير إلى نهج التعلم الذي يركز على دور الطالب كمشارك نشط وفاعل في عملية التعلم بدلاً من أن يكون متلقي للمعرفة، ويُعدُّ هذا المفهوم مبدأً أساسياً في العديد من النظريات التعليمية الحديثة، حيث يقوم

الطلاب ببناء مفاهيمهم وفهمهم الخاص بشكل نشط من خلال المشاركة في أنشطة تعليمية متنوعة وتجارب تعليمية مفيدة ويؤكد الباحثون السابقون على أهمية مفهوم التعلم النشط في تعزيز تفاعل الطلاب مع المعرفة وتحفيزهم على المشاركة الفعالة في عملية التعلم.

ويستمد التعلم النشط فلسفته من المتغيرات العالمية والمحلية المعاصرة؛ فالتعلم النشط يعد تلبية لهذه المتغيرات التي تتطلب إعادة النظر في أدوار المتعلم والمعلم، والتي نادى بنقل بؤرة الاهتمام من المعلم إلى المتعلم، وجعل المتعلم هو محور العملية التعليمية، وبالتالي فإن فلسفة التعلم النشط تؤكد أن التعلم لا بد أن يرتبط بحياة التلميذ وواقعه، واحتياجاته، واهتماماته، وأن يحدث من خلال تفاعل التلميذ مع كل ما يحيط به في بيئته، وينطلق من استعدادات المتعلم وقدراته (إبراهيم وآخرون، 2005، ص 15).

وهذا ما يبرر التغيير الهائل الحاصل في فلسفة التعلم؛ حيث تقوم هذه الفلسفة على الدور الإيجابي للمتعلم، من خلال البحث عن المعلومة بنفسه، والحصول على المهارات التعليمية من خلال البحث والتجريب، والتركيز على تنمية وتطوير التفكير والتمكن من حل المشكلات، وإن احتاج إلى الإرشاد والتوجيه يكون المعلم حاضراً لذلك.

5,0 أسس التعلم النشط

يعتمد التعلم النشط على أسس عدة منها :

- 1- اشتراك الطلاب في اختيار نظام العمل وقواعده.
 - 2- إشراك الطلاب في تحديد أهدافهم التعليمية.
 - 3- تنوع مصادر التعلم.
 - 4- استخدام استراتيجيات التدريس المتمركزة حول الطالب، والتي تتناسب مع قدراته واهتماماته، وأنماط تعلمه، والذكاء الذي يتمتع به.
 - 5- إشاعة جو من الطمأنينة والمرح والمتعة في أثناء التعلم.
 - 6- مساعدة الطالب في فهم ذاته، واكتشاف نواحي القوة والضعف لديه.
 - 7- الاعتماد على تقويم الطلاب أنفسهم، وزملائهم.
 - 8- السماح للطلاب بالإدارة الذاتية. (أبو بكر، و حجازي، 2005، ص 16-17)
- إذاً لو أمعنا النظر في أسس التعلم النشط لوجدنا أنها تتمركز حول الطالب وتجعل منه قائد عملية التعلم، ومشارك في التخطيط لها ومديراً لتعلمه.

6,0 خصائص التعلم النشط

يتميز التعلم النشط بخصائص منها :

- 1- التعلم النشط تعلم ذو معنى ؛ أي إنه تعلم يرتبط بحاجات المتعلم الجسمية والعقلية والانفعالية والاجتماعية.
- 2- تعلم قائم على الخبرة المباشرة الحقيقية، وكلما كانت الخبرة أقرب إلى الواقع كان التعلم أكثر فاعلية وبقاء.
- 3- هو التعلم الذي يتناسب مع قدرات الفرد وإمكاناته، ويسمح للتلميذ السير في التعلم حسب سرعته الذاتية.
- 4- التعلم النشط هو التعلم الذي يهدف إلى تنمية التفكير الابتكاري عند الفرد، والذي يجعل منه باحثاً صغيراً يربط بين الأسباب والنتائج، ويفسر الظواهر ويبحث عن أسبابها.
- 5- هو التعلم الذي يثير دافعية المتعلم نحو التعلم، ويهيئ للتلميذ النجاح ؛ لذلك فإنه يبعث في نفسه حب التعلم والاكتشاف والبحث عن طرائق جديدة للحل والتعلم.
- 6- إنه يهدف إلى تحقيق النمو المتكامل والشامل عند المتعلم.
- 7- إنه تعلم يجعل من المتعلم محوراً للعملية التعليمية، دون إهمال للمادة التعليمية أو لدور المعلم، ولكن المهم أن يكون المتعلم نشيطاً وفاعلاً أثناء التعلم.
- 8- هو التعلم الذي يتضمن معلومات ومهارات واتجاهات وقيماً قابلة للبقاء، ويمكن للمتعلم الاحتفاظ بها، والاستفادة منها في المستقبل (الهويدي، 2004، ص 285-287)

7,0 تحليل ومناقشة الدراسات عن التعلم النشط:

تحليل ومناقشة الدراسات السابقة التي ترتبط بالتعلم النشط يمكن أن يوفر رؤى قيمة حول فهم الأثر والفعالية الحقيقية لهذه الاستراتيجية التعليمية، وتوفر هذه الدراسات والأبحاث أدلة متعددة على فعالية التعلم النشط في تحسين عملية التعلم والتحصيل الدراسي، ولكنها تسلط أيضاً الضوء على بعض التحديات والاعتبارات التي يجب مراعاتها عند تطبيق هذه الاستراتيجية. وقد تناولت الدراسات السابقة في هذا المجال مجموعة من الأهداف، بما في ذلك:

- 1- فهم استراتيجيات التعلم النشط: تهدف هذه الدراسات إلى تحديد وتوضيح مفاهيم وأساليب التعلم النشط وتحليل مكوناتها المختلفة. يتم توضيح كيفية تنفيذ هذه الاستراتيجيات في سياق التعلم وتحفيز الطلاب على المشاركة الفعالة في عملية التعلم. كدراسة بليردوح، بن صغير (2021) ودراسة المناعسة (2020)، دراسة سليمان والزاكي (2020).
- 2- تحليل تأثير استراتيجيات التعلم النشط على العملية التعليمية: تركز هذه الدراسات على تقييم تأثير استراتيجيات التعلم النشط في تحسين جودة التعليم وتحقيق أهداف التعلم المحددة. تتمثل أهداف التحصيل الدراسي في زيادة المعرفة والفهم وتطوير المهارات العقلية والتفكير الإبداعي والتفكير النقدي. كدراسة حسين وآخرون (2022) ودراسة الحلفي (2018) ودراسة تويج (2017).

3- تحليل آثار استراتيجيات التعلم النشط على التحصيل الدراسي: تركز هذه الدراسات على قياس تأثير استراتيجيات التعلم النشط على أداء الطلاب وتحصيلهم الدراسي. تهدف إلى تحليل تأثير هذه الاستراتيجيات على تحسين نتائج الاختبارات والمشاركة الفعالة في الفصول الدراسية وتعزيز مهارات التعلم الذاتي للطلاب. كدراسة الرميح، أبو تريمة (2021) ودراسة الطاهر، طيب (2021) ودراسة الشوكاني (2019)، ودراسة جمال الدين (2018)، دراسة ماتشميرو وكرو (2007).

4- استخدام استراتيجيات التعلم النشط في مجالات التعليم المختلفة: تسعى هذه الدراسات إلى استكشاف فعالية استراتيجيات التعلم النشط في مجموعة متنوعة من مجالات التعليم، مثل التعليم الابتدائي والثانوي والتعليم العالي. يتم تحليل التأثيرات المحتملة وتطوير النماذج والإطارات التوجيهية لتنفيذ هذه الاستراتيجيات. كدراسة العطوي (2018) ودراسة لازاسكي (2015).

5- تأثير استراتيجيات التعلم النشط في تنمية المهارات اللغوية، كمهارة التواصل الشفوي، كدراسة أبوضيف (2022)، ودراسة مصلح (2019)، وتنمية البلاغة والتذوق الأدبي وتنمية مهارات التفكير والتفكير الإبداعي، كدراسة أبوغزالة وعثمان (2022)، ودراسة الحلفي (2018)، ودراسة تويج (2017) وتنمية المفاهيم النحوية كدراسة الزهراني (2018)، وتنمية مهارات القراءة والاستيعاب القرائي كدراسة السليتي (2017) وأيوب (2017).

بشكل عام، يُظهر تحليل الدراسات السابقة أن التعلم النشط يمثل نهجًا واعدًا لتحسين جودة التعليم وتحفيز المشاركة الطلابية، لكنه يتطلب تخطيطًا ودعمًا جيدين من قبل المعلمين والمؤسسات التعليمية. من خلال فهم هذه النتائج والتحليل الشامل، يمكن توجيه الجهود نحو تطوير ممارسات تعليمية فعالة تستثمر في قوة التعلم النشط لدعم تحقيق أهداف التعليم بنجاح.

8،0 نتائج دراسة عن التعلم النشط

بعد دراسة وتحليل ومناقشة العديد من الدراسات السابقة، أظهرت العديد من هذه الدراسات أن استخدام استراتيجيات التعلم النشط يمكن أن يؤدي إلى تحسين ملحوظ في تفاعل الطلاب مع المواد الدراسية وفهمهم العميق للمفاهيم، بالإضافة إلى ذلك، أظهرت بعض الدراسات أن استراتيجيات التعلم النشط قد تساهم في تعزيز مهارات التفاعل الاجتماعي والتعاون بين الطلاب، حيث يتعاون الطلاب معًا في حل المشكلات والمهام التعليمية، مما يعزز بناء الفهم المشترك وتبادل المعرفة بينهم، لكن من جانب آخر يجب أن نلاحظ أن بعض الدراسات أشارت إلى وجود بعض التحديات في تطبيق استراتيجيات التعلم النشط، مثل الاحتياج إلى موارد ودعم مناسبين، والتحديات التي قد تواجه المعلمين في توجيه عملية التعلم النشط بفعالية ومما تقدم يمكن الاستنتاج من دراسات الباحثين السابقين أن:

- 1- استراتيجيات التعلم النشط تلعب دورًا حاسمًا في عملية التعليم والتحصيل الدراسي؛ فقد أظهرت الأبحاث أن استخدام استراتيجيات التعلم النشط يساعد في تحفيز الطلاب وتعزيز اهتمامهم ومشاركتهم الفعالة في العملية التعليمية. كدراسة شحاته (2023)، دراسة الغامدي (2022)
- 2- تعزز استراتيجيات التعلم النشط الفهم العميق وتعزز التفكير النقدي والاستدلال المنطقي. وتشجع الطلاب على تطوير مهارات التعاون والتواصل وحل المشكلات، وتعزز قدراتهم على التحليل والتوليف والتطبيق العملي للمفاهيم المعرفية. كدراسة أبوضيف (2022) ودراسة مصلح (2019)
- 3- تساعد استراتيجيات التعلم النشط الطلاب على بناء المعرفة بشكل مستدام وتطوير مهارات التعلم الذاتي، مما يمكنهم من التعلم المستمر والمستقل في حياتهم. كدراسة الرميح ، أوتريمة (2021)
- 4- ومن الجوانب الإيجابية الأخرى لاستراتيجيات التعلم النشط، أنها تعزز التفاعل بين المعلم والطلاب وتعمل على تعزيز العلاقة الإيجابية بينهما. وتسهم في تحقيق توازن أفضل بين التعليم الموجه والاستقلالية الذاتية للطلاب.

بشكل عام، يمكن القول إن استراتيجيات التعلم النشط لها تأثير إيجابي على عملية التعلم والتحصيل الدراسي. تساعد الطلاب على أن يصبحوا متعلمين نشطين ومشاركين في بناء المعرفة وتطوير مهاراتهم العقلية والاجتماعية. وبالتالي، يعزز استخدام استراتيجيات التعلم النشط الجودة والفعالية الشاملة لعملية التعليم ويسهم في تحقيق نتائج أكثر إشباعًا وتحصيلًا للطلاب.

9,0 الخاتمة

باختتام دراسة أثر استراتيجيات التعلم النشط في عملية التعليم والتحصيل الدراسي من منظور الباحثين السابقين، نجد أن الأدلة المتراكمة من البحوث السابقة تشير إلى أهمية هذه الاستراتيجيات في تعزيز تجربة التعلم وتحقيق النجاح الأكاديمي. من خلال فهم الطرق التي يمكن من خلالها تفعيل الطلاب وجعلهم شركاء فاعلين في عملية التعلم، ندرك أن استخدام استراتيجيات التعلم النشط يمكن أن يحدث تحولاً إيجابياً في البيئات التعليمية، كما يعد فهم أثر استراتيجيات التعلم النشط في عملية التعليم والتحصيل الدراسي تحدياً مهماً وحيوياً للمعلمين والباحثين على حد سواء، إذا تم تطبيق هذه الاستراتيجيات بشكل فعال ومدرّس، فقد تسهم بشكل كبير في تعزيز النجاح الأكاديمي وتحقيق أهداف التعلم لدى الطلاب، وبالتالي تعزيز جودة التعليم والتعلم في المدارس والمؤسسات التعليمية.

وفي الخاتمة نستطيع القول إن استراتيجيات التعلم النشط تعزز تجربة التعلم الشاملة وتحسن نتائج التعلم والتحصيل الدراسي، ومن الضروري مواصلة البحث في هذا المجال وتطوير استراتيجيات التعلم النشط لتحقيق أفضل نتائج في التعليم والتحصيل الدراسي. كما يجب توجيه الاهتمام إلى تطوير مهارات المعلمين في استخدام هذه الاستراتيجيات بفاعلية، وتوفير الدعم اللازم للمدارس والمؤسسات التعليمية لتنفيذها بشكل مستدام ومنهجي.

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فعالية التطبيقات الرقمية التفاعلية في تعلم الاتصال باللغة العربية في عصر IR 4.0

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الملخص

جلبت الرقمنة في عصر الثورة الصناعية 4.0 في التفاعل العالمي اليوم اتجاهًا إيجابيًا في زيادة مستوى المهارات في إتقان مجال اللغة، مع التركيز بشكل خاص على اللغة العربية. أصبح هذا المفهوم أحد المنصات الرئيسية منذ أن تعرضت البلاد لوباء COVID19 عندما توسع سياق تطبيقه. لقد أصبح بديلاً مفضلاً للطلاب والمحاضرين في تعلم اللغة العربية بطريقة أفضل وأكثر فعالية. يتم التنفيذ عبر الإنترنت باستخدام تطبيقات التكنولوجيا المتاحة. تهدف هذه الدراسة إلى تحديد تصور الجمهور لتعلم اللغة العربية عبر الإنترنت، ومعرفة المنصات التي يستخدمها الجمهور في تعلم اللغة العربية، واستطلاع المشكلات التي يواجهها الجمهور عند تعلم اللغة العربية عبر الإنترنت. لذلك، تستخدم هذه الدراسة طريقة تحليل كمي وصفية من خلال مسح باستخدام مجموعة من الاستبيانات التي تم اختيارها لإنجاح هذه الدراسة. تألفت عينة الدراسة من 76 شخصًا يتألفون من 55 طالبة و 21 طالبًا تم اختيارهم عشوائيًا في فصل اللغة العربية لعامة الناس. وجدت نتائج الدراسة أن اهتمامهم كبير جدًا بتعلم اللغة العربية على الرغم من الطرق الجديدة لأنه توجد خيارات بالفصول سواء أكانت وجهًا لوجه أم افتراضيا في الوقت الحالي. كما تم تحديد عدة اقتراحات للتحسين. وفي الختام، لا يزال تصور الجمهور لفصول اللغة العربية إيجابيًا، ومستوى اهتمامهم بتعلم اللغة العربية مرتفعًا. علاوة على ذلك، من بين الوسائط التي يستخدمونها في أخذ دروس اللغة العربية عبر الإنترنت Microsoft Teams و Google Meet و Zoom. بشكل غير مباشر، أصبح هذا أحد الوسائل لتنمية القدرة على إتقان اللغة العربية بشكل أفضل للمستقبل.

الكلمات المفتاحية: : الرقمنة ؛ الثورة الصناعية 4.0 ؛ التعلم عبر الإنترنت ؛ اللغة العربية؛ التكنولوجيا المتاحة

1،0 المقدمة

أحدثت الثورة الصناعية 4.0 تغييرات عميقة في جميع جوانب الحياة البشرية تقريباً، بما في ذلك في مجال التعليم. في سياق تعلم اللغة، وخاصة تعلم التواصل باللغة العربية، فتح ظهور التكنولوجيا الرقمية والتطبيقات التفاعلية فرصاً جديدة مثيرة للاهتمام.

أصبحت التطبيقات الرقمية التفاعلية واحدة من الأدوات المهمة في تعلم اللغة العربية في هذا العصر (الدين وآخرون، 2019). يوفر هذا التطبيق، بفعاليته وقدرته على التكيف مع احتياجات المتعلمين، بديلاً فعالاً لأساليب التعلم التقليدية. مزايا هذه التكنولوجيا كبيرة، خاصة عندما نأخذ في الاعتبار تعقيد وثراء اللغة العربية، والتي تصبح أحياناً جداراً للمتعلمين (حميدة وآخرون، 2023).

لا ترتبط فعالية التطبيقات الرقمية التفاعلية في تعلم التواصل باللغة العربية في عصر الثورة الصناعية 4.0 ارتباطاً وثيقاً بأحدث القدرات التكنولوجية فحسب، بل ترتبط أيضاً باستراتيجيات التعلم الفعالة المدرجة في التطبيق (العبد اللطيف والسويبي، 2022). مع ميزات مثل التدريب المنظم والتفاعل المباشر وتجارب التعلم المخصصة، فإن هذا التطبيق قادر على تسريع عملية التعلم وتحسين مهارات فهم الطلاب والتواصل (عارفين وآخرون، 2021) لذلك، أصبحت الأبحاث حول فعالية التطبيقات الرقمية التفاعلية في تعلم اللغة العربية في عصر الثورة الصناعية 4.0 مهمة بشكل متزايد. لا تقدم هذه الدراسة نظرة متعمقة لإمكانات التكنولوجيا في مساعدة تعلم اللغة العربية فحسب، بل توفر أيضاً إرشادات لتطوير تطبيقات أكثر فعالية ذات صلة باحتياجات المتعلمين اليوم (بريهاريني وآخرون، 2021).

وبذلك، سيتم التركيز في هذه الدراسة على تحليل فعالية التطبيقات الرقمية التفاعلية كأداة تعليمية للتواصل باللغة العربية في عصر الثورة الصناعية 4.0. والأمل معقود على أن تسهم هذه الدراسة في تطوير تعليم اللغة العربية الأكثر دينامية وفعالية في مواجهة تحديات العولمة والتقدم التكنولوجي السريع (نيسا وجاتميكا، 2023).

2،0 مشكلة البحث

نوقشت مؤخراً قضايا وتحديات مختلفة في عملية التدريس والتعلم باللغة العربية على الإنترنت. وذلك لأن جو القاعدة الجديدة الذي ساد منذ العام الماضي له تأثير كبير على الحياة بشكل عام وعلى مجال التعليم بشكل خاص. أخرجت نورما حسين (2021) دراسة حول التدريس والتعلم عبر الإنترنت بين طلاب برنامج البكالوريوس في دراسات لغة القرآن في كلية سيلانجور الجامعية الإسلامية الدولية (KUIS). تم إجراء هذه الدراسة لمعرفة التحديات التي يواجهها الطلاب في عملية تعلم اللغة العربية في KUIS من أجل الحصول على تعليقات من الطلاب، تم

توزيع استبيان عبر الإنترنت بشكل عشوائي على 30 طالبًا من بكالوريوس الدراسات القرآنية (ISBAQ). وجدت نتائج الدراسة أن 55٪ من الطلاب أكدوا أن التدريس والتعلم عبر الإنترنت لهما تأثير إيجابي سهل وسريع بغض النظر عن مكانهما بغض النظر عن الوقت، بينما ذكر 66٪ من الطلاب الجوانب السلبية للتدريس والتعلم عبر الإنترنت بسبب مشاكل الإنترنت. تقترح هذه الدراسة بعض التدابير للتغلب على المشكلات التي يواجهها الطلاب خلال فترة التدريس والتعلم عبر الإنترنت مثل توفير تخصيص بيانات الإنترنت RM50 شهريًا خاصة للطلاب في المناطق الريفية الذين يعانون من مشاكل في الوصول إلى الإنترنت والتي يدعمها 91٪ من الطلاب. من بين التوصيات المقدمة تحسين عملية التدريس والتعلم عبر الإنترنت وكذلك تحسين الوصول إلى الإنترنت في جميع أنحاء البلاد، لا سيما في المناطق الريفية.

بالإضافة إلى ذلك، ناقش أحمد زكي وولزان أبو حليم ونورخيمي (2021) التصميم النظري وتطوير دورات اللغة العربية عبر الإنترنت. تهدف هذه الدراسة إلى تسليط الضوء على إطار نظري للتوصيات الصادرة من خلال نظريتين أساسيتين للتعليم هما؛ نظرية البنائية ونظرية اكتساب اللغة التي تشكل موضوع البحث لتطوير مقررات اللغة العربية على الإنترنت، بالإضافة إلى نظريتين داعمتين للتعليم وهما؛ Cognitive Load Theory and Cognitive Theory of Multimedia Learning (باللغة الإنجليزية). ويعد اختيار هذه النظريات من أقدم الاستراتيجيات في دراسة تستند إلى نهج التصميم والتطوير الذي ينفذ في مرحلة التحليل التي ستطبق في المرحلة التالية، أي؛ مرحلة التصميم والتطوير. تستخدم هذه الدراسة طريقة بحثية في شكل تحليل المكتبة من خلال تقديم أبرز الأدبيات من المراجع الرئيسية بالإضافة إلى الدراسات السابقة ذات الصلة لشرح نظريات التعلم المعلنة. ونتيجة لتحليل النقاط البارزة، يتم وضع إطار نظري في شكل رسم بياني، مع شرح صلته المباشرة بتصميم وتطوير دورات اللغة العربية عبر الإنترنت. وذكر في نهاية الدراسة أن هذه الدراسة يمكن أن تكون مرجعًا لمزيد من الدراسات في شكل تصميم وتطوير في مجال اللغات الأجنبية بشكل عام، وخاصة العربية.

3،0 الدراسات السابقة

فيما يلي بعض الدراسات السابقة التي تعد ركيزة لهذه الدراسة:

1. كما أجرى محي الدين ريتونجا ومارتن كوستاتي وميليزا بوديارتي (2021) مراجعة لعملية Pdp لموضوع اللغة العربية التي أجريت في إندونيسيا خلال جائحة كوفيد 19. تم إجراء هذه الدراسة أيضًا بعد استجابة الباحث الذي شعر أنه لم تكن هناك دراسة محددة حتى الآن تبحث وتستعرض تصور المحاضرين والطلاب تجاه عملية التدريس والتعلم عبر الإنترنت التي أجريت في عصر COVID-19. علاوة على ذلك، في نفس الدراسة، نظر الباحث أيضًا في جودة المحاضرين فيما يتعلق بعملية التدريس عبر الإنترنت التي حدثت أثناء الوباء. تستخدم هذه الدراسة منهجية نوعية. ومن أجل الحصول على بيانات بحثية، أجريت مقابلات مع محاضرين 6 وطلاب اللغة العربية 30 من كلية الدراسات الإسلامية بجامعة الحمديية غرب سومطرة.

وجدت هذه الدراسة أن تصور المحاضرين والطلاب تجاه عملية التدريس والتعلم سلبي. بالإضافة إلى ذلك، هناك مشاكل مختلفة تحدث عند عقد الفصول الدراسية، بما في ذلك الوصول إلى الإنترنت الضعيف للغاية.

2. كما تم إجراء مسح حول استخدام وسائل الإعلام في تعلم اللغة العربية من قبل أحمدي وأوليا مستيكا (2021). تم إجراء هذا الاستطلاع في IAIN Pelangka Raya باستخدام البحوث النوعية ودراسات الحالة. وقد نفذت لهذا الغرض أساليب للملاحظة والمقابلات ووثائق البيانات. في الاستطلاع، رأى الباحث أن عملية PdP تم تنفيذها من خلال 3 تطبيقات مختلفة. يتم التطبيق من خلال Whatsapp و Google Classroom و Zoom. يتم استخدام كل تطبيق وفقاً لملاءمته مثل Whatsapp الذي يستخدم للتواصل بين المعلمين والطلاب خارج الفصل الدراسي، و Google Classroom الذي يستخدم لإرسال المهام التي يعطيها المعلمون للطلاب و Zoom لأي عرض صوتي وتعلم يتطلب المزيد من المعلومات. خالية من المعلم. تم اختيار هذه التطبيقات كمنصة رقمية رئيسية بناءً على العديد من عمليات التحكيم التي اعتبرت أسهل وودية ومناسبة لظروف المعلمين والطلاب.

3. في الدراسة Ijlal Saja @ Mearaj، استعرض Anuar Sopian et.al (2021) أيضاً استخدام تطبيقات Google Meet و Youtube لدورات اللغة العربية أثناء التعلم المفتوح وعن بعد. تم إجراء هذه الدراسة بعد الزيادة المفاجئة في استخدام Google Meet و YouTube عندما ضربت جائحة COVID-19 البلاد. في هذه الحالة، تم اختيار 30 طالباً من UITM Melaka بشكل عشوائي. وبالإضافة إلى ذلك، استُخدم صك استبيان لتحديد التحديات التي تواجه التطبيقات الإلكترونية ومستوى استخدامها. وجدت نتائج الدراسة أنه لم يتمكن جميع الطلاب من تعلم اللغة العربية علانية وعن بُعد. علاوة على ذلك، فإن تصورهم هو أنه من الصعب جداً إتقان اللغة العربية. ومع ذلك، لا يزال الطلاب قادرين على إتقان استخدام Google Meet و Youtube جيداً. ومع ذلك، وجدت دراسة إيدي سوزانتو ورامبات نور ساسونغكو (2021) أن الطلاب ما زالوا يواجهون صعوبات في استخدام Google Meet. لا يزالون ضعفاء في استخدام جميع الأدوات المتاحة في Google Meet. أجرى الباحث هذه الدراسة لمعرفة مدى مهارات الطلاب في تشغيل برنامج Google Meet لأغراض التعلم في جميع أنحاء جائحة COVID-19 التي لم تنته بعد.

4.0 أهداف الدراسة

والهدف من هذه الدراسة هو تحديد ما يلي:

1. تصور عامة الناس لتعلم اللغة العربية على الإنترنت.
2. المنصات التي يستخدمها عامة الناس في تعلم اللغة العربية على الإنترنت.
3. المشاكل التي يواجهها عامة الناس عند تعلم اللغة العربية على الإنترنت

5،0 أسئلة الدراسة

وفيما يلي الأسئلة المطروحة في هذه الدراسة:

1. ما هو تصور عامة الناس لتعلم اللغة العربية على الإنترنت ؟
2. ما هي المنصات التي يستخدمها عامة الناس لتعلم اللغة العربية عبر الإنترنت ؟
3. ما هي المشاكل التي يواجهها الجمهور عند تعلم اللغة العربية عبر الإنترنت ؟

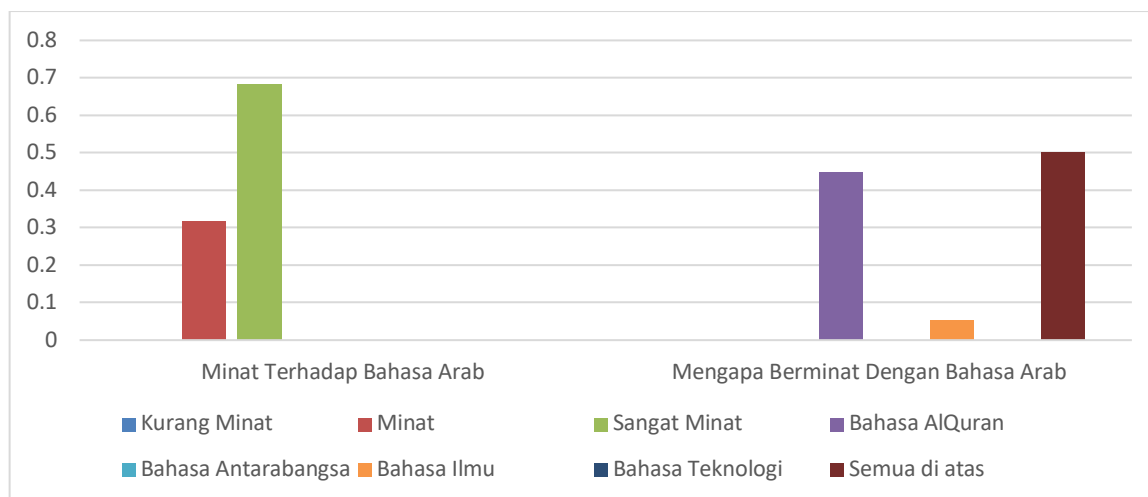
6،0 منهجية الدراسة

تهدف هذه الدراسة إلى تحديد تصور الجمهور لتعلم اللغة العربية عبر الإنترنت، ومعرفة المنصات التي يستخدمها الجمهور في تعلم اللغة العربية، واستطلاع المشكلات التي يواجهها الجمهور عند تعلم اللغة العربية عبر الإنترنت. لذلك، تم اختيار تصميم دراسة وصفية من خلال طريقة مسح باستخدام مجموعة من الاستبيانات لإنجاح هذه الدراسة. تم توزيع نموذج الاستطلاع هذا من خلال تطبيق Google Form.

تألفت عينة الدراسة من 76 شخصًا يتألفون من 55 طالبة و 21 طالبًا تم اختيارهم عشوائيًا في فصل اللغة العربية. تم إعداد العديد من عناصر الأسئلة لمسح خلفيتهم وتصورهم لتعلم اللغة العربية عبر الإنترنت، واهتماماتهم، والمشاكل التي واجهوها خلال جلسة التعلم وكذلك المنصة المستخدمة في الفصل. كما طُلب إدراج بعض الاقتراحات لتحسين دروس اللغة العربية على الإنترنت.

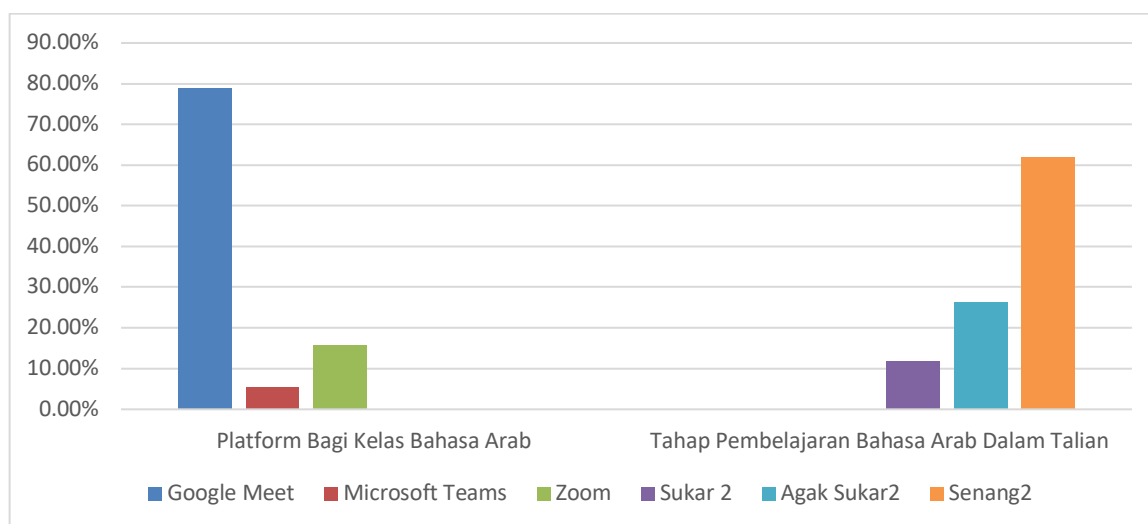
7،0 نتائج الدراسة

فيما يلي نتائج الدراسة التي تم الحصول عليها من استمارة المسح التي تم توزيعها بالفعل على عينة الدراسة التي تم تحديدها:



الرسم البياني 1

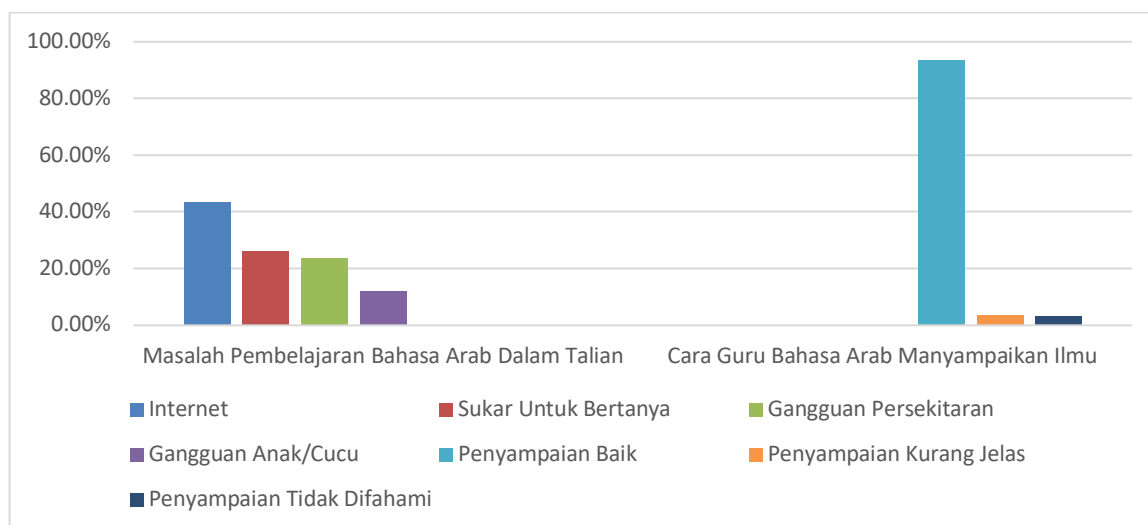
ويبين الشكل 1 عدد المحييين المهتمين بدروس اللغة العربية. ما مجموعه 68.4% من إجمالي عدد المستجيبين مهتمون جدًا باللغة العربية و 31.6% من إجمالي عدد المستجيبين في مستوى متوسط. ولم تسجل أي نسبة مئوية للمحييين الأقل اهتماما باللغة العربية. هذا يدل على أن معظمهم مهتمون جدًا بتعلم اللغة العربية. يوضح الشكل 2 سبب اهتمام الناس بتعلم اللغة العربية. ما يصل إلى 50% من عدد المستجيبين مهتمون بها بسبب اعترافهم بأن اللغة العربية هي لغة القرآن والنبي، وهي لغة عالمية ولغة المعرفة ولغة التكنولوجيا. في حين أن 44.7% اختاروا الاهتمام بها فقط لأنها لغة القرآن والنبي المنشار. بعد ذلك، يهتم بها ما يصل إلى 5.3% لأن اللغة العربية هي لغة المعرفة.



الرسم البياني 2

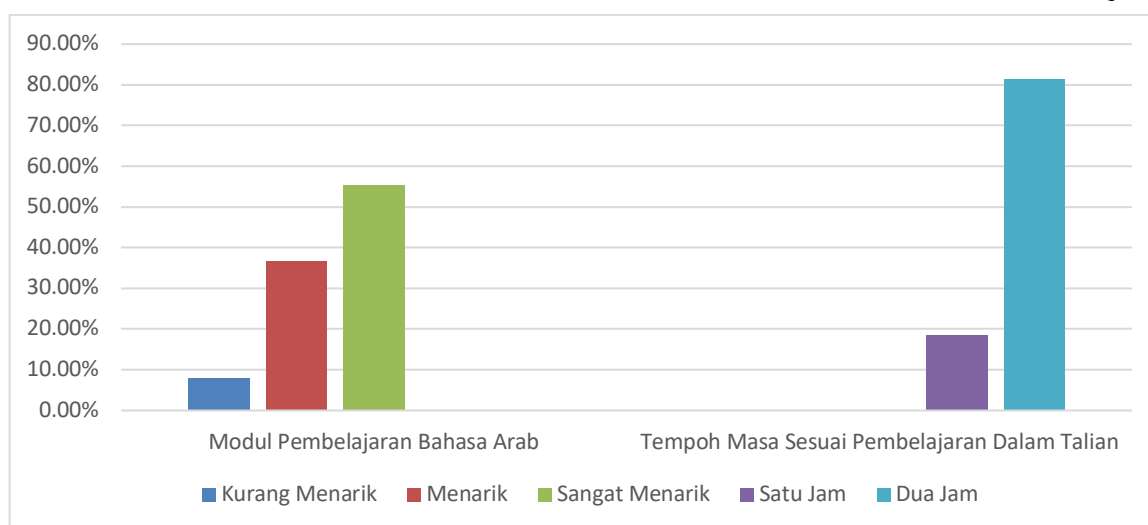
ويبين الشكل 2 المنصة التي يستخدمها عامة الناس في تعلم اللغة العربية. ما مجموعه 78.9% من إجمالي المستجيبين يستخدمون منصة Google Meet لفصول اللغة العربية. بعد ذلك، استخدم 15.8% من إجمالي المستجيبين تطبيق Zoom بينما استخدم 5.3% منهم تطبيق Microsoft Teams. يوضح هذا أن معظمهم يستخدمون تطبيق Google Meet في فصولهم العربية. من خلال الشكل آخر، وجد الباحث أن

61.8% من إجمالي المستجيبين أعطوا تصورًا بأن التعلم عبر الإنترنت سهل، وقال 26.3% منهم أن التعلم كان صعبًا للغاية بينما قال 11.8% منهم إنه كان صعبًا. يثبت الرسم البياني أن معظمهم يمكنهم بسهولة متابعة دروس اللغة العربية عبر الإنترنت.



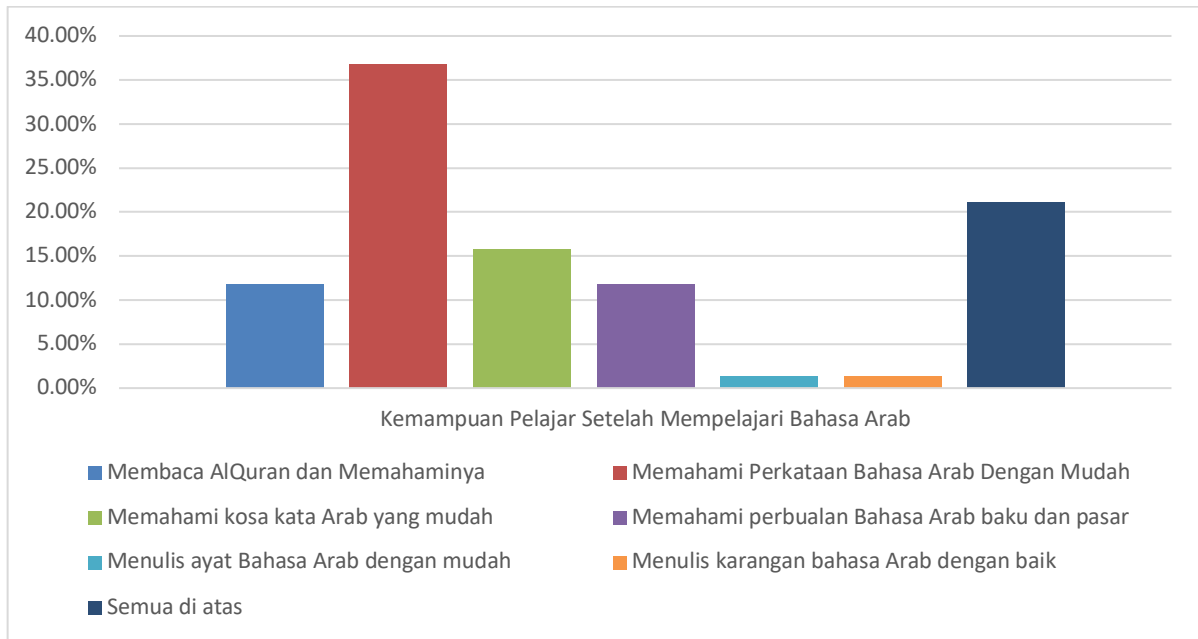
الرسم البياني 3

يوضح الشكل 5 المشاكل التي يواجهها الطلاب خلال جلسات التعلم باللغة العربية عبر الإنترنت. من الشكل 3 أعلاه، وجد الباحث أن 43.4% من إجمالي المستجيبين قالوا إن التداخل عبر الإنترنت كان المشكلة الرئيسية في جلسة التعلم، 26.3% من المستجيبين قالوا إن المشكلة التي واجهوها هي أنه من الصعب طرح الأسئلة، بينما واجه 23.7% مشكلة التداخل البيئي و 6.6% من إجمالي المستجيبين يواجهون مشكلة تدخل الأطفال أو الأحفاد. فيما يلي لمحة عامة عن تصور الجمهور للمعلمين الذين يلقون دروسًا في دروس اللغة العربية. يعتقد معظم المستجيبين الذين يمثلون 93.4% من المجموع أن المعلم قد قدم المعرفة جيدًا بينما ذكر ما يصل إلى 3.6% من المستجيبين أن تقديم المعرفة لم يكن واضحًا وأن 3% فقط من إجمالي عدد المستجيبين قالوا إن تقديم المعرفة لم يكن مفهومًا جيدًا.



الرسم البياني 4

ويبين الشكل 7 تصور الجمهور للوحدات المستخدمة في دورات تعلم اللغة العربية على الإنترنت. اعتقد ما مجموعه 55.3% من إجمالي المستجيبين أن الوحدة المستخدمة مثيرة للاهتمام للغاية. بينما قال 36.8% من المستجيبين أن الوحدة المستخدمة كانت مثيرة للاهتمام و 7.9% منهم اعتقدوا أن الوحدة كانت أقل إثارة للاهتمام. بالإضافة إلى ذلك، أخذ الباحث أيضًا ملاحظاتهم حول أنسب وقت لعامة الناس لتعلم اللغة العربية. ويبين الشكل 8 نتائج التوصيات المقبولة. أشار ما مجموعه 81,6% من إجمالي المستجيبين إلى أن أنسب وقت للتعلم هو ساعة 1. في حين أن 18.4% المتبقية من إجمالي المستجيبين اقترحوا ساعتين.



الرسم البياني 5

ويبين الشكل 5 نتائج تعلم اللغة العربية بعد حضور الدروس على الإنترنت. ووجدت نتائج الدراسة أن هناك 15.8% من إجمالي عدد المستجيبين القادرين على فهم المفردات العربية بسهولة، 11.8% منهم قادرين على فهم اللغة العربية القياسية ومحادثات السوق، و 11.8% الآخرون قادرين على قراءة القرآن وفهمه و 36.8% قادرين على فهم كلمات اللغة العربية بسهولة. ومع ذلك، تمكن ما يصل إلى 21.1% من المشاركين من إتقان الكل، وهو القدرة على قراءة القرآن وفهمه، وفهم الكلمات العربية بسهولة، وفهم المفردات العربية البسيطة، وفهم المحادثة العربية القياسية والبارازار، وكتابة الجمل العربية البسيطة وكتابة المقالات العربية البسيطة.

8.0 مناقشة

من نتائج الدراسة، تم تحديد العديد من التوصيات لزيادة تحسين جودة تعليم اللغة العربية لعامة الناس. وتشمل بعض استراتيجيات التدريس إعادة تقييم الوحدات التي يستخدمها عامة الناس في تعلمهم للغة العربية. هذا لأنه وفقًا ل Nor Yazidah (2018)، فإن وحدات اللغة العربية المقدمة في السوق لا تلبّي في الغالب احتياجات

عامة الناس في تعلم اللغة العربية لمجموعات معينة أو لأغراض خاصة مثل العبادة العربية والقرآن العربي والحج والعمرة العربية. علاوة على ذلك، من بين الوحدات المقترحة للاستخدام من قبل عامة الناس وحدة لتعلم اللغة العربية من خلال القرآن وهي أقرب إلى أرواح الأشخاص الذين يحبون القرآن (محمد لقمان وعزلان، 2021).

وبالإضافة إلى ذلك، اقترح الباحث أيضاً إنشاء وحدة إلكترونية باللغة العربية للاستخدام العام. ويرجع ذلك إلى نظام التعليم اليوم الذي بدأ في استخدام الوسائط أو التكنولوجيا بالإضافة إلى تعليم التطبيقات الافتراضية وعبر الإنترنت. يمكننا أن نرى ذلك من خلال الدراسات السابقة التي أجرتها نورما حسين (2021)، وإجلال ساجا @ميراج، وأنوار سويبان et.al (2021). من خلال إنشاء هذه الوحدة الإلكترونية، يمكن أن تساعد أيضاً دروس اللغة العربية العامة التي تقام على الإنترنت بسلاسة. بالإضافة إلى ذلك، يمكن توسيعه ليشمل عالم التعليم عبر الإنترنت بشكل أوسع.

علاوة على ذلك، بعد النظر في الدراسات السابقة، وجد الباحث أن معظم المشاكل التي تحدث في تنفيذ دروس اللغة العربية عبر الإنترنت هي مشاكل الإنترنت. صرح ماهي الدين ريتونجا ومارتن كوستاتي وميليزا بودياري (2021) أن إحدى المشاكل الرئيسية في التعلم عبر الإنترنت هي مشكلة الأجهزة والإنترنت. هذا مدعوم أيضاً بدراسة أجرتها نورما حسين (2021) التي وجدت أن معظم الطلاب الريفيين لديهم وصول ضعيف للغاية إلى الإنترنت. من بين التوصيات التي يمكن تنفيذها توفير بدل بيانات على الإنترنت قدره RM50 شهرياً، خاصة للمقيمين في المناطق الريفية الذين يرغبون في تعلم اللغة العربية.

9,0 الخاتمة

تظهر نتائج الدراسة أنه لا يزال هناك العديد من الأشخاص الذين يرغبون في تعلم اللغة العربية حتى في موسم جائحة كوفيد 19. معظمهم مهتمون جداً باللغة العربية على الرغم من أن التعلم يجب أن يتم عبر الإنترنت. ومع ذلك، وجدت الدراسة أنه لا يزال هناك الكثير ممن يرغبون في المشاركة في هذا التعلم. ومع ذلك، لم يتم حل بعض المشاكل مثل الوصول إلى الإنترنت، خاصة في المناطق الريفية. لا يزال تصور الجمهور لفصول اللغة العربية إيجابياً. في الواقع، تم تقديم بعض الاقتراحات أيضاً للمعلمين في إدارة دروس اللغة العربية، بما في ذلك استخدام السبورات في جلسات التعلم. وبما أن استخدام وسائط الإعلام والتكنولوجيا في التعليم متكرر جداً اليوم، ينبغي للمعلمين أن يتصرفوا بطريقة أكثر إبداعاً وابتكاراً. هذا الأمر مهم جداً حتى نرى تعلم اللغة العربية دائماً خصصاً في حياة مجتمعنا اليوم على الرغم من حالة جائحة كوفيد 19. وتدعو الحاجة إلى تكتيف دراسة تعلم اللغة العربية على الإنترنت لضمان استمرار أهميتها في بيئة المعايير الجديدة هذه.

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تصميم أنشطة العلوم لمنهج الكيمياء للصف العاشر في ضوء معايير العلوم في فلسطين (NGSS) للجيل القادم

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الملخص

تعتبر معايير العلوم للجيل القادم (Next Generation Science Standards – NGSS) من المعايير الأكثر بروزاً من بين التي ظهرت في القرن الحادي والعشرين، والذي يمكن وصفه بأنه عصر تطبيق النظرية البنائية. لذلك اليوم نسلط الضوء على مقترح محتوى أنشطة منهاج الكيمياء وتحديد معايير العلوم للجيل القادم الواجب توافرها في محتوى هذه الأنشطة للصف العاشر في فلسطين. تهدف معايير (NGSS) لإيجاد ثورة في طريق تدريس العلوم، حيث تبين هذه المعايير من تركيزها على أربعة عناصر: الاتصال والإبداع والتفكير الناقد والتكامل التام بين الثورة الرقمية والعملية التعليمية، وهي تُعنى بتدريس العلوم من مرحلة رياض الأطفال وحتى الصف الثاني عشر الثانوي. أصبحت الحاجة إلى تطوير وإصلاح الأنظمة التعليمية أمراً بديهياً وهاماً، لا سيما في ظل التطور والنمو المتسارع الذي يحدث في كل ما هو حول تلك الأنظمة، وذلك يتطلب من أي نظام تربوي تحليل وتقييم الماضي؛ وذلك بهدف التركيز على نقاط القوة وتعزيزها، واكتشاف الأخطاء والعمل على إصلاحها، وذلك باقتراح حلول تناسب المعطيات والمستجدات التي تفرضها التطورات المختلفة التي يشهدها المكان والزمان والإنسان.

الكلمات المفتاحية: : معايير العلوم للجيل القادم (NGSS)، الأنشطة التعليمية، منهاج الكيمياء للصف العاشر

1,0 المقدمة

يعتبر المنهاج المدرسي بمثابة المرآة التي تظهر من خلالها فلسفة النظام التربوي القائم بشكل عام، والفلسفة السائدة في المجتمع على وجه الخصوص؛ والتي تهدف لتلبية أهداف وطموحات المجتمع. يعتبر النشاط المدرسي جزءاً من المنهج الدراسي بمفهومه الحديث، وهو أحد العناصر الأساسية في بناء شخصية الطالب، حيث يساعد في تكوين

عادات ومهارات وقيم ومفاهيم وأساليب تفكير ضرورية لمواصلة التعلم (القحطاني، 2019). وتلعب الأنشطة دوراً مهماً في العملية التعليمية، وهي تتكامل بعضها مع بعض لتحقيق الأهداف التربوية، ولهذا فإنه يتحتم استخدام عدد متنوع من الأنشطة التعليمية في المنهج، وترجع أهمية ذلك إلى سببين رئيسيين: السبب الأول يتعلق بانتباه الدارسين، والثاني يتعلق بالفروق الفردية بين التلاميذ.

وفي ظل التطور والنمو المسارع، ترجع ضرورة الاهتمام بتطوير مناهج العلوم من كونها مؤشراً لمدى تطور الدول، وهي العامل الأساسي في التدريب لشغل بعض المهن والوظائف، بالإضافة إلى أن هذه المناهج تسهم في عملية الابتكار والإبداع في جوانب الاقتصاد وتساعد في حل الكثير من مشاكل البشرية. وهذا يتطلب من أي نظام تربوي أنه يحلل ويدرس ماضيه لتحديد الأخطاء والمشاكل ويعمل على إصلاحها وتطويرها.

2،0 خلفية البحث

يمكن تصنيف العلوم إلى علوم نظرية وتطبيقية، وتعتبر الكيمياء من العلوم التطبيقية التي تعنى بدراسة المادة وتغيراتها ودراسة خواص المواد. والكيمياء علم ديناميكي يتطور بشكل مستمر وهو يرتبط بفروع العلوم الأخرى كالفيزياء والأحياء والجيولوجيا (الإسي، 2018). ولتطوير مناهج العلوم، تم تنفيذ العديد من المشروعات العالمية: حركة إصلاح مناهج العلوم في ضوء التفاعل بين العلم والتقنية والمجتمع، ومشروع (٢٠٦١) للجمعية الأمريكية لتقدم العلوم، ومشروع المعايير القومية للتربية العلمية، ومعايير العلم للجيل القادم التي أرساها المجلس الوطني للبحوث في أمريكا (لقمان، 2020). يعتبر تخطيط المناهج وبنائها من أسس نجاح المؤسسات التربوية، وهي دليل توافق النظرية والتطبيق. وتعد حركة المعايير من أبرز الوجهات الحديثة والمستجدات التربوية في مجال التقويم، وتشير الدراسات إلا الأهمية الكبيرة التي تضطلع بها المعايير في مجال تدريس العلوم.

نجد عموماً ضعف في دافعية الطلاب نحو تعلم الكيمياء، وهذا يعود للطبيعة المجردة للمادة الكيميائية وضعف ربط محتوى مناهج الكيمياء مع الحياة الواقعية للطلاب (العمورية، 2011)، حيث أن بعض المدارس الحكومية لديها تجهيزات مخبرية ضعيفة وتعتمد طرائق تدريس لا تتطلب استخدام المختبر، مما أدى لعدم قناعة الطالب بالأنشطة التعليمية. ولا نجد أي دراسة تتعلق بتحليل كتاب الكيمياء للصف العاشر (صميلي، 2017).

3،0 منهجية البحث

تستند هذه الدراسة على النظرية الجشطالتية أو الإدراكية في التعلم، وهي إحدى النظريات التي تُعنى بالتفكير وحل المشكلات وغيرها في العمليات العرفية، وتقوم على مفهومي الاستبصار والفهم. وبناءً عليه تقوم الدراسة باقتراح تصميم كامل يعالج جميع أنشطة كتاب الكيمياء للصف العاشر في فلسطين.

لقد قدمت النظرية الجشطالتية إسهامات عظيمة في مجال التعلم عبر فرضيات رئيسية، وهي:

- التعلم عبر الاستبصار: حيث تؤكد النظرية اعتماد عملية التعلم على قدرة الفرد ومدى استيعابه للمواقف وتعامله معها. وهو ما تم الاعتماد عليه في بناء نموذج هذه الدراسة، كون معايير العلوم للجيل القادم تعتمد في ممارستها من الاستقصاء.

- يتطلب التعلم إعادة التنظيم: حيث تحتاج العملية التعليمية لإعادة ترتيب عناصر الموقف في حال عدم وضوحها لتصبح ذات مغزى، وهذا ما يحتاجه طلاب الكيمياء في دراستنا هذه لفهم محتوى أنشطة كتاب الكيمياء، وتم الاستدلال على ذلك من خلال الممارسات العلمية والهندسية (SIP) لمعايير (NGSS).

- التعلم عبر الإدراك: يعتمد تحكم الفرد على كيفية إدراكه للمواقف، وكون الغرض الأساسي للتعليم هو استكشاف البيئة، فهو يرتبط بعناصر الموقف وبنيتة المكونة له، وهذا ما ورد في عنصر السبب والنتيجة من المفاهيم المشتركة لمعايير (NGSS).

- تفترض النظرية الجشطالتية أن التعلم يتطلب التركيز على البنية الأساسية لما يتعلمه الفرد، حيث يتطلب التعلم إدراك الجوانب المعرفية والاستيعاب الكامل للعلاقات التي تربط عناصر الموقف وطبيعتها وبنيتها.

- إن التعلم الذي يعتمد على الاستبصار يجنب الفرد ارتكاب الخطأ، فالتعلم الذي يعتمد على الاستيعاب والإدراك يقي من الأخطاء التي تؤثر على سلوك الفرد.

1- الأنشطة التربوية وتحليل المحتوى

يعتبر النشاط التربوي المبذول من قبل المعلم والطالب عنصراً أساسياً من عناصر المنهاج، وقد يكون عملياً أو فكرياً، بهدف اكتساب مجموعة من الخبرات والمهارات. كما يعد النشاط المدرسي حافزاً للتعلم ويضفي على المنهاج الحيوية والإثراء، وهو ينقسم لأنشطة صافية إرائية مكملة للمنهاج وأنشطة لاصفية متنوعة ومرنة. لهذه الأنشطة أهمية ودور كبيرين في تكوين شخصية متكاملة ومتوازنة للتلاميذ من خلال توظيف النشاط المدرسي لخدمة المادة العلمية (حكيمة، 2018).

كما يعتبر المحتوى من العناصر الأساسية في المنهاج التربوي، فهو مجموعة من الخبرات التي تنقل من خلال المناهج الدراسية لتحقيق التنمية الشاملة للتلاميذ. إن عملية تحديد محتوى المنهاج أمر صعب ومعقد جداً، وذلك بسبب سرعة تطور التكنولوجيا والتغيرات الاجتماعية السريعة والكم الهائل من المعلومات والمعرفة. لذلك يجب أولاً اختيار الموضوعات الرئيسية ومن ثم الأفكار الأساسية منها وأخيراً اختيار مادة كل فكرة. ومن المهم جداً تنظيم

المنهاج بحيث يخدم الأهداف التعليمية ويحقق الفاعلية المثلى منها الطالب. لذلك لابد من توافر معايير في اختيار المحتوى بما يرتبط مع الأهداف التربوية ويحوي معارف وحقائق وإجراءات حديثة وصحيحة علمياً وقابلة للتطبيق، وأن يحقق توازن بين الخبرات النظرية والعملية وتوازن بين شمول المحتوى لمجالات واسعة وتناوله الأساسيات المادة من مفاهيم وحقائق ومبادئ.

تعد عملية تحليل المحتوى من أدوات البحث العلمي وتهدف لتحويل المعلومات المكتوبة إلى معلومات رقمية تصف الظاهرة المراد دراستها، حيث يتم استقصاء المعلومات وتحليلها وبناء أحكام علمية وفقاً لها. إن الأنشطة المرافقة داخل كتاب الكيمياء للصف العاشر تهدف لبيان مدى فهم الطالب للمحتوى، فعملية تحليل هذه الأنشطة تهدف لإكساب الطالب المفاهيم والمبادئ والقوانين ومهارات التفكير المختلفة وتحفيز الميول تجاه مواضيع الكيمياء وكيفية ربط هذه المواضيع بالحياة اليومية.

2- منهاج الكيمياء للصف العاشر

يتضمن كتاب المنهاج الفلسطيني خمس وحدات تتوزع على الفصلين الدراسيين، وهي (بنية الذرة والعناصر الكيميائية، والحسابات الكيميائية، والماء، والكيمياء العضوية، والطاقة في التفاعلات الكيميائية)، ويحوي أيضاً أنشطة متنوعة المستوى. حيث تتنوع الأنشطة التعليمية في كتاب الصف العاشر في فلسطين من المستمدة من محتوى المادة العلمية وأخرى تهدف لتعليم الطالب مهارة البحث العلمي وأنشطة تعزيزية والأسئلة الاستنتاجية والمشاريع البحثية وأنشطة التجارب الكيميائية، وانتهاءً بأسئلة كل فصل وكل وحدة.

ومراجعة دليل المعلم الذي يعد مرجعاً مهماً لتنفيذ الأنشطة الواردة في كتاب الطالب، نجده مُقسم لعدة محاور تساعد المعلم في تعزيز المادة التدريسية وإغناء إدراك الطالب، فالدليل يقدم نماذج لآليات تنفيذ دروس مقترحة من كل وحدة تتضمن استراتيجيات تدريب وأوراق عمل، وكل ذلك ضمن إطار فكرة التعلم التعاوني. كما يقدم الدليل آليات تقويم لاستخدامها في التأكد من تحقيق الأهداف المرجوة، وهي تأخذ أشكالاً مختلفة كالأسئلة الشفوية والواجبات المنزلية وأوراق العمل. ويساعد دليل المعلم في تهيئة الطلاب لتنفيذ الدرس من خلال نشاط استهلاكي يربطهم بخبرات سابقة، كما يتضمن أسئلة إثرائية.

3- مناهج العلوم الحديثة

يعتمد نجاح مناهج العلوم الحديث على قدرته على وضع أهداف واقعية تركز إلى فلسفة تربوية اجتماعية سليمة تلي حاجات المجتمع وتعزز إمكانياته وتطوره وتعمق العلاقة بين العلم والتكنولوجيا والمجتمع، لذلك تعمل معايير العلوم للجيل القادم على وضع رؤية جديدة علم لتدريب العلوم من خلال إشراك ممارسات العلوم والهندسة، ما يؤدي لتنمية التفكير لاستيعاب تطورات العصر وتكوين فهم صحيح للمفاهيم العلمية. تؤكد مناهج العلوم الحديثة

ضرورة أن يمارس الطالب ما يتعلمه في مناهج العلوم، كون النشاطات العلمية أساس تدريس العلوم وتعلمها وهي وسيلة فعالة لفهم مادة العلوم وتطبيقها، لذلك يجب استخدام أنواع متعددة من الأنشطة التعليمية من يجد كل طالب فرصته في استخدام النشاط الذي يمكنه من الفهم الصحيح. كما تعتبر الوسائل التعليمية عنصراً فعالاً في تدريس مناهج العلوم الحديث في إيصال المعلومات والمهارات العلمية للطلاب. ومن هنا نجد الحاجة لتبني وسائل التعليمية تبني المدركات وتؤدي لاكتساب المعلومات وفهمها بشكل أفضل، عبر إشراك الحواس المختلفة للطلاب من خلال العروض العملية والأفلام وبرامج الحاسوب والإنترنت واستخدام الأجهزة.

4- معايير العلوم للجيل القادم (NGSS)

تعد هذه المعايير من إحدى مشروعات إصلاح مناهج العلوم الحديثة، وقد انطلقت عام 2011 تحت إشراف المركز القومي للبحوث في أمريكا ومنظمة (Achieve)، وتم اعتمادها في عام 2013. تهتم هذه المعايير بالتكنولوجيا والهندسة وتشمل جميع المراحل من رياض الأطفال وحتى المرحلة الثانوية. ويمكن تعريفها بأنها توقعات الأداء، أي ما يملكه الطلاب من معرفة كافية للعلوم والهندسة عند نهاية المرحلة الثانوية مما يهدف لتحسين تدريس العلوم وإعداد الطلاب للالتحاق بالكليات والمهن. وهي تُعنى بتدريس العلوم في القرن الحادي والعشرين (حسنيين، 2016).

تتكون معايير (NGSS) من ثلاثة أبعاد رئيسية:

- الأفكار الرئيسية (CI): وهي عدد من الأفكار الأساسية التي لا يمكن تعلم العلوم بدونها، وترتبط بخبرات الطلاب الحياتية واهتماماتهم الشخصية، حيث أن معايير (NGS) تركز على إمداد الطلاب بالمعرفة الأساسية الكافية. تقسم الأفكار الرئيسية إلى: الأفكار الرئيسية في العلوم الفيزيائية، وفي العلوم الحياتية، وفي علوم الأرض والفضاء، وفي الهندسة والتكنولوجيا وتطبيقات العلوم). وتعتبر الأفكار الرئيسية كونها محورية للفروع العلمية، فهي تساعد الفرد على توضيح الظواهر والاختيار الصحيح لمصادر المعلومات وتطبيق هذه المعرفة في المواقف المستقبلية.

- الممارسات العلمية والهندسية (SIP): بالنسبة للممارسات العلمية فهي استخدام الطلاب لسلوكيات العلماء من أجل بناء نماذج ونظريات، أما الممارسات الهندسية فهي تصميم الأنظمة والحلول للمشكلات العلمية. ويساعد انخراط الطلاب في هذه الممارسات على فهم الكيفية الحقيقية لتطور المعرفة العلمية. وقد تم صياغة هذه الممارسات في ثمانية ممارسات وهي:

أ- طرح الأسئلة وتحديد المشكلات: وفيها يتم استشارة تفكير الطالب بوضعه أمام ظاهرة تمثل سياق تعليمي، فيمارس العصف الذهني بتوجيه أسئلة تحدد مشكلة الدرس بطريقة تدريجية تطويرية.

ب- تطوير واستخدام النماذج: بحيث يبنى الطالب تصوراً ذهنياً أو عملياً يجسد فيه الظاهرة، ويصف فكرة ويعبر عن مصطلحاتها ويفسر ويتنبأ بأفكار ممكن حدوثها.

ج- التخطيط والاستقصاء: حيث يتم وضع الطالب ضمن مواقف يعمل فيها على الملاحظة والتحليل للوصول لوصف دقيق للمشكلة، ومن ثم إجراء استقصاء وتحري من أجل وضع فرضيات واختبارها.

د- تحليل وتفسير البيانات: مما يسمح للطالب بالوصول لأفضل تصميم أو نتيجة.

هـ- الانخراط في الحجج والمسائل من خلال استخلاص الدلائل: حيث تكمن الأهمية هنا في تحديد نقاط القوة والضعف لتحديد أفضل الطرق لتفسير الظواهر الطبيعية، وللدفاع عن استنتاجات الطالب ونقد آراء الآخرين.

و- بناء التوضيحات والتفسيرات للعلوم وتصميم الحلول للهندسة: إن بناء النظريات يتم في العلوم لتفسير الظواهر الطبيعية، أما في الهندسة فيكون بهدف استخدام الحل الممنهج للمشاكل عبر تصميم عدة حلول تلي الشروط ومن ثم اختيار الحل الأمثل.

ل- الحصول على المعلومات أو البيانات وتقييمها وإيصالها للآخرين: والمقصود به اندماج الممارسات العلمية مع الممارسات الهندسية لإعطاء المصطلحات معنى إجرائي أكبر عند ربطها بالأداء.

ي- استخدام الرياضيات والتفكير الحسابي والحاسوب: تعد الرياضيات والتفكير الحسابي جزءاً أساسياً من العلوم والهندسة، فالرياضيات تقدم نماذج فعالة لتفسير العديد من الظواهر حسابياً أو رمزياً، وتقدم أيضاً تفسير علمي ومنطقي للعديد من الأنماط.

- المفاهيم المشتركة (CC): تعتبر المفاهيم المشتركة في معايير العلوم للجيل القادم بمثابة حلقة وصل بين الأفكار التخصصية في العلوم وبين الممارسات العلمية والهندسية. حيث تساعد هذه المفاهيم الطلاب على اكتشاف العلاقة بين مجالات العلم الأربعة: (الفيزيائية والحياة وعلوم الأرض والفضاء والتصميم الهندسي). وتتضمن هذه المفاهيم سبعة مكونات:

1- الأنماط: هي علاقة تتكرر بترتيب وتنظيم في الظاهرة موضوع الدراسة، وقد يمثل النمط أشكالاً أو أرقاماً أو أحداثاً. وتتكرر الأنماط في العلوم والهندسة بسبب طبيعة المادة العلمية المنتظمة غير العشوائية. ويساعد النمط في طرح الأسئلة حول أسباب التكرار وتفسير حدوثه وصياغة التنبؤات.

2- السبب والنتيجة: يمثل إدراك العلاقات السببية والتفسيرات وراء كل نتيجة الخطوة اللاحقة لاكتشاف النمط، وهي تقود إلى النتائج ثم التنبؤ بها أو ملاحظتها.

3- القياس والنسبة والكمية: من المهارات المهمة للإجابة عن الأسئلة (كيف ولماذا وما) المتعلقة بالظاهرة، فهي تمثل انطلاقة لعملية الفهم العلمي وسبب إدراك الأحجام المختلفة والنسب والطاقة والعلاقات النسبية.

- 4- النظام ونمذجة النظام: تحديد موضوع الدراسة من خلال أبعاده وحدوده، فعملية فهم النظام في العلوم والهندسة عبر عزل أنظمة فرعية عن أنظمة أكبر وتكوين نموذج بسيط لتسهيل الدراسة.
- 5- الطاقة والمادة: من الأساسيات في العلوم والهندسة، ويتجسد الارتباط بين المفهومين من خلال مراقبة تحولات المادة وعبر العمليات الكيميائية المختلفة.
- 6- التركيب والوظيفة التي يؤديها: خلاله تتوضح العلاقة التي يتلاءم فيها الشكل مع وظيفته.
- 7- الثبات والتغيير: ويعني عدم تغير الجوانب المحيطة بالنظام، وأيضاً أن الاضطرابات غير الملاحظة التي تحتاج النظام سوف تتلاشى مما يعيده إلى حالة الثبات والاستقرار.

5- تصميم المقترح

إن علم تصميم التعليم في العلوم الحديثة التي ظهرت في أواخر القرن العشرين، وهو إجراءات تتعلق باختيار المادة التعليمية المراد تصميمها وتحليلها وتنظيمها وتطويرها وتقويمها لتصميم مناهج تعليمية تساعد على التعليم بشكل أفضل وأسرع وفق أفضل الطرق وأقل وقت وجهد ممكنين. وقد تتطلب الأعمال البحثية تصميم نماذج جديدة، وهذا يزيد في خبرة الباحث ويعمق من دراسته وفهمه لعملية التصميم التعليمي.

تم الاعتماد في هذه الدراسة على نموذج (ADDIE) الذي يتكون من خمس مراحل أساسية. يبدأ بالتحليل للمهام والمتعلمين والمحتوى والتقنيات ومصادر التعلم والبيئة التعليمية، ثم التصميم الذي يُعنى بتحديد الأهداف وتتابع سير البرنامج وتصميم الشاشات الرئيسية، ثم التطوير لجهة كتابة السيناريو والتصميم التنفيذي، ثم التنفيذ الذي يتضمن إعداد النصوص وإدخالها وكتابة الأكواد البرمجية وإنشاء الرسوم والمواد المساعدة وإجراء اختبائي ألفا وبيتا والمراجعة النهائية، وانتهاءً بالتقويم عن طريق اختبائي ألفا وبيتا.

4،0 مناقشة الدراسة

تكمن الأهمية النظرية للدراسة في تحليل معايير العلوم بجميل القادم، وتناول الأبعاد الهامة لتلك المعايير وهي (الأفكار الرئيسية والممارسات العلمية والهندسية والمفاهيم المشتركة)، وهي جامعة لكافة جوانب الدراسات السابقة. كما تقدم هذه الدراسة إطاراً نظرياً يتعلق بجودة العملية التعليمية والمعايير التي تقوم عليها المناهج الدراسية بما يتفق مع العولمة، ويساعد في عملية تخطيط وتطوير هذه المناهج وتحديد جوانب القوة والضعف في المنهاج فيما يتعلق بمعايير (NGSS). وتظهر الأهمية التطبيقية لهذه الدراسة في أهمية تطبيق النموذج المصمم لأنشطة الكيمياء ما يزيد من تحصيل الطلاب العلمي ونمو معارفهم وفكرهم.

تهدف الدراسة إلى تحديد معايير العلوم للجيل القادم (NGSS) الواجب توافرها في محتوى أنشطة منهاج الكيمياء للصف العاشر في فلسطين، وإلى التعرف على توفر بُعد الممارسات العلمية والهندسية من هذه المعايير في أنشطة منهاج الكيمياء للصف العاشر في فلسطين.

سيحقق هذا البحث هدفه المرجو وهو تحديد معايير العلوم للجيل القادم (NGSS) الواجب توافرها في محتوى أنشطة منهاج الكيمياء للصف العاشر في فلسطين. وهذا الهدف استجاب للسؤال عن معايير العلوم للجيل القادم (NGSS) الواجب توافرها في محتوى أنشطة منهاج الكيمياء للصف العاشر في فلسطين؟ وقد تم تحديد قائمة هذه المعايير من خلال:

- الحصول على قائمة معايير (NGSS) أعدها المجلس القومي للبحوث (NRC).
 - ترجمة مؤشرات الأداء الأساسية والفرعية الخاصة بالكيمياء للمرحلة الثانوية.
 - ترجمة الأبعاد الثلاثة المتعلقة بشكل وثيق بمؤشرات الأداء، الأساسية والفرعية الخاصة بالكيمياء للمرحلة الثانوية، وإعداد قائمة أولية بالمعايير ذات العلاقة والمرتبطة بمعايير والمؤشرات التابعة لكل معيار
- وقد تبين أن عدد تكرارات معايير (NGSS) في أنشطة كتاب الكيمياء للصف العاشر كان في ترتيبها الأول بعد "الأفكار الرئيسة" بدرجة توافر متوسطة، وتدل هذه النسبة على اهتمام واضعي المنهاج بالجانب النظري في الأنشطة، كونها تُعد أساسية لفهم الأنشطة. وجاء بُعد "الممارسات العلمية والهندسية" في الترتيب الثاني بدرجة توافر منخفضة، وترجع هذه النسبة إلى أنه على الرغم من وجود التجارب العملية في أنشطة كتاب الكيمياء للصف العاشر إلا أنها تفتقر إلى انخراط الطالب في إبراز الحلول الهندسية والعلمية للمشكلة من خلال تصميم مشاريع أو اقتراح أفكار للوصول إلى حلول المعوقات التي تواجه هذا التصميم، إضافة إلى نقص استخدام التفكير الحاسبي على الرغم من إمكانية تضمينه ضمن الأنشطة في عدة مواضيع كتصميم النماذج الذرية أو المحاكاة. أما بُعد "المفاهيم المشتركة" فقد جاء في الترتيب الأخير بدرجة توافر منخفضة جداً، وترجع هذه النسبة المتدنية إلى أن هذا البعد يشترك فيه الفيزياء والكيمياء، ومثل الاستقرار والحركة، وهو ما لا نجد متوافر بشكل كبير في منهاج الكيمياء للصف العاشر، وظهرت معظم مؤشرات هذا البعد في الوحدة الخاصة بالطاقة في الكتاب.

وينص السؤال الثاني على "كيف يمكن تصميم محتوى أنشطة منهاج الكيمياء للصف العاشر في فلسطين في ضوء معايير العلوم للجيل القادم (NGSS)؟

وللإجابة عن هذا السؤال فإنه تم الاعتماد على نموذج (ADDIE) بمراحله الخمس في التصميم التعليمي،

وذلك كما يلي:

أ- مرحلة التحليل:

اتضح وجود قصور في تضمين أبعاد معايير العلوم للجيل القادم (NGSS) في محتوى أنشطة كتاب الكيمياء للصف العاشر في فلسطين. وبناءً عليه يمكن تحديد الهدف الرئيس من التصميم وهو: تطوير أنشطة كتاب الكيمياء للصف العاشر في ضوء معايير الجيل القادم (NGSS)، ويندرج تحت هذا الهدف الرئيس الأهداف التالية:

- تضمين معايير الجيل القادم (NGSS) في أنشطة كتاب الكيمياء للصف العاشر.
- تنمية الفهم العميق لأنشطة كتاب الكيمياء للصف العاشر من خلال عرض أقل من الأفكار الأساسية.
- تنمية العديد من المهارات العقلية والعملية من خلال الأنشطة القائمة على الممارسات العلمية التي يجب أن تتحقق من خلال منهج علمي قائم على التعلم بالاكتشاف.
- تنمية القدرة على التصميم التكنولوجي من خلال ممارسة الاستكشاف والاستقصاء والتخطيط والاستنباط.
- التركيز على التصميم الهندسي لمكونات الأنشطة.
- تطبيق العلم والمعرفة على المجتمع والواقع الحقيقي، وإظهار أوجه الاستفادة من الكيمياء في الحياة.
- التركيز على دور الطلبة في تصميم النماذج والرسومات والأشكال والمخططات في الأنشطة المختلفة.
- الاعتماد على الرسوم الهندسية، والتعبير عن الروابط بين الذرات في الفراغ.
- التركيز على أهمية التفكير الهندسي والرياضي في تصميم النماذج.

دور المعلم في التصميم المقترح

ويتمثل بـ:

1. الفهم الكامل لأهداف معايير الجيل القادم للعلوم (NGSS) وأثرها على الطلاب.
2. التمكن من المحتوى العلمي والهندسي الذي ينبغي التأكيد عليه.
3. استخدام استراتيجيات تدريسية مرنة تساعد على تحقيق معايير الجيل القادم للعلوم (NGSS)، من حيث التشجيع على التساؤل والتقصي واستخدام التفكير المنطقي، والتركيز على استخدام التصميمات والنماذج والأشكال.
4. العمل على تكامل الأبعاد الثلاثة الرئيسية وهي (الأفكار الرئيسية، الممارسات العلمية والهندسية، والمفاهيم الشاملة) في أنشطة الكتاب.
5. العمل على توفير واستخدام المواد والأدوات التي تلزم لإجراء التجارب والممارسات الهندسية بطريقة فعالة وآمنة بعيدة عن الخطر في أنشطة الكتاب.
6. توفير الفرص للطلبة وحثهم على طرح الأسئلة والقيام بالأنشطة والتجارب العلمية والعملية التي تؤدي إلى الفهم العميق للمادة.
7. توفير بيئة صفية معززة للتفكير، واحترام آراء الآخرين، والتشارك فيما بينهم لاستنباط النتائج حول الظواهر والمشاكل العملية التي تطرحها الأنشطة.
8. الاعتماد على تصميم النماذج الجديدة، وتطوير القديمة منها، ضمن أنشطة الكتاب.

ب- مرحلة التصميم:

بالنظر إلى الأنشطة التي تضمنها كتاب الكيمياء للصف العاشر في فلسطين، نجد أنها تنوعت ما بين أنشطة بحثية وأنشطة إثرائية وأنشطة تعزيزية، وأنشطة استكشافية، وأنشطة مشروع، وأنشطة أسئلة وتدرجات، وبعد تحليل المحتوى لهذه الأنشطة وجد الباحث أن معظم القصور جاء في الأنشطة التي تكون بين الأسطر والتي تكون في معظمها أنشطة استكشافية، أما باقي الأنشطة فقد تضمنت العديد من معايير الجيل القادم (NGSS) خاصة أنشطة مشروع والأنشطة البحثية والتعزيزية والإثرائية، وبالتالي قام التصميم المقترح على تطوير الأنشطة الاستكشافية في الكتاب، من حيث تطوير الموجود بما يتوافق مع معايير الجيل القادم (NGSS)، وإضافة أنشطة أخرى إضافية حتى يُعالج القصور في بعض وحدات الكتاب.

ويوضح الجدول التالي، توزيع الأنشطة ضمن التصميم المقترح، وتوضيح مكانها، والهدف منه:

الوحدة	الفصل	الدرس	النشاط	الهدف من النشاط
الوحدة الأولى: بنية الذرة	الفصل الأول: بنية الذرة	تجارب التفريغ الكهربائي، ونموذج ثومسون	كيف نصل إلى المعرفة العلمية؟	التعرف على دور التحريب والأدوات والقياس في بناء المعرفة العلمية
			تجارب التفريغ الكهربائي	التعرف على تجارب التفريغ الكهربائي
			نموذج ذرة ثومسون	التعرف على نموذج ثومسون للذرة، ورسمه
		ظاهرة النشاط الإشعاعي، ونموذج رذرفورد الذري	تجربة رذرفورد	التعرف على نموذج ثومسون للذرة، ورسمه
الوحدة الأولى: بنية الذرة والعناصر الكيميائية	الفصل الثاني: العناصر الكيميائية في حياتنا	الكالسيوم	هوية عنصر الكالسيوم	استنتاج بعض المعلومات حول عنصر الكالسيوم (التوزيع الإلكتروني، اسم المجموعة التي ينتمي إليها، رقم التأكسد، ...)
			بعض خصائص الكالسيوم	تمييز بعض خصائص الكالسيوم الفيزيائية والكيميائية
			تحضير الكالسيوم بالتحليل الكهربائي	رسم خلية التحليل الكهربائي لمصهور كلوريد الصوديوم
			الجير المطفأ	إجراء تجربة الجير المطفأ عملياً
			خصائص كربونات الكالسيوم	التعرف على خصائص كربونات الكالسيوم
		الكبريت	عنصر الكبريت	التعرف على عنصر الكبريت
			بعض الخصائص الفيزيائية لعنصر الكبريت	تحديد الخصائص الفيزيائية لعنصر الكبريت
			لعنصر الكبريت	

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تخصير الكبريت المنشوري والمطاوي	تخصير الكبريت المنشوري		
استنتاج بعض خصائص الكبريت الكيميائية لعنصر الكبريت	بعض الخصائص الكيميائية لعنصر الكبريت		
التعرف على عنصر السيليكون	عنصر السيليكون	السيليكون	
التعرف على خصائص السيليكون ودوره في الصناعة	خصائص السيليكون		
استنتاج قانون حفظ الكتلة عملياً	قانون حفظ الكتلة	قوانين الاتحاد الكيميائي	الوحدة الثانية: الحاسبات الكيميائية
التعرف على عمل جهاز مطياف الكتلة	جهاز مطياف الكتلة	الكتلة الذرية	
استنتاج مفهوم نظائر العنصر	نظائر العنصر	النظائر	
تصميم نموذج للنظائر	نمذجة النظائر		
تحليل ضخامة عدد أفوجادرو	تحليل كم عدد أفوجادرو كبير		
استنتاج مفهوم الكتلة المولية	الكتلة المولية		
استنباط قانون لحساب عدد المولات في كتلة معينة	العلاقة بين عدد المولات وكمية المادة	المول، والكتلة المولية	
إجراء تجربة عملية لتحضير مواد كيميائية باستخدام مفهوم المول	تحضير مواد كيميائية باستخدام مفهوم المول عملياً		
استنتاج قانون لحساب النسبة المئوية لمكونات المادة	النسبة المئوية لمكونات المادة	النسبة المئوية لمكونات المادة	
التعرف على أهمية استخدام المعادلة الكيميائية	أهمية استخدام المعادلة الكيميائية الموزونة في الحسابات الكيميائية	استخدام المعادلة الكيميائية الموزونة في الحسابات الكيميائية	
التعرف على تركيب جزئي الماء	جزئي الماء	تركيب الماء وخصائصه	الوحدة الثالثة: الماء في حياتنا
التعرف على خصائص الماء الفيزيائية	خصائص الماء		
إجراء تجربة تثبت أن الماء مذيب عام	الماء مذيب عام	الماء مذيب جيد لمعظم المواد	
التعرف على أصناف المياه في الطبيعة	أصناف المياه في الطبيعة		
إجراء تجربة تثبت أن الماء وسط جيد للتفاعلات الكيميائية	الماء وسط جيد للتفاعلات الكيميائية	الماء وسط تجري فيه التفاعلات الكيميائية	

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عسر الماء	عسر الماء	إجراء تجربة عسر الماء	الفصل الأول	الوحدة الرابعة: مدخل إلى الكيمياء العضوية
الكربون وخصائصه	متأصلات الكربون	استنتاج مفهوم متأصلات الكربون		
مصادر الهيدروكربونات	مفهوم الهيدروكربونات	استنتاج مفهوم الهيدروكربونات		
	فصل مكونات النفط	التعرف على جهاز التقطير		
الألكانات	مفهوم الألكان	التعرف على الألكان		
	الصيغة العامة للألكانات	استنتاج الصيغة العامة للألكان		
	تسمية الألكانات	التعرف على مسميات بعض الألكانات		
	بناء نماذج لبعض الألكانات	بناء نماذج لبعض الألكانات		
الخصائص الفيزيائية والكيميائية للألكانات	الخصائص الفيزيائية للألكانات	استنتاج خصائص الألكانات الفيزيائية		
	درجة الغليان والتشكل في البيوتان	التعرف على ظاهرة التشكل		
الألكينات	مفهوم الألكين	التعرف على مفهوم الألكين	الفصل الثالث	الوحدة الخامسة: الطاقة في التفاعلات الكيميائية
	الصيغة العامة للألكينات	استنتاج الصيغة العامة للألكينات		
	تسمية الألكينات	استنتاج الصيغة العامة للألكين		
الخصائص الفيزيائية والكيميائية للألكينات	صنع بنائية للألكينات	بناء نموذج للألكين		
	التمييز بين الألكان والألكين	المقارنة بين الألكين والألكان		
البلمرة	البولي إيثيلين	التعرف على البولي إيثيلين		
تغيرات الطاقة في التفاعلات الكيميائية	أشكال الطاقة في التفاعلات الكيميائية	تمييز أشكال الطاقة في التفاعلات الكيميائية		
	تغيرات الطاقة في التفاعلات الكيميائية	استنباط تغيرات الطاقة في التفاعلات الكيميائية		
المعادلة الكيميائية الحرارية	تمثيل تغير المحتوى الحراري في التفاعل الكيميائي	تمثيل تغير المحتوى الحراري في التفاعل الكيميائي		
	المعادلة الكيميائية الحرارية لتغيير الحالة	استنباط الطاقة الطاردة والممتصة في تحول الماء إلى بخار والعكس		

معرفة طاقة الرابطة الكيميائية	طاقة الرابطة الكيميائية	طاقة الرابطة الكيميائية		
تعيين حرارة احتراق كحول الإيثانول	تعيين حرارة احتراق كحول الإيثانول	حرارة الاحتراق		

ج- مرحلة التطوير والإنتاج:

في هذه المرحلة تم تطوير وإنتاج الأنشطة التي تم تصميمها في المرحلة السابقة، من خلال إظهار إجراءات كل نشاط من الأنشطة والوحدة والدرس الذي ينتمي إليه.

أنشطة الوحدة الأولى في التصميم المقترح:

إجراءات النشاط	النشاط	الدرس
رسم مخطط لخطوات المنهج العلمي استنباط دور التحريب والأدوات والقياس في بناء المعرفة العلمية رسم شكل مبسط لنموذج دالتون للذرة النقاش مع الزملاء حول الانتقادات التي توجه إلى نظرية دالتون. الخروج بنتائج بعد عملية النقاش	كيف نصل إلى المعرفة العلمية؟	
صياغة سؤال حول أنبوب التفريغ الكهربائي. اقتراح المكونات الأساسية لأنبوب التفريغ الكهربائي رسم شكل تخطيطي لأنبوب التفريغ الكهربائي. نستنج الفكرة الأساسية لعمل أنبوب التفريغ تدوين الملاحظات عند وصل الأنبوب بمصدر فرق الجهد الكهربائي. تدوين الملاحظات عند استخدام المغناطيس للتأثير على الشعاع الضوئي الناتج.	تجارب التفريغ الكهربائي	تجارب التفريغ الكهربائي، ونموذج ثومسون
صياغة سؤال حول نموذج ذرة ثومسون رسم شكل تخطيطي لنموذج ذرة ثومسون تصميم نموذج ذرة ثومسون	نموذج ذرة ثومسون	
صياغة أسئلة حول نموذج رذرفورد رسم شكل تخطيطي لنموذج رذرفورد استخدام الرياضيات لتحديد نسبة الدقائق المنحرفة عن مسارها المقارنة بين نموذجي ثومسون ورذرفورد	تجربة رذرفورد	ظاهرة النشاط الإشعاعي، ونموذج رذرفورد الذري
تحديد موقع العنصر في الجدول الدوري	هوية عنصر الكالسيوم	الكالسيوم

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<p>طرح أسئلة حول الخصائص التي تُميز الكالسيوم بحسب موقعه في الجدول الدوري التعرف على العناصر التي تشترك مع عنصر الكالسيوم في الخصائص الكيميائية بحسب الجدول الدوري استنتاج البناء الذري للكالسيوم، ورقم التأكسد استنباط الروابط الكيميائية بين الكالسيوم وغيره من العناصر، والتعرف على أسماء هذه المركبات.</p>		
<p>صياغة أسئلة للتعرف على الخصائص الفيزيائية لعنصر الكالسيوم توظيف التجارب العلمية للتعرف على الخصائص الكيميائية للكالسيوم الحث على الاستقصاء العلمي للظواهر الكيميائية تدوين الملاحظات المتعلقة بالظواهر الكيميائية الناتجة كتابة المعادلات الكيميائية للتفاعل الكيميائي الناتج مع ضرورة وزن المعادلة الكيميائية</p>	<p>بعض خصائص الكالسيوم</p>	
<p>رسم شكل تخطيطي لخلية التحليل الكهربائي. كتابة المعادلات الكيميائية للتفاعل الكيميائي الناتج مع ضرورة وزن المعادلة الكيميائية استنباط نوع التفاعل الكيميائي الحاصل</p>	<p>تحضير الكالسيوم بالتحليل الكهربائي</p>	
<p>مناقشة المشاهدات مع الزملاء والتوصل إلى النتائج استنباط التفاعلات الكيميائية الحاصلة كتابة المعادلة الكيميائية للتفاعل مع وزنها التعرف على أسماء المركبات الناتجة التعرف على كيفية الحصول على رائق الكلس استنباط آلية للكشف عن غاز ثاني أكسيد الكربون. كتابة معادلة انتاج كربونات الكالسيوم من تفاعل محلول هيدروكسيد الكالسيوم وثاني أكسيد الكربون مع وزنها.</p>	<p>الجير المطفأ</p>	
<p>إجراء تجربة للتعرف على خصائص كربونات الكالسيوم استنباط خصائص كربونات الكالسيوم بناء التفسيرات العلمية للظاهرة الاستفادة من خصائص كربونات الكالسيوم في حل بعض المشكلات في الحياة العملية كالتخلص من التلوث الناجم عن المطر الحمضي وتفسير ذلك.</p>	<p>خصائص كربونات الكالسيوم</p>	
<p>تحديد موقع العنصر في الجدول الدوري. طرح أسئلة حول الخصائص التي تُميز الكبريت بحسب موقعه في الجدول الدوري. التعرف على العناصر التي تشترك مع عنصر الكبريت في الخصائص الكيميائية بحسب الجدول الدوري. استنتاج البناء الذري للكبريت.</p>	<p>عنصر الكبريت</p>	<p>الكبريت</p>

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استنباط الروابط الكيميائية بين الكبريت وغيره من العناصر، والتعرف على أسماء هذه المركبات.		
صياغة أسئلة للتعرف على الخصائص الفيزيائية لعنصر الكبريت إجراء التجارب لفحص قابلية الطرق والسحب والثنى، وتأثير التسخين على عنصر الكبريت استخدام التفكير الرياضي والحاسبي للمقارنة بين كثافة ودرجات الانصهار للكبريت النقي. تدوين الملاحظات ومحاولة تفسير النتائج تحديد شكل جزيء الكبريت الفراغي رسم تخطيط هندسي لكل شكل من أشكال جزيء الكبريت. استنباط تعريف لظاهرة التأصل	بعض الخصائص الفيزيائية لعنصر الكبريت	
توظيف التجارب لتحضير الكبريت المنشوري والمطاطي بناء التفسيرات العلمية للظاهرة استخلاص النتائج من التجارب السابقة تدوين الملاحظات ومناقشة عن طريقة الاستفادة من عنصر الكبريت النشط كيميائياً	تحضير الكبريت المنشوري والمطاطي	
توظيف التجارب العلمية للتعرف على الخصائص الكيميائية للكبريت الحث على الاستقصاء العلمي للظواهر الكيميائية تدوين الملاحظات المتعلقة بالظواهر الكيميائية الناتجة كتابة المعادلات الكيميائية للتفاعل الكيميائي الناتج مع ضرورة وزن المعادلة الكيميائية	بعض الخصائص الكيميائية لعنصر الكبريت	
تحديد موقع العنصر في الجدول الدوري. طرح أسئلة حول الخصائص التي تميز السيليكون بحسب موقعه في الجدول الدوري. التعرف على العناصر التي تشترك مع عنصر السيليكون في الخصائص الكيميائية بحسب الجدول الدوري. استنتاج البناء الذري للسيليكون. استكشاف أعداد وخصائص أشباه الفلزات من الجدول الدوري.	عنصر السيليكون	السيليكون
صياغة أسئلة للتعرف على الخصائص الفيزيائية لعنصر السيليكون الاعتماد على التجربة للتعرف على أشباه الموصلات، والتي منها السيليكون، وإثبات ذلك. البحث في خصائص السيليكون التي ساهمت في إحداث نقلة نوعية في صناعة البرمجيات.	خصائص السيليكون	

أنشطة الوحدة الثانية في التصميم المقترح:

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الدرس	هدف النشاط	إجراءات النشاط
قوانين الاتحاد الكيميائي	قانون حفظ الكتلة	إجراء تجربة تفاعل يوديد البوتاسيوم ونوات الرصاص استخدام العمليات الحسابية لحساب الكتلة والمقارنة تدوين الملاحظات والاستنتاجات طرح الأسئلة حول الملاحظات المدونة استنباط قانون حفظ الكتلة كتابة معادلة التفاعل الكيميائي الحاصل مع وزنها
الكتلة الذرية	جهاز مطياف الكتلة	صياغة سؤال حول جهاز مطياف الكتلة. اقتراح المكونات الأساسية لجهاز مطياف الكتلة رسم شكل تخطيطي لجهاز مطياف الكتلة نستج الفكرة الأساسية لعمل جهاز مطياف الكتلة استنباط خطوات عمل جهاز مطياف الكتلة. استخدام المطياف للتعرف على أنواع ذرات عنصر النيون في الطبيعة. ترتيب ذرات عنصر النيون حسب نسبة توافرها في الطبيعة
النظائر	نظائر العنصر	رسم هندسي لذرات عنصر الكربون في الطبيعة حساب عدد البروتونات والنيوترونات في كل منها تدوين الملاحظات، واستنباط أوجه التشابه والاختلاف بين الذرات استنتاج تصور لمفهوم النظائر بناءً على الملاحظات السابقة ربط مفهوم النظائر بوجود كسور عشرية في الكتل الذرية لبعض العناصر في الجدول الدوري
نمذجة النظائر	نمذجة النظائر	تصميم نموذج لعنصر له نظائر، باستخدام حبات من الخرز بألوان مختلفة، لأن لها تراكيب مختلفة. حساب كتلة كل نظير، والكتلة الذرية للعنصر بالاعتماد على النموذج المصمم.
تخيل كم عدد أفوجادرو كبير	تخيل كم عدد أفوجادرو كبير	استخدام العمليات الحسابية لحساب سمك كتاب تخيل الفرق بين سمك الكتاب والمسافة بين الأرض وكوكب بلوتو استنباط ضخامة عدد أفوجادرو، والذي لا يصلح إلا مع الذرات ومثيلاتها من الدقائق
المول، والكتلة المولية	الكتلة المولية	طرح سؤال حول العلاقة بين الكتلة المولية والعدد الكتلتي للعنصر استخدام الجدول الدوري للتأكد من هذه العلاقة استنباط العلاقة بين العدد الكتلتي والكتلة المولية
العلاقة بين عدد المولات وكمية المادة	العلاقة بين عدد المولات وكمية المادة	استخدام التفكير الرياضي والحاسبي لإيجاد عدد المولات في كميات مختلفة من عنصر الكالسيوم بمعلومية الكتلة المولية له تدوين الملاحظات حول النتائج المستخرجة صياغة علاقة تربط بين عدد مولات المادة، وكتلتها، وكتلتها المولية

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<p>استخدام التفكير الرياضي والحاسبي لتحضير مواد كيميائية اتباع خطوات علمية بالاعتماد على مفهوم المول لتحضير المواد المطلوبة مشاركة النتائج مع الزملاء وتصويب الأخطاء إن وجدت</p>	<p>تحضير مواد كيميائية باستخدام مفهوم المول عملياً</p>	
<p>طرح سؤال حول مركب الأزورائت التعرف على الصيغة الكيميائية للمركب الاعتماد على الصيغة الكيميائية للتعرف على مكونات المركب حساب عدد مولات النحاس في مول واحد من المركب الخام. حساب الكتلة المولية للمركب الخام حساب كتلة النحاس في مول واحد من المركب الخام حساب نسبة كتلة النحاس في موال واحد من المركب الخام إلى كتلة مول واحد من المركب استنتاج دلالة هذه النسبة المئوية استنباط قانون النسب الثابتة ومدلوله بيان كيفية توظيف نتائج النشاط في الصناعة والاقتصاد</p>	<p>النسبة المئوية لمكونات المادة</p>	<p>النسبة المئوية لمكونات المادة</p>
<p>كتابة معادلة كيميائية بسيطة دون وزن استخدام التفكير الرياضي والحاسبي لحساب مجموع الكتل المولية للمواد المتفاعلة استخدام التفكير الرياضي والحاسبي لوزن المعادلة إجراء مقارنة بين المعادلة الموزونة وغير الموزونة توظيف قانون حفظ الطاقة خلال المقارنة بيان كيفية توظيف نتائج النشاط في الصناعات الدقيقة كصناعة الأدوية والصناعات العدائية، ومواد التنظيف.</p>	<p>أهمية استخدام المعادلة الكيميائية الموزونة في الحسابات الكيميائية</p>	<p>استخدام المعادلة الكيميائية الموزونة في الحسابات الكيميائية</p>

أنشطة الوحدة الثالثة في التصميم المقترح:

الدرس	هدف النشاط	إجراءات النشاط
تركيب الماء وخصائصه	جزئ الماء	طرح سؤال حول العناصر التي يتكون منها جزيء الماء، وخصائص هذه العناصر باستخدام الجدول الدوري التعرف على التوزيع الإلكتروني للعناصر المكونة لجزيء الماء. رسم تصميمي لشكل جزيء الماء استخدام النماذج الذرية لتمثيل جزيء الماء التعرف على الشكل الناتج مناقشة الروابط الكيميائية التي تربط العناصر المكونة لجزيء الماء
	خصائص الماء	صياغة أسئلة للتعرف على الخصائص الفيزيائية للماء توظيف التجارب العلمية للتعرف على الخصائص الكيميائية للماء الحث على الاستقصاء العلمي للظواهر الكيميائية تدوين الملاحظات المتعلقة بالظواهر الكيميائية الناتجة
الماء مذيب جيد لمعظم المواد	الماء مذيب عام	توظيف التجارب العلمية للتعرف على خاصية كون الماء مذيب عام باستعمال المواد (السكر، الملح، كربونات الكالسيوم، الكحول). المقارنة بين الماء والزيت النباتي في الإذابة. تدوين الملاحظات، والخروج بالنتائج استنباط أهمية خاصية أن الماء مذيب عام على الكائنات الحية خاصة في الحصول على الغذاء
	أصناف المياه في الطبيعة	طرح سؤال حول أصناف الماء في الطبيعة المقارنة بين أصناف المياه المختلفة
الماء وسط تجري فيه التفاعلات الكيميائية	الماء وسط جيد للتفاعلات الكيميائية	إجراء تجربة تفاعل كلوريد الحديد مع هيدروكسيد الصوديوم الصلب في حالة التفاعل مباشرة، ومرة في حالة وجود الماء كوسط للتفاعل، وتدوين الملاحظات والزمن اللازم للتفاعل في كل منهما استنتاج دور الماء كوسط للتفاعلات الكيميائية كتابة المعادلات الكيميائية للتفاعلين، ومع أهمية وزنها توظيف النقاش مع الزملاء للتعرف كيف يمكن توظيف دور الماء كوسط جيد للتفاعلات الكيميائية في الحياة العملية.
عسر الماء	عسر الماء	طرح سؤال حول مفهوم عسر الماء إجراء تجربة التعرف على عسر الماء تدوين الملاحظات ووضع النتائج ومناقشتها البحث في مجموعات حول المنتجات التي تقلل من عسر الماء، وتصميم تجربة للتأكد منها.

أنشطة الوحدة الرابعة في التصميم المقترح:

الدرس	هدف النشاط	إجراءات النشاط
الكربون وخصائصه	متآصلات الكربون	طرح سؤال حول مفهوم المتآصلات ملاحظة الفرق بين ترتيب ذرات الكربون في كل من المتآصلين الربط بين ترتيب ذرات الكربون وقساوة المتآصل استنباط وجود خصائص فيزيائية أخرى تتغير بتغير ترتيب الذرات تصميم نموذج لترتيب ذرات الكربون في أحد متآصلات الكربون
مصادر الهيدروكربونات	مفهوم الهيدروكربونات	طرح سؤال عن مكونات الهيدروكربونات من خلال اسمها عرض نماذج من الهيدروكربونات التعرف على الصيغ الكيميائية لبعض الهيدروكربونات
فصل مكونات النفط	رسم شكل تخطيطي لبرج التقطير التعرف على خصائص برج التقطير من حيث المكونات، الارتفاع ودرجة الحرارة استنتاج الفكرة الأساسية لعمل برج التقطير رسم نواتج التقطير عند كل درجة حرارة في برج التقطير	
الألكانات	مفهوم الألكان	ملاحظة الصيغة الجزئية لعدد من الكربوهيدرات ملاحظة نوع الروابط التي ترتبط بها الذرات استنباط معنى الكربوهيدرات المشبعة وغير المشبعة استنتاج مفهوم الألكان بالنظر إلى شكل الروابط في الشكل
الصيغة العامة للألكانات	ملاحظة العلاقة بين عدد ذرات الهيدروجين والكربون في الألكان التعرف على الصيغة الجزئية للألكانات استنباط قانون للصيغة الجزئية للألكان تحديد شكل الألكان في الفراغ	
تسمية الألكانات	طرح أسئلة حول عدد ذرات عدد من الألكانات بناءً على الصيغة الجزئية استنباط الصيغة الجزئية والبنائية حسب النمط في الألكانات الأولى	
بناء نماذج لبعض الألكانات	تحديد الصيغة الجزئية لعدد من الألكانات تصميم نموذج لبناء الصيغ البنائية للألكانات في الفراغ مقارنة الصيغ البنائية بالنموذج الذي تم تصميمه استنباط ظاهرة التشكل	
الخصائص الفيزيائية والكيميائية للألكانات	صياغة أسئلة للتعرف على الخصائص الفيزيائية للألكانات استخدام التفكير الرياضي للمقارنة بين درجات الغليان للألكانات في الجدول. تدوين الملاحظات وتفسير النتائج ربط علاقة بين عدد ذرات الكربون ودرجة الغليان للألكان	

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تصميم نموذج لترباط ذرات (ع-بيوتان)، و (أيزو-بيوتان) بحسب الصيغة البنائية لهما. تدوين الملاحظات حول العلاقة بين درجة الغليان وعد التفرعات في المتشككين استبنا العلاقة بين درجة الغليان وقوة الترابط والتجاذب بين جزئيات المادة، وتطبيق ذلك على النموذج المصمم	درجة الغليان والتشكل في البيوتان	
ملاحظة الصيغة الجزئية لعدد من الكربوهيدرات ملاحظة نوع الروابط التي ترتبط بها الذرات استنباط معنى الكربوهيدرات المشبعة وغير المشبعة استنتاج مفهوم الألكين بالنظر إلى شكل الروابط في الشكل	مفهوم الألكين	الألكينات
ملاحظة العلاقة بين عدد ذرات الهيدروجين والكربون في الألكين التعرف على الصيغة الجزئية للألكينات استنباط قانون للصيغة الجزئية للألكين تحديد شكل الألكين في الفراغ	الصيغة العامة للألكينات	
طرح أسئلة حول عدد ذرات عدد من الألكينات بناءً على الصيغة الجزئية استنباط الصيغة الجزئية والبنائية حسب النمط في الألكينات الأولى	تسمية الألكينات	
تحديد الصيغة الجزئية لعدد من الألكينات تصميم نموذج لبناء الصيغ البنائية للألكينات في الفراغ مقارنة الصيغ البنائية بالنموذج الذي تم تصميمه استنباط ظاهرة التشكل	صيغ بنائية للألكينات	الخصائص الفيزيائية والكيميائية للألكينات
طرح سؤال حول كيفية التمييز بين الألكان والألكين إجراء تجربة التمييز بين محلول البروم تدوين الملاحظات ومشاركة النتائج مع الأصدقاء كتابة معادلات التفاعل الكيميائي مع وزنها اقتراح مواد أخرى للتمييز بين الألكان والألكين مثل بيرمنغنات البوتاسيوم	التمييز بين الألكان والألكين	
طرح سؤال حول تكوين البولي إيثيلين المقارنة بين البولي إيثيلين والإيثين من حيث الحالة الفيزيائية والكتلة المولية واستخداماتهما تصميم نموذج لترباط جزئيات البولي إيثيلين في الفراغ كرر الخطوات السابقة مع البولي بروبيلين، مع كتابة معادلة تكوينه مع وزنها العرف على طريقة كتابة البوليمر بصيغة عامة	البولي إيثيلين	البلمرة

أنشطة الوحدة الخامسة في التصميم المقترح:

إجراءات النشاط	هدف النشاط	الدرس
طرح سؤال حول أشكال الطاقة في عدة صور استنباط التحول في الطاقة الحاصلة في كل صورة التعرف على مصدر الطاقة الناتجة	أشكال الطاقة في التفاعلات الكيميائية	تغيرات الطاقة في التفاعلات الكيميائية
إجراء تجربة تفاعل حمض الهيدروكلوريك مع الخارصين إجراء تجربة تفاعل هيدروكسيد الباريوم المائي مع كلوريد الأمونيوم كتابة معادلة التفاعل الكيميائي في كل من التفاعلين مع وزنها تدوين الملاحظات حول إنتاج طاقة أو استهلاك طاقة استنتاج آلية للتعرف على استهلاك الطاقة أو إنتاجها المقارنة بين التفاعلات الطاردة للطاقة، والتفاعلات الماصة لها وإعطاء تعريف لك منها.	تغيرات الطاقة في التفاعلات الكيميائية	
طرح سؤال حول مخططين لتفاعل طارد وآخر ماص دون تحديد استنباط من المخطط نوع التفاعل طارد أم ماص للحرارة استنتاج علاقة التفاعلات الكيميائية الحرارية بقانون حفظ الطاقة	تمثيل تغير المحتوى الحراري في التفاعل الكيميائي	المعادلة الكيميائية الحرارية
كتابة معادلة تحول مول واحد من الماء إلى مول واحد من بخار ماء كتابة معادلة تحول مول من بخار الماء إلى مول واحد من الماء تدوين كمية الطاقة الممتصة والصادرة في كل من التفاعلين مقارنة الطاقة من حيث الكمية والاتجاه	المعادلة الكيميائية الحرارية لتغيير الحالة	
حساب عدد مولات ذرات الهيدروجين الناتجة من تفكك مول واحد من جزئيات الهيدروجين حساب كمية الطاقة اللازمة لتحويل مول واحد من جزئيات الهيدروجين إلى ذرات الهيدروجين في الحالة الغازية استنباط تعريف لبطاقة الرابطة ووحدة قياسها	طاقة الرابطة الكيميائية	طاقة الرابطة الكيميائية
إجراء تجربة احتراق كحول الإيثانول تدوين الملاحظات ودرجات الحرارة في كل مرحلة مقارنة حرارة الاحتراق مع القيمة الحقيقية المدونة كتابة المعادلة الكيميائية التي تُعبر عن حرارة احتراق الإيثانول مع وزنها تعديل أي أخطاء يمكن أن تنتج عند إجراء التجربة	تعيين حرارة احتراق كحول الإيثانول	حرارة الاحتراق

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لقد ركزت الدراسة على الأبعاد الهامة لتلك المعايير وهي: الأفكار الرئيسية؛ الممارسات العلمية والهندسية؛ والمفاهيم المشتركة. وساهمت علمياً في أن تكون مرجعاً للدراسات اللاحقة في هذا المجال لأنها تتناول قضايا معاصرة وتساؤلات جديدة بالاهتمام، واعتباره توجه مستقبلي للباحثين في المستقبل. كما ساهمت في إضافة نوعية للدراسات في هذا المجال، حيث أنها جامعة لكافة الجوانب التي بحث فيها الدراسات السابقة، بالإضافة إلى أن هذه الدراسة تعتبر لبنة هامة في صرح البحث العلمي فيما يتعلق بتطبيق معايير العلوم للجيل القادم (NGSS)، حيث ستساعد الباحثين في هذا المجال.

وتقدم هذه الدراسة تحليلاً مفصلاً لأنشطة كتاب الكيمياء للصف العاشر، وهو ما يمكن اعتباره مقياساً لجودة العملية التعليمية ومعايير المناهج الدراسية. وهي تساعد مصممي مناهج الكيمياء في عملية تخطيط وتطوير تلك المناهج بالتركيز على الأنشطة فيها. كما تساعد معلمي الكيمياء في تحديد جوانب القوة وجوانب الضعف في المنهج فيما يتعلق بمعايير العلوم للجيل القادم (NGSS).

وتوفر أداة متوافقة مع معايير العلوم للجيل القادم ومناسبة لتصميم أنشطة منهاج الكيمياء لمختلف الصفوف الدراسية، وتساعد المهتمين في وضع أدوات تحليل وتقويم المناهج، وللوقوف على درجة مواكبة تلك المناهج وبالذات محتواها من الأنشطة لمستجدات العصر. كذلك فإن تطبيق النموذج المصمم لأنشطة الكيمياء سيزيد من تحصيل الطلاب العلمي ونموهم المعرفي والفكري والمهاري.

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تطوير النماذج الأولية للأنشطة التفاعلية المبنية على شبكة الويب في تعلم المتصاحبات العربية باستخدام النظريات المدمجة

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الملخص

أصبحت شبكة الإنترنت وسيلة من الوسائل التعليمية الفعّالة في عملية التعليم والتعلّم في هذا العصر. فهي تسمح للمعلمين من خلال الإنترنت تهيئة البيئة التعليمية بصورة مباشرة أو باستبدالها عن طريق إنشاء الأنشطة التعليمية التي يمكن للمتعلمين الوصول إليها بسهولة خارج الغرفة الصفية. وعلى الرغم من هذه الأهمية، أثبتت عدة الدراسات بأنّ الأنشطة التعليمية القائمة على شبكة الإنترنت الموجهة لتعليم المتصاحبات (Collocation) وتعلّمها مازالت محدودة وغير متوفرة. لذلك، تقدم هذه المقالة عملية تصميم الأنشطة التفاعلية المبنية على شبكة الإنترنت وتطويرها بهدف دعم عملية تعلم المتصاحبات في اللغة العربية، وتسعى كذلك بيان عناصر الوسائط المتعددة، والتفاعلية، والدافعية الموجودة في المنتج الأولي للأنشطة بناءً على عدة النظريات، وهي: نظرية المنهج المعجمي (Lewis, 2000)، ونظرية التعلم باستخدام الوسائط المتعددة (Mayer, 2003)، وكذلك نظرية أحداث التعليم التسعة (Gagne, 1965). وتتم عملية تصميم الأنشطة وتطويرها اقتداءً بأمودج أشور (ASSURE Model) وذلك بعد أن تتم دراسة تحليل الاحتياجات وتحديد أهداف التعلم.

الكلمات المفتاحية: : الأنشطة التفاعلية، المتلازمات اللفظية، التصميم والتطوير، التعلم الإلكتروني

1،0 المقدمة

فقد تزايد الاهتمام بتعلم اللغة بمساعدة الحاسوب (CALL) منذ التسعينات بعد ظهور شبكة الإنترنت والوسائط المتعددة (Erin & Sharlett, 2011). ومن خلال السنوات الأخيرة، أصبحت شبكة الإنترنت وسيلة من الوسائل التعليمية الفعالة في عملية التعليم والتعلم حيث تسمح لمستخدميها بالاستفادة من خدماتها وقدراتها الفائقة دون قيود وحدود في أي وقت وفي أي مكان. ويستطيع المعلم من خلال الإنترنت تهيئة البيئة التعليمية بصورة مباشرة أو باستبدالها عن طريق إنشاء الأنشطة التعليمية التي يمكن للمتعلم الوصول إليها بسهولة خارج الغرفة الصفية. ويمثل الويب 2.0 من الوسائل أكثر جذباً لانتباه المتعلمين لتوفر تقنياته فائقة الإثارة لحسبهم، إضافة إلى ترسيخ تفاعل المتعلمين وتهيئة بيئة التعلم التعاوني بينهم.

وترتيباً على ذلك، اكتشف Shaoqun Wu (2010) بأنّ مواقع الويب تمثل أداة فعالة يلجأ إليها متعلمو اللغة الأجنبية في إشباع احتياجاتهم التعليمية، إذ يتمكن الطالب من الاستفادة من المعلومات والمصادر التعليمية المفتوحة بشكل مجاني، نحو: التدريبات العملية، والدروس التعليمية، والدورات اللغوية، ومحلل اللغات، والمدونات اللغوية وغير ذلك من أدوات التعلم المتاحة على الإنترنت. فإنّ الاتجاه التعليم الإلكتروني من خلال الأنشطة اللغوية الحوسبة (Computer language activities) أصبح في عصرنا اليوم ضرورة في مساعدة المتعلمين على ممارسة اللغة الأجنبية التي تعلموها وتحسين أدائهم اللغوي. وتضيف Marika وآخرون (2013) أن الأنشطة الإلكترونية توفرّ الدارسين بيئة تعليمية ذات المعنى (meaningful learning) مما يتمكن الطالب من السيطرة والتحكم على ما يريد تعلّمه من المصادر والمعلومات، وفي الوقت الذي يفضلّه، الأمر الذي يعين المتعلمين على معالجة صعوبات التعلّم التي يواجهونها عن طريق اختيار التدريبات التي تناسب مستواهم وحاجاتهم. وأثبت كذلك بعض الدراسات السابقة أن البيئة المشوقة التي زوّدها شبكة الإنترنت في توظيف الأنشطة التعليمية تؤدّي إلى الارتفاع الجوهرى في حصيلة التعلّم لدى الطلبة وتحسين أساليب التدريس عند معلمي اللغة الأجنبية (Marika Kalyuga et al., 2013). كما ذكر Marlén وآخرون (2012) أن تطبيق الأنشطة القائمة على شبكة الإنترنت في عملية تعلم اللغة الثانية يعطي الطالب فرصة جديدة وواسعة للتركيز على تطوير مهارة لغوية معينة ليلبغ درجة التمكن في اللغة الهدف.

وعلى الرغم من هذه الأهمية، أقر Shaoqun Wu (2010) أنّ الأنشطة التعليمية الموجهة لتعليم المتصاحبات أو المتلازمات اللفظية (Collocation) وتعلّمها مازالت غير كافية ومحدودة لا سيما في مجال تعليم اللغة العربية بوصفها لغة ثانية. كما يكشف بعض الباحثين على رأسهم Abdul Halim & Che Radiah Mezah (2007) و Balsam A. Mustafa (2010) و Khalil Hasan (2012)

وأبو الرب (2017) إلى ندرة المعلومات والمصادر الوافرة من المتصاحبات وقلة العناية بها في المعاجم اللغوية الأحادية والثنائية وفي قوائم المفردات وكتب تعليم اللغة العربية تجلية للمتعلمين معانيها واستخدامها، إضافة إلى أنّ البرامج التعليمية التي أنشئت من أجل تطوير أساليب تعليم اللغة العربية خاصة في تقديم المتصاحبات العربية للمتعلمين الناطقين بغيرها تحتاج إلى المزيد من الإعدادات والتصميمات، حيث إن الموجود في الساحة من النوع هذا القبيل ندير جدًا وكذلك يصعب العثور عليه مقارنةً بما هو موجود في اللغة الإنجليزية. ولهذا جاء دور هذا البحث الذي يسعى إلى تحقيق الأهداف التالية:

1. تحديد النظريات التعليمية المناسبة في تصميم الأنشطة التفاعلية القائمة على شبكة الويب لتعلم المتصاحبات العربية.
2. تطوير النماذج الأولية من الأنشطة التفاعلية المبنية على شبكة الويب في تعلم المتصاحبات العربية وفقًا للنظريات المدججة.

2,0 أهمية تطبيق نظريات التعلم في التصميم التعليمي

تعد نظريات التعلم من الأمور الأساسية في العملية التعليمية لا سيما في تصميم التعلم الإلكتروني. ويمكن تعريفها على أنها أفكار ومبادئ تتعلق بوصف طرق تعلم الطلاب للمعلومات، وحفظهم لها، إذ تقدم هذه المبادئ للمعلمين أطرًا تعليمية مختلفة يمكنهم توظيفها للتكيف مع أنماط تعلم الطلاب المتنوعة. ثمة عديد من نظريات تعلم اللغة التي قدّمها علماء علم النفس في تفسير كيفية التعلم لدى الإنسان، حيث تقدم هذه النظريات تصورات مختلفة حول اللغة واكتسابها. ومن أشهر النظريات التعلمية هي: النظرية السلوكية (Behavioural Theory)، والنظرية الإدراكية أو المعرفية (Cognitive Theory)، والنظرية البنائية (Constructivist Theory)، إلا أن الباحثين سيتناولون في هذا الإطار على النظرية المعرفية بوصفها أساسًا في تطوير الأنشطة الإلكترونية. فمعرفة هذه النظريات فائدة كبرى في المساعدة على اختيار طرائق التدريس واستراتيجيات التعلم المناسبة لخلفيات المتعلمين.

نظرية التعلم باستخدام الوسائط المتعددة (Multimedia Learning Theory)

عرّف Mayer أنّ التعليم بالوسائط المتعددة هو تقديم المعلومات أو المعرفة للمتعلم باستخدام قناتي: القناة اللفظية (verbal) أي الكلمة المنطوقة أو المكتوبة، والقناة البصرية (visual) المتمثلة في الصور، وهذه المعالجة يسمى ماير بقناة عرض المعلومات (Mayer, 2009; Radhwa, 2012; Mayer & Moreno, 2003). ويتجلى في هذا التعريف أنّ عملية التعلم باستخدام الوسائط المتعددة تعني التعلم بواسطة الكلمات والصور جنبًا بجنب. وتوضح نظرية ماير أنّ المواد التعليمية التي تقدّم بالوسائط المتعددة على شكل النص أو الكلمات والصور

البيانية تؤدي إلى إنتاج التمثيلات اللفظية والبصرية في ذهن المتعلم، مما يعينه على ربط هذه التصورات بالمعرفة المسبقة لديه لبناء المعرفة الجديدة (Sorden, 2013; Mayer & Moreno, 2003).

ويبرز من مفهوم الوسائط المتعددة اهتمام العالم Mayer بالتعلم المعتمد على الدارس (learner-centred approach) اهتمامًا أكثر من التعلّم المعتمد على التقنية بعينها (technology-centred approach) (Sorden, 2013). وهذا يعني أنّ النقطة المركزية في عملية التعليم والتعلّم باستخدام تقنيات التعليم هي الدارس نفسه وأدائه التعلّم. وبناءً على هذا المفهوم، أنّ وجود المعلم بصورة حية (live teacher) في بيئة التعلّم الإلكتروني ليست ضرورية لتحقيق الأهداف المذكورة، وإنما إعطاء المتعلّم حريّة كاملة لتحديد أهدافه الخاصة وأسلوب التعلّم المفضّلة (Suzan Lujara, 2010). وبناءً عليه، تطبّق هذه الدراسة أسلوب التعليم المعتمد على الدارس لأجل الوصول إلى فعالية تنفيذ أنشطة تعلّم المتصاحبات القائمة على شبكة الإنترنت لدى متعلمي اللغة العربية بوصفها لغة ثانية، وذلك من حيث إنّ يتعلّم الدارس كيفية تنظيم المعلومات التي تمّ تقديمها في الأنشطة ومعالجتها في ذاكرته ومن ثمّ ربطها بالمعلومات السابقة لديه لبناء معرفة جديدة.

فإنّ فهم النظرية المعرفية للبشر والرجوع إليها في عملية إنتاج البرامج التعليمية باستخدام الوسائط المتعددة أمر لا مفر فيه لأجل ضمان انسجامه مع خلفية المتعلمين واستراتيجية تعلّمهم. واهتمت النظرية المعرفية إلى مبادئ معالجة المعلومات الآتية: الاستقبال (Receiving)، والترميز (Encoding)، والتخزين (Storage) ثمّ الاسترجاع (Retrieval). وتقود النظرية المعرفية عبر الوسائط المتعددة إلى نتيجة مفادها أنّ عملية التعلّم ترتبط ارتباطًا وثيقًا بقدرة ذاكرة المتعلم، فطريقة التعليم والتعلّم تعتبر فعالة وناجحة عندما المتعلّم يقدر على تفسير المعلومات الجديدة التي يستقبلها من البيئة التعليمية المؤثرة. كما دلّت هذه النظرية إلى ضرورة تقديم المواد التعليمية بضمّ العنصرين السابقين دون الاعتماد على وسيلة واحدة فحسب لتحقيق عملية التعليم والتعلّم الفعالة والمثيرة.

نظرية المنهج المعجمي (Lexical Approach Theory)

قد أسس هذه النظرية العالم اللغوي Lewis (1993) الذي ذهب إلى أنّ لفظة "lexis" هي كل كلمة موجودة في لغة ما لها معنى معجمي مع وظيفتها النحوية، كما عرّف اللغة بأنها تبنى من وحدات معجمية متعددة "multi-word chunks" تحمل مفهوم عام يحدده الحقل الدلالي (Masoud Hashemi et al., 2012; Mark Graham, 2014). ويفترض المنهج المعجمي أنّ اللغة تقتضي العلاقات بين المفردات التي تربط معنى كلمة واحدة بغيرها من الكلمات، أي يستطيع أن يدرك الدارس الكلمة معناها من حيث علاقاتها بكلمات أخرى. وتكون هذه النظرية أسلوبًا جديدًا في ميدان تعليم دلالة المفردات اللغوية للطلبة الناطقين باللغات الأجنبية. والغاية الأساسية من النظرية المعجمية (Lexical Approach) هي تعليم كلمات اللغة بوضعها في الجملة أو السياق الذي يعين الدارسين على تحديد دلالاتها، وذلك لأن بعض الألفاظ لا تُفهم معانيها إلا بمقارنتها ببعضها.

كما عنت هذه النظرية بتعليم القواعد اللغوية من خلال التراكيب المعجمية حيث تفرض نفسها بقوة المناهج التعليمية لدارسي اللغات الأجنبية التي ستعين الطلاب على إثراء رصيدهم اللغوي من المفردات والألفاظ والعبارات الجاهزة.

لقد هدى Lewis اللغويين ومعلمي اللغة إلى ثلاثة طرق تعليم المتصاحبات، وهي: الملاحظة (Observe)، والفرضية (Hypothesis)، والتجريب (Experiment)، لكونها تحتل محل طريقة القواعد والترجمة التي تخضع لعملية التقديم (Present)، والتمارين (Practise)، ثم الإنتاج (Produce). وتتم عملية التقديم من قبل المعلم، وبناءً عليه يقوم المتعلم بالتمارين والإنتاج في نطاق يحدده المعلم من المعرفة، والتوجيهات، والقيود الزمانية. أما الطريقة التي اقترحها Lewis، فهي تقتضي استدراك المتعلم لظاهرة المتلازمات وتوجهه نحو التعلم المستقل. فالملاحظة: تعني بأن تعلم أي لغة جديدة يجب أن يبدأ بالملاحظة مع استيفاء شروطها، إذ أن الطلبة يُعطون أنشطة وتدرّيات تنهض وعيهم تجاه المميزات المفرداتية (lexical features)، وتشجعهم على ملاحظة عنصر معجمي لمتعدد المفردات. والفرضية: تعني إمكانية تصنيف المدخلات أو المفردات على أساس معين، تبدو الصلة الواضحة متشابهة أم متباينة مع بعضها بعضاً. أما التجريب: فإنه يشير إلى عملية توظيف تلك الألفاظ المتصاحبة في مواقع صحيحة بناءً على فرضيات المتعلم السابقة (Lewis, 2000). وتفترض نظرية المنهج المعجمي أنّ توسيع الكفاءة المعجمية للطلاب يمكن تحقيقه من خلال التعرض لها في مواقف مختلفة، والممارسة، والملاحظة، والوعي بأهميتها، والنشاطات الصفية.

نظريات أحداث التعلم التسعة لجانيه (Gagne's Nine Event of Instruction)

قدّم Gagne في كتابه "شروط التعلم" (The Condition of Learning) أنّ التعلم ينقسم إلى خمسة أنماط، وهي: المعلومات اللفظية (verbal information)، والمهارات الفكرية (intellectual skills)، واستراتيجيات التفكير (cognitive strategies)، والمهارات الحركية (motor skills)، والاتجاهات (attitudes) (Robert, 2001). وفضلاً عن ذلك، قدّم Gagne تسعة أحداث التعلم لتعزيز هذه الشروط التعليمية لكي تكتسب المعارف والمهارات بصورة أفضل (Suzan Lujara, 2010 Belinda & Tse, 2007). فإنّ التعلم في نظر Gagne يحدث بصورة تدريجية من البسيط إلى المعقد لأنه يعتمد على قدرة المتعلم في معالجة المعلومات وتنظيمها، لذلك بيّن Gagne أنّ المعلم أو الكائن التعليمي يجب أن يوفر المواقف التعليمية الكافية للمتعلم من أجل تحقيق التعلم الفعال، وينبغي عليه التأكد من أنّ المتعلم قد اجتاز على نمط يسبقه قبل الانتقال إلى أنماط التعلم الجديدة.

وأشارت دراسة Qais Faryadi (2012) أنّ القوانين التسعة التي فسّرها Gagne في الحقيقة أنّها فعّالة في مساعدة الدارسين على أن يكونوا متعلمين مستقلين إذا تمّ اتباعها بشكل صحيح. ومن هذا المنطلق،

هدى كثير من خبراء المجال التصميم التعليمي والباحثين المحدثين بتطبيق نظرية جانبيه في تطوير محتويات الوسائط المتعددة مثل: تطبيقات الويب، والألعاب الإلكترونية، والهواتف المحمولة، والأجهزة الرقمية الأخرى لتحقيق التأثير الإيجابي في نتائج التعلّم، لأنّ الاعتماد على المبادئ العامة تبدو غير كافية (Luann, 1997). وزدّ على ذلك، أشارت عديد من الدراسات إلى أنّ المميزات التي تتوفر في الوسائط المتعددة تتوافق مع نظرية جانبيه الأمر الذي تدعم عملية التعلّم الداخلي لدى الدارس (Nazirah et al, 2013).

وثمة نوعان من مخرجات التعلّم التي يجب تقويمها عند تطبيق نظرية الأحداث التعليمية التسعة، وهما: المعارف والمهارات، إذ يجب على الطالب قادر على تذكر المعلومات التي تمّ عرضها أثناء التعلّم باستخدام الوسيلة المصممة، وهذا من الجانب المعرفي. أمّا من جانب المهارة الفكرية، فيتوقع من الطالب أن يقدر على حل المشكلة واتخاذ القرار في نهاية عملية التعلّم (Nazirah et al., 2013). وبناءً على هذه النظرية، يمكن القول بأنّ أحداث التعليم التسعة التي ترتبط بالأحداث العقلية داخل الإنسان يستطيع تعزيز عملية التعلّم الفعّالة، كما أنّ توظيف نظرية أحداث التعليم التسعة في عملية تصميم الأنشطة القائمة على شبكة الإنترنت وتطويرها يستطيع الحصول على الدروس التعليمية عالية الجودة (Gagne & Robert Mills, 1992).

وهذه النظرية يستخدمها معظم الباحثين والمدّرسين في مجالات شتى لتصميم محتويات دراسية جديدة خاصة فيما يتعلق بتطبيقات الحاسوب ووسائطه المتعددة، إذ بيّنت دراسات عديدة بأنّ كثيراً من برامج التعلّم الإلكتروني المتوفرة حديثاً أخذت تحطو الخطوات والمبادئ التي قدّمها Gagne في تصميم محتويات التعلّم وتعزيز جودة عملية التعليم، وذلك بالنظر إلى أنّ هذه النظرية تسمح بالتنبؤ بعملية عقلية للمتعلمين وقدراتهم على التعلّم ومن ثم تحليلها بصورة أفضل وذوي المعنى (Spanjers & Stanley, 2001; Fui-Theng & Mai, 2014). وتتكون هذه الخطوات من تسعة أحداث كما يلي:

1. جذب الانتباه (Gaining attention)
2. إخبار المتعلم بالأهداف (Informing learner objective)
3. إثارة التذكر بالمعلومات السابقة (Stimulating recall of prior learning)
4. عرض المحفزات/ المحتوى (Presenting the stimulus)
5. تقديم الإرشادات أو دليل التعلّم (Providing learner guidance)
6. استنباط الأداء (Eliciting performance)
7. تقديم التعليقات (Providing feedback)
8. تقويم الأداء (Assessing performance)

وعلى ضوء الدراسة الحالية، ستقوم الباحثة بتنفيذ نظرية Gagne المتمثلة في تسع خطوات عند تقديم محتويات المادة المرسومة على شكل الأنشطة التفاعلية. فإنّ قواعد التصميم التعليمي التي رسمها Gagne يتناسب تطبيقها في تحفيز البيئة التعليمية التي تفتقر إلى الوسائط المتعددة (Fui-Theng & Mai, 2014). وفي

الوقت نفسه، يجدر التنويه بأنه ليس من الضروري اتباع كل واحد من هذه الخطوات بالتسلسل في عملية التصميم التعليمي، وإنما هو يعتمد على طبيعة مهام التعلّم ومخرجاته. وهي ستكون دليلاً للباحثين في إنتاج البرنامج التعليمي المتكاملة وذلك في تهيئة البيئة التي تقوم على مركزية الطالب لتمكين المتعلمين من التفاعل ذي المعنى والزيادة في قدرتهم على التركيز أثناء التعلّم.

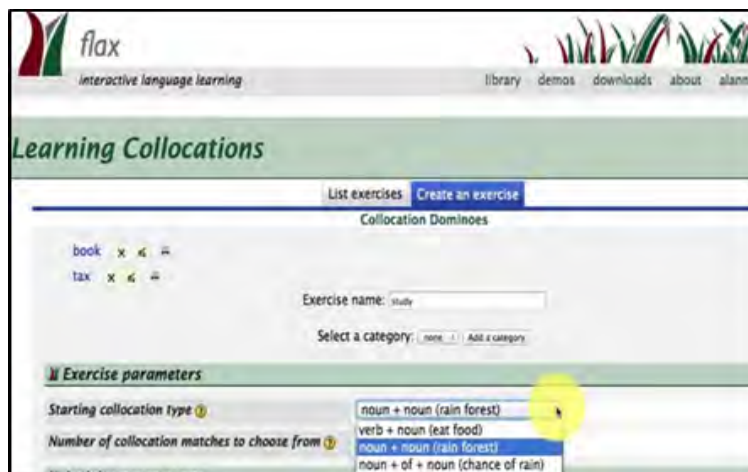
3،0 مشروعات تطوير أنشطة تعلّم المتصاحبات القائمة على شبكة الإنترنت والوسائل

التكنولوجية

وجد الباحثون بأنّ الدراسات التجريبية والأبحاث المتخصصة بتطوير المنتجات التي تمّ إجراؤها في هذا المجال تركز على توظيف الكشافات السياقية (concordance) بوصفها أداة تعين الطالب على تحديد الكلمات والتعبيرات بناءً على سياقات مختلفة. ومن أمثلة الأبحاث التجريبية الدراسات التي أجراها Yu-Chih & Li-Yuch (2010)، و Shaoqun Wu (2010)، و Elaheh & Saeedeh (2011) حيث ركز جميع هذه الدراسات على خاصية المدونات اللغوية (Linguistic Corpus) لتكون مصدرًا أساسيًا في تعليم الطلبة الأجنبية على تعلّم ظاهرة التلازم اللفظي في اللغة الإنجليزية بوصفها لغة الهدف. وعلى صعيد آخر، حاول كثير من الباحثين من أمثال Hao-Jan (2011) تطوير الكشاف السياقي المتخصص القائم على الويب الذي يسمى بـ "WebCollocate" ليساعد المتعلمين الصينيين في استرجاع الألفاظ المتلازمات عند ترجمتها من اللغة الصينية إلى اللغة الإنجليزية. وهناك العديد من الكشافات السياقية المتوفرة على الويب، مثل: MonoConc, Boolean Search, WordSmith, Xaira, aConcoder, AntConc.

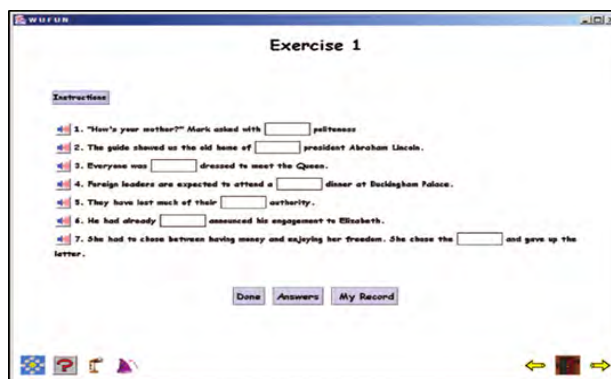
ومن زاوية أخرى، وجد الباحثون أنّ ثمة العديد من مواقع الإنترنت التي تقدم التدريبات والأنشطة الإلكترونية التي أنشأها المعلمون من أنحاء العالم في مجال تعليم اللغة الإنجليزية، ومن أهم هذه المواقع هي: موقع a4esl.org، وموقع www.better-english.com، وموقع angelfire.com، وموقع <http://flax.nzdl.org>. وقد قام مجموعة من الباحثين على رأسهم Alex Yu وآخرون (2016) بدراسة نظام إحدى هذه الأدوات المشهورة بتطبيقات FLAX App في تعزيز عملية تعلم المتلازمات اللفظية من خلال الأنشطة المعتمدة على الويب (web-based activities) وكذلك الأجهزة المحمولة (mobile-based activities) الموضحة في صورة رقم (1-2) و(2-2).

صورة 0-1: موقع FLAX



وقد تم تصميم الأنشطة التعليمية في برنامج FLAX بناءً على قاعدة البيانات (database) للمتلازمات الإنجليزية التي تم استخراجها تلقائياً من موسوعة ويكيبيديا (Wikipedia). وقدمت هذه التطبيقات أربع نشاطات تعلم المتلازمات اللفظية التي تشمل على أنشطة الكلمات ذات الصلة Collocation Related Words)، وأنشطة تخمين المتلازمات (Collocation Guessing)، وأنشطة المطابقة (Collocation Matching)، والدومينو (Collocation Dominoes).

كما أجرى Qing & Peter (2006) دراسة مماثلة حيث إنهما قاما بتصميم نموذج من البرمجة الحوسبة المعروفة بـ "WUFUN" التي تهدف إلى حل مشكلات الطلاب الصينيين في تعلم المفردات الإنجليزية خاصة ما يتعلق بها من المتصاحبات والتعبيرات الاصطلاحية واستخداماتها في سياق صحيح. وقام هذا البرنامج بتقديم الطالب بعض الكلمات المستهدفة المأخوذة من القاموس المصغر في الجمل مع عرض مصاحبتها، وترجمتها، وتعريفاتها، وكذلك الصورة المعبرة عن معناها. ولهدف تحقيق أهداف التعلم، يطلب من المتعلمين القيام بعدة التدريبات التي تشمل إيراد الكلمات المترادفة، والمتضادات، واستعمال الكلمات مع مصاحبتها في الجملة، تحديد الكلمات المشتركة لفظية. ويتميز كذلك هذا البرنامج الحاسوبي بأنه مدمج بالوسائط المتعددة لغرض مساعدة



الطلاب على حفظ الكلمات مع مراعاة أساليب التعلم المختلفة عندهم.
صورة 0-2: برمجية WUFUN

أما دراسة قام بها كل من Tozcu & Coady (2004) فقد استخدمتا البرمجية التي تسمى بـ "New Lexis" للتعرف على مدى فعاليتها في عملية تعلم المفردات وما يتعلق بها من المتلازمات اللفظية حيث توصلت هذه الدراسة إلى أنّ الطلاب في المجموعة التجريبية الذين يتعلمون المفردات اللغوية بمساعدة برمجية الحاسوب قد تفوقوا على أقرانهم من طلاب المجموعة الضابطة في استكشاف الألفاظ المتلازمة وفهم المقروء. وتم تصميم المحتويات التعليمية لهذا البرنامج بتوزيعها وفقاً لثلاثة إجراءات أو أبعاد التعلم، وهي: التعلم (Study)، والتدريب (Practice)، وبالتالي المراجعة (Review) حيث يشتمل جميع الأقسام على 6400 كلمة أكثرها تكراراً في اللغة الإنجليزية. وفي قسم "التعلم"، عرضت الكلمات المستهدفة في شكل قائمة حتى يتمكن الطالب من ملاحظة معاني لكل منها مع أمثلة استخدامها في سياق الجملة. أما في قسم "التدريب"، فقام الطالب بإنجاز خمس نشاطات مختلفة، نحو: اختيار الكلمات (selecting words)، والبحث عن معاني أو تعاريف الكلمات (finding definitions)، والبحث عن الكلمات المفقودة (choosing missing words)، وتجهئة الكلمات المعرّفة والمفقودة (spelling the defined and the missing words). وأخيراً، أتاح قسم "المراجعة" فرصة الإعادة والمراجعة على جميع الكلمات التي تم تعلمها من خلال هذا البرنامج. وتتضح من هنا أهمية التكرار والمراجعة في عملية اكتساب الألفاظ المتلازمة في اللغة الهدف.

وعلى الرغم من الأنشطة التعليمية ضمن العناصر التعليمية اللازمة التي تمهد وتساعد الطالب على نمو المهارات اللغوية الأربعة، إلا أنه لم يجد الباحثون الدراسات السابقة التي تهتم بتطوير الأنشطة اللغوية بشكل إلكتروني. وظلت الأنشطة التعليمية في اللغة العربية تستخدم الأساليب التقليدية المعتمدة على الأنشطة الورقية التي تقلل من زيادة دافعية الطلبة واتجاهاتهم نحو التعلم، كما لم يعثر الباحثون على الدراسات التجريبية غير الدراسة التي أجرتها Uraidah (2014) التي حاولت توظيف أداة الاتصال المعروف باسم منظم الرسوم البيانية (graphic organizer) في تعليم المتصاحبات العربية للطلاب الماليزيين في المدرسة الثانوية، إذ تعطى للطلاب المفردات الأولية ثم تطلب منهم الباحثة أن يكتبوا مجموعة من كلمات أخرى عادة تأتي معها مصحبة لها على شكل الرسوم البيانية التي أعدها الطلاب بأنفسهم بطريقة يدوية. وأظهرت نتيجة هذه الدراسة بأن استخدام استراتيجية منظم الرسوم البيانية تعين الدارس على التعبير المرئي عن المعرفة، والمفاهيم، والأفكار، والعلاقات فيما بينها بصورة أكثر ترتيباً، إلا أنّ الباحثين لم يستفيدوا من برمجيات المنظمات المتقدمة التي يوفرها الحاسوب بوصفها أداة التعلم، والتي ربما أن يكون توظيف هذه البرمجيات المستجدة مفيدة للغاية حيث إنها تسمح بالتنقيح والمراجعة والتعديل بسهولة أكبر.

ومن الملحوظ، أنّ هناك أوجه قصور من قبل مدرسي اللغة العربية بوصفها لغة ثانية في الاهتمام، كما قرّر بعض الباحثين أنّ تدريس اللغة العربية بمساعدة الحاسوب (CALL) وعبر الشبكة العالمية ما زال يشكل فجوة جوهرية مقارنةً إلى تعليم اللغة الإنجليزية وخاصة في تقديم المواد التعليمية بصورتها الإلكترونية (Radhwa, 2013; Mohd Feham & Isarji Sarudin, 2000; Michael & Jeremy, 2004). ولهذا يرى

خبراء تعليم اللغة العربية والمعنيين بأمرها أن ثمة تدني ملموس في مستوى إنتاج البرامج التعليمية القائمة على شبكة الويب (Mohd Firdaus Yahayaa et al., 2013)، والتي ترى الباحثة بأنها وسيلة ناجعة وفعالة في تزويد الدارس بالثروة اللفظية اللغوية التي تغطي المترادفات والمتضادات، والتلازم اللفظي، والمشارك اللفظي، والتعبيرات الاصطلاحية، وغير ذلك من الظواهر اللغوية. وعلاوة على ندرة الأدبيات التي تناولت هذه القضية تؤكد بلا شك الحاجة إلى إكثار الجهود في إعداد مثل هذا البرنامج باستخدام تقنيات التعليم الحديثة وتطبيقات الوسائط المتعددة (Nurkhamimi Zainuddin et al., 2015; M. Elmagzoub, 2015).

وبناءً على ما تقدّم، أنّ مشكلة دمج تقنيات الحاسوب وأجهزته الحديثة لأغراض تعليم اللغة الإنجليزية بوصفها لغة ثانية قد تمّت معالجتها في مختلف السياقات والمستويات، بينما أن الدراسات التي تعالج هذا الموضوع في تعليم اللغة العربية ما زالت قليلة. كما يكشف الباحثون أنّ البرامج التعليمية التي أنشئت من أجل تطوير أساليب تعليم اللغة العربية خاصة في تقديم المتصاحبات العربية للمتعلّمين الناطقين بغيرها تحتاج إلى المزيد من الإعدادات والتصميمات حيث إن الموجود في الساحة من النوع هذا القليل نادر جداً في مقارنة بما هو موجود في اللغة الإنجليزية.

4،0 منهجية الدراسة

اختار الباحثون أنموذج أشور (ASSURE Model) الذي أسسه Molenda, Heinich & Russell (1982) في تطوير النماذج الأولية للأنشطة التفاعلية القائمة على شبكة الإنترنت. وانتقاء هذا أنموذج التصميم التعليمي لأنه يقدم إطاراً عملياً أكثر مفصلاً ودقّة في تخطيط الدرس الذي يعتمد على التقنيات الحديثة والوسائل التكنولوجية. فهو يحتوي على ست خطوات كما يوضحه الشكل رقم (1) أدناه.

الشكل رقم (1): أنموذج أشور



5,0 نتائج الدراسة

قامت عملية تصميم أنشطة تعلّم المتصاحبات العربية عبر شبكة الإنترنت وتطويرها على أساس بعض النظريات، أهمها: نظرية تعليم المفردات بالأسلوب المعجمي (Lewis,2000)، ونظرية التعلم باستخدام الوسائط المتعددة (Mayer,2003)، ونظرية أحداث التعليم التسعة (Gagne,1965).

جدول 1: تطبيق النظريات والنماذج في عملية تصميم الأنشطة

التطبيقات	المبادئ	النظريات
<ul style="list-style-type: none">- عرض المفردات مع تلازمها جنبًا إلى جنبٍ.- تم تقسيم الأنشطة التعليمية إلى أربعة مراحل تهدف لتحقيق الأغراض المختلفة	<ul style="list-style-type: none">- تعليم الألفاظ المتلازمة بدلاً من الكلمات بمفردها- التعلم الاستكشافي عن طريق الملاحظة والتدريب ومحاكاة (imitation)	نظرية المنهج المعجمي (Lewis,2000)
<ul style="list-style-type: none">- توجيه انتباه المتعلم إلى أهم المعلومات والمصادر في الموقع من خلال ترتيب المحتوى وتتابعه.- تم تقسيم الأنشطة التعليمية إلى أربعة أقسام لضمان المتعلم التعرف على الأحداث والتتابعات المطلوبة ومن ثمّ فهم الموضوع.- تعليم الطالب مفهوم المتلازمات ومظاهرها من خلال الدروس المتوفرة في الموقع.- توفير التعليمات والإرشادات في كل الأنشطة عن الكيفيات والرموز والمصطلحات الموجودة في الشاشة.- تمثيل بعض النصوص بالرموز والرسوم البيانية والصور الثابتة.- استخدام الأصوات البشرية التي تم تسجيلها باستخدام البرمجية بدلاً من استخدام الصوت الآلي (text to speech application)	<ul style="list-style-type: none">- مبدأ الإشارة (Signalling Principle)- تجزئة المعلومات (Segmentation of Information)- التدريب المسبق (Pre-training)- مبدأ الوسائط المتعددة (Multimedia Principle)- مبدأ الصوت (Voice Principle)	نظرية التعلم المعرفية باستخدام الوسائط المتعددة (Mayer,2003)

- عرض الرسوم المتحركة والمؤثرات الصوتية في شاشة البداية لكل الأنشطة لجذب انتباه الطلاب.	- جذب الانتباه (Gaining attention)	نظرية أحداث التعليم التسعة (Gagne, 1965)
- ذكر مجموعة من الأهداف التعليمية بشكل عام في الموقع وبيان مخرجات التعلم التي يتوقع الحصول إليها بعد القيام بكل من النشاطات التعليمية.	- إخبار المتعلم بالأهداف (Informing) (learner objective)	
- يخصّ أحد النشاطات التعليمية بإثارة الطلاب على ذكر بعض المفردات التي سبق معرفتها وتحديد نوعها من الكلمات.	- إثارة الذكر بالمعلومات السابقة (Stimulating recall of prior) (learning)	
- تقديم الفيديو-الصوت (Induction) (Video) تمهيداً لموضوع الدرس	- عرض المحفزات (المحتوى) (Presenting the stimulus)	
- تقديم إرشادات إجرائية لمساعدة المتعلم على القيام بالنشاط بطريقة مطلوبة.	- تقديم الإرشادات أو دليل التعلّم (Providing learner guidance)	
- توفير عدة الأنشطة التي تحث الطالب على الإنتاج الفعلي للمتلازمات المدروسة.	- استنباط الأداء (Eliciting performance)	
- عرض التغذية الراجعة الفورية لكل من الإجابة سواء كانت صحيحة أو خاطئة.	- تقديم التعليقات (Providing feedback)	
- توفير الاختبارات الإلكترونية والتمارين الإضافية التي يمكن تحميلها من الموقع ليتمكن الطالب من تقييم أدائه الذاتي.	- تقييم الأداء (Assessing performance)	
- تم تصميم أنشطة المراجعة (Reviewing) (Activities) لمنح الفرصة للمتعلمين لمراجعة المتلازمات التي تم تعلمها.	- تعزيز عملية الاحتفاظ والنقل (Enhancing retention and) (transfer)	

تطوير النماذج الأولي (Prototype) للأنشطة بناء على النظريات المدمجة

تتطلب الأنشطة التفاعلية لتعلم المتلازمات اللفظية عبر الشبكة إلى بعض البرمجيات والأجهزة الأساسية في عملية إعدادها. واستخدم الباحثون بوصفهم مبرمجين لهذا المشروع برنامج باور بوينت 2010 (Microsoft Power Point 2010) في إنتاج محتويات الأنشطة التعليمية، ثم استفادوا ببرنامج "Google Site" لبناء الموقع على الإنترنت الذي يخصص لتنظيم المحتويات التعليمية وما يحتويه من سلسلة أنشطة تعلم المتصاحبات. فإنّ هذا البرنامج يعتبر من البرامج مفتوح المصدر الذي يتميز بعدة الخصائص الآتية: أنه يسمح بتطوير صفحات الويب مجاناً باستخدام القوالب المتنوعة سواء كانت فارغة أو جاهزة وخالية من أي الإعلانات، ومن الممكن إضافة فيها

أي نوع من الوسائل المتعددة، ومن ثم تحرير محتوى الموقع بصورة مباشرة من الصفحة دون اللجوء إلى صفحة التحكم، بما ذلك توفير مزيد من التحكم على خصوصية المحتويات التعليمية بسهولة. أما بالنسبة للمواد التعليمية، فاعتمد الباحثون على كتاب المقرر المخصص بالبرنامج التمهيدي لمتعلمي الشريعة والقانون في المركز التمهيدي بجامعة العلوم الإسلامية الماليزية وهو كتاب "اللغة العربية الكتابية الأولى" (TLA0812) بوصفه مصدرًا رئيسًا يستقي منه الكلمات المتصاحبة.

وتحتوي أنشطة تعلم المتصاحبات العربية القائمة على شبكة الإنترنت على عدة عناصر، نحو: واجهة الموقع الرئيسية، وصفحة الدروس، والصفحة الرئيسية للأنشطة التعليمية وما يحتويه من النشاطات الصغيرة المتنوعة، ومنتدى المناقشة، وأدوات تقييم الأداء وغير ذلك. وفي الوقت نفسه، يسعى الباحثون فيما يلي بيان عناصر الوسائط المتعددة، والتفاعلية، والدافعية الموجودة في المنتج الأولي بناءً على ثلاث النظريات التي سبق ذكرها.

1. واجهة الموقع الافتتاحية (صورة رقم 1)

يكون للموقع عنوان معين وخاص به (collotivities.com) يميزه عن بقية المواقع على شبكة الإنترنت. وتمّ تصميم واجهة الموقع بالبساطة في اختيار القالب الذي تحتويه الألوان المريحة للعين والمذهلة والتميز لإعطاء الانطباع الأول الجيد عن الموقع وشدّ انتباه المستفيد للمتابعة. وتعرض في صفحة الموقع الرئيسية قائمة



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الأغراض التعليمية بشكل عام، فضلاً عن الإرشادات التعلّمية نحو اكتساب المتصاحبات في اللغة العربية. ويتحتم على المتعلم اتباع الدروس المتوفرة في الموقع لإدراك المفهوم عن موضوع التلازم اللفظي قبل القيام بالنشاطات التعليمية بالتوالي. كما يوفر الموقع الفرصة لتنزيل المواد التعليمية المتعلقة بالموضوع، نحو: معاجم المتلازمات اللفظية وغيرها من الكتب والمصادر.

صورة رقم (1): واجهة الموقع الافتتاحية

2. الدروس التعليمية (صورة رقم 2)

يقدم الموقع عدة الدروس التعليمية حول موضوع المتصاحبات العربية كالتدريب المسبق (pre-training) للمتعلم قبل القيام بالأنشطة التعليمية. وذلك لأنّ من الأهمية بمكان في تصميم الأنشطة التعليمية القائمة على الوسائط المتعددة وشبكة الإنترنت توفير الطلاب بالمعرفة اللازمة والمفاهيم الأساسية قبل التفاعل مع النشاط (Mayer, 2009). وتكون هذه الدروس مقسمة إلى أجزاء مرتبطة وفي كل جزء استعانت الباحثة بعدة الوسائط التي لا غني عنها في شرح بعض الأفكار وتوضيح مفهوم المتلازمات اللفظية وأمثلتها في لغة واضحة يفضلها المتعلم في استقبال المعلومات. وتشتمل الوسائط المتعددة المستخدمة على النصوص، والرسوم البيانية ومقطع الفيديو والصوت لزيادة قدرة المتعلم على فهم الموضوع والاستفادة الأكثر من المادة التعليمية المرئية. وأشارت الصورة أذناها إلى دورة مقدمة الموضوع مع شرح بعض الوسائط المتعددة التي تم توظيفها لمساعدة المتعلم على الإدراك والاستيعاب.

صورة رقم (2): أتمودج مقطع الفيديو الذي تم إنتاجه باستخدام برمجية Powtoon



3. واجهة الأنشطة الرئيسية (صورة رقم 3)

تعد صفحة الأنشطة هي أهم مكونات الموقع التي يضم فيها جميع أقسام أنشطة تعلم المتصاحبات، وهي: أنشطة الملاحظة (Noticing Activities) التي تحتوي على أربع نشاطات فرعية أخرى، وأنشطة المطابقة (Matching Activities)، وأنشطة الإنتاج (Producing Activities)، وأخيراً أنشطة المراجعة (Reviewing Activities)، التي ينطوي كل منها على ثلاث نشاطات صغيرة متسلسلة. وقد بلغ عدد الأنشطة التعليمية في الموقع 14 نشاط التعلم. كما تنقسم شاشات الأنشطة التعليمية إلى ثلاثة أقسام، وهي: (1) الشاشة الرئيسية: هي واجهة الأنشطة التعليمية المرتبطة بالموقع، (2) شاشة المقدمة: التي تكون فيها قوائم النشاطات أو المهمات الصغيرة التي تتضمنها الأنشطة الأساسية. (3) شاشة البداية: تعتبر الشاشة الرئيسية للنشاط الفرعي.

صورة رقم (3): الصفحة الرئيسية للأنشطة التعليمية

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Aktiviti Interaktif

>>> Sinopsis Aktiviti

Tujuan utama pembangunan laman web ini adalah untuk menyediakan aktiviti interaktif untuk pembelajaran kolokasi bahasa Arab. Untuk mencapai objektif pembelajaran seperti yang telah dinyatakan di halaman utama, aktiviti pembelajaran kolokasi beraskan laman web ini dibahagikan kepada 4 bahagian atau peringkat yang mana setiap bahagian mempunyai sub aktiviti dan tugas yang berbeza.

Selain itu, laman web ini turut menyediakan beberapa siri ujian yang boleh dilakukan oleh pelajar untuk menilai tahap pengetahuan dan penguasaan mereka terhadap topik ini secara sendiri. Ujian secara bertulis juga turut disediakan sebagai latihan tambahan dan pelajar boleh meminta bantuan guru untuk menyepak jawapan.

4 Jenis Aktiviti Berlainan

Untuk mencapai objektif pembelajaran kolokasi menggunakan aktiviti ini, pelajar mesti mengiraf siri pembelajaran yang telah disediakan di bahagian Tutorial untuk memahami topik yang ingin dipelajari. Setelah selesai mempelajari semua topik dalam tutorial, pelajar boleh memulakan aktiviti di bahagian ini.

Pelajar dibenarkan membaca arahan di setiap aktiviti dengan teliti dan cuba selesaikan tugas yang diberikan. Aktiviti ini boleh juga dilakukan secara berkumpulan dan perbincangan sesama rakan.

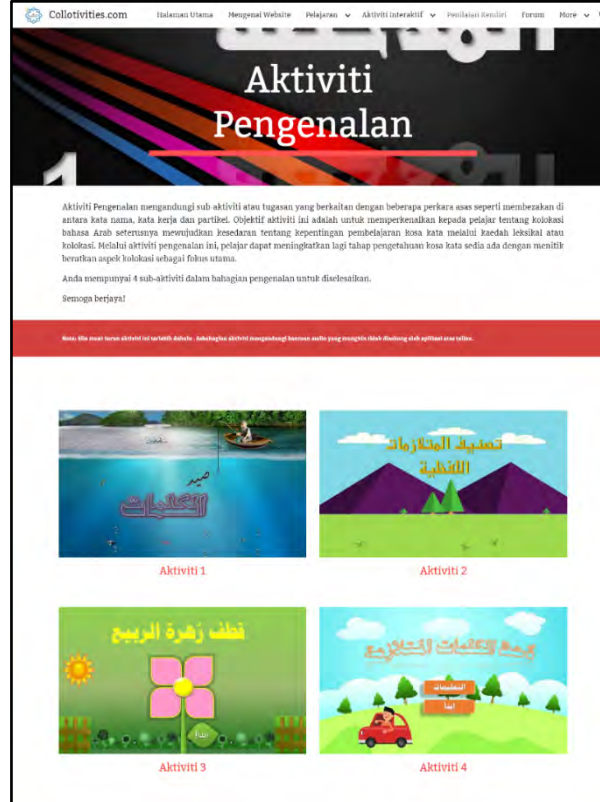
>>> Selamat mencuba!

1 الملاحظة Aktiviti Pengenalan	2 المطابقة Aktiviti Padanan
3 الإنتاج Aktiviti Penghasilan	4 المراجعة Aktiviti Penguhan

4. صفحة المقدمة للأنشطة الأساسية (صورة رقم 4)

تصوّرت الصورة رقم (4) أدناه، أنموذج صفحة المقدمة لإحدى مستويات الأنشطة الأساسية الأربع التي تعرض فيها عنوان الأنشطة بصورة مستقلة، والملخص العام الخاص بها، وما فيها من النشاطات أو المهمات الفرعية التي ينبغي على المتعلم إنجاز كل منها بتسلسل. وتحتوي كل من تلك النشاطات المتمثلة بالصور على الروابط التي ستنتقل تلقائياً إلى شاشة البداية للنشاط الذي تم اختياره.

صورة رقم (4): شاشة المقدمة للأنشطة



5. شاشة البداية للأنشطة (صورة رقم 5)

بيّنت الصورة رقم (5) أدناه الأنموذج من شاشة البداية لإحدى النشاطات الفرعية التي يظهر فيها اسم النشاط، ويكون فيها عدد من الأيقونات، أهمها: زر الصفحة الرئيسية للأنشطة (Main Page of Activities)، وزر التعليمات التي تتضمن فيها أهداف التعلم الخاصة بهذا النشاط، والدليل الإجرائي لقواعد النشاط، وزر الإبداع، كما تستخدم الشاشة المؤثرات السمعية والبصرية بإدخال الرسوم المتحركة أو باستخدام شخصية كرتونية ترحب بالمتعلم وجذب انتباهه نحو التعلم، وذلك حسب تصميم النشاطات وأهدافها المختلفة. وتتميز هذه الأنشطة بأنها تمثل دور المدرب في توجيه المتعلم نحو عملية التعلم، وترك للمتعلم بعض الحرية للتحكم في النشاط حيث يمكن للمتعلم الخروج من النشاط في أي وقت يريده بالضغط على أيقونة وستنتقل الشاشة الحالية إلى صفحة الأنشطة الرئيسية بالموقع.

صورة رقم (5): شاشة البداية للنشاط



6. الأنشطة التعليمية (صورة رقم 6)

تمت مراعاة عدة المبادئ في عملية تصميم الأنشطة حيث تنقسم الأنشطة إلى أنواع متعددة تبعاً لمهارات التعلم المعيّنة، وهي: الملاحظة (Noticing)، والمطابقة (Matching)، والإنتاج (Producing)، وبالتالي المراجعة (Reviewing)، كما تمت تجزئة هذه الأنشطة الأساسية إلى أجزاء أو مهمات صغيرة، وذلك لغرض تعزيز القدرات المعرفية لدى الطلاب في إدراك المفاهيم وتنظيم المعلومات والمهارات التي تتضمنها الأنشطة في خطوات تعليمية متتابعة. وتمتد أهمية تجزئة المعلومات في أنها توفير الطالب بقدرة التحكم على ما يناسبه من الأنشطة وفق قدراته الذاتية. فتسلسل منطقي لمراحل الأنشطة التي تمر بشكل متتالي من المهارات البسيطة إلى المعقدة سوف تساعد المتعلم على بناء المعرفة الجديدة بشكل تدريجي، وتطوير مهارة التفكير النقدي في حل المشكلات التعليمية، ومن ثمّ تنمية أدائهم اللغوي إلى الحد المطلوب.



صورة رقم (6): نشاط المطابقة بين المفردتين المتلازمتين

ويعرض في الصورة رقم (5-6) أعلاه، نمط من أنماط النشاطات الفرعية الموجودة في أنشطة المطابقة (Matching Activities). وظهرت في الشاشة نفسها التغذية الراجعة بشكل فوري باستخدام ألوان مختلفة مصحوبة بالصوت للتعبير عن الإجابات الصحيحة والخاطئة على السواء.

7 خصائص الدافعية في تصميم الأنشطة (صورة رقم 7)

يتميز تصميم أنشطة تعلم المتصاحبات القائمة على شبكة الإنترنت الممزوجة بالوسائط المتعددة التفاعلية إلى استثارة المتعلم المؤدية للدافعية، وذلك عن طريق تقديم المكافأة والاعتراف بفضل الطالب عند الإجابة الصحيحة. وبيّنت ذلك الصورة رقم (7) أدناه حيث ستظهر في الشاشة مؤثرات بصرية وسمعية معبرة عن نجاح الطالب في تنفيذ النشاط. ومن جانب آخر، يوفر بعض النشاطات التعليمية حساب تجميع النقاط للإجابة الصحيحة المعروضة في الشاشة نفسها لتحفيز الطلاب على المشاركة والمتابعة. كما أنه من الممكن تعاون الطلاب فيما بينهم للقيام بهذه الأنشطة لما له دافع لإثارة التسابق والمنافسة الإيجابية بين المتعلمين في مناخ تعليمي غير مثير للقلق.



صورة رقم (7): نشاط من أنشطة ملاحظة المتلازمات من خلال الاستماع

8. المراجعة والإعادة (صورة رقم 8)

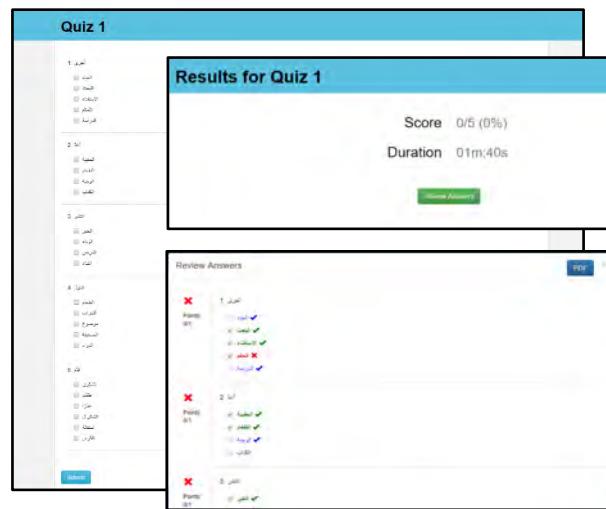
لا يستغني تصميم هذه الأنشطة التعليمية عن هذه المبادئ حيث تخص أنشطة المراجعة بتقديم التدريبات التفاعلية التي تعزز الطالب على الاحتفاظ بالألفاظ المتلازمة التي سبق تعلمها من خلال هذه الأنشطة. وتعرض الصورة رقم (8) أدناها على سبيل المثال، أمودج من إحدى النشاطات المتضمنة في قسم المراجعة حيث يتطلب من المتعلم استرجاع الكلمات التي تتلازم مع كلمة محددة باستخدام استراتيجية الخريطة الذهنية. وفضلاً عن ذلك، أتاح كل الأنشطة التعليمية المصممة فرصة للمتعلمين بإعادة التنفيذ وممارسة النشاط مراراً عديدة حتى يتمكنوا من اكتساب المفهوم ويصلوا إلى مرحلة يتقنون فيها جميع المهارات المطلوبة من المادة.



صورة رقم (8): نشاط من أنشطة المراجعة

9. الاختبار والتقويم الذاتي (صورة رقم 9)

يتم التقويم في الأنشطة التعليمية من خلال الاختبارات والتدريبات الإضافية المدججة بالموقع. وبعد انتهاء الطلاب من القيام بدراسة المتلازمات اللفظية وإنجاز الأنشطة التعليمية المتعلقة بهذا الموضوع، يمكن للطلاب الانتقال إلى صفحة التقويم الذاتي الذي تتضمن فيها عدة الاختبارات والتدريبات على مقرر الوحدات والأنشطة. وتتنوع هذه الاختبارات والتدريبات ما بين الاختيار من متعدد، وأسئلة الصواب والخطأ، ومن ثم أسئلة الكتابة. وعقب إجابة المتعلم على النوعين الأولين من تلك الأسئلة ستظهر النتيجة الفورية لهذه الإجابة مع الدرجة والنسبة المئوية التي تم الحصول عليها.



صورة رقم (9): الاختبارات المصممة ببرمجية FlexiQuiz

تسهم هذه الدراسة في سد الحاجة إلى تطوير الوحدات الدراسية التي تخص في تعليم المتصاحبات في اللغة العربية وتعلمها، والتي يمكن أن يستخدمها متعلمو اللغة العربية بأنفسهم في تنمية مستواهم في المفردات. وذلك لأنّ تطبيق مثل هذه الأنشطة بشكل متكرر ومستمر في العملية التعليمية سوف يؤدي بالطلبة إلى استعمال مكثف لها. وقد يفيد هذا المشروع معلمي اللغة العربية والمهتمين بمجال تدريس اللغة العربية في إعداد البرامج اللغوية المتعلقة بالمتصاحبات، وذلك بواسطة تصميم الأنشطة التعليمية والتدريبات المشوقة التي تراعي أساليب التعلّم المختلفة لدى الطلبة. يوصى للباحثين المستقبليين بإجراء المزيد من الدراسات التطبيقية حول قضية تعليم المفردات التي يتعلق بالمتلازمات اللفظية، والتعبيرات الاصطلاحية، والفروق اللغوية، وما إلى ذلك، على مستوى التعليم الأساسي والثانوي لا سيما في المستوى الجامعي.

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دور تطبيقات الذكاء الاصطناعي في تعليم الطلبة ذوي صعوبات التعلم

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الملخص

هدف البحث إلى التعرف على دور الذكاء الاصطناعي في تعليم الطلبة ذوي صعوبات التعلم، وقد تم اعتماد المنهج الوصفي المكتبي، من خلال التركيز على الدراسات والبحوث والكتب المتعلقة بموضوع الذكاء الاصطناعي ودوره في تعليم ذوي الاحتياجات الخاصة، حيث يشهد العصر الحالي تطوراً ملحوظاً في استخدام الذكاء الاصطناعي في مختلف القطاعات. وعلى وجه الخصوص، شهد مجال التعليم تدفقاً كبيراً لهذا التقدم التكنولوجي، مما أحدث ثورة في الطريقة التي نتعامل بها مع التعلم. علاوة على ذلك، أحدث الذكاء الاصطناعي تأثيراً ملحوظاً في مجال التعليم الخاص، حيث استفاد بشكل خاص الطلاب الذين يعانون من صعوبات التعلم (LD)، والذين يشكلون جزءاً من مجتمع التعليم الخاص، وقد لعبت هذه التكنولوجيا دوراً محورياً في تشخيص وعلاج هؤلاء الطلاب، بالإضافة إلى ذلك، يوفر الذكاء الاصطناعي العديد من الخيارات لتعليمهم، مما يمكنهم من تعظيم قدراتهم والتركيز على نقاط القوة لديهم، ومن خلال تقنيات الذكاء المبتكرة يتم تطوير وتعزيز مهاراتهم، كما أدى دمج الذكاء الاصطناعي في التعليم إلى زيادة تفاعل الطلاب مع المواد التعليمية، وبالتالي تعزيز حافزهم للنجاح الأكاديمي. ونتيجة لذلك، أنشأ الذكاء الاصطناعي بيئة تعليمية تفاعلية تلبي الاحتياجات الفريدة للأفراد الذين يعانون من صعوبات التعلم.

الكلمات المفتاحية: الذكاء الاصطناعي، صعوبات التعلم.

1.0 المقدمة

مع دخول الذكاء الاصطناعي (Artificial Intelligence) حياتنا لم يكن متوقعاً أنه سيكون مؤثراً على جميع المجالات الحياتية بهذا الشكل الذي نراه اليوم، حيث أنه دخل جميع الميادين الحياتية، ويشير الذكاء الاصطناعي إلى قدرة الآلة مثل أجهزة الحاسوب على اكتساب الذكاء والتفكير بشكل منطقي يشبه قدرة الإنسان على

التفكير". (مجدي، 2020) نلاحظ من هذا التعريف أن الذكاء الاصطناعي سيصل أثره إلى أوسع نطاق مادام الذكاء البشري يتدخل في كل شيء، إننا هنا بصدد البحث عن إمكانية استفادتنا من هذا التطور في كل مجالات الحياة بما في ذلك مجال التربية والتعليم.

حيث أشار تومي (Tuomi, 2018)، إلى أن آخر التطورات للذكاء الاصطناعي ساهمت بخدمة عمليتي التعليم والتعلم، فمنذ أن دخلت أجهزة الحاسوب قاعات التدريس في القرن الماضي لوحظ على هذا الميدان ازدياداً في الاستكشافات والتطبيقات لما عرف بالتكنولوجيا التعليمية خاصةً مع ذوي صعوبات التعلم.

كما أصبح الاعتماد على تكنولوجيا الذكاء الاصطناعي في رعاية التلاميذ الموهوبين ذوي صعوبات التعلم التي يصعب اكتشافها خصوصاً لدى الأفراد الذين لديهم قدرات بصرية في التعلم، فالكومبيوتر يمنحهم فرصة لإظهار وقدراتهم وابتكاراتهم، وحالياً تتوفر العديد من التطبيقات والخيارات التعليمية المتطورة، فمنذ سنة 1999م تطلب التشريع الفيدرالي من التربية الخاصة أن يضع في اعتبارهم ضرورة تقديم واستخدام التطبيقات التكنولوجية عند تطبيق البرنامج التربوي الفردي مع حالات ذوي صعوبات التعلم، وتتضمن هذه الخيارات التعليمية (مجاهد، 2010).

وأصبحت الإمكانيات المتاحة بشكل كبير للمعلم بالاستعانة بالذكاء الاصطناعي كوسيط جديد لنقل المعلومات من خلال إنشاء وتصميم بيئات تعليمية رقمية داخل الصف الدراسي تحاكي البيئة الصفية الطبيعية، لكن مهما أحرز الذكاء الاصطناعي من تقدم وتطور، فإنه لا يستطيع أن يحصل على خصائص الذكاء البشري (أي: التعاطف، العواطف، الأخلاق، الدافع، الاهتمام...)، وهذا بالضبط ما يجسده المعلم. ورغم أن المعلومات أصبحت متاحة الآن مع أجهزة الكومبيوتر والإنترنت، إلا أنه ليس لدى الطلاب أي وسيلة لمعرفة ما سيتعلمونه في هذا الكم الهائل من المعلومات، وهنا تصبح خبرة المعلم تلقائياً الوسيط بين التكنولوجيا والمتعلمين، مما يؤكد قيمة الإنسان الوجود في عملية التعلم، يتم نسيان سحر هذه التكنولوجيا. (طهراوي وطاشمة، 2022)

2.0 مشكلة البحث

انتشرت صعوبات التعلم في الوسط التعليمي بشكل واسع وتعددت تصنيفاتها وأنواعها، حيث نجد مثلاً على ذلك أن 10% من سكان العالم يعانون من عسر القراءة (Dyslexia)، كنوع من صعوبات التعلم أو كما يطلق عليه (صعوبات القراءة المحددة)، عندما يتعلق الأمر بالقراءة يواجه الطلاب الذين يعانون من عسر القراءة تحديات كبيرة، على الرغم من تمتعهم بذكاء متوسط وعدم وجود إعاقات، وقد يواجهون أيضاً أشكالاً أخرى من صعوبات التعلم، مثل عسر الحساب أو عسر الكتابة، والتي لها تأثير عميق على جوانب مختلفة من حياتهم، وتمتد هذه الصعوبات إلى ما هو أبعد من الأداء الأكاديمي ويمكن أن تؤثر بشكل كبير على شخصيتهم وثقتهم بأنفسهم وفرص النجاح الإجمالية في المجالات الأكاديمية والاجتماعية والمهنية.

إن عدم التجانس بين الأفراد الذين يعانون من صعوبات التعلم يميزهم عن المجموعات الأخرى ذات الاحتياجات الخاصة، وهذا يمثل عقبة كبيرة أمام الخبراء، سواء كانوا يعملون على تشخيص أو تقديم التدخلات لهؤلاء الأفراد.

كما أن هناك العديد من المهتمين بهذه الفئة حاولوا استثمار ما وصل إليه الذكاء الاصطناعي لمساعدة هذه الفئة من المجتمع مثل، (Lanovaz)، (Luz Rello)، (Anderson)، وغيرهم الكثير. وعليه سنقوم في هذه الورقة البحثية بعرض أهم ما توصلت إليه التكنولوجيا والذكاء الاصطناعي في مجال التربية الخاصة ومدى القدرة من الاستفادة من هذا المجال خاصة مع ذوي صعوبات التعلم.

وفي بداية كل علاج للمشكلة لا بد من توافر التشخيص الدقيق لها، حيث بيّن كل من (زهرا والنابه، 2016)، إلى عدم توفر أجدبات الكترونية تسهم في عملية تشخيص ذوي الاحتياجات الخاصة وفق التعلم الإلكتروني، كما أشارا إلى أهمية إيجاد تصورات جديدة لتشخيص ذوي الاحتياجات الخاصة وفق تطبيقات الذكاء الاصطناعي بدلاً من الاعتماد على الطرق التقليدية في التشخيص، حيث تطورت في السنوات الأخيرة الكثير من البرامج الإلكترونية والتطبيقات الذكية إضافة إلى عدد كبير من المواقع على الشبكة العنكبوتية بشكل خاص لتناسب الطلبة ذوي صعوبات التعلم، حيث أصبحت تتميز بشكل جذاب تجعل ليس فقط المتعلم يبحث عنها بشغف، بل وحتى المختص الذي يتعامل مع هذه الفئة.

هناك العديد من الأمثلة والنماذج على شبكة الإنترنت، سنعرض بعضها في هذا البحث، بما في ذلك البرامج والتطبيقات وحتى المواقع الإلكترونية التي تحتوي على اختبارات ومعايير لتقدير وتقييم الملف المعرفي للحالة. فما هي مزايا هذه البرامج؟ وهل حققت فعلاً نتائج إيجابية مع ذوي صعوبات التعلم؟ كما نريد أن نعرف إلى أي مدى يمكننا الاعتماد على تكنولوجيا المعلومات الآلية، أو ما يسمى بالذكاء الاصطناعي، في تحديد وتشخيص صعوبات التعلم، وإلى أي مدى يمكن أن تساعد المعلمين والمتخصصين في مجال التربية الخاصة؟

3.0 أهداف البحث

- تسليط الضوء على أثر استخدام الذكاء الاصطناعي في تعليم الطلاب الذين يواجهون صعوبات في التعلم.
- التأكيد على أهمية توظيف مخرجات الذكاء الاصطناعي في دعم الأفراد ذوي صعوبات التعلم.
- إبراز أهمية بعض البرامج المصممة خصيصاً للأفراد ذوي صعوبات التعلم.
- دراسة مدى انتشار وتكامل تطبيقات الذكاء الاصطناعي في إجراءات تحديد وتقييم الأفراد ذوي صعوبات التعلم.
- تقديم بعض التطبيقات حول استخدام الذكاء الاصطناعي لاستيعاب الأفراد الذين يعانون من عسر القراءة، وعسر الحساب، وعسر الكتابة.

4،0 أهمية البحث

- التعرف على أهمية الذكاء الاصطناعي وتطبيقاته في مجال صعوبات التعلم.
- توجيه الباحثين إلى دور الذكاء الاصطناعي في تعليم الطلبة ذوي صعوبات التعلم.
- إثراء الأدب النظري بمزيد من البحوث في مجال الذكاء الاصطناعي وصعوبات التعلم.

5،0 منهج البحث

اعتمد البحث على المنهج الوصفي المكتبي، وتم تفعيل المنهج الوصفي من خلال توصيف الذكاء الاصطناعي من خلال الكتب والأبحاث والدراسات، والمنهج المكتبي من خلال الدراسات التي تم الاعتماد عليها في البحث.

6،0 مفهوم الذكاء الاصطناعي

عرفه (العبيدي، 2015)، بأنه العلم الذي يحاول محاكاة الذكاء البشري عن طريق أنظمة حاسوبية تقلد تصرفات وافعال واقوال الإنسان.

وتعرفه (الياجزي، 2019) بأنه أنظمة تقدم للفرد مساعدات وإرشادات ليصل إلى الهدف المطلوب، وتستطيع أن تدعم وتطور تعليم الفرد عن طريق الكشف عن نقاط الضعف ومعالجتها، كما عرفه (إبراهيم، 1442) بأنه مجموعة من الطرق والأساليب التي تهدف إلى تصميم وابتكار أنظمة ذكية تحاكي البشر حتى تستطيع تلك الأنظمة أداء المهمات بدلاً من البشر وذلك باستخدام العلاقات المنطقية والحسابية وخواصه الكيفية. كما يطلق عليه بأنه مجموعة من الأساليب والأدوات والتقنيات المتنوعة لحل المشكلات وإنشاء نماذج تحاكي السلوك الإنساني (Aldosari, 2020).

7،0 مفهوم صعوبات التعلم

إن صعوبات التعلم مصطلح عام يشير إلى مجموعة متعددة ومتباينة من الاضطرابات التي تظهر في صورة واضحة في اكتساب واستخدام قدرات السمع، والكلام، القراءة، والكتابة، والتفكير والحساب والمهارات الاجتماعية وتنشأ هذه الاضطرابات لدى الفرد وتعاد إلى الاختلاف الوظيفي للجهاز العصبي، وبالرغم من تزامن وجود صعوبات التعلم مع حالات الإعاقة الأخرى مثل ضعف السمع أو التخلف العقلي والاضطرابات الانفعالية والوجدانية أو المؤثرات الاجتماعية البيئية مثل الفروق الثقافية والتعليم غير المناسب والعوامل النفسية مثل اضطراب الانتباه وكل ما يمكن أن يسبب مشاكل تعليمية إلا إنه لا تعتبر صعوبات التعلم نتيجة مباشرة لهذه الحالات أو تلك المؤثرات (المعتوق، 2021).

عرفت دائرة التربية الأمريكية لصعوبات التعلم الأطفال ذوي صعوبات التعلم بأنهم "الذين يعانون من اضطراب في إحدى العمليات النفسية الأساسية اللازمة لفهم اللغة واستعمالها محكية كانت أو كتابية، ويتجلى

على شكل اضطراب في الإصغاء أو التفكير أو الكلام أو القراءة أو كتابة التهجئة أو إجراء حسابات رياضية" (مرزقاني وبوشيبية، 2023).

وقد تطور مفهوم صعوبات التعلم ومر بأربعة مراحل، بدايةً المرحلة التأسيسية وبدأت بالبحوث الطبية التي تتعلق بالدماغ وعمله، والعوامل المؤثرة في أدائه الوظيفي ودراسة حالات ضعف القراءة وعدم القدرة على القراءة، وتم التوصل إلى برامج تدريبية لمن يعاني من تلك المشكلة، أما المرحلة الثانية، فكانت مرحلة التحول في هذه المرحلة تصميم أساليب تشخيص التعلم، وتم وضع برامج تعليمية خاصة للأفراد الذين يعانون من صعوبات التعلم، أما المرحلة الثالثة فهي مرحلة النمو السريع والواسع للبرامج المتخصصة وفي هذه المرحلة تم تسمية هذا المجال "صعوبات التعلم" في عام (1963) حيث كثفت الجهود والبحوث التي تسعى لاكتشاف طبيعة وأبعاد المشكلة، وتصميم برامج تربوية بناءً على أسس علمية لمساعدة الطلبة والجهات التربوية في مواجهة صعوبات التعلم، أما المرحلة الرابعة هي المرحلة المعاصرة التي امتدت من أوائل الثمانينات حتى يومنا هذا والتي تتسم بالاتجاهات الحديثة في تربية وتعليم من يعانون من صعوبات التعلم (الخوالدة، 2021).

8،0 أنواع تطبيقات الذكاء الاصطناعي المستخدمة في التعليم

تطرق كل من (الحجيلي والفراني، 2020) و (الخيري، 2020) إلى بعض تطبيقات الذكاء الاصطناعي التي يمكن استخدامها في التعليم ومنها:

الروبوتات: وتشبه قدرات هذه التكنولوجيا إلى حد كبير قدرات الذكاء البشري، إذ تتمتع بالقدرة على تحليل المعلومات والتفاعل بفعالية مع الأفراد، كما أنها تمتلك قدرة رائعة على التوقع البصري، فضلاً عن القدرة على الحركة واللمس الجسدي، مما يجعلها مناسبة للأدوار المستقلة أو المساعدة في البيئات التعليمية.

علاوة على ذلك، يمكن أن يساهم في المهام المتعلقة بالمكتب مثل تفويض المهام وتصحيح الأخطاء، بالإضافة إلى ذلك، فقد ثبت أنه يعزز تحفيز الطلاب والاستمتاع العام بتجربة التعلم.

علوم الحاسوب: يكمن التركيز على هذا النوع بالذات في إنشاء أجهزة كمبيوتر عملاقة (Super Computer) تشارك في المعالجة الرمزية بدلاً من المعالجة الرقمية، مع إعطاء الأولوية لاستخدام المكونات المادية لإنشاء البرامج الضرورية.

تطبيقات العلوم الذهنية: بالإضافة إلى الأنظمة المتخصصة، تشمل هذه الحزمة الشاملة على أنظمة تعلم تكيفية تعمل على تكييف مسارها بذكاء بناءً على المعلومات المقدمة من المستخدم.

تطبيقات معالجة اللغات الطبيعية: ويتعزز تطبيق الذكاء الاصطناعي في الأنظمة الخبيرة والروبوتات بشكل كبير من خلال قدرتها على فهم اللغات البشرية والتفاعل مع البشر والاستجابة وفقاً لذلك، مما يجعلها واحدة من أهم التطورات في هذا المجال.

9.0 أهمية استخدام تطبيقات الذكاء الاصطناعي في التعليم

يلعب تطبيق الذكاء الاصطناعي في مجال التعليم دورًا حاسمًا في تعزيز الأداء العام للمؤسسات التعليمية من خلال أتمتة المهام المختلفة (حسين وآخرون، 2021)، وتعمل تطبيقات الذكاء الاصطناعي هذه على تمكين المعلمين من دعم المتعلمين بشكل فعال في تحسين مهاراتهم وتعزيز المحتوى التعليمي من خلال توفير بيانات لتقييم المحتوى وتقييم الأداء الفردي داخل المؤسسة، علاوة على ذلك، فإنها تساهم في خلق بيئات تعليمية متكيفة، مما يتيح تنفيذ ممارسات تعليمية مرنة وفعالة تعزز جودة الأداء على المستويين المؤسسي والفردي (Popenici & Kerr, 2017).

وفي دراسة أجراها (سرودي، 2020)، تم تسليط الضوء على أهمية دمج تطبيقات الذكاء الاصطناعي وتكنولوجيا الروبوتات في الخدمات المكتبية، ركز الباحث على استخدام تطبيقات الذكاء الاصطناعي في المكتبات الجامعية في أنحاء أوروبا وآسيا وأمريكا، مستعرضاً الإنجازات الملحوظة لهذه المناطق في تطبيق مثل هذه التطبيقات لتعزيز الخدمات المكتبية، لاستكشاف الوضع الحالي والإمكانات المستقبلية لاستخدام تطبيقات الذكاء الاصطناعي وتكنولوجيا الروبوتات في المكتبات الجامعية، استخدم الباحث المنهج الوصفي المسحي، مستهدفًا على وجه التحديد المكتبات الجامعية المغاربية، بالإضافة إلى ذلك، تم إجراء مقابلات إلكترونية لجمع البيانات من عينة مكونة من 25 مكتبة جامعية مغاربية، وكشفت الدراسة في النهاية أن المكتبات أبدت اهتمامًا محدودًا باعتماد هذه التكنولوجيا لتحسين خدماتها، وسلط الباحث الضوء على كيفية استخدام بعض الدول الأوروبية والآسيوية والأمريكية لهذه التكنولوجيا بشكل فعال، وتنفيذ هذه التطبيقات بشكل فعال داخل جامعاتها. بالإضافة إلى ذلك، أكد الباحث على أهمية إعادة تخصيص تمويل التعليم العالي واقترح إنشاء منظمة مغاربية تعنى بدراسة واستشراف الذكاء الاصطناعي في كافة التخصصات.

وأيضًا في دراسة حديثة أجرتها (الشريف، 2022)، تم التركيز على استكشاف تطبيقات الذكاء الاصطناعي المختلفة في مجال التعليم الجامعي بجامعة الملك عبد العزيز. هدفت الدراسة إلى تقييم مستوى الفائدة التي تعود بها هذه التطبيقات على القيادة التربوية والتدريسية داخل الجامعة، ومن خلال الاستفادة من تقنيات الذكاء الاصطناعي، سعت الدراسة إلى الخوض في الآفاق المستقبلية للذكاء الاصطناعي في جامعة الملك عبد العزيز، وتحديدًا من حيث تأثيره المحتمل على تطوير المعرفة والتعاون بين القيادات التعليمية، ولتحقيق هذه الأهداف استخدمت الدراسة منهج دراسة الحالة، وذلك باستخدام استبيان تم توزيعه على عينة من الأكاديميين، وكشفت نتائج الدراسة عن وجود علاقة قوية بين الابتكارات في تكنولوجيا الذكاء الاصطناعي وعملية تبادل المعرفة، وقد تم اكتشاف أن تطبيقات الذكاء الاصطناعي لديها القدرة على تعزيز تبادل المعرفة من خلال إنشاء منصات تفاعلية رقمية تعمل على تحسين تجربة المشاركة الشاملة، بالإضافة إلى ذلك، يمكن لهذه التطبيقات تقديم خدمات قيمة في مجالات التكنولوجيا والابتكار، وبالتالي جذب الاستثمارات العالمية في مجال الذكاء الاصطناعي.

10,0 تطبيقات الذكاء الاصطناعي في معالجة اللغة الطبيعية

تشمل تطبيقات الذكاء الاصطناعي مجموعة متنوعة من الأشكال التي تعتمد على استخدام الذكاء الاصطناعي لفهم اللغات البشرية والتعامل معها، ولها عدة أشكال مثل: الترجمة والتعرف على الصوت والمعالجة الذكية للنصوص، باستخدام البرمجيات الحاسوبية لمعالجة اللغة تلقائياً، ويتضمن ذلك تحويل النص إلى صوت منطوق أو مكتوب، بالإضافة إلى تصحيح الأخطاء النحوية والإملائية ضمن مجموعة بيانات معينة (محمود، 2022)، ومن الأمثلة البارزة على هذه التطبيقات تطبيقي (Envision) و (قلم).

تطبيق انفجن (Envision)

يتمتع تطبيق معالجة اللغة الطبيعية هذا بالقدرة على تحويل النصوص إلى صوت مسموع، مما يسمح بمعالجة النص وقراءته وذلك باستخدام تقنية الذكاء الاصطناعي (زكري، 2020).

تطبيق قلم:

تطبيق يستخدم الذكاء الاصطناعي بحيث يمكن تثبيته في لوحة المفاتيح ليقوم بالتدقيق النحوي والاملائي للنص كما ويمكنه تحديد الكلمات الخاطئة من خلال تغيير لون النص لتسهيل عملية الكتابة حتى تتضح الأخطاء الشائعة التي يتم ارتكابها أثناء الكتابة (Koltovskaia، 2020).

تطبيقات الذكاء الاصطناعي وصعوبات التعلم:

هناك استخدامات متعددة لتطبيقات الذكاء الاصطناعي وبالتزامن مع فئات مختلفة، خاصة في مجال التعليم، فقد تم استخدام تطبيقات الذكاء الاصطناعي في مجال التربية الخاصة، ومن بينها فئة صعوبات التعلم حيث لا شك أن استخدام تطبيقات الذكاء الاصطناعي مع الأشخاص الذين يعانون من صعوبات التعلم تعود عليهم بفوائد جمة وتلعب دوراً مهماً في حياتهم الخاصة والاجتماعية وعلى العديد من الأصعدة، وفيما يلي نذكر أهمية ذلك (يجياوي، 2015):

- التعرف المبكر والسريع على كافة أنواع صعوبات التعلم النمائية والأكاديمية.
- يمكن تسجيل المحتوى التعليمي وتكراره عدة مرات لترسيخ الفهم.
- تطبيق مبدأ أن الأشخاص الذين يعانون من صعوبات التعلم يستمتعون بالتعلم، وهو ما يساعد بدوره على التغلب على الصعوبات، خاصة إذا كانت الألعاب الإلكترونية تتناسب مع قدراتهم ونقاط قوتهم.
- يساعد على تحسين مستويات الأداء الأكاديمي للأشخاص الذين يعانون من صعوبات التعلم.
- جعل حياة الأشخاص الذين يعانون من صعوبات التعلم أسهل وأكثر مرونة وتحسين نوعية حياتهم.
- خلق بيئة تعليمية آمنة للأطفال ذوي صعوبات التعلم.

- مساعدة الأشخاص الذين يعانون من صعوبات التعلم على التكيف مع المواد التعليمية.
- القدرة على التحكم في مدة الجلسة سواء بشكل فردي أو في مجموعات.
- مراعاة الفروق الفردية بين الطلاب ذوي صعوبات التعلم.
- تنوع الأساليب والاستراتيجيات في تقديم الدروس للطلاب ذوي صعوبات التعلم.
- يحسن الدافعية ويحسن التركيز لدى الطلاب الذين يعانون من صعوبات التعلم.
- تسهيل استخدام ما يسمى بخطط التعليم الفردي للأشخاص ذوي صعوبات التعلم.
- تقليل الشعور بالإحباط وعقدة النقص لدى ذوي صعوبات التعلم، وبالتالي تقليل نسبة التسرب لديهم.

استخدام الذكاء الاصطناعي مع ذوي صعوبات التعلم:

قامت مجموعة من الباحثين في عام 1993، بمناقشة كيفية استخدام التكنولوجيا مع الأفراد الذين يعانون من صعوبات في التعلم، وتوصلت هذه المناقشات إلى أن استخدام التكنولوجيا يمكن أن يكون له تأثير كبير على تحفيز تعلم الطلاب الذين يواجهون صعوبات، بما في ذلك مشاكل في القراءة والكتابة والرياضيات والذاكرة. ويمكن لاستخدام الكمبيوتر أن يساعد في تعليم أي موضوع ويوفر فرصة لتطبيق تقنيات التعليم العلاجية، واهتمت هذه النقاشات في استخدام الذكاء الاصطناعي في تقييم ومساعدة الطلاب الذين يواجهون صعوبات في التعلم، (بندر، 2011)، و يعتبر تطبيق الذكاء الاصطناعي في هذا المجال ضرورياً بشكل خاص في الدول النامية حيث لا يوجد فيها العدد الكافي من الأخصائيين النفسيين، حيث يستطيع المعلم التعرف على فئة ذوي الصعوبات التعليمية. فقد أشار (طهراوي وطاشمة، 2022) إلى أهمية تطبيقات الذكاء الصناعي مع فئة المتعلمين من ذوي صعوبات التعلم، وإمكانية استخدام هذه التقنية في حل مشكلات القراءة والكتابة والحساب، وتطبيق التعليم العلاجي لهم، بالإضافة إلى أنها تعطي دافعية قوية نحو التعلم، كما يمكن استخدام هذه التطبيقات في عملية التقييم والتشخيص والتعرف على ذوي الصعوبات التعليمية.

كما هدفت دراسة (إيناس وآخرون، 2023) إلى قياس أثر استخدام تطبيقات الذكاء الاصطناعي في تحسين الانتباه الانتقائي لدى طالبات صعوبات التعلم في المرحلة الابتدائية لعينة بلغت (24) طالبة من ذوي صعوبات التعلم، كما تم استخدام المنهج الشبه تجريبي ذو المجموعة الواحدة باستخدام القياس القبلي والبعدي من خلال أداتين وهما: بطاقة ملاحظة واختبار معرني. وكان من أهم نتائج الدراسة وجود فروق ذات دلالة إحصائية عند مستوى دلالة ($\alpha \leq 0.05$) بين متوسط درجات الطالبات في القياسين القبلي والبعدي للمجموعة التجريبية في قياس مهارة الانتباه الانتقائي؛ لصالح التطبيق البعدي، مما دل على أثر استخدام تطبيقات الذكاء الاصطناعي في تحسين الانتباه الانتقائي للطالبات. وأوصت الدراسة بضرورة توظيف تطبيقات الذكاء الاصطناعي كتقنية مساندة للتعلم الفردي لتحسين الانتباه الانتقائي لذوي صعوبات التعلم، بالإضافة إلى استخدام تطبيقات الذكاء الاصطناعي في البرامج التربوية الفردية لذوي الحاجات الخاصة.

وفي دراسة (الغويري، 2023) تم التعرف إلى اتجاهات معلمي المدارس الابتدائية نحو توظيف تطبيقات الذكاء الاصطناعي في مواجهة صعوبات التعلم، وتكونت عينة الدراسة من (170) معلم من معلمي مديرية تربية الزرقاء الثانية للعام الدراسي ٤٠٢٠ ل/لأ/لأ. ولقمت الباحثة بتطبيق أداة الدراسة وتوزيعها إلكترونياً، وقد استخدم المنهج الوصفي التحليلي.

وأشارت النتائج إلى اتجاهات معلمي المدارس الابتدائية نحو توظيف تطبيقات الذكاء الاصطناعي في مواجهة صعوبات التعلم جاءت بدرجة مرتفعة، كما أشارت النتائج إلى وجود فروق ذات دلالة إحصائية عند مستوى الدلالة ($\alpha=0.05$) في استجابات معلمي المدارس الابتدائية نحو توظيف تطبيقات الذكاء الاصطناعي في مواجهة صعوبات التعلم تعزى لمتغير المؤهل العلمي ولصالح الدراسات العليا، وعدم وجود فروق ذات دلالة إحصائية عند مستوى الدلالة ($\alpha=0.05$) في استجابات معلمي المدارس الابتدائية نحو توظيف تطبيقات الذكاء الاصطناعي في مواجهة صعوبات التعلم تعزى لمتغير عدد سنوات الخبرة.

يظهر للباحث من خلال عرض الدراسات السابقة في هذا المحور أنه لم يتم توظيف تطبيقات الذكاء الاصطناعي فيما يتعلق بالبرامج والخطط التربوية الفردية مع فئة الطلبة ذوي صعوبات التعلم بالشكل المناسب، بل أن هناك قصور في تضمين تطبيقات الذكاء الاصطناعي في الخدمات التعليمية داخل المؤسسات التربوية بالدول العربية بشكل عام، بالإضافة إلى قلة الجهود المبذولة في تدريب العاملين في القطاع التعليمي على استخدام تطبيقات الذكاء الاصطناعي وتوظيفها بالشكل الأمثل في الخدمات التعليمية.

بالفعل، بات الذكاء الاصطناعي يتدخل في قرارات المعلمين وأخصائيي الصحة النفسية العاملين مع الأفراد ذوي حالات التوحد ونقص الانتباه وفرط الحركة وصعوبات التعلم، حيث أشار الباحث (مارك لانوفاز) إلى تباين الآراء بين المختصين في استخلاص النتائج من البيانات السلوكية، والتي تعتبر مؤشراً لفعالية العلاج أو الرعاية، وقد استخدم لانوفاز وفريقه في تقييماتهم برامج التعلم الآلي والتي تقدم استنتاجات بناءً على مجموعة من الخوارزميات التي تتوافق بشكل كبير مع نتائج الخبراء الذين يعتمدون على التحليل البصري لسلوك الحالة (2020 Lanovaz).

كما يتم الاعتماد على تكنولوجيا الذكاء الاصطناعي لرعاية الطلاب الموهوبين الذين يعانون من صعوبات تعلم غير محسوسة، وخاصة ذوي القدرات التعليمية البصرية، وتوفر لهم أجهزة الكمبيوتر الفرص لإثبات قدراتهم وابتكاراتهم، بالإضافة إلى العديد من التطبيقات التعليمية المتقدمة.

منذ عام 1997، فرضت التشريعات الفيدرالية على التعليم الخاص أن يأخذ في الاعتبار الحاجة إلى توفير واستخدام تطبيقات التكنولوجيا عند تنفيذ خطط التعليم الفردية للأفراد الذين يعانون من صعوبات التعلم وتشمل خيارات التعليم هذه ما يلي:

- تكنولوجيا تعليمية متقدمة في القراءة والكتابة والرياضيات.
- برامج المراسلة الإلكترونية حول العالم.

- مساعدة الطلاب على التنقل بين مواقع الإنترنت المختلفة.
- تنظيم وتصنيف فصول التربية الخاصة.

استخدام الذكاء الاصطناعي في تشخيص ذوي صعوبات التعلم:

ومن البرامج الإلكترونية المعتمدة على الذكاء الاصطناعي والتي تفيد بشكل خاص في تقييم وتصنيف وتحديد فئة الأشخاص ذوي صعوبات التعلم، نجد برنامجًا معروفًا يعرف بالبرنامج الإلكتروني لتصنيف الأشخاص ذوي صعوبات التعلم.

ويعد هذا برنامجًا مهمًا ومفيدًا جدًا للمختصين لأنه يلعب دورًا مهمًا في التمييز بين الأشخاص الذين يعانون من صعوبات التعلم من خلال شبكة كبيرة مخصصة له،

يوفر البرنامج قائمة من الخدمات والمهام الثابتة، يمكن للمستخدم إدارة

البرنامج وتنفيذ المهام المختلفة، حيث يقوم بالدخول إليه بكلمة المرور. (طهراوي وطاشمة، 2022).



واجهة التطبيق الشهير لفرز ذوي صعوبات التعلم (أبو الديار، 2014)

استخدام الذكاء الاصطناعي مع ذوي عسر القراءة (Dyslexia):

ونجد أيضًا في هذه الفئة كل ما يتعلق بتشخيص وعلاج الأشخاص الذين يعانون من صعوبات التعلم (عسر القراءة)، التطبيق الشهير (DyTECTIVE)، الذي طوره (Luz Rello) الباحثة في الكمبيوتر واللغويات، ولأنها تعاني من عسر القراءة، فقد صممت هذا المنتج للتخفيف من صعوبات القراءة والكتابة الناجمة عن صعوبات التعلم، بناءً على الأبحاث العلمية التي تساعد في التعرف على عسر القراءة وتخفيفها حيث فازت أداة الفحص التحليلي بجائزة اليونسكو الملك حمد بن عيسى آل خليفة لاستخدام تكنولوجيا المعلومات والاتصالات في التعليم لعام 2019 لاستخدامها الذكاء الاصطناعي إلى جانب علم اللغة لمساعدة الأطفال الذين يعانون من عسر القراءة في استخدام تكنولوجيا المعلومات والاتصالات في التعليم.

تستخدم عملية التعلم الآلي البيانات التي جمعتها (Luz Rello) في بحثها لتحليل أنماط التعلم التي تنوه إلى ما إذا كان الشخص الذي يتم فحصه يعاني من عسر القراءة أو لا، ويمكنه تقديم تشخيص سريع لعسر القراءة في 15 دقيقة (باللغة الإسبانية). بالإضافة إلى ذلك، يتوفر 40.000 تمرين ممتع مصمم خصيصًا لتلبية احتياجات

الأطفال ونقاط قوتهم ويركز على مهارات معرفية محددة تتعلق بعُسر القراءة، يمكن أن يساعد التطبيق العائلات ويدعم عمل المعالجين المحترفين أو المعلمين في الفصل الدراسي. (طهراوي وطاشمة، 2022).



واجهته تطبيق تشخيص وعلاج عسر القراءة <https://www.changedyslexia.org>

استخدام الذكاء الاصطناعي مع ذوي عسر الكتابة (Dysgraphia):

يعاني الأشخاص الذين يندرجون ضمن هذه الفئة من عسر الكتابة الذي يكتبون فيه ببطء شديد مقارنة بأقرانهم الطبيعيين، مما يتطلب تشخيصًا عامًا لهذه الصعوبة في مرحلة الطفولة المبكرة، (Sihwi and all, 2019). ومع ذلك، فإن مثل هذه الاضطرابات لا يتم اكتشافها في كثير من الأحيان إلا بعد فوات الأوان، مما يتطلب تدخل برامج المساعدة والدعم للتخفيف من الأعراض، وفي مجال عسر الكتابة، وهو أحد أنواع صعوبات التعلم الأكاديمية، هناك العديد من البرامج المعتمدة على الذكاء الاصطناعي والتي تخدم هؤلاء الفئة من المجتمع، مثل:

- البرامج التي تراجع الهجاء Checkers Spelling

- برامج إنتاج الكلام Synthesis Speech

- البرامج التي تتنبأ بالكلمة والمزودة بينوك للكلمات Banks Word and Prediction Word

- البرامج التي تراجع القواعد والأسلوب Grammar and Style Chechers . (طهراوي وطاشمة، 2022).

استخدام الذكاء الاصطناعي مع ذوي عسر الحساب (Dyscalculia):

بالنسبة لهذا النوع من صعوبات التعلم، والمعروف باسم عسر الحساب، وجدنا برنامجًا على الإنترنت يسمى التقييم المعرفي لأبحاث عسر الحساب (CAB-DC)، والذي يقيم خطر إصابة الفرد بعسر الحساب.



<https://www.cognifit.com/> واجهة تطبيق تشخيص وعلاج عسر الحساب

يعد تقييم Cognifit المعرفي لعسر الحساب (CAB-DC) أداة متخصصة تتكون من اختبارات ومهام لتحديد وتقييم وجود أعراض عسر الحساب في العمليات المعرفية بسرعة، يعد اختبار عسر الحساب المبتكر عبر الإنترنت طريقة علمية تفحص الإدراك، وتفهم نقاط القوة والضعف، وتقيم مؤشرات الخطر للإصابة بعسر الحساب بدقة عالية للغاية، وهذا الاختبار مناسب للأطفال فوق سن 7 سنوات وللبالغين، لذلك يمكن لأي مستخدم استخدام الأداة للتقييم النفسي العصبي. يتوفر تقرير النتائج عند الانتهاء من الاختبار، والذي يستمر حوالي 30-40 دقيقة. يستخدم التقييم المعرفي للأفراد الذين يعانون من عسر الحساب (CAB-DC) أيضًا خوارزميات حاصلة على براءة اختراع وتكنولوجيا الذكاء الاصطناعي التي يمكنها تحليل متغيرات متعددة واكتشاف مخاطر تعلم الصعوبات الحسابية (أي عسر الحساب) والحصول على نتائج سيكو مترية مرضية للغاية (Cognifit.U,D). (طهراوي وطاشمة، 2022).

11,0 الخاتمة

أصبح تطبيق الذكاء الاصطناعي في مجال صعوبات التعلم محط اهتمام الكثير من الباحثين والخبراء لما له من أهمية في مجالات التعليم والحياة العامة والتكيف الشخصي والاجتماعي. مما أدى إلى ظهور العديد من البرامج والتطبيقات الذكية التي تهدف إلى تحسين هؤلاء الأشخاص في مجالاتهم المحددة أو تطوير وتعزيز أي قدرة لديهم، خاصة فيما يتعلق بالجوانب الأكاديمية والتحصيل الدراسي لأنه أمر بالغ الأهمية. بالنسبة لمستقبل الأشخاص ذوي الإعاقة غير المرئية، الذين يتمثل هدفهم أيضًا بشكل مباشر في تعزيز الصعوبات التي يعانون منها والتغلب عليها، ربما يكون اهتمام العلماء في هذا المجال هو إنشاء دروس خصوصية وتدريب يعتمد على الذكاء الاصطناعي. دليل على التطور الكبير في هذا المجال بالذات. وتوصل البحث إلى نتائجه كما في النقاط الآتية:

- يبرز دور الذكاء الاصطناعي بشكل كبير كوسيلة تعليمية مناسبة لتعليم الطلبة ذوي صعوبات التعلم.
- للذكاء الاصطناعي دور مهم وحيوي في إكساب الطلبة ذوي صعوبات التعلم المهارات الأساسية في التعليم والحساب.
- يظهر من خلال عرض الدراسات السابقة المتعلقة في هذا المحور أنه لم يتم توظيف تطبيقات الذكاء الاصطناعي فيما يتعلق بالبرامج والخطط التربوية الفردية مع فئة الطلبة ذوي صعوبات التعلم بالشكل المناسب.
- هناك قصور في تضمين تطبيقات الذكاء الاصطناعي في الخدمات التعليمية داخل المؤسسات التربوية في الدول العربية بشكل عام.
- قلة الجهود المبذولة في تدريب العاملين في القطاع التعليمي على استخدام تطبيقات الذكاء الاصطناعي وتوظيفها بالشكل الأمثل في الخدمات التعليمية.

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المفردات اللغوية واستيعاب النصوص: مراجعة الدراسات السابقة

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الملخص

تؤدي المفردات اللغوية دوراً حيوياً في تعلم اللغات الثانية أو الأجنبية. وقد أثبتت الدراسات العلمية قديماً وحديثاً على هذا الدور في التمكن اللغوي واستيعاب النصوص. ونظراً لأهمية المفردات اللغوية في تعلم اللغات الثانية أو الأجنبية وحيويتها يطلق بعض الخبراء على اكتساب المفردات المتعددة والقدرة على توظيفها في المواقف المختلفة على أنه إجادة اللغات الأجنبية بعينها والتمكن منها. وكأن عملية تعليم اللغات الأجنبية وتعلمها مقصورة على اكتساب المفردات. وتحاول هذه الدراسة مراجعة أدبيات البحث والدراسات السابقة التي ركزت على دور المفردات في استيعاب النصوص. وستناول الباحث فيها نبذة يسيرة عن تعليم المفردات وتعلمها، ودورها المتميز في اكتساب المهارات اللغوية، وأنواع القراءة ودور كل نوع في اكتساب المفردات، وأساليب تدريس المفردات وغيرها من الموضوعات المهمة.

الكلمات المفتاحية: المفردات اللغوية، استيعاب النصوص، القراءة الجهرية، والقراءة الصامتة، الدراسات السابقة

1,0 المفردات اللغوية والقراءة

لقد تواترت الأدلة تثبت العلاقة بين معرفة المفردات اللغوية واستيعاب النصوص من عدة مصادر. ومن هذه المصادر التحليلات الوصفية، والدراسات الارتباطية، ودراسات قابلية القراءة وبيانات الاختبار التحصيلي. وسيتم عرض بعض هذه المصادر بصورة تفصيلية في السطور التالية.

2,0 التحليلات الوصفية

إن أول الاهتمامات لدراسة العلاقات بين اكتساب المفردات اللغوية واستيعاب النصوص حدثت في أوائل القرن العشرين في سلسلة من أعمال الخبير النفسي ثورندايك (Thorndike) وذلك في عدة كتاباته في 1917 و 1971. وقد أثبت ثورندايك في مقالته المشهورة التي يُستشهد بها كثيراً تحت عنوان "القراءة أداة التفكير

(Reading as Reasoning) والقراءة باعتبارها تفكيراً" (1917 أ/ 1971)، حيث قام ثورندايك بتحليل أخطاء القراء في أسئلة الاستيعاب بعد قراءة فقرات قصيرة. وقد استنتج أن فهم معاني الكلمات انفراديةً وتركيبيةً شرطٌ أساسيٌّ (رغم أنه ليس كافيًا بالضرورة) للقارئ لاستيعاب مضمون النصوص بصورة شاملة.

3،0 الدراسات الارتباطية

استقصى العديد من الباحثين العلاقات الارتباطية المحتملة بين فهم المفردات بعد عدة عقود من دراسات ثورندايك باستخدام الأساليب الإحصائية المتطورة مثل التحليل الارتباطي والتحليل العاملي. فمثلاً، قام Davis (1944)، في دراسته تحت عنوان العوامل الأساسية، بدراسة العلاقات بين تسعة مؤشرات لفهم النص. ووجد أن معرفة الكلمات واكتسابها علاقة ارتباطية وثيقة بمهام الاستيعاب المختلفة. وقد كشف باستخدام التحليل العاملي عن عاملين رئيسيين: هما الاستدلال في القراءة واكتساب المفردات اللغوية. وبعد عدة سنوات، أعاد ثورستون (1946) عاملين رئيسيين: تحليل بيانات ديفيس (Davis) (1944) باستخدام إجراء إحصائي بديل وطعن في نتائج ديفيس، وذكر أنه لا يوجد سوى عامل واحد وهو القدرة على القراءة. ومع ذلك، فقد اعترف ثورستون بأن أحد اختبارات ديفيس (معرفة معاني الكلمات) أظهر تبايناً محددًا وفريدًا في استيعاب النصوص اللغوية.

وبعد حوالي 20 عامًا، عاد ديفيس (Davis 1968) إلى قضية تحديد مؤشرات استيعاب النصوص اللغوية ومكوناتها وأجرى نسخة معدلة من بحثه السابق. وأكد مرة أخرى أن استيعاب النصوص يتكوّن من مكونات متعددة، ومؤشرات متنوعة وأنّ اكتساب المفردات اللغوية عنصر أساسي وفعال في تحقيقه. في سنة 1969، قام ديفيس (1972) وسبيريت (Spearritt) (1972) بفحص بيانات ديفيس بشكل أعمق، وعلى الرغم من أن لديهم تفسيرات مختلفة إلى حد ما، فقد اتفقا على مركزية اكتساب المفردات في استيعاب النصوص اللغوية. في سنة 1980، قام روزنشاين (Rosenshine) بمراجعة الدراسات السابقة وأدبيات البحث نفسها وخلص إلى أن التحليلات المختلفة أسفرت عن مهارات فريدة مختلفة ونتائج متباينة بيد أنّ مهارة واحدة فقط ثابتة ومتسقة عبر التحليلات الثلاثة: اكتساب المفردات اللغوية واسترجاع معانيها.

4،0 اختبارات المقروئية أو سهولة الاستيعاب وبيانات الاختبار التحصيلي

قدمت مقاييس سهولة القراءة، أو سهولة الفهم (Harris & Hodges, 1995)، نظرة ثاقبة حول الروابط والعلاقات بين اكتساب المفردات اللغوية واستيعاب النصوص. وقد كشفت تحليلات Klare ما بين 1974 و1975 أن العامل الدلالي (اكتساب معاني المفردات) هو أقوى عوامل استيعاب النصوص اللغوية وأهم مؤشرات. كذلك لاحظ بلوم (Bloom) (1976) أن لاختبارات التحصيل في المفردات والاستيعاب علاقة ارتباطية وثيقة، كما كشف تحليل ثورندايك (Thorndike) (1973) لبيانات اختبار التحصيل في 15 دولة مختلفة عن علاقات قوية بين اختبارات المفردات والاستيعاب.

باختصار، على أساس التحليلات المختلفة التي أجريت خلال الأرباع الثلاثة الأولى من القرن العشرين، هناك فئات وعلى نطاق واسع أن لاكتساب المفردات وفهم معانيها والقدرة على استرجاعها علاقة وطيدة وارتباط وثيق بشكل لا جدال فيه باستيعاب النصوص وفهم القراءة.

5،0 تفسيرات العلاقات بين المفردات والاستيعاب

في عام 1981، كتب أندرسون وفريودي (Anderson & Freebody) فصلاً مؤثراً للغاية سعوا فيه إلى تلخيص نتائج الدراسات السابقة عن دور اكتساب المفردات اللغوية في استيعاب النصوص وفهم القراءة. بعد إثبات هذه العلاقة القوية بين اكتساب المفردات والاستيعاب والدور الحيوي الذي يؤديه المفردات في فهم النصوص اقترح أندرسون وفريودي ثلاث فرضيات أو مواقف لهذا الارتباط القوي: الموقف النفعي، وموقف الكفاءة، وموقف المعرفة.

1. الموقف النفعي: يفترض هذا الموقف أن معرفة معاني الكلمات هي أداة أو وسيلة تمكن من فهم القراءة بطريقة سببية. والمعنى الضمني لهذا المنظور هو أن تدريس معاني الكلمات يجب أن يعزز فهم القراءة ويؤدي حتماً إلى رفع مستوى الاستيعاب.

2. موقف الكفاءة: يشير هذا الموقف إلى أن المفردات تعكس الكفاءة العامة، أي أن الأشخاص الذين اكتسبوا مفردات كبيرة وفهم قوي للقراءة دلالة على امتلاكهم لمستوى الذكاء العالي ونتيجة العقل السليم وبالتالي، فإن حجم المفردات ونوعها واستيعاب النصوص اللغوية وفهمها يتأثران بعامل ثالث، وهو الكفاءة اللفظية الشاملة (Anderson & Freebody, 1981).

3. موقف المعرفة: تفترض وجهة النظر هذه أن المفردات والفهم يعكسان المعرفة العامة أو مخطط المنطق العلمي. لذلك، فإن المعرفة المفاهيمية العامة للقارئ تعزز أو تسبب فهم القراءة، وليس معرفة الكلمات في حد ذاتها. وبدلاً من ذلك، تشير معرفة المفردات إلى القاعدة المعرفية الأوسع للقارئ حول موضوع معين والكلمات المستخدمة لوصفه. قام باحثون ومنظرون آخرون في مجال المفردات بتوسيع أو إضافة إلى المواقف الثلاثة التي حددها أندرسون وفريودي (1981) (Anderson & Freebody)، مما يوفر وجهات نظر إضافية حول العلاقات بين المفردات اللغوية والاستيعاب.

4. الوصول: اقترح ميزينسكي (Mezynski) (1983) أن فهم النص هو وظيفة لقدرة القارئ على تحديد موقع معاني الكلمات والوصول إليها بكفاءة عند القراءة. بناءً على نظرية التلقائية في القراءة (LaBerge &

(Samuels, 1974). يشير هذا الموقف إلى أنه كلما تمكن القارئ من الوصول إلى المعاني الدلالية بسرعة أكبر (Stahl, 1991)، كان استيعابه للنص أعمق.

5. المدخلات: أكد كراشين (Krashen) (1985) أن اكتساب اللغة يعتمد على المدخلات الشاملة، أو النص المتصل الذي يتجاوز مستوى الكفاءة الحالي لمتعلم اللغة (Vygotsky, 1978). وعلى الرغم من أنه بصدد مناقشة كيفية تطوير المفردات اللغوية في اللغة الثانية وشرحها، فقد امتد موقف كراشين ليشمل كيفية تطوير مفردات اللغة الأولى، حيث تم استخدامه للدفاع عن القراءة المستقلة الشاملة (Krashen, 1989, 2004).

6. الميتالغوي: جادل ناجي (Nagy) (2005) بأن أحد الأبعاد المهمة لفرضية الكفاءة أو الاستعداد المعرفي يتضمن الوعي اللغوي للقارئ، أو القدرة على التفكير في اللغة ومعالجتها فيما يتعلق ببناء الجملة، والصرف، وعلم الدلالة، وغيرها من القرائن اللغوية وغير اللغوية. وأكد ناجي (Nagy) (2007) كذلك أن بعض الارتباط بين معرفة المفردات واستيعاب القراءة وفهمها يمكن تفسيره من خلال علاقة وطيدة كل منهما بعامل ثالث، وهو الوعي اللغوي.

6،0 الاهتمام التربوي بالمفردات وتأثيره على الفهم القرائي

ولأغراض هذه الدراسات السابقة، فإنني أنظر إلى تعليم المفردات على نطاق واسع، باستخدام مصطلح الاهتمام التربوي للإشارة إلى أن هناك طرقًا متعددة مباشرة وغير مباشرة لتعزيز معرفة الكلمات واكتساب المفردات لدى متعلم اللغة العربية واللغات الأجنبية الأخرى. فاكتساب المفردات اللغوية كما سبق ذكره عمود فقري لتعلم اللغات الأجنبية بصفة عامة واستيعاب النصوص المقروءة على وجه الخصوص. إضافة إلى ذلك، فإنني أزعّم أنّ الدراسات السابقة المتعددة وأدبيات البحث المتنوعة قد كشفت أن الأشكال المختلفة من الاهتمام التربوي بالمفردات لها علاقات متباينة باستيعاب النصوص وفهم القراءة، وبالتالي يمكن تفسيرها بفرضيات مختلفة. لكن أولًا، يقدم الباحث هيكلًا لتنظيم أبحاث فهم المفردات.

7،0 إطار نظري لتعليم المفردات الفعال

إن الأبحاث العلمية والنظريات حول كيفية تعليم المفردات اللغوية كثيرة ومتشعبة وثرية (Beck & McKeown, 1991، Blachowicz & Fisher, 2000)، وكان هناك اهتمام كبير في أوائل قرن واحد والعشرين هذا بالممارسات التعليمية للمفردات المستندة إلى النظرية (Beck, McKeown, & Stahl & Block & Mangieri, 2006; Hiebert & Kamil, 2005، Kucan, 2002، Nagy, 2006; Wagner, Muse, & Tannen-bum, 2007). إحدى القضايا المهمة التي

تمت مناقشتها في هذه الأدبيات والدراسات السابقة هي تنفيذ برامج تعليم المفردات متعددة الأوجه (Graves & Prenn, 1986; McKeown, Blackowicz & Fisher, 2000, 2006) و Beck, 1988). اقترح غريفز (Graves) (2000، 2006) إطار عمل واسع النطاق، قائم على النظرية، ومكوّن من أربعة مكونات لتعليم شامل للمفردات. هذه المكونات هي (1) توفير تجارب لغوية غنية ومتنوعة؛ (2) تعليم الكلمات الفردية؛ (3) تدريس استراتيجيات تعلم الكلمات؛ و(4) تعزيز الوعي بالكلمة (Graves, 2006, p. 5). من خلال اعتماد إطار Graves سوف تركز الصفحات التالية في هذه الأقسام الفرعية على كيفية مساعدة الإجراءات التعليمية للمفردات المتعلقة لكل مكوّن على استيعاب النصوص المقروءة.

8.0 تقديم تجارب لغوية ثرية ومتنوعة

وذكر Graves (2006) أن إحدى الطرق لبناء مفردات الطلاب هي غمرهم في مجموعة ثرية من الخبرات اللغوية وانخرطهم فيها حتى يتعلموا الكلمات من خلال الاستماع والتحدث والقراءة والكتابة. إن تقديم المفردات اللغوية المتنوعة للمتعلم من خلال القراءة المكثفة أو إجراء الحوارات البناءة والاستماع إلى الخطابات اللغوية النموذجية لا يساعده على اختزان هذه المفردات فحسب بل كذلك يعزز فرصته في استخدام هذه المفردات أو العبارات النموذجية في مواقف الحياة المختلفة، والتعرف عليها عند إجراء الحوار مع الآخرين واسترجاعها عند الحاجة إليها. هناك قدر كبير من الدراسات السابقة حول كيفية ارتباط التعرض للنصوص اللغوية بتعزيز المفردات واكتسابها. وهناك بعض الدلائل على أن هذا النمو في المفردات من خلال التعرض يؤثر في عملية الاستيعاب ويمهد الطريق للفهم (Cunningham, 2005). يرتبط هذا المكون بنوعين من الدراسات السابقة؛ النوع الأول الدراسات عن القراءة الجهرية للطلاب والنوع الثاني انخرط المتعلم في القراءة المستقلة.

9.0 القراءة الجهرية للطلاب

لقد أشارت عدة الدراسات السابقة أن القراءة الجهرية للأطفال هي إحدى أكثر الطرق فعالية لتعزيز تطور القراءة والكتابة لديهم في وقت مبكر (Anderson, Hiebert, Scott, & Adams, 1990; Wilkinson, 1985). وقد كشفت الأبحاث عن علاقات ارتباطية متسقة بين القراءة الجهرية وتطور المفردات كماً ونوعاً عندما يقرأ معلّم مرحلة ما قبل المدرسة والمرحلة الابتدائية بصوت عالٍ للأطفال (van Kleeck, 2003) و Stahl, & Bauer, 2003)، وعندما يقرأ الآباء لأطفالهم في مرحلة ما قبل المدرسة (Scarborough & Dobrich, 1994). فمثلا على سبيل المثال لا الحصر، كشف تحليل ميتا (meta-analysis) الذي أجراه Bus, van IJzendoorn, and Pellegrini (1995) أن حجم تأثير القراءة الجهرية لتكرار قراءة الوالدين بصوت عالٍ لأطفالهم في مرحلة ما قبل المدرسة ومقاييس اللغة الشفهية (مهارة المحادثة) وصل إلى 0.67 بما فيه من معرفة المفردات اللغوية واحتزانها.

إضافة إلى ذلك، فقد كشفت دراسة Elley (1989) التجريبية أن مجرد قراءة الكتب بصوت عالٍ للأطفال لها ارتباط قوي باكتساب المفردات اللغوية واستيعاب النصوص، بيد أن القراءات الكثيرة والمتعددة تبدو أكثر معززة و مسهلةً لهذه المهمة اللغوية من القراءات المتقاطعة الفردية وفي مرة واحدة فقط (Senechal, 1997). كذلك فإن تكرار الكلمات المعينة وتعزيزها داخل النص لا يوفر فرصة لاكتساب المفردات اللغوية من خلال القراءة الجهرية فحسب بل يساعد المتعلم في استخدام هذه المفردات في مواقف الحياة المختلفة ويعزز مهاراته اللغوية (Robbins & Ehri, 1994, Elley, 1989).

يسهل التفاعل بين القارئ والمستمع من اكتساب المفردات أثناء القراءة الجهرية. فقد أثبتت دراسة Wasik & Dickinson & Smith (1994)، و Lonigan & Whitehurst (1998) و Wasik & Bond (2001) أن للقراءة الجهرية عصا سحرية في اكتساب المتعلم المقردات الجديدة والعبارات النموذجية والقدرة على توظيفها في المواقف اللغوية المتعددة. ف Wasik, Bond, and Hindman (2006) في دراستهم الميدانية بتعليم معلمي برنامج اللغة كيفية طرح الأسئلة، واكتساب المفردات، وتكوين العلاقات بين عناصر اللغة المتعددة أثناء القراءة الجهرية في فصولهم الدراسية. بعد تنفيذ البرنامج لمدة عام دراسي، كشفت النتائج أن الأطفال في الفئة التجريبية تفوقوا على الأطفال في الفصول الدراسية الضابطة في مقاييس المفردات (حجم التأثير = 0.73 لاكتساب المفردات واحتزانها واستقبالها؛ حجم التأثير = 0.44 لاسترجاع المفردات المكتسبة واستخدامها في المواقف المناسبة).

وقد قام عديد من الباحثين بتقييم أساليب تدريس المفردات المتعددة بشكل صريح أثناء القراءة الجهرية للأطفال الصغار (Beck & McKeown, 2001, 2007a; Coyne, Simmons, & Kame'enui, 2004; Juel & Deffes, 2004; Juel, Biancaross, Coker, & Deffes, 2003). على سبيل المثال، فحص Biemiller and Boote (2006) تأثير تفسيرات المفردات التي يقدمها معلمو رياض الأطفال والصف الأول والصف الثاني عند قراءة كتب الأطفال جهرية (بصوت عالٍ) عدة مرات. وقد أجريا عدة الدراسات بهذا الصدد؛ ففي الدراسة الأولى، حقق الأطفال متوسط مكاسب في الاختبار القبلي/البعدي بنسبة 12% بمجرد قراءة كتاب عدة مرات، مع زيادة إضافية قدرها 10% للمفردات الموضحة (إجمالي مكاسب 22%). وفي الدراسة الثانية، زاد الباحثون عدد المفردات التي تم تدريسها وأضافوا مراجعات يومية ونهائية لهذه المفردات التي تم تدريسها، وأبلغوا عن زيادة في الاختبار القبلي/البعدي بنسبة 41%. تجدر الإشارة إلى أنه على الرغم من أن العلاقة بين القراءة الجهرية والمفردات ذات دلالة إحصائية في العديد من الدراسات، فإن الحجم الإجمالي للارتباط بين الاستماع إلى الكتب وتنمية لغة الأطفال ومعرفة القراءة والكتابة غالبًا ما يكون متواضعًا (Williams, 2007). على سبيل المثال، وبناء على مراجعة الدراسات السابقة التي تستقصي آثار قراءة الوالدين الجهرية على أطفالهم في مرحلة ما قبل المدرسة، كشف Scarborough and Dobrich (1994) أن قراءة الوالدين الجهرية لا تتجاوز أكثر من 8% من التباين الإجمالي في معرفة القراءة والكتابة والقدرات

اللغوية لدى الأطفال. وقد علق Beckand McKeown (2007a) على هذه النتائج قائلاً أنّ الدراسات التي اختبرت تأثيرات مجرد القراءة الجهرية على المفردات كشفت عن ارتباطات تراوحت ما بين العلاقة الصفيرية إطلاقاً إلى العلاقة الواهنة غير مثيرة للإعجاب.

إذن فما حقيقة العلاقات المحتملة بين القراءة الجهرية واكتساب المفردات، والاستيعاب؟ ذكر Bus وزملاؤه (1995) أن حجم تأثير قراءة الوالدين الجهرية على إنجاز القراءة لدى الأطفال في المرحلة المتلاحقة قدره 0.55 ويتضمن إنجاز القراء الفهم والاستيعاب وما يتعلق به من المفردات القواعد اللغوية. وفي تحليل ميتا آخر، أشار Scarborough (1998، 2002) إلى أن متوسط الارتباط بين المفردات التعبيرية لرياض الأطفال وأداء القراءة اللاحق (بما في ذلك الفهم والاستيعاب مرة أخرى) كان 0.49، مع ارتباط 0.38 للمفردات الاستقبالية (وهي عبارة عن المفردات اللغوية التي يعرف المتعلم معانيها إذا سمعها أو قرأها في الكتابة ولكن لا يستطيع استخدامها كتابة أو محادثة بسبب صعوبتها تلفظاً واختزاناً). أفاد Morrow (1989) أن فهم القصص في رياض الأطفال تم تعزيزه من خلال القراءة الجهرية للبالغين، وكانت هناك بعض الأدلة على أن شكل المجموعة الصغيرة (بدلاً من الشكل الفردي أو المجموعات الكبيرة) كان أكثر فعالية في تعزيز فهم القصة (Morrow & Smith, 1990).

في المقابل، كشف Meyer, Wardrop, Stahl, and Linn (1994) عن وجود علاقة سلبية بين الوقت الذي يقضيه معلمو رياض الأطفال في القراءة للطلاب وتحصيلهم في القراءة. كذلك Meyer وآخرون أنّ هناك فوائد للقراءة الجهرية للأطفال ولكن القيام بذلك ليس سحريا في حد ذاته في معرفة القراءة والكتابة. وبدلاً من ذلك، علّقوا، بأن جودة القراءة الجهرية ووجود أنشطة القراءة والكتابة المتعددة الأخرى التي قد تؤثر على التحصيل الدراسي لدى الأطفال الصغار بقدر ما هي مجرد القراءة الجهرية.

سعى Senechal, Ouellette, and Rodney (2006) إلى كشف العلاقة بين المفردات والقدرة على القراءة لاحقاً، مشيرين إلى هذا الارتباط باستخدام مصطلح "العملاق الذي أسيء فهمه". لقد جادلوا بأن القراءة الجهرية تنبأ بلغة الأطفال بشكل جيد ولكن ليس بقدرات الأطفال في القراءة والكتابة المبكرة. وقد أعاد Senechal وآخرون تحليل هذه البيانات من العديد من الدراسات الطولية ووجدوا أن مفردات الأطفال في رياض الأطفال تنبأت بفهم القراءة في الصفين الثالث والرابع ولكن ليس في الصف الأول. وجادلوا بأن البيانات أشارت إلى أن قراءة القصص القصيرة لها علاقة غير مباشرة بفهم القراءة، مع كون المفردات الشفهية هي عامل الوسيط الرئيسي. ولذلك ألمح Senechal (2006) إلى أنّ القول المأثور بأنه لا توجد طريقة أفضل لإعداد الطفل لتعلم القراءة من القراءة الجهرية (Anderson et al., 1985) يمكن إعادة صياغته على أنه القراءة المشتركة هي نشاط مهم لأنه يمكن أن يعزز اكتساب الأطفال للمفردات اللغوية، والتي بدورها تكون مؤشراً قوياً لفهم الأطفال في الصفوف اللاحقة.

10،0 القراءة المستقلة من قبل الطلاب

يرى بعض منظري القراءة أنّ الأطفال يتعلمون القراءة من خلال عملية القراءة الدؤوب (Smith، 1976). وبعبارة أخرى، كلما زاد تعرض المتعلمين للنصوص المكتوبة سواء أكان في المنزل أو المدرسة من خلال القراءة المستقلة والمختارة ذاتيًا، زاد تطور القراءة، بما في ذلك اكتساب المفردات (Krashen، 2004). لقد أثبت عدد من الدراسات العلمية أنّ الطلاب في الصفوف الابتدائية والمتوسطة العليا يتعلمون معاني الكلمات فقط من خلال القراءة (Anderson، 1996; Herman، Anderson، Pearson، & Nagy، 1987; Nagy، Anderson، & Her-man، 1987; Nagy، Herman، & Anderson، 1985; Schefelbine، 1990). هناك أيضًا أدلة على إمكانية اكتساب المفردات عند قراءة النصوص الإلكترونية (Higgins & Cocks، 1999). ويبدو كذلك أنّ تعلم المفردات اللغوية من خلال القراءة ظاهرة عبر الثقافات المتعددة (Shu، Anderson، & Zhang، 1995) وتنطبق فعاليته على اكتساب اللغة الأم واللغة الثانية (Krashen، 1989; Nagy، 1997).

أجرى Swanborn and de Gloppe (1999) تحليل ميثا لعشرين دراسة ركزت على تعلم المفردات العرضية أثناء عملية القراءة. فقد أظهرت نتائج التحليل أنه في المتوسط وفي ظل ظروف القراءة الطبيعية، سوف يتعلم الطلاب تلقائيًا معنى حوالي 15 كلمة من كل 100 كلمة غير معروفة يواجهونها. وهذا أعلى بثلاثة أضعاف من احتمال شائع لتعلم المفردات الجديدة الذي تم الاستشهاد به من الدراسات السابقة، حيث قدر Nagy، Anderson، and Herman (1987) 5% لتعلم كلمة واحدة جديدة. وقد برر Swanborn and de Gloppe (1999) هذا الاختلاف بسبب استخدامهما لمنهج تقييم حساس للمعرفة الجزئية للكلمات.

كذلك اكتشف دراسة Swanborn and de Gloppe (1999) أن قدرة الطلبة على استنتاج معاني المفردات من خلال السياق واختزلهم لها تتطور بتقدم أعمارهم وتوسع دائرتهم المعرفية. وعلى سبيل المثال، أظهر الطلاب في الصف الرابع احتمالاً قدره 0.08 لتعلم كلمة واحدة جديدة، في حين أن الطلاب في الصف 11 كان لديه احتمال 0.33 تقريبًا. وهذا القذف النوعي حدث بسبب تقدم العمر وتوسع تجارب الحياة. ومع ذلك، لم يتضح بعد ما إذا كان هذا النمو السريع في القدرة الاستنتاجية من خلال السياق هو مجرد ظاهرة نضجية أو وظيفة التدخل التعليمي.

إضافة إلى ذلك، قدم Cunningham and Stanovich في سلسلة من الدراسات (1997، 1998، 2003) أدلة طولية وترابطية لوجود علاقة بين القراءة الواسعة واكتساب المفردات اللغوية. وباستخدام طريقة الانحدار المتعدد الهرمي وإجراءاته (انظر Stanovich & Cunningham، 2004)، كما تم إثبات ذلك في Cunningham and Stanovich (2003) أن القراء المتحمسين يتفوقون في معظم مجالات

التعلم اللفظي (اكتساب اللغة) وفي اكتساب المفردات اللغوية على وجه الخصوص. وبالاستناد إلى دراسة Hayes and Ahrens (1988) التي أثبتت أن النص المطبوع أكثر تعقيداً من الناحية المعجمية من النص الشفهي، ناقش Cunningham and Stanovich بأنّ القراءة الواسعة المكثفة والمستقلة، هي المساهم الرئيسي والفيصلي في الفروق الفردية عند اكتساب المفردات اللغوية لدى الأطفال. وبمعنى آخر، فإنّ للقراءة المكثفة دوراً حيوياً أكبر في اكتساب المفردات اللغوية مقارنة بالعوامل الأخرى.

ومع ذلك، فليس جميع الدراسات العلمية أثبتت أن المفردات تكتسب بمجرد القراءة (NRP, 2000). تشير العديد من التحليلات إلى أن السياق المكتوب قد لا يكون ثرية بمعلومات يستعين به القارئ في الاستنتاج وفي بعض الحالات، قد يكون مضللاً (Baldwin & Schatz, 1986; Beck, McKeown, & McCaslin, 1983). وقد قام Wilkinson, Wardrop, and Anderson (1988) بإعادة تحليل بيانات Leinhardt, Zigmond, and Cooley (1981) ووجدوا تأثيراً ضئيلاً للقراءة الصامتة على تحصيل القراءة لدى طلاب المرحلة الابتدائية الذين يعانون من صعوبات التعلم. كذلك لم يكشف Carver and Liebert (1995) أي دليل على أن الطلاب في الصف الثالث إلى الصف الخامس الذين قرأوا كتب سهلة من المكتبة أثناء التحاقهم ببرنامج القراءة الصيفي قد تطوروا في القدرة على القراءة. كشف تحليل Gardner (2004) النوعي لمواد القراءة المخصصة للأطفال أن النصوص التفسيرية تمتلك المفردات المتخصصة ذات كثافة معجمية أعلى بكثير من النصوص السردية. لذلك، حذرت المعلمين من افتراض أن تعلم الكلمات العرضية عند قراءة الكتب غير الخيالية (الكتب الواقعية) سيكون سهلاً كما هو الحال عند قراءة القصص السردية. بالإضافة إلى العلاقة بين القراءة المستقلة ونمو المفردات (على سبيل المثال، Nagy, Anderson, & Herman, 1987; Nagy, Herman, & Anderson, 1985)، هناك أدلة علمية على وجود الارتباط الوثيق بين القراءة المستقلة والاستيعاب القرائي (Anderson, Wilson, & Fielding, 1988; Cipielewski & Stanovich 1992; Greaney, 1980; see Anderson, 1996). فمثلاً، قد أورد Jenkins وزملاؤه (1984) أن طلاب الصف الخامس الذين تعرضوا للمفردات اللغوية أقل تكراراً في النص اللغوي الذي قرأوها بشكل مستقل لم يتعلموا تلك المفردات فحسب، بل كانوا أيضاً قادرين بشكل أفضل على فهم الأجزاء من القصص التي تتضمن مفردات رئيسية عندما كانوا قد قرأوها سابقاً في النص الآخر. كذلك قام Taylor, Frye, and Maruyama (1990) بدراسة العلاقة بين الوقت الذي يقضيه طلاب الصف الخامس في القراءة في المنزل والمدرسة وتحصيلهم في القراءة بناءً على مقياس الفهم القرائي المقنن (Standardized Reading Comprehension Measure). وقد كشف الباحثون (Taylor, Frye, and Maruyama) أنّ كمية القراءة المستقلة وفي المدرسة ليست في المنزل وكثافتها تساهم في قدرة استيعاب الطلبة لمواد القراءة حتى بعد التحكم في إنجاز القراءة السابقة.

باختصار، هناك أدلة كثيرة عبر الدراسات المتعددة والمستويات العلمية المتنوعة تؤكد على أن توفير تجارب لغوية ثرية ومتنوعة للأطفال والمراهقين، خاصة من خلال التعرض للنصوص المقروءة بصوت عالٍ ومن خلال قراءتهم المستقلة، يؤثر بشكل إيجابي على تطور المفردات. وقدّر Anderson (1996) أن ما لا يقل عن ثلث، وربما ما يصل إلى الثلثين، من النمو السنوي للمفردات لدى الطفل النموذجي يأتي كنتيجة طبيعية لقراءة الكتب والمجلات والصحف. بالإضافة إلى ذلك، هناك بعض الأدلة على أن التعرض للنصوص الشفهية والمكتوبة يعزز فهم الطلاب للمعلومات النصية.

11,0 تعليم الكلمات الفردية

تناولت العديد من الدراسات العلمية التي ركزت على تعليم المفردات اللغوية كيفية تدريس الطلاب معاني الكلمات الانفرادية. إذن تلخص السطور التالية الدراسات التوليفية الكلاسيكية مثل دراسة Dale & Razik (1963) ودراسة Petty وزملائه (1967) ومراجعة الدراسات السابقة المؤثرة لأمثال Graves (1986) و Herman & Dole (1988) و Jenkins & Dixon (1983) و Mezinski (1983)، و تحليل ميتا لـ Stahl & Fairbanks (1986) ومزيد من المراجعات المعاصرة (Baumann et al., 2003; Blachowicz & Fisher, 2000; Jitendra, Edwards, Sacks, & Jacobson, 2004; Nagy & Scott, 2000; NRP, 2000). وعلى الرغم من كثافة الأدبيات السابقة المتعلقة بتعليم معاني المفردات اللغوية وكثرتها، إلا أن مجموعة دراسة القراءة التابعة لمؤسسة RAND (Snow, 2002) لاحظت أن عدد الدراسات التي بحثت تأثيرات تعليم المفردات على فهم القراءة بشكل مباشر لا تزال ضئيلة نسبيًا.

12,0 نظرة عامة على الدراسات السابقة حول تعليم المفردات

ماذا نعرف عن العلاقات بين تدريس المفردات واستيعاب النصوص اللغوية من الدراسات القليلة المتوفرة حتى الآن. وقد تناولت ثلاث دراسات من الثمانينيات بعض المبادئ الأساسية وتزال هذه المبادئ مع بعض القيود والحدود حجرة زاوية للأبحاث الموجودة حتى الآن في هذا المجال. أولاً، قدمت Mezinski (1983) تحليلاً منهجياً للأبحاث المتعلقة بتعليم المفردات واستيعاب النصوص اللغوية. وقد قامت بتحليل ثماني دراسات لاختبار الفرضية مفادها أن تطوير مستوى اكتساب المفردات يؤثر إيجاباً على استيعاب النصوص وفهم القراءة. وأظهرت جميع الدراسات نموًا في معرفة الكلمات واكتساب المفردات، لكن أربعة فقط من هذه الدراسات كشفت عن تأثير إيجابي لاكتساب المفردات على استيعاب النصوص. وأشار Mezinski إلى وجود مشكلات منهجية وصعوبات في التفسير حيث هناك تباين كبير بين الدراسات في عدد الكلمات التي تم تدريسها والإجراءات التعليمية المستخدمة

ومهام التقييم. وعلى الرغم من هذه القيود، حدد Mezynski ثلاثة عوامل مرتبطة بتعزيز الاستيعاب: التكثيف من الممارسة للكلمات المستهدفة، وتوسيع أساليب التدريس، والتشجيع على المعالجة النشطة. ثانيًا، حدد Graves (1986) 14 دراسة لندخل المفردات، أشارت 8 منها إلى التأثير الإيجابي لتعليم المفردات على الاستيعاب. مثل Mezynski (1983)، فقد لاحظ Graves بعض القيود في المنهجية أو التفاصيل في التقارير، مما جعله يستنتج أن الدراسات الثلاث التي أجراها Beck, KcKeown و زملاؤه (Beck, Perfetti, & McKeown, 1982, 1985) قدموا أدلة مقنعة على أن لتدريس المفردات قوة تنبؤية لاستيعاب النصوص خاصة التي تحتوي على المفردات التي تم تدريسها. وقد استخلص Graves من خلال تحليله لهذه الدراسات، أنه لكي يؤثر تعليم المفردات على الاستيعاب، فإنه يحتاج إلى أن يكون متعدد الأوجه، وطويل الأمد، ويتطلب معالجة نشطة، ويتضمن مصادفة الكلمات بالسياقات المختلفة، وارتباطات دلالية بين الكلمات، ويعزز فرصة الوصول المعجمي تلقائياً.

ثالثًا، أجرى Stahl and Fairbanks (1986) تحليلًا تجميعيًا وهو ما يعرف بتحليل ميتا لـ 52 دراسة، اكتشفا بوجود تأثيرات إيجابية لتعليم المفردات على اكتساب معاني الكلمات واستيعاب القراءة. إضافة إلى ذلك فقد كشفت النتائج عن متوسط حجم التأثير قدره 0.97 للدراسات التي تم فيها تقييم الاستيعاب باستخدام النصوص تتضمن كلمات تم تدريسها مباشرة للطلاب، كما أنّ حجم التأثير أكثر تواضعا 30. للدراسات التي لم تتضمن تقييماتها (اختبارات موحدة عادة) الكلمات التي تم تدريسها. استنتج Stahl and Fairbanks أن هناك ثلاثة عوامل ترتبط ارتباطاً وثيقاً بالاستيعاب؛ وهي أنّ طرق تدريس المفردات الأكثر فعالية تتضمن معلومات تعريفية وسياقية في البرامج، وتشجع الطلبة على معالجة عميقة للمفردات، وتعطيهم فرصة مصادفة المفردات المستهدفة أكثر من مرتين أو ثلاثة في البرنامج التعليمي المعين وتعرضهم لها.

13,0 دراسات توضيحية

إنها ثلاثية من الدراسات التي أجراها Beck, McKeown, و زملاؤه والتي تعتبر البحث الأساسي الذي يوضح كيف يمكن لتعليم المفردات في كلمات معينة أن يؤثر على فهم القراءة. في الدراسة الأولى (Beck et al., 1982)، تم تعليم 27 طالبًا من طلاب الصف الرابع معاني 108 كلمات غريبة ونادرة ورودها في النصوص اللغوية (فمثلاً، تضمنت فئة الحالة المزاجية تسع كلمات مثل مرح، كئيب، هادئ، ساخط). امتدت مدة الدروس لـ 5 أشهر في دورات أسبوعية يبلغ مجموعها حوالي 2.5 ساعة؛ ركزت كل دورة على 8-10 كلمات ضمن فئة واحدة. دفعت الدروس الخمسة لكل دورة أسبوعية الطلاب إلى التعمق بشكل متزايد في الارتباطات الدلالية عن طريق المهام التعريفية والارتباطية. وكانت الألعاب ونشاط "WordWizard" خارج المدرسة أيضًا من جوانب التدريس. تعرض الطلاب لـ 61 كلمة من 10 إلى 18 مرة عبر الدروس (مصادفة الكلمات من السياقات

(المختلفة)، وتعرض الطلاب للكلمات الـ 43 المتبقية بين 24 و 40 مرة (تعرض الطلاب للكلمات في السياقات المختلفة). تم اختبار الطلاب قبلياً وبعدياً فقط على مجموعة قابلة للمقارنة ومكونة من 43 كلمة.

تفوق الطلاب الذين تلقوا تعليم المفردات على المجموعة الضابطة الذين لم يتلقوا المعالجة بل تلقوا تعليم فنون اللغة التقليدية فقط. وكان هذا صحيحاً بالنسبة لاختبار تعريفات الكلمات واختبار سرعة الوصول المعجمي (مقياس وقت رد الفعل). كانت نتائج اختبار الفهم الذي تضمن الاستدعاء الفوري للسرد بما في ذلك نسبة عالية من الكلمات المستهدفة (1 من كل 11) غريبة نسبياً. كانت هناك ميزة طفيفة للقصة المكونة من عدة كلمات غريبة عند مقارنتها بالقصة التي لا تحتوي على كلمات غريبة، ولكن لم تكن هناك تأثيرات ملحوظة للقصة المكونة من بضع كلمات غريبة. وخلص Beck وآخرون إلى أن البرنامج التعليمي كان فعالاً في تدريس كلمات محددة (تعلم المجموعة التجريبية في المتوسط، 85 كلمة جديدة) وأن تعليم المفردات المكثف يبشر بالخير في تعزيز فهم الطلاب للقصص التي تحتوي على كلمات غريبة تم تدريسها. ولاستكشاف تعليم المفردات وفهم القراءة بشكل أكبر، أجرى Beck, McKeown وزملاؤهما نسخة معدلة من دراستهم (McKeown et, al, 1983)، مرة أخرى مع طلاب الصف الرابع وباستخدام نفس المفردات والبرنامج التعليمي. تضمنت التعديلات مراجعة مقياس الفهم السردية بحيث أصبحت القصص الطويلة والمتوسطة أو القصيرة أكثر قابلية للمقارنة في بنية الحبكة وسهولة القراءة بشكل عام.

بالإضافة إلى ذلك، تم تغيير تقييم الاستيعاب من الاستدعاء الفوري إلى مهمة الاستدعاء المجانية (وهي عبارة عن عن المهمة التعليمية يطلب من الطلبة المشاركين إخراج أكبر عدد ممكن من النقاط في النص اللغوي بأي ترتيب، وبالتالي، فهي مهمة متتابعة موزعة على مدار الوقت). أضاف الباحثون أيضاً مقياساً ثانياً للفهم يتكون من اختبار متعدد الاختيارات لكل مقطع من المقاطع الثلاثة. وقد كشفت نتائج الدراسة الثانية؛ وهي عبارة عن تعريف المفردات واكتسابها واختبارات سرعة استرجاع الكلمات من المعجم العقلي النتيجة نفسها التي توصلت عليها الدراسة الأولى؛ وهي أنّ أطفال المجموعة التجريبية تفوقوا في الأداء على أطفال المجموعة الضابطة في كلا المقياسين في استرجاع العديد من الكلمات. وبأدق العبارة، كشفت نتائج مقياس الفهم المنقحة والجديدة أن أطفال المجموعة التجريبية لديهم قدر أكبر من التذكر والاسترجاع وأجابوا على أسئلة الفهم بشكل صحيح أكثر من الطلاب في المجموعة الضابطة في حفظ الكلمات واسترجاعها واستيعاب محتوى النصوص اللغوية. في دراسة ثالثة مع طلاب الصف الرابع، سعى McKeown وزملاؤه (1985) إلى معرفة كيفية تأثير نوعية التعليمات وتكرار مصادفة الكلمات وتكرارها في النص اللغوي المعين في اكتساب المفردات واستيعاب النصوص اللغوية. تلقى الطلاب معالجة من ثلاث معالجات تالية:

والتعليم التقليدي، الذي يعتبر التعريف الأساسي للتدريس؛ التدريس الثري، وهو نوع التعليم المستخدم في الدراستين السابقتين، ولكن بدون عنصر خارج الفصل الدراسي؛ أو التدريس الثري الموسع، تعليمات مثل السابقة ولكن مع مكون خارج المدرسة. تم تزويد الطلاب إما بـ 4 أو 12 لقاءً بالكلمات الموجهة.

كشفت نتائج الدراسة أنّ المجموعة التجريبية الثلاثة جميعها أفضل من المجموعة الضابطة في اختبار المعجم العقلي وعمق معرفة المفردات، وأدت 12 كلمات مواجهة إلى أداء أفضل من 4 لقاءات في العديد من مقاييس المفردات. ومع ذلك، كانت هناك حاجة ماسة لتعزيز فهم النصوص التي تحتوي على الكلمات التي تم تدريسها. وبأدق العبارة، فإنّ طريقة التدريس الثري وطريقة التدريس الموسع فقط في حالة تكرار مصادفة الكلمات الجديدة هي التي أدت إلى تعزيز فهم النصوص التي تحتوي على كلمات تم تدريسها. وبعبارة أخرى، فإنّ التعليم التعريفي (التقليدي) فقط، حتى على مستوى تكرار مصادفة الكلمات لأربع مرات، يكفي لإنتاج مستوى أساسي من فهم المفردات الجديدة. ولكن لفهم أدق وتعزيز الاستيعاب العميق للكلمات الجديدة والقدرة على توظيفها لفهم النصوص اللغوية فهناك حاجة ماسة إلى شكل أكثر تفصيلاً من التدريس يتضمن مصادفة الكلمات المستهدفة عدة مرات وتكرارها في السياقات اللغوية المتنوعة.

وعلى الرغم من أهمية هذا البرنامج البحثي التجريبي وتأثيره، فقد تم طرح العديد من الأسئلة حوله من قبل الباحثين الكثرين. وعلى سبيل المثال، أجرى Stahl, Burdge, Machuga, and Stecyk (1992) دراسة علمية أشارت إلى أنه ليس من الضروري تجميع الكلمات في مجموعات دلالية (حقول دلالية) لتعليم المفردات بشكل فعال. كذلك أشارت مجموعة دراسة القراءة التابعة لمؤسسة RAND (Snow, 2002) إلى أن Beck and McKeown استخدمتا في دراستهما نصوصاً مصطنعة مكتظة بكلمات غريبة غير مألوفة (التي تم تدريسها بشكل صريح) وأن جزء يسير من هذه الدراسات -إن وجدت- هي التي تناولت قضايا تتعلق بالشروط الضرورية للاستيعاب مثل نوعية النصوص، والمفردات المستخدمة، وخلفية القراء والنتائج التي يمكن أن تؤدي إلى تحسين الفهم وتطوير الاستيعاب. هناك أيضاً ندرة الأدلة تؤكد ما إذا كان هذا النوع الطموح من التدريس المستخدم في برنامج Beck and McKeown (Beck et al., 2002) يعزز فهم الطلاب العام للنص، أي النصوص الخاصة بالتعليم، والتي لم يكن هناك تعليمات محددة حول كلمات مدرجة فيها.

باختصار، يدعم عمل Beck, McKeown وزملائهما وغيرهم من الباحثين ضرورة توافر العديد من الشروط التعليمية الأساسية إذا كان تدريس معاني الكلمات يهدف إلى تعزيز الاستيعاب. وقد حدد Stahl and Fairbanks (1986) ثلاثة شروط أساسية من خلال تحليلهما التجميعي (تحليل بيتا): (أ) الشرط الأول ضرورة تقديم معلومات تعريفية وسياقية للكلمات الجديدة على حد سواء؛ (ب) الشرط الثاني تعزيز المعالجة العميقة للكلمات ومعانيها؛ والشرط الثالث إعطاء المتعلمين فرصة التعرض للكلمات الجديدة المستهدفة ومصادفتها لعدة مرات من خلال السياقات المختلفة. تدعم العديد من الدراسات الإضافية (Curtis & Longo, 2001; Medo & Ryder, 1993) أكدت أنّ تعليم المفردات بصورة فعالة، وعمق المعالجة لها، وتكرار مصادفة هذه الكلمات عبر السياقات المتنوعة تعزز استيعاب النصوص اللغوية. وكما لاحظ Beck and McKeown (2007a)، أن اكتساب المفردات لا يحدث بين عشية وضحاها وليس بأمر هين بل يحتاج إلى

عمل دؤوب وتضحية مستمرة، كذلك فهم النصوص التي تضمنت هذه المفردات الجديدة والمستهدفة لا يستوعب بسهولة ولكن بجهود جبارة ومحاولات متواصلة حثيثة.

14،0 تدریس استراتيجيات تعلم الكلمات

قدم Graves (2006) البرنامج الثالث لتعليم المفردات الشامل. وفي هذا المكون الثالث ركز الباحث على تعليم استراتيجيات تحليل القرائن الصرفية أو بنية الكلمات (جذر الكلمات، السوابق، اللواحق، جذور الكلمات) للطلبة وقرائن السياق كوسيلة تعزيز قدرتهم على الاشتقاق أو الاستدلال اللغوي لمعاني الكلمات غير المألوفة. قدم Nagy and Anderson (1984) الأساس المنطقي لتدريس استراتيجيات تعلم الكلمات، مشيرين إلى أنه لكل كلمة يعرفها الطفل القادر على التطبيق الصرفي ووعيه والاستنتاج من خلال السياق، يجب أن يكتسب ما بين كلمة أو ثلاث كلمات إضافية ويفهمها.

15،0 تدریس التحليل المورفولوجي

كشف Anglin (1993) أن الأطفال ينمون بشكل ملحوظ في حل المشكلات المورفولوجية عبر الصفوف من الأول إلى الخامس، أو قدرتهم على توظيف المعرفة الضمنية أو الصريحة لقواعد تكوين الكلمات المورفولوجية لاستخلاص معاني الكلمات. هناك أيضاً أدلة على أن تعليم العناصر المورفيمية والتحليل الصرفي يعزز من فرصة اكتساب المفردات وتطوير الاستيعاب وخاصة لدى الطلاب في الصفوف الابتدائية العليا وما بعدها (Nagy, Diakidoy, & Anderson, 1993; White, Power, & White, 1989). وقد أظهرت نتائج الدراسات العلمية المتعددة أنّ للبرنامج التعليمي الفعال الذي يركز على الوعي الصرفي مثل تصريف الأفعال والسوابق واللواحق وجذور الكلمات والاستدلال الصرفي أثراً كبيراً على اكتساب المفردات اللغوية، واسترجاعها خاصة واكتساب المهارات اللغوية بصفة عامة (Graves & Hammond, 1980; White, Sowell, & Yanagihara, 1989; Wysocki & Jenkins, 1987).

16،0 الخاتمة

بناء على هذه المراجعة الشاملة للدراسات السابقة وأدبيات البحث يظهر جلياً أن المفردات اللغوية تعد عموداً فكرياً لجميع المهارات اللغوية، وأنها تؤدي دوراً محورياً في التمكن اللغوي واستيعاب النصوص اللغوية. وكذلك أظهرت هذه المراجعة أنّ طرق اكتساب المفردات اللغوية متعددة وكثيرة. وأهم تلك الطرق كثافة القراءة خاصة القراءة الحرة والجمهرية. إضافة إلى ذلك، فإنّ لمعلمي اللغات الثانية خاصة اللغة العربية دوراً مهماً في تعليم المفردات وتشجيعهم في توظيفها في المحاور اليومية والكتابات المتنوعة. فبدون المفردات اللغوية يعجز المتعلمون من الممارسة الفعالة وذات مغزى.

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نموذج مثالي لتطبيق نظام الواجبات البيتية في المدارس الأساسية

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الملخص

هذه الورقة تتحدث عن تصميم نموذج مثالي لتطبيق نظام الواجبات البيتية في المدارس الأساسية في فلسطين. نظرا لأهمية الواجبات البيتية للطلبة في المرحلة الأساسية ومدى إنجازاتهم لهذه الواجبات البيتية تحت النظام المثالي لمراقبتهم أثناء عملية التعليم والتعلم كي يرتقي مستوى الطلبة إلى المستوى المراد مثل الإدراك والتفكير المبدع من خلال التحصيل الدراسي اللازم. تركز الورقة على النظام الواجبات البيتية من منظور متخصصين في المدارس الأساسية إضافة إلى أدوار وشراكة كل من المدير والمدرس والطالب وولي الأمر. وهذه الدراسة دراسة وصفية تصميمية تعتمد على نظرية تصميم التعليم.

الكلمات المفتاحية: نموذج مثالي، نظام الواجبات البيتية، المدارس الأساسية، عملية التعليم والتعلم

1.0 المقدمة

يرى الباحث أن الواجبات البيتية التي يقوم الطلبة بإنجازها في البيت بالسنوات الماضية تسير بطريقة عشوائية بحيث يقوم المعلم أحياناً بتكليف الطلبة بواجبات بيتية أعلى من مستواهم بكثير فيجد الطلبة صعوبة في حلها أو قد تكون مكررة فيشعر الطلبة بالملل والرتابة أو قد تكون أقل من مستواهم فلا يجد الطلبة المتفوقين فيها أي نوع من أنواع التحدي، وقد لا يقوم المعلم أحياناً بمتابعة حل طلبته للواجبات البيتية فهذا يشعر الطلبة الذي أنجزوا الواجبات البيتية بالإحباط ويجعلهم يهملوا واجباتهم البيتية في المستقبل.

لذلك جاءت فكرة إنشاء نظام محكم وشامل وكامل للواجبات البيتية وتطبيقه على الطلبة؛ حتى يسهم في الارتقاء بتحصيل الطلبة من الناحية الأكاديمية، وبذلك تطور من الخبرات المعرفية والمهارية والوجدانية التي اكتسبها الطلبة من المناهج المختلفة، ويعتبر هذا النظام بمثابة وثبة كبيرة في ميدان التربية والتعليم، متجاوزاً للتقليدية في

الواجبات البيتية، وهي خطوة فاعلة وإجرائية نحو الارتقاء بقدرات الطلبة وطاقتهم المختلفة، وتعزيز الطلبة على تحمل مسؤولية تعلمهم.

2،0 خلفية الدراسة

تعتبر الواجبات البيتية أحد أشكال التمارين التي يكلفها المعلم على طلبته ليقوموا بإنجازها في اللقاءات القادمة، فهو أحد العناصر المهمة في العملية التربوية، لذلك يجب أن تضم خطة المدرس في كل أسبوع على واجبات بيتية؛ لأن وقت الحصة ولا المدرسة تعتبران كافيان من أجل تحقيق الأهداف والغايات التي تسعى وزارة التربية والتعليم إلى تحقيقها، فأصبح ضرورياً على المدرس أن يزيد وقت اشغال الطلبة في المناهج الدراسية، ويعدد أماكن حصولهم على المعرفة، حتى يعتمدوا على أنفسهم وترتفع لديهم الثقة بالنفس، وتثبت عندهم المعارف والمعلومات. (الحميدان، 2011)

بناء على ما سبق يرى الباحث أنه لا بد من تطبيق نظام دقيق وشامل لكل أركان العملية التدريس يضبط الواجبات البيتية، فيعزز الطالب على إنجاز واجبه، ويشجع المعلم على التخطيط والتنفيذ والمتابعة له، ويحفز المدير والمشرف التربوي على متابعة المعلم لكل مهامه بشكل عام ولموضوع الواجبات البيتية بشكل خاص، ويدفع ولي الأمر على متابعة ابنه فيما يخص المهمات التي طلبت منه حتى يتأكد من قيامه بإنجازها بالشكل والطريقة الصحيحة.

3،0 مزايا الواجبات البيتية الجيدة

إذا كانت الواجبات البيتية مصممة بطريقة صحيحة وبشكل مخطط له ونفذت وتوبعت وصححت فسيكون لها الكثير من المزايا والآثار الإيجابية، ومن هذه الآثار الإيجابية ما يأتي:

1. تحفز جميع الطلبة على اختلاف قدراتهم وإمكاناتهم وتطلعاتهم خبراتهم على التعليم والتعلم.
2. الارتقاء بكثير من مهارات الطلبة كالبحت عن المعلومات والمعارف والأفكار من مصادر مختلفة.
3. تكوين عادات دراسية جيدة، مثل: انضباط النفس والاعتماد عليها في إنجاز الواجبات.
4. إثراء المناهج الدراسية بكثير من التمارين والمسائل والأنشطة والمشاريع والأمثلة المختلفة.
5. تحفيز الطلبة على الحفاظ على الوقت واغتنامه كل في البحت عن المعلومات والمعارف.
6. تحسين اتجاهات الطلبة وميولهم نحو المناهج الدراسية والمعلم والغرفة الصفية وللواجبات البيتية.
7. تطوير علاقات بناءة بين أولياء أمور الطلبة وبين الكادر التعليمي والإداري في المدرسة.
8. تحسين عميلة الحوار والنقاش العائلي، فمن خلال النقاش يعبر الطفل عن إنجازاته ويسأل عن الصعوبات التي تواجهه، فيتم تعزيزه على ما قام به، ويتم مساعدته في إنجاز ما استصعب عليه. (صوان، 2021)

وبعد النظر على المزايا السابقة يرى الباحث أنه إذا تم تطبيق نظام الواجبات البيتية بجميع تفاصيله وتم متابعته والإشراف عليه وتقديم تغذية راجعة لكل أركان العملية التربوية من الطلبة والمعلمين وإدارة وإشراف ووزارة تربية

ودائرة المناهج، وتم صب كل الجهود لإنجاح هذا النظام فإنه سوف يرتقي بالعملية التعليمية وسيقدم فوائد كثيرة لا حصر لها في هذه الورقة البحثية.

4،0 نظام الواجبات البيتية

تم إنشاء هذا النظام المطور من خلال الاطلاع على الدراسات السابقة والأبحاث ذات العلاقة بموضوع الدراسة والأدب التربوي النظري، فيعرف نظام الواجبات البيتية المطور على أنه: "تصميم مخطط وواضح ومنظم وهادف للواجبات البيتية في المرحلة الأساسية في فلسطين". (محفوظ، 2021، 59)

فمن خلال التعريف وعودة الباحث إلى التدقيق في هذا النظام وفحصه بتأني وجد الباحث أن هذا النظام قد صممه بطريقة علمية وبحثية ومنطقية، كما أنه نظام شامل وكامل ودقيق، وإذا تم تطبيقه بالشكل الذي هو موجود فيه فإنه من المؤكد أن يحقق الغايات والأهداف التي تسعى وزارة التربية إلى تحقيقها.

5،0 أدوار النظام المطور للواجبات البيتية

يوجد العديد من الأدوار المطلوبة من كل أركان العملية التعليمية ابتداء من وزارة التربية والتعليم وانتهاء بالطلبة (محور العملية التربوية) ومروراً بأولياء أمور الطلبة والمدرسين والإداريين والمشرفين، وهذه الأدوار مرتبة كما يأتي:

أولاً: دور وزارة التربية والتعليم:

لوزارة التربية والتعليم دور كبير في الارتقاء بالعملية التعليمية بشكل عام، فهي تسعى جاهدة وبكل ما أوتيت من قوة إلى البحث والابتكار لكل ما هو مفيد في مجال التعليم لتطبيقه في الميدان ودعمه بكل السبل، وفيما يخص دور الوزارة في مجال تطبيق نظام الواجبات البيتية فيرجى منها قراءة هذا النظام تحليله وتجريبه على عينة من مدارس الوطن ومقارنة نتائج الطلبة الذين قد درسوا بهذا النظام مع طلبة آخرين لم يدرسوا بهذا النظام وإذا كان هناك فروق لصالح المدارس التي درست باستخدام هذا النظام تعمل الوزارة على تعميم هذا النظام على جميع مديريات الوطن وتتابع تنفيذه وتدعمه بكل الطرق الممكنة، حتى ترتقي بنتائج الطلبة.

ثانياً: دور مدير المدرسة

لمدير المدرسة أدوار مهمة في عملية إنجاح هذا النظام، ومن هذه الأدوار: تكليف المعلمين بإعداد خطط سنوية وفصلية ويومية لمناهجهم، وتحفيزهم على تكليف الطلبة بواجبات بيتية ذات صلة بالغايات والأهداف التي يسعى المناهج إلى تحقيقها في الطلبة، ومتابعة المدرسين بشكل عام وبخصوص موضوع الواجبات البيتية بشكل خاص، وعقد لقاءات مع الأهالي والطلبة والمدرسين للمناقشة والحوار بالكثير من الأمور بشكل عام وعن الواجبات البيتية وضرورة الاهتمام بها بشكل خاص.

ثالثًا: دور المعلم

للمعلم دور محوري ورئيسي في العملية التعليمية، فهو الذي يخطط للمنهاج، فيضع الخطط السنوية والفصلية واليومية، كما أنه يحضر ما سيشرحه للطلبة بشكل يومي، ويشرح الدرس على الطلبة ويقسم الأسئلة والتمارين إلى مجموعات، مجموعة يقوم باستخدامها لتكون أمثلة تشرح أمامهم، وقسم من الأسئلة يكون عبارة عن تمارين لتثبيت المعارف والمعلومات ويقوم المعلم بجلها بعد أن يحصل على الإجابة من الطلبة، وقسم من الأسئلة يوزعه على الطلبة بحيث يراعي فيه الفروق الفردية بينهم.

رابعًا: دور ولي الأمر

لولي الأمر مسؤولية كبيرة في توفير البيئة المناسبة لتعليم أولاده وتدريبهم بشكل صحيح، وعليه أن يوفر لهم كل ما يحتاجونه من قرطاسية وحب وهدوء واطمئنان وتعزيز وتشجيع والإرشاد والإجابة على بعض أسئلته بعدما يتأكد بأن ابنه قد حاول بشكل جاد عن الإجابة لكنه استصعب عليه الأمر، وعليه أيضًا أن يتابع تعلم ابنه عن طريق زيارة المدرسة والالتقاء بمعلميه ومديره وأخذ الملاحظات التي يقدمونها لهم على محمل الجد والعمل على تعزيز التصرف الصحيح وتصحيح التصرف الخاطئ.

خامسًا: دور الطالب

للطالب دور أساسي في العملية التعليمية، فهو الذي عليه أن يدرس ويحضر قبل حضوره إلى المدرسة، وعليه أن يتابع شرح معلمه بشكل دقيق والإجابة على أسئلته، ويتوجب عليه أن ينجز ما يطلبه معلمه من في أسرع وقت، وأن يقدمه له ليصححه له، وينفذ التغذية الراجعة التي طلبها منه. (محفوظ، 2021).

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تطبيق استراتيجيات التعلم المبنية على كتاب التراث في فهم النصوص العربية: مراجعة الأدبيات

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الملخص

يقدم كتاب التراث بوصفه مصدر رئيسي لتعلم العلوم الإسلامية واللغة العربية. ولا يتوقف تعليم كتب التراث في المساجد فحسب، وإنما يتم تعليمها في المدارس والجامعات. وتهدف هذه الدراسة إلى إجراء مراجعة أدبية حول توظيف استراتيجيات التعلم المبنية على كتاب التراث في فهم النصوص العربية. ومن خلالها، تسعى هذه الدراسة إلى توفير فهم شامل لكيفية استخدام استراتيجيات كتاب التراث والمساهمة في تحسين فهم النصوص العربية. تستخدم هذه الدراسة طريقة نوعية باستخدام التحليل الوصفي للدراسات السابقة. وتبينت نتائج هذه الدراسة بأن تطبيق استراتيجيات كتاب التراث كان له أثر إيجابي في تحسين مهارات فهم النصوص العربية بين الطلاب. وثبتت بعض الدراسات بأن ثمة طرق التعلم المختلفة أثناء تعليم كتاب التراث وتعلمها، مثل استخدام أمثلة النصوص الكلاسيكية، وتقنيات التذكيرية، والاستراتيجيات الاجتماعية، والاستراتيجية المعرفية، والاستراتيجية فوق المعرفية، والنظرية التبادلية، لها فائدة كبيرة في تعميق فهم اللغة العربية وإتقانها. وتوصلت هذه الدراسة كذلك إلى بعض التحديات في تطبيق هذه الاستراتيجيات، بالإضافة إلى تقديم اتجاهات بحثية مستقبلية للباحثين المستقبليين الذين يريدون توسيع هذا المجال.

الكلمات المفتاحية: الكتب التراثية، استراتيجية التعلم، استراتيجيات فهم النص العربي، النظرية التبادلية

في ماليزيا، يلعب نظام التعليم التقليدي دورًا مهمًا في تعليم الدين واللغة العربية، مع التركيز على استخدام كتب التراث لفهم النصوص الكلاسيكية. تعتمد المدارس الدينية بشكل رئيسي على الكتب التراثية مثل كتب التفسير والحديث والفقهاء والنحو كمصادر تعليمية رئيسية، مما يساعد الطلاب على تطوير فهم عميق للمفاهيم الإسلامية الأساسية (عبد الله، 2020).

يستخدم هذا النظام طرق التلقين الشفوي مثل التلقّي والمشافهة، حيث يتعلم الطلاب مباشرة من المعلمين من خلال قراءة النصوص المشتركة، مما يسمح للمعلمين بتصحيح القراءة وتقديم تفسير مفصل للمعاني والسياقات. (إسماعيل ورحمن 2019). تُعدّ تقنيات الحفظ والمراجعة أساسية في هذا السياق، حيث يتعلم الطلاب حفظ النصوص المهمة مثل القرآن والحديث والنصوص الأساسية في مختلف المجالات، مما يعزز قدرتهم على تذكر واستيعاب المعرفة (عثمان، 2018).

كما يركز النظام بشكل كبير على اللغة العربية، التي تُستخدم كلغة تعليمية رئيسية، مما يساعد الطلاب على إتقان اللغة في سياقها الأصلي والرسمي، مما يعزز كفاءتهم اللغوية (يوسف، 2017). بالإضافة إلى ذلك، يتعلم الطلاب كيفية فهم النصوص في سياقها التاريخي والثقافي، مما يساعدهم على تقدير القيم والأفكار الموجودة في كتب التراث وتوسيع معرفتهم حول دور التاريخ في تشكيل المعرفة الإسلامية.

تعتبر عملية التدريس عملية تفاعل بين الطلاب والمعلمين وموارد التعلم في بيئة تعليمية. تعتمد جودة التعلم على تحفيز الطلاب وابتكار المعلمين. يتطلب التعلم الجيد وجود دافع قوي من الطلاب ودعم من المعلمين القادرين على تحفيزهم، مما يساهم في تحقيق أهداف التعليم بنجاح. تستمر عملية التعلم بشكل منهجي عندما يتلقى الطلاب توجيهًا من المعلمين ويسعون جاهدين للتعلم، حيث يرتبط هذان العنصران ارتباطًا وثيقًا بنوعية التعليم التي تغطي المعرفة بشكل كامل.

كما هو معروف، فإن نظام التعليم التقليدي الذي يتم من خلاله في ما يُعرف بمراكز التعليم (pondok) له تأثير كبير في حياة مجتمع الملايو على مدار عقود. هذا النظام له تأثير ملحوظ أيضًا على المجتمع من خلال الحفاظ على كتب التعليم المستخدمة وتعليم الطلاب بطريقة تعزز شخصياتهم وتساعدتهم في التغلب على صعوبات التعلم (العبد الله، 2012). القراءة في النصوص التراثية تتطلب مهارات لغوية متقدمة تتجاوز قراءة الحروف والكلمات إلى عمل عقلي ومعرفي (نور نجيهان وآخرون 2017).

لا شك أن الطلاب الذين يواجهون صعوبات في التعلم يحتاجون إلى استراتيجيات تعليمية خاصة لمساعدتهم على التغلب على هذه الصعوبات. إذا تم تدريس الكتب التراثية بشكل جيد باستخدام استراتيجيات مناسبة، سيؤدي ذلك إلى تحسين الذكاء الروحي وفهم النصوص العربية بعمق. الكتب التي كتبها العلماء السابقون تحتوي على مناقشات حول تطوير قدرة الفرد على عيش حياة جيدة، بدءًا من كتب الفقه والتصوف والحديث والنحو، بالإضافة إلى فروع المعرفة الأخرى مثل التاريخ والبلاغة. تعزز برامج دراسة الكتب التراثية في الجامعات فهم الطلاب لسياق النصوص العربية بشكل مثالي وروحي.

لذلك، من الضروري التعامل مع مشاكل النحو بشكل صحيح وتعليم قواعد اللغة العربية لمساعدة الطلاب في فهم تراكيب الكلمات. كما قال شرف الدين يحيى العمرطي في كتابه، فإن النحو أساسي لفهم الكلام. ومع ذلك، يعاني العديد من الطلاب من أخطاء في النحو والإعراب عند قراءة كتب التراث. هذا يشير إلى أن نظام الدراسة مهم للجيل القادم ويحتاج إلى تحسين. رغم فعالية النظام الحالي في الحفاظ على الإرث اللغوي، إلا أن الاستدامة تتطلب تحسينات متواصلة في استراتيجيات التعليم لضمان تحقيق أهداف التعليم بشكل شامل وفعال.

2،0 مشكلة الدراسة

مهارة فهم المقروء تحتاج إلى خطوات واعية مسبقة يستخدمها القارئ الجيد لفهم النص، إذ تساعد الطالب هذه المهارة على القراءة الهادفة والمفيدة كما تساعده في كيفية التحكم في فهمه أثناء قراءة النصوص. وقد تتصف كتب التراث الإسلامي بلغتها الرفيعة والأسلوب المتنوعة في عرض محتواها حيث يؤدي إلى صعوبة في قراءة نصوصها وفهم مادتها التعليمية (الصالح، فؤاد، 2012). وقد يحتاج المعلمون إلى تقديم مساعدة إضافية لتوجيه الطلاب في فهم هذه النصوص بشكل أفضل. لذلك، تهدف هذه الدراسة إلى تقديم بعض الاستراتيجيات التعليمية التي يمكن تطبيقها من خلال معاملة الطالب مع كتب التراث المكتوبة باللغة العربية.

3،0 أهداف الدراسة

1. الاستراتيجيات التعليمية المستخدمة في تدريس النصوص العربية استناداً على كتاب التراث.
2. التحديات في تنفيذ الاستراتيجيات التعليمية القائمة على كتاب التراث
3. معرفة فعالية تطبيق الاستراتيجيات استناداً إلى كتاب تراث في تحسين فهم النصوص العربية بناء على مراجعة الأدبيات.

4،0 أسئلة الدراسة

1. ما هي الاستراتيجيات التعليمية المستخدمة في تدريس النصوص العربية على أساس كتاب التراث ؟
2. ما هي التحديات التي تواجه تطبيق الاستراتيجيات التعليمية القائمة على كتاب تراث ؟
3. ما مدى فعالية تطبيق الاستراتيجيات التعليمية القائمة على كتاب تراث في فهم النصوص العربية ؟

5،0 منهجية الدراسة

لتحقيق أهداف الدراسة، اعتمدت الباحثة على أساليب نوعية بما في ذلك الطريقة المكتبية ومراجعة الأدبيات. استخدمت هذه الطريقة لجمع معلومات من مصادر متعددة مثل الكتب، الأطروحات، المجلات، ومقالات المؤتمرات. شملت مراجعة الأدبيات الدراسات المنشورة خلال العقدين الماضيين، من عام 2000 حتى 2023،

لضمان شمولية النتائج وتناسبها مع موضوع البحث. تم التركيز على الأبحاث التي صدرت منذ عام 2000 لضمان توفير إطار زمني كافٍ لتقييم التطورات والاتجاهات الحديثة في مجال تدريس النصوص العربية بناءً على كتب التراث (علي وحسين، 2020).

تم تحليل نتائج الدراسات السابقة، لاسيما تلك المتعلقة بالاستراتيجيات التعليمية لتدريس النصوص العربية استنادًا إلى كتب التراث. فُيِّمت فعالية تطبيق هذه الاستراتيجيات في تحسين فهم النصوص العربية، وتم تحديد التحديات المرتبطة بتنفيذ هذه الاستراتيجيات. كما سعت الباحثة إلى تحسين أو تكييف الأساليب التعليمية لتعزيز فهم النصوص العربية بناءً على كتب التراث، من خلال التحليل الوصفي لنتائج الدراسات السابقة.

6،0 تحليل مراجعة الأدبيات

في هذا القسم، تركز الباحثة على الدراسات السابقة التي تم إجراؤها منشورة. ينقسم استعراض المؤلفات هذا إلى ثلاثة أجزاء:

1. الاستراتيجيات التعليمية المستخدمة في تدريس النصوص العربية استنادًا إلى كتاب التراث
2. التحديات في تنفيذ الاستراتيجيات التعليمية القائمة على كتب التراث
3. فعالية تطبيق الاستراتيجيات التعليمية القائمة على كتب التراث في تحسين فهم النصوص العربية

7،0 الدراسات السابقة

7،1 استراتيجيات التعلم المبنية على كتب التراث

يشير إلى الأساليب والمبادئ التي يستخدمها الأفراد لتحسين وتحسين عملية التعلم وفهم المفاهيم بشكل أفضل. البحث عن استراتيجية، مشتق أيضًا من الكلمة اليونانية المستخدمة في كل ما يتعلق بالخيمة أو في كثير من الأحيان فن الحرب. قد تكون كلمة استراتيجية مرادفة لكلمة تكتيكات. هناك آراء تقول كلمتين مختلفتين، والارتباط بهاتين الكلمتين هو أن التكتيكات هي أدوات وعناصر وأشياء لتحقيق النجاح.

وبما أن كلمة استراتيجية تستخدم في الأنشطة العسكرية والحرب، وكما ذكر آنفا، أصبحت الاستراتيجية اليوم كلمة مستخدمة في العالم. أصبح التدريس والتعلم أو التدريس والتعلم أو التدريس مصطلحًا ل ((استراتيجيات التعلم)). وهي أيضًا عملية يستخدمها الطلاب أو المتعلمون لمساعدتهم على اكتساب المعرفة واستخدام المعلومات وتسهيلها. لذلك، يتم إطلاق الاستراتيجية كسؤال أو إجراء أو عرض تقديمي يقوم به الطالب لجعل عملية التعلم أسهل وأسرع وأكثر عملية وفعالية ويمكن استخدامها في موقف أو مجال (، Rebecca Oxford, 2019, Language Learning Strategies).

7،2 استراتيجيات تعلم اللغة العربية

كما نعلم، اللغة العربية هي لغة المقدمة لفهم تعاليم الإسلام. مع اللغة العربية، يمكن فهم التعاليم الإسلامية بشكل صحيح وعميق من مصادرها الرئيسية، وهي القرآن، والحديث النبوي. اللغة العربية هي مادة لغوية تهدف إلى تشجيع وتوجيه وتطوير القدرة وزيادة الموقف الإيجابي تجاه اللغة العربية، سواء من حيث السلطة التقديرية أو القوة الإنتاجية. القدرة الشاملة هي القدرة على فهم كلام الآخرين وفهم القراءة. القدرة الإنتاجية هي القدرة على استخدام اللغة كأداة اتصال شفهيًا وكتابيًا للغة العربية، كما أن الموقف الإيجابي تجاهها مهم جدًا في مساعدة الطلاب على فهم مصادر التعاليم الإسلامية، وهي القرآن والحديث، وكذلك الكتب العربية المتعلقة بالإسلام للطلاب. ولهذا السبب، يتم توفير اللغة العربية في المدارس لتحقيق الكفاءة اللغوية الأساسية، والتي تشمل أربع مهارات لغوية أساسية مهمة يتم تدريسها بطريقة متكاملة، وهي الاستماع والكلام والقراءة والكتابة. ومع ذلك، في المستوى الابتدائي، ينصب التركيز على مهارات الاستماع والتحدث كأساس للغة (يوليا موليدينا فيتريانا، 2020، جامعة نيجيري الإسلام مولانا مالك إبراهيم مالانغ).

وفقًا للدكتور موليانو سوماردي، فإن الإستراتيجية أو التقنية هي التنفيذ، مما يعني أن ما يحدث بالفعل في الفصل الدراسي لتحقيق الهدف، يعتمد على المعلم والخيال والإبداع، بالإضافة إلى تكوين الفصل. في التعلم، لا يقوم الطلاب بأنشطة التعلم بمفردهم، ولكنهم يتعلمون مع الآخرين من خلال التفكير والعمل في عالم الحياة وتجاهه. واستنادًا إلى التعريف الوارد أعلاه، يقال إن استراتيجيات التعلم تتحقق أساسًا في شكل إجراءات استراتيجية يضطلع بها المحاضرون أو المعلمون لتحقيق التعلم. أبعاد العمل الاستراتيجي: أبعاد التفاعل والإعداد ووسائل الإعلام والموارد وما إلى ذلك. البعد المقصود هو في الأساس عنصر العمل الاستراتيجي للمحاضر/المعلم. وبالنظر إلى خصائص المتغيرات المحددة، يمكن تنفيذ استراتيجيات التعلم بشكل سليم، بما في ذلك: ووفقًا للأهداف التي يتعين تحقيقها

ووفقًا للأهداف التي يتعين وفقًا لخصائص المواد التعليمية وخصائص المعلم وخصائص الطالب، وخصائص نوعية الهياكل الأساسية والمرافق القائمة.

يمكن القول إن استراتيجية التعلم هي سلسلة شاملة من الإجراءات الاستراتيجية للمعلمين في تحقيق أنشطة تعليمية حقيقية عملية وفعالة. استراتيجيات تعلم اللغة العربية في مرحلة الطفولة المبكرة هي: تقنيات أو مجموعة من الأساليب للطلاب لتعلم اللغة العربية لتحقيق الأهداف الأكاديمية. وفقًا لرضوان ونورهيدايا، هناك نوعان من استراتيجيات التعلم التي يمكن استخدامها لمساعدة الطلاب على تعلم اللغة العربية: استراتيجيات التعلم المباشر، مثل الذاكرة والمعرفة والتقنيات واستراتيجيات التعلم غير المباشرة، مثل الهندسة المعرفية والعاطفية والاجتماعية.

Nourilah et al. 2022) استراتيجيات تعلم اللغة العربية على المستوى الأدنى في استقلال برعم
بنجرماسين).

7,3 استراتيجيات تعلم الكتب التراثية

التراث كلمة ذات دلالات واسعة، ومن حيث اللغة العربية البليغة، فهي واضحة في القرآن، وأصل الكلمة هو إثبات الهوية العلمية والحفاظ عليها من خلال الجهود النفسية نحو مزيج من الأصالة والحداثة. الذي يمتد في حياتنا وبينما نتقل إلى المستقبل من جيل إلى جيل. إذن، المقالات (الميراث، الميراث، الإرث، الإرث، والتراث)... جميعها لها نفس المعنى. كلمة «ميراث» لها الأصل «تا» ولها حرف «واو» فيها. إنه الميراث، الذي يعني: ما يتركه الشخص لورثته الذين يلاحقونه. تعتبر جميع الآثار العلمية والفنية والأدبية التي تركها السلف، سواء كانت مادية، مثل الكتب والتحف وما إلى ذلك، أو الأخلاقية، مثل الآراء والأنماط والعادات الثقافية التي تنتقل من جيل إلى جيل، قيمة بالنسبة لتقاليد العصر الآن وروحه أو تراثه الإسلامي أو ثقافته أو شعبيته (الدكتور أكرم ضياء العمري، 1970).

8,0 النصوص العربية

النص مصدر وأصله هو أقصى ما يدل على غرضه أو رفعه ومظهره (ج. النصوص)، «ونص التمتع: وضع بعضاً منه فوق الآخر» (رضا، 1380)، وهي الصياغة الأصلية التي جاءت من المؤلف. بين الأصوليين، حظي هذا المصطلح باهتمام كبير لأنه أحد جوانب المعادلة «علاقة الكلمة بالمعنى»، والتي حظيت بنصيب الأسد من الاهتمام بينهم. ونتيجة لذلك، نجد أنهم أعطوا العديد من المصطلحات لبعض الكلمات وفقاً لدرجات المعنى الظاهر فيها وإخفائها. أما فيما يتعلق بما يرتبط بوضوح المعنى، فهذا هو المعنى الظاهر، والنص، والمترجم الشفوي، والمحكم. وتركز مناقشتنا في هذا السياق على «النص الذي نجد فيه مزيداً من الوضوح، حيث يفهم منه معنى لم يفهم من المعنى الظاهر» (الغفار، 1996) أي ما تم تفسيره إلى أقصى حد.

9,0 النصوص التراثية والنصوص المعاصرة

من المعلوم، التراث مجموعة من المفاهيم والمعاني والرموز والمشاكل والعلاقات والأنظمة الفكرية المتولدة من السجلات التاريخية، والأنظمة الدلالية التي يحملها النص، بالنسبة لعملية التغيير أو عملية التحول، فإن الأولى لم تبقى كما كانت بسبب الكشف عن الأخيرة الأدوات الإجرائية المعاصرة، التي أنتجت تفسيرات متراكمة حولها لتصبح تراثاً "النص التراثي" وهو ما يسمى (العربية الكلاسيكية) وهناك قسمين النصوص العربية مهمة خصوصاً الطلاب في تعمقون تحت هذه الدراسة وهما النصوص التراثية والنصوص الحديثة أو يتم تفسيره من خلال قراءة تراثية وقراءة حديثة، تستخدم كلتا القراءتين النص من وجهة نظر الوعي العربي بفعالية التراث (أدرار، 2011).

وفي هذا التعريف هناك عائد للمعنى اللغوي للنص المفيد للكشف والشرح والارتقاء. من بينها النصوص التراثية وهو «النص القرآني» و «نص السنة»، أي ما يشير إليه المعنى الظاهر لصياغته من الأحكام. لذلك فإن الكلمة هي التي تشير إلى معنى لا يمكن أن يكون غيره، لذا فإن النص "هو الذي يصبح أكثر وضوحًا مما يبدو، لمعنى في المتكلم، وهو الذي يتحدث من أجل هذا المعنى والنص هو شيء يمكن أن يكون له معنى واحد فقط، وقد قيل أنه لا يمكن تفسير شيء ما (الجرجاني، 1991).

وأما، النصوص المعاصرة إنما اللغة الكلاسيكية للعصر الذي نعيش فيه. إنه السجل المكتوب لثقافة العصر. المعنى الشائع لكلمة (نص) بين المتحدثين باللغة العربية المعاصرة، إنه: «الشكل الأصلي للكلام الذي جاء من المؤلف». هذا ما يجعل المعنى الأخير مولدًا، حيث يكون شكل كلام المؤلف كافيًا، وليس المتكلم، كما لو كان إشارة إلى الطابع المكتوب للنص. هذا ليس صحيحًا. النص، كما يفهمه العرب الآن، هو شكل الكلام الذي يتم نقله حرفيًا، سواء كان منطوقًا أو مكتوبًا. وتجدر الإشارة هنا إلى أن أقرب المصطلحات إلى النص حسب القدماء هي مصطلحات النص، التي تتوافق مع سلسلة الإرسال وفقًا للحدثة. مفهوم النص هو قطب الدراسات اللغوية المعاصرة، كما يتضح من كفاءة الدراسات المتعلقة بالنص من قبل العديد من الأسماء مثل: علم النص، علم اللغة النصي، علم اللغة الخطاب، نحو النص. وغيرها، وكلها تتقارب في الحاجة إلى تجاوز الجملة في التحليل الخطابي إلى مساحة أوسع تسمى (الجابري، 2016).

10,0 التحديات في تنفيذ الاستراتيجيات التعليمية القائمة على كتب التراث

تنفيذ الاستراتيجيات التعليمية المستندة إلى كتب التراث يواجه عدة تحديات في السياقات التعليمية الحديثة. أولاً، تشكل اللغة والمصطلحات القديمة في كتب التراث حاجزًا أمام فهم الطلاب المعاصرين، مما يتطلب جهودًا في تبسيط اللغة وتوضيح المعاني (Habib, 2016). ثانيًا، الفروق بين الأساليب التقليدية والحديثة في التعليم تمثل تحديًا كبيرًا، حيث تعتمد كتب التراث على الحفظ والتلقين بينما تركز الأساليب الحديثة على الفهم النقدي والتفاعل (Al-Ghamdi, 2017). بالإضافة إلى ذلك، يحتاج المعلمون إلى تدريب مكثف للتكيف مع هذه الأساليب وتطبيق التقنيات التعليمية الحديثة لجعل المحتوى أكثر جاذبية (Khalid & Ali, 2018). تأتي هذه التحديات أيضًا مع الحاجة إلى تطوير استراتيجيات مرنة تلبي احتياجات الطلاب المتنوعة الذين يأتون من خلفيات تعليمية وثقافية مختلفة (Rahman & Ahmad, 2019). علاوة على ذلك، قد تعاني بعض المؤسسات التعليمية من نقص في الموارد الحديثة اللازمة لدعم تدريس كتب التراث بفعالية (Saeed, 2018). وأخيرًا، فإن انخفاض اهتمام الطلاب بالمواضيع التقليدية مثل كتب التراث يتطلب تطوير طرق جديدة لجذب انتباههم وإبراز أهمية التراث الثقافي (Aziz, 2017). لتجاوز هذه التحديات، يجب تبني مناهج تعليمية تجمع بين الأساليب التقليدية والحديثة، وتوفير الدعم والتدريب اللازمين للمعلمين.

11,0 فعالية تطبيق الاستراتيجيات التعليمية القائمة على كتاب التراث في تحسين فهم النصوص العربية. في هذا البحث، استخدمت الباحثة مراجعة الأدبيات. تهدف هذه الدراسة إلى استعراض المؤلفات الموجودة حول تطبيق الاستراتيجيات التعليمية القائمة على كتاب التراث في تحسين فهم النصوص العربية. وتركز الدراسة الاستقصائية على تحديد استراتيجيات التدريس المستخدمة في فهم النصوص العربية. ويهدف هذا الاستعراض إلى تقييم فعالية مختلف الاستراتيجيات التعليمية في تحسين فهم النصوص العربية. تشمل الاستراتيجيات التي ستم مناقشتها هي: الاستراتيجية التذكيرية، والاستراتيجية الاجتماعية، والاستراتيجية المعرفية، والاستراتيجية فوق المعرفية، والاستراتيجية التبادلية. تتضمن هذه الدراسة نتائج الأبحاث السابقة بالإضافة إلى تقييم التحديات والإمكانات لكل استراتيجية بما يلي:

الأول: الاستراتيجيات التعليمية المبنية على كتب التراث الأول: الاستراتيجية التذكيرية

تتضمن استراتيجيات الحفظ حفظ النصوص بشكل متكرر، مما يساعد الطلاب على استيعاب المعلومات وتسهيل الوصول إلى النصوص أثناء الدراسة والتطبيق. وفقاً لأحمد وزينب (2016)، يعد الحفظ طريقة فعالة في تعزيز الذاكرة طويلة المدى للنصوص العربية، خاصة بين طلاب المدرسة الذين يحفظون القرآن والحديث. تظهر هذه الدراسة أن الحفظ لا يحسن فقط القدرة على التذكر ولكن أيضاً فهم بنية اللغة العربية. وجد حسن (2018) أنه على الرغم من أن الحفظ يمكن أن يحسن القدرة على التذكر، إلا أنه أقل فعالية إذا لم يتم دمجها مع استراتيجيات أخرى مثل فهم السياق والتطبيق العملي.

الثاني: الاستراتيجية الاجتماعية

تتضمن الاستراتيجيات التعاونية الطلاب الذين يعملون في مجموعات لفهم النص وتحليله. هذا يسمح لهم بمشاركة الأفكار والمعرفة، وكذلك التعلم من بعضهم البعض. أظهرت دراسة أجراها يوسف (2015) أن التعلم التعاوني يحسن فهم النصوص العربية من خلال التفاعل والمناقشة بين الطلاب. أظهر الطلاب المشاركون في المجموعات التعاونية تحسناً كبيراً في فهم النصوص وتحليلها. وفقاً لعبد الله (2017)، تساعد الاستراتيجيات التعاونية الطلاب أيضاً على تطوير المهارات الاجتماعية والتواصلية، والتي تعتبر مهمة في تعلم لغة ثانية.

الثالث: الاستراتيجية المعرفية

تتضمن الاستراتيجيات المعرفية استخدام التقنيات العقلية مثل خرائط العقل والتجميع والذكريات للمساعدة في فهم النص وتذكره. أظهر الغزالي (2014) أن الاستراتيجيات المعرفية مثل استخدام خرائط العقل تساعد الطلاب على

فهم العلاقات بين المفاهيم في النصوص العربية، وتحسين الفهم العام. أظهرت دراسة أجراها سليمان (2017) أن استراتيجيات التجميع تساعد الطلاب على تنظيم المعلومات وتسريع عملية التعلم.

الرابع: الاستراتيجية فوق المعرفية

تتضمن استراتيجيات ما بعد الإدراك الوعي والتحكم في عملية التعلم الخاصة بالفرد، مثل التخطيط والرصد وتقييم فهم النص. وفقاً لدراسة أجراها إبراهيم (2018)، فإن استراتيجيات ما بعد الإدراك فعالة جداً في تحسين فهم النصوص العربية. يُظهر الطلاب الذين يستخدمون هذه الإستراتيجية زيادة في قدرتهم على التخطيط والتحكم في تعلمهم، بالإضافة إلى تحسين فهم النصوص وتذكرها. أظهرت دراسة أجرتها فاطمة (2020) أن الطلاب الذين ينخرطون في التفكير المنتظم والتقييم الذاتي يؤدون أداءً أفضل في فهم النصوص العربية من أولئك الذين لا يستخدمون هذه الاستراتيجية.

الخامس: الاستراتيجية التبادلية

تتضمن نظرية التعلم المتبادل عملية يعمل فيها الطلاب كمعلمين وطلاب بدورهم، ويعلمون ويتعلمون من بعضهم البعض. وفقاً لدراسة أجراها الرحمن وعزيز (2019)، فإن نظرية التعلم المتبادل فعالة جداً في تدريس النصوص العربية لأنها تعزز الفهم العميق والنقدي. أظهر الطلاب الذين درسوا أقرانهم تحسناً أكبر في استيعاب النص من أولئك الذين تلقوا التعليم بشكل سلب فقط. وجد نوردين (2016) أن هذه الاستراتيجية زادت أيضاً من ثقة الطلاب بالنفس ومهارات التفكير النقدي.

جدول (2،4) : نتائج دراسة مراجعة الأدب تطبيق الاستراتيجيات التعليمية المستندة إلى كتاب التراث

في فهم النص العربي

الاستراتيجية التعليمية	المراجع الدراسة	المنهج الدراسة	النتائج الرئيسية	الخلاصة
الاستراتيجية التذكيرية	أحمد وزينب (2016)	دراسة تجريبية عن طلاب المدارس الدينية	يحسن الحفظ الذاكرة وفهم بنية اللغة العربية على المدى الطويل	يُظهر الطلاب الذين يستخدمون استراتيجيات ما بعد الإدراك تخطيطاً أفضل
الاستراتيجية الاجتماعية	يوسف (2015)	دراسة شبه تجريبية مع مجموعات تعاونية	التعلم التعاوني يحسن الفهم من خلال التفاعل والمناقشة	تحسين المهارات الاجتماعية والتواصلية للطلاب
الاستراتيجية المعرفية	الغزالي (2015)	دراسة ترابط بين استخدام خرائط العقل	يساعد استخدام خرائط العقل على فهم	تحسين الفهم العام للنص

	العلاقة بين المفاهيم في النص			
تحسين القدرة على تخطيط التعلم والتحكم فيه	يُظهر الطلاب الذين يستخدمون استراتيجيات ما بعد الإدراك تخطيطاً أفضل	البحث النوعي من خلال المقابلات والملاحظات	ابراهيم (2018)	الاستراتيجية المعرفية فوق
زيادة الثقة بالنفس ومهارات التفكير النقدي	أظهر الطلاب الذين يدرسون من قبل الأقران مكاسب أكبر في الفهم	بحوث العمل في الفصل الدراسي	رحمن وعزيز (2019)	النظرية التبادلية

12,0 التوصيات والمقترحات

يمكن تلخيص الفقرة كما يلي:

1. الجمع بين الاستراتيجيات المتعددة: دمج استراتيجيات الحفظ مع الاستراتيجيات المعرفية يمكن أن يعزز من قدرة الطلاب على حفظ وفهم النصوص بعمق، مما يساعدهم على تطبيق المعلومات في سياقات أوسع.
2. تدريب المعلمين والتطوير المهني: يحتاج المعلمون إلى تدريب مستمر لتحسين مهاراتهم في تطبيق استراتيجيات التعليم المختلفة، مثل التلقين المباشر من المعلم وتفسير النصوص، لضمان تحقيق أقصى استفادة للطلاب.
3. الصد والتقييم المستمران: يجب مرافقة تطبيق الاستراتيجيات التعليمية بعمليات رصد وتقييم مستمرة لضمان فعالية الاستراتيجيات وتحديثها حسب الحاجة لتحسين فهم الطلاب للنصوص العربية.

13,0 الخلاصة

استناداً إلى الدراسات السابقة، يمكن استنتاج أن استراتيجيات التذكر تعزز الذاكرة الطويلة الأجل وفهم النصوص العربية بناءً على كتب التراث. تشجع أساليب التدريس التي تشمل العمل الجماعي والمناقشة على استخدام استراتيجيات اجتماعية، مما يحسن الفهم المفاهيمي ومهارات حل المشكلات. يجب على المعلمين تقديم الإرشادات اللازمة لمساعدة الطلاب على التعرف على أخطائهم في النصوص العربية من خلال الدراسة والتعلم داخل أو خارج الفصل. بالإضافة إلى ذلك، يمكن تنظيم مسابقات قراءة للكتب التراثية ونشاطات دراسية مثل دورة في قواعد اللغة العربية، لتحفيز الطلاب على التفاعل مع النصوص الكلاسيكية وتعزيز إتقانهم للغة.

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استراتيجية التعلم معاً التعاونية من منظور التربويين

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الملخص

الاعتماد على الاستراتيجيات الحديثة في التعليم من الموضوعات المهمة في الدراسات التربوية، فهي تؤدي دوراً مهماً في العملية التعليمية إلا أنّ الفهم الخاطئ لها ولأسسها يكون السبب الرئيسي وراء عدم تحقق الفائدة منها عند تطبيقها والاعتماد عليها في التعليم، لذا كان للتربويين دور كبير في إزالة اللبس عن هذا الموضوع، وكتمهيد تسعى هذه الورقة إلى بيان أسس استراتيجية التعلم معاً التعاونية وكيفية تطبيقها في العملية التعليمية بفاعلية، فاعتمدت هذه الدراسة على المنهج النوعي، فتناولت مشكلة الضعف في استخدام استراتيجية التعلم معاً التعاونية في تعليم مادة اللغة العربية، وقد تم طرح المشكلة ليتم التعرف من خلالها إلى مسببات الضعف في تطبيق استراتيجية التعلم معاً التعاونية في تعليم مادة اللغة العربية، فأظهرت الدراسة أهمية اتقان أسس تطبيق هذه الاستراتيجية في التعليم، والإشارة إلى أن دور المعلم في تنمية ومعالجة ضعف استخدام استراتيجية التعلم معاً التعاونية واضح فهو يلعب دوراً أساسياً في تطبيقها بالصورة المناسبة، والتركيز عليها وذلك بتخصيص الوقت المناسب لها، وضرورة التركيز على الوسائل الحديثة في تطبيقها، وتخصيص جزء من زمن كل حصة للتدريب عليها وتطبيقها، وفيما يتعلق بمبادئ وأسس هذه الاستراتيجية تبين الورقة أن الإمام التام بهذه الاستراتيجية كان ولا زال من أهم الوسائل التي تجنّب الوقوع في الأخطاء في تطبيقها بالطريقة الصحيحة، فالتدريب المستمر والتطبيق الفعّال هو الأساس الذي لا بُدّ من الاعتماد عليه للخروج بالفائدة المرجوة من وراء تطبيقها.

الكلمات المفتاحية: استراتيجية، التعلم معاً التعاونية، التطبيق الفعّال

تعتبر مشكلة الضعف في تطبيق استراتيجية التعلم معاً التعاونية في تعليم مادة اللغة العربية مشكلة شائعة ومنتشرة بين المعلمين في المدارس على اختلاف المراحل الدراسية والمواد الدراسية التي يقوم بتدريسها، لذا تشير البيانات والمعلومات المستمدة من الميدان التربوي إلى أنّ الضعف في مادة اللغة العربية يتميز بوجود عدد من المشكلات الواضحة كصعوبة تطبيق الاستراتيجيات الحديثة مما يؤدي إلى تدني تحصيل الطلاب في مادة اللغة العربية بشكل عام.

وتظهر المشكلة بشكل واضح عند المعلمين الذين يتدنى مستوى تحصيل طلبتهم بشكل عام، فيقومون بإهمال الواجبات المدرسية، وبالتالي تغيب دافعتهم للتعلم، وبحسب آراء بعض المعلمين العاملين في المدارس فإن هذه الأسباب تعود إلى عدة عوامل أهمها عدم التمكّن من تطبيق الاستراتيجيات الحديثة في التعليم وخاصة في المرحلة الأساسية الدنيا (التأسيس)، وعدم توفّر الدعم الكافي ليمكّن المعلم من تطبيقها الأمر الذي يحتاج إلى متابعة حثيثة، وكذلك قلة ممارسة المعلم للاستراتيجيات في التعليم، فمشكلة الضعف في تطبيق الاستراتيجيات الحديثة في التعليم ليست متعلّقة بالمعلم فقط بل بالطالب، فلا بدّ من معرفة دور المتعلم بأنه ليس المتلقي للمعلومة كما كان عليه سابقاً، وليس المستمع الصامت، بل تعدى هذه المرحلة، ليصبح المشارك والمتفاعل والمبدع والمتواصل مع الآخرين بكل فاعلية وبكل نشاط أيضاً، وهذا ما يسبب الضعف في نتائج الطلبة عند الوقوف على دور الطالب المتلقي للمعلومة وغير المتفاعل مع الأنشطة المطروحة خلال الحصص الدراسية، لذا هل ينحصر دور المتعلم في تلقيه للمعلومة كما كان عليه سابقاً، وهل ينحصر في المستمع الصامت، بل تعدى هذه المرحلة، ليصبح المشارك والمتفاعل والمبدع والمتواصل مع الآخرين بكل فاعلية وبكل نشاط، وللإجابة عن هذا السؤال لا بدّ أن نفصّل القول في دور كل من المتعلم والمعلم في استراتيجية التعلم معاً التعاونية وكذلك ميّزاتها وصعوبات تطبيقها.

2,0 مشكلة الدراسة:

ضعف تطبيق استراتيجية التعلّم معاً التعاونية الطلاب في التعليم، والذي يتأتى نتيجة لعوامل عدة:

- منها ما هو عائد للمعلم.
- منها ما هو عائد للطالب نفسه.
- منها ما هو عائد لخصائص الاستراتيجية.

3,0 أهداف الدراسة

نظراً لأهمية استراتيجية التعلّم معاً في التعليم، ولأنّها من الاستراتيجيات الحديثة، لذا تهدف هذه الدراسة إلى:

- بيان دور المعلم في استراتيجية التعلّم معاً التعاونية.
- بيان دور المعلم في استراتيجية التعلّم معاً التعاونية.
- مميزات استراتيجية التعلّم معاً التعاونية.

- صعوبات تطبيق استراتيجية التعلّم التعاوني.
- خطوات تنفيذ استراتيجية التعلّم معاً التعاونية.

4,0 أهمية الدراسة

- لهذه الدراسة أهمية كبيرة في مجال التعليم والتعلم، لذا هدف البحث إلى:
- الاستفادة من نتائج الدراسة بما يساعد في تطبيق استراتيجية التعلّم معاً التعاونية في العملية التعليمية.
 - الاطلاع على الطرق المناسبة لتطبيق استراتيجية التعلّم معاً التعاونية في العملية التعليمية.
 - توفير المدرسة الوسائل المناسبة للمساعدة لتطبيق استراتيجية التعلّم معاً التعاونية بفاعلية.
 - متابعة المعلمين وتشجيعهم لتطبيق هذه الاستراتيجية.

5,0 التعريفات الإجرائية

- من مشكلة الدراسة تولدت لدينا عدة مصطلحات كالآتي:
- استراتيجية: الطريقة التي يتم بها تحقيق الأهداف.
 - التعلّم معاً التعاونية: عملية تجمع مجموعة من الطلبة للتفاعل والتشارك معاً لتحقيق الأهداف المشتركة.
 - التطبيق الفعال: قدرة المعلم على توظيف الاستراتيجية بالطريقة الصحيحة في العملية التعليمية.

6,0 الإطار النظري:

نظراً لأهمية استخدام الاستراتيجيات الحديثة في التعليم، وكثرة الأخطاء في تطبيقها الطلاب ألفت العديد من المؤلفات التي تتناول مشكلة الضعف في استخدام الاستراتيجيات الحديثة في التعليم، وتعدّ استراتيجية التعلّم معاً التعاونية إحدى استراتيجيات التعليم الحديثة التي تنظر إلى التعاون بين الأفراد في المجموعات المتجانسة أو غير المتجانسة على أنه يعود بالنفع على الأفراد، فالعمل مع الآخرين من شأنه أن يدفع الفرد إلى التفاعل معهم بنشاط، فيحس المتعلّم بالمسؤولية المطلوبة منه والقيام بها على أتم وجهه، فمن هذا المنطلق لا بُدّ من الإشارة إلى أهمية تفادي الضعف في تطبيقها.

فالضعف يعرّف لغة واصطلاحاً ب: "الضَعْفُ: وَالضُّعْفُ: خِلَافُ الْقُوَّةِ، وَقِيلَ: الضُّعْفُ، بِالضَّمِّ، فِي الْجَسَدِ، وَالضُّعْفُ، بِالْفَتْحِ، فِي الرَّأْيِ وَالْعَقْلِ، وَقِيلَ: هُمَا مَعًا جَائِزَانِ فِي كُلِّ وَجْهِ" (ابن منظور، 1992).

دور المتعلم في استراتيجية التعلّم التعاوني

- لا ينحصر دور الطالب في التلقين والاستماع، بل تغير عما كان عليه سابقاً في التعليم التقليدي فهو:
- يشارك بفاعلية مع زملائه في الدراسة والعمل كل بحسب دوره في المجموعة.
 - يتحمل المسؤولية الكبرى، فهو مساعد في انجاز المهام والأهداف المشتركة للمجموعة.

- يقوم بمعظم العمل، يتحدث ويصغي، يقدم حلولاً للمشكلات، ويصل إلى المعلومة بنفسه (خيري، 2018).
- المتعلم هو المشارك والعنصر الفعّال والمحور والأساس في العملية التعليمية.

دور المعلم في استراتيجية التعلّم التعاوني

تحول المعلم في سياق التعلّم الحديث المعتمد على الطرائق والأساليب والاستراتيجيات الحديثة في التعلّم والتعليم، فسبقاً كان المعلم هو محور العملية التعليمية، حيث كان المقدم والأساس والملقّن والمتحدث والمقيّم، أما مع التقدّم العلمي وظهور النظريات التربوية على الساحة العالمية، والتطور العلمي الهائل اقتضى الحال مواكبة تلك التطورات، فكانت دور هذه الاستراتيجيات بالوقوف على تغيير المفاهيم التربوية وأدوار القائمين عليها، فتغير دور المتعلم والمعلم فأصبح بذلك المعلم المرشد والموجه والمحفّز كما يتضح فيما يلي:

- يقوم بدور المحفّز والموجه والمرشد فيها والمساعد والميسر للعملية التعليمية.
- يوجه المتعلمين نحو الأهداف التعليمية، وهذا الأمر لا يتحقق إلا بإلمام المعلم بمهارات طرح المواضيع وإدارة المناقشات (المصالحة وأبو الحاج، 2019).

فلم يعد دوره مقتصرًا على تلقين الطلاب المعلومات من مصادرها المحددة، بل أصبح المرشد والموجه للطلاب ليأخذ بيد الطالب ويرشده إلى مصادر المعلومات المختلفة لينتقي منها ما يناسبه، ويدله على ما هو صحيح منها دون غيرها.

مميزات استراتيجية التعلّم معاً التعاونية

لكل استراتيجية من استراتيجيات التعلّم الميزات التي تميزها عن غيرها، كذلك الحال بالنسبة لاستراتيجية التعلّم التعاوني فلها المميزات الخاصة بها، والتي تجعلها من أفضل الاستراتيجيات التعليمية، فمنها:

- أنها صالحة لجميع المراحل الدراسية، وعلى مختلف مستوياتها، وتنوع مادتها التعليمية.
- ترفع من مستوى الدافعية التعليمية لدى الطلبة، وتكسبهم الخبرات والمهارات الحياتية المختلفة.
- تغيير نظرة المتعلم إلى العملية التعليمية، فيصبح القائد والفاعل والمشارك فيها (الحايك، 2017).
- ترفع من درجة التحصيل الأكاديمي للمتعلّم، وقدرته على التعبير عن آرائه وأفكاره مما ينعكس إيجابياً على تمكنه من مهارة المحادثة.
- يصبح سيد القرار في اتخاذ القرارات، فتنتشر الروح الديمقراطية بين المتعلمين، وتتحقق البيئة الإيجابية داخل المؤسسة التعليمية (خيري، 2018).

فارتفاع نسبة تحصيل الطلاب والتوافق فيما بينهم من خلال العمل في المجموعات بما يعكس تقوية العلاقات الشخصية بين الطلاب أكسب هذه الاستراتيجية سمات تدعو إلى الاخذ بها والعمل بها في مجال التعلّم (زكي، 2021).

صعوبات تطبيق استراتيجية التعلم التعاوني

- تمت الإشارة إلى ميزات استراتيجية التعلم التعاوني على أنها استراتيجية مناسبة ولها دور إيجابي في العملية التعليمية، إلا أنها في المقابل تعاني من صعوبات كثيرة في تطبيقها، وذلك بحكم طبيعة الاستراتيجية أو للأسباب التالية:
- غياب التدريب الصحيح في اختيار أنسب الطرق لتطبيق الاستراتيجية.
 - الزيادة العددية للطلبة في الصف على حساب المساحة المتاحة، مما تؤثر على تقسيم المجموعات شكليا وليس عمليا.
 - اتكال بعض الأفراد على الآخرين كليا، وخاصة عند عدم توفر الأنشطة المدرجة في المنهج الدراسي بما يتوافق مع ميولهم وخبراتهم السابقة (عبد الحكيم، 2023).
- لذا يجب ضرورة تفادي مثل هذه السلبيات، والعمل على الأخذ بالمستجدات الحديثة في تطبيق هذه الاستراتيجية، وذلك بتحديد جميع العقبات بكل دقة، واقتراح أفضل الحلول لتفاديها.

خطوات تنفيذ استراتيجية التعلم معاً التعاونية

تمت استراتيجية التعلم معاً التعاونية باتباع مجموعة من الخطوات الضرورية لنجاحها، ولتطبيقها بالصورة الصحيحة والسليمة، وبما تعود بالنفع على المجموعة أو المجموعات معاً، منها ما أوردها عبد الحكيم (2023) على النحو التالي:

- توزيع المتعلمين على مجموعات غير متجانسة ومؤلفة من 4-5 متعلمين مشتركين في تنفيذ مهمة واحدة.
 - اختيار المعلم للموضوع مع تحديد أوراق العمل المحققة لأهدافه.
 - تنفيذ كل متعلم للنشاط المكلف به، مع مناقشته مع بقية الأفراد.
 - متابعة عمل المجموعات، مع تدوين الملاحظات حول عملهم.
 - تقييم المجموعات لبعضها البعض.
- فكما لجميع استراتيجيات التعلم المميزات الخاصة بها كذلك الأمر بالنسبة لاستراتيجية التعلم معاً التعاونية، ولتطبيقها بالصورة الصحيحة كان لا بُدَّ من الإشارة إلى الخطوات السابقة في تطبيقها، من كيفية توزيع المتعلمين، والإشارة إلى دورهم وكيفية متابعتهم وأخذهم للتغذية الراجعة المناسبة.

7,0 الدراسات ذات الصلة

دراسة عبد الحكيم (2023) التي هدفت إلى الكشف عن فاعلية برنامج تدريبي باستخدام استراتيجية التعلم معاً التعاونية لإكساب مهارات القصة الرقمية التعليمية لطلاب التعليم الأساسي بكلية التربية - جامعة أسيوط. وللإجابة عن أسئلة البحث والتحقق من صحة الفروض استخدم البحث المنهج شبه التجريبي. في تصميم المجموعة التجريبية

الواحدة ذات القياس القبلي والبعدي للكشف على فاعلية البرنامج التدريبي. وتكونت عينة البحث من (40) طالب وطالبة من طلاب التعليم الأساسي بكلية التربية جامعة أسيوط، وتمثلت مواد المعالجة التجريبية في البرنامج التدريبي باستخدام استراتيجية التعلم معاً التعاونية، بلغ عدد جلساته 8 جلسات تدريبية تتمحور حول استراتيجية التعلم معاً التعاونية، ومهارات القصة الرقمية الرئيسية والفرعية. وتمثلت أدوات البحث في: اختبار معرفي وتكون من (30) مفردة موضوعية، وبطاقة ملاحظة لقياس مهارات القصة الرقمية التعليمية تكونت من (96) مهارة مقسمة الى اثني عشر مهارة. وقد توصلت نتائج البحث الى فاعلية البرنامج التدريبي المقترح في اكساب مهارات القصة الرقمية التعليمية لدى طلاب التعليم الأساسي بكلية التربية. وأوصى البحث بضرورة تدريب طلاب التعليم الأساسي ومعلمي المرحلة الأساسية على مهارات إنتاج وتوظيف القصة الرقمية في العملية التعليمية.

دراسة عبد الكريم (2007) الى الكشف عن فاعلية استراتيجية التعلم معاً التعاونية في بعض سمات الشخصية لطلبة كلية التربية قسم التاريخ المرحلة الرابعة، ولتحقيق هذا الهدف قامت الباحثة بإجراء البحث في مجتمع البحث الذي يتألف من طلبة المرحلة الرابعة في قسم التاريخ بكلية التربية بجامعة الموصل خلال العام الدراسي 2005/2006، والذي يبلغ عددهم 40 طالباً وطالبة. تم اختيار عينة البحث التي تكونت من 20 طالباً وطالبة من الصف الرابع في قسم التاريخ، حيث تم اختيار شعبة (أ) بشكل عشوائي لتكون عينة الدراسة. تم تطبيق استراتيجية التعلم التعاوني باستخدام خطط تدريسية معدة بمعدل حصتين أسبوعياً، واستمرت التجربة لمدة 8 أسابيع تحت إشراف التدريسي للمادة، فتم تقييم طلاب العينة باستخدام مقياس الشخصية لفرايبرج، المكون من 56 فقرة، كاختبار قبلي وبعد نهاية التجربة لتحديد تأثير استراتيجية التعلم التعاوني على بعض السمات الشخصية لديهم. تم تحليل البيانات إحصائياً وأظهرت النتائج وجود فروق دالة إحصائية في ثمان أبعاد للشخصية: العصبية، العدوانية، الاكتئابية، السيطرة، الهدوء، الاستثارة، الكف، والاجتماعية، لصالح الاختبار البعدي.

استناداً إلى نتائج البحث، أوصت الباحثة بضرورة استخدام استراتيجية التعلم معاً التعاونية في تدريس المواد الاجتماعية عموماً والتاريخ خاصة في الجامعات، والتركيز على تعزيز السمات الشخصية الإيجابية مثل الاجتماعية والهدوء والسيطرة بين طلبة الكليات.

8,0 تعقيب على الدراسات ذات الصلة

تمحورت الدراسات السابقة حول استراتيجية التعلم معاً التعاونية، التي تركز على التفاعل الاجتماعي بين الطلاب وتعزيز مهاراتهم من خلال التعاون في بيئة تعليمية مناسبة، وكذلك التحقيق في تأثيرها على بعض السمات الشخصية للطلبة، فأظهرت النتائج تأثيراً إيجابياً لاستراتيجية التعلم معاً التعاونية على الطلاب، في حين أنّ هذه الدراسة وقفت على دور كل من المتعلم والمعلم وصعوبات تطبيق هذه الاستراتيجية وكذلك ميزات وخطواتها.

9,0 منهجية الدراسة

استخدم المنهج الوصفي حيث إنه المنهج المناسب لهذه الدراسة، وذلك للتعرف إلى أسباب الضعف في استخدام استراتيجية العّلم معاً التعاونية وعلاقتها بتدني مستوى التحصيل لدى الطلاب في مادة اللغة العربية

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