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Kulliyah of Sustainable Tourism &
Contemporary Languages (KSTCL),
International Islamic University Malaysia,
Pagoh Edu Hub, 84600 JHR.

Tel.: 06-9742601

Fax: 06-9742655

Email: editor_iysjl@iium.edu.my

Website:

www.iium.edu.my/kulliyah/kstcl/journals

WEBMASTER

Muhammad Aqil Asraf Mohd Rosli

EDITORIAL OFFICE

Journal Division
Office of the Dean,
Kulliyah of Sustainable Tourism &
Contemporary Languages,
Pagoh Edu Hub, 84600 Johor.

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Volume 8 (2) 2025

Foreword

It is with a profound sense of pride and renewed inspiration that I introduce **Volume 8, Issue 2 (2025)** of the **International Young Scholars Journal of Languages (IYSJL)**. This edition stands as a testament to the vibrant intellectual curiosity of a new generation of researchers who continue to push the boundaries of linguistic and cultural inquiry.

The scholarly contributions in this volume reflect the diverse and evolving landscape of our field. From the digital frontiers of TikTok's impact on global discourse to the deep-rooted cultural wisdom found in Malay proverbs, our contributors have shown that language remains the most powerful tool for understanding our world. Whether exploring the nuances of feminist *perwatakan* in literature or the linguistic habits of Generation Z, these works serve as a bridge between tradition and the modern era.

The realization of this issue would not have been possible without the unwavering commitment of our **editorial team**. Their meticulous attention to detail and dedication to academic excellence ensure that IYSJL remains a beacon for high-quality scholarship.

I also wish to express my deepest gratitude to our contributors, reviewers, and the entire community of supporters who champion the voices of young scholars. Your belief in this platform empowers these researchers to share their insights with the world.

As we celebrate the achievements within these pages, we also look forward with great anticipation to the future of our journal. We are now officially opening the call for submissions for **Volume 9, Issue 1 (2026)**.

My hope is that the research presented here ignites a spark in your own academic journey. I invite you to contribute your unique perspectives, innovative methodologies, and fresh discoveries to our upcoming volume. Let us continue to build this global dialogue together, ensuring that the IYSJL remains at the forefront of linguistic and social exploration.

Dr. Khairil Azwar Razali

Editor-in-Chief

International Young Scholars Journal of Languages (IYSJL)



INTERNATIONAL YOUNG SCHOLARS JOURNAL OF LANGUAGES

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AN ANALYSIS OF THE *LETTER TO AMERICA* BY OSAMA BIN LADEN

Syahidah binti Mohamed Amin¹, Novi Ma'rifatu Dayyana binti Iskandar¹, Nurul-Iman Binti Alias¹, Nurul Mardhiah Binti Roslan¹, Khairil Azwar Razali*¹

¹*Kulliyyah of Sustainable Tourism and Contemporary Languages, International Islamic University Malaysia.*

*e-mail: khairilrazali@iium.edu.my

ABSTRACT

This research project explores the rhetorical strategies of Osama Bin Laden's communication with the Western world. The study discovers themes related to the letter and emphasises bin Laden's strategic use of vocabulary, word choices, and grammatical aspects to criticise U.S. policies, evoke emotions, and advocate for resistance against perceived injustices. Additionally, the analysis underscores the persuasive impact of Osama bin Laden's linguistic techniques in portraying the U.S. as corrupt and oppressive, justifying violent resistance. The study acknowledges potential limitations such as language mistranslation and suggests future research directions to address these challenges and enhance the understanding of Osama bin Laden's rhetorical strategies and ideological impact.

Keywords: Discourse analysis, *Letter to America*, Osama Bin Laden

INTRODUCTION

The world was once dismayed by the unexpected turn of events on the morning of 11 September 2001. The United States of America has experienced a series of devastating terrorist attacks that significantly altered its history in which terrorists hijacked four planes, using them as weapons against key American landmarks. These attacks resulted in the collapse of the World Trade Center buildings (WTC) and nearly 3,000 fatalities, causing widespread destruction and profound grief. This event was later characterised as “an unprecedented environmental assault

for lower Manhattan” (Nordgren et al., 2002 as cited in Klitzman & Freudenberg, 2003). The perpetrator of this horrific incident, Osama bin Laden, was well-known as the founder of the militant organisation Al-Qaeda and was the mastermind of numerous attacks on America and Western countries. Aligned with Al-Qaeda's goal to eradicate a corrupted regime and bigger enemy which is the Westerners, this notorious leader continuously advocates jihad, or holy war, against Western nations and their allies, based on his radical interpretation of Islam (Byman, 2015).

Following his continual radicalisation and terrorism, Bin Laden has written a lot of letters to the leaders of Saudi Arabia and the West including the *Letter to America* which was published in 2002. The letter was widely disseminated, including by The Observer, a British newspaper intended for Western audiences, but was considered a failure (Marshall, 2023). However, in the heat of the debate on the Palestine-Israel war, the letter once again resurfaced on social media platforms, especially on TikTok which has sparked another discussion on the relevance of the attack. Some users were seen to praise the content of this two-decade-old letter and the act was categorised as “supporting terrorism”, therefore was banned by TikTok (Dang & Shepardson, 2023). The letter outlines Osama bin Laden’s grievances against the United States, including U.S. foreign policies in the Middle East, the presence of American troops in Saudi Arabia, and support for Israel. The letter reflects his extremist ideology and aims to justify violent actions as a response to perceived injustices committed by the United States.

PROBLEM STATEMENT

From a thorough research, it can be found that there is a lack of study done to address any of Osama Bin Laden's letters’ content. However, the resurfaced issue of *Letter to America*, which has raised several questions about the relevance of the terrorist act by Osama Bin Laden on 9/11, presents an opportunity for further investigation of its content. The study of linguistics of his speech and manifesto is relevant, as it not only helps to simplify the intricacies of the world (Why Study Linguistics, n.d.) perceived by Bin Laden but also comprehends the lexical roles for him to communicate with his audiences. Analyzing themes and lexicals that are found in the letter is important because it helps us understand how they spread their ideas and incite violence. This understanding can help governments, security agencies, and researchers develop better strategies to prevent radicalization and counter harmful messages. Therefore, this

research is needed to break down the language used by extremists and improve efforts to combat terrorism and promote peace.

Research Objective

- To identify the themes of the main points presented in the letter.
- To identify and explain the lexical that is used to describe the themes presented in the letter.

Research Question

- What are the themes of the main points presented in the letter?
- What are the lexical and explanations that are used to describe the themes presented in the letter?

LITERATURE REVIEW

This literature review will highlight three urgent points which are hate speech, the relationship between hate speech and terrorism, and the study of linguistics in hate speech.

Hate Speech

More than usual, people tend to express their thoughts, beliefs, and feelings through language. This includes hatred, which tends to be more prevalent and intense in diverse communities where individuals from different backgrounds, such as social, religious, and political backgrounds, coexist (Rabab'ah et al., 2024). Hate speech is a complex and challenging phenomenon to identify its portion in a text. Its definition is not only broad but also lacks clear, discriminative features, making it difficult to determine what constitutes hate speech (Perera et al., 2023). Meanwhile, according to a study, hate speech is a phenomenon that affects communication and undermines multicultural society by disrupting intercultural engagement (Zamri et al., 2023). It is knowledge as a complex concept where no definition was precisely accepted universally. However, it is agreed upon that anything that qualifies as hate speech is highly context-dependent and varies according to levels of tolerance (Bollinger, 2016). Research conducted in 2020 on the terms that match the identifying traits of groups generally covered by legal definitions of hate speech such as antisemitic discourse, hate discourse, racist

discourse, and Islamophobic discourse (Paz et al., 2020) on the Web of Science resulted in approximately 1000 papers found on the said topics and were recorded highest in the USA. To clarify further, hate speech exists within the realm of public discourse around the world.

Relationship between Hate Speech and Terrorism

According to Voda (2022), hate speech itself is rooted in intolerance, dehumanising certain groups of people, and alarmingly, it can promote violence and hate crimes if it is left unchecked. Unlike an act of crime, hate crimes prioritize the perpetrator's intent to harm or intimidate based on perceived differences. These crimes target both the immediate victim and their broader community, aiming to instill fear and create division (Voda, 2022). It is also mentioned as a tool of argument distortion of targeted groups and unjustly blames others for political and social issues beyond their control. Hate speech can indeed fuel terrorism domestically (Piazza, 2020; Hailou, 2019) and globally, such as in the Global North and South (Dias & Mbasalaki, 2021), and it is boosted mainly by political figures around the world. According to Mills et al. (2015), hate speech and terrorism might be more closely related to each other rather than a distant cause of societal destruction.

The Study Of Linguistics In Hate Speech

There are not many linguistic studies done on hate speech, especially from political leaders worldwide, despite how grave its role is in stirring social dispute and disagreement. For instance, a study on offensive language was utilised by a NATO leader, Hungarian Prime Minister Viktor Orbán, and a representative of a European Union (EU) member state, and its result displays offensive discourse characteristics through context-dependent linguistic expressions (Karapetjana et al., 2023). Not only that, but a result of discourse analysis of Donald Trump's speech revealed that his speech was categorised as hate speech rather than free speech as he tried to incite his supporters to storm the US Capitol to challenge the certification of Biden's victory in the recent election (Hamed, 2022). These two pieces of research depict the severity of hate speech of people with the power to disrupt community peace.

METHODOLOGY

This research employed a mixed qualitative research design, focusing on a thematic analysis and discourse analysis to analyse the *Letter to America* by Osama bin Laden based on the research questions. Thematic analysis is employed to address Research Question 1, while

discourse analysis, utilizing Coulthard's approaches, is applied to Research Question 2. The research paper adopted to employ Coulthard's approach is *Discourse Analysis Theory: A New Perspective in Analysis* (Rahim, 2019).

For Research Question 1, which focuses on identifying the themes of the main points presented in the letter, thematic analysis is used as the primary method. The analysis involves examining the text to extract implicit and explicit themes systematically based on the research question. The process begins with data selection, which consists solely of the *Letter to America* by Osama bin Laden. The letter contains 4 pages and was selected due to its significance in understanding the ideological motivations behind bin Laden's actions and rhetoric. Next is familiarization with the text, followed by generating initial codes that capture significant points of the data. The codes are then assigned to potential themes, which are reviewed and refined to ensure the accuracy of the data. After defining and naming the themes, a total of nine themes are identified as the key points of the letter, namely: i) Rapacity, ii) Corporate Control, iii) Corruption, iv) Political Strategy, v) Criticism of Leadership, vi) Citizen Responsibility, vii) Liberation for Occupied Lands, viii) Military Aggression, and ix) Retaliation.

For Research Question 2, which examines the lexical used to describe the themes of the letter, discourse analysis based on Coulthard's (1977) approaches is utilized. Coulthard's theory emphasizes contextual linguistics, language, and the context in which discourse occurs. Firstly, contextual linguistics involves analyzing the surrounding words and sentences of the letter to determine their meaning within the broader context. Secondly, the active use of language for specific purposes with grammatical structure is analyzed through language function. Lastly, the context is analyzed in terms of the circumstances that form the setting for an event, statement, or idea, allowing for a more comprehensive understanding of the letter.

RESULTS

Table 1

Research Question 1: What are the themes of the main points presented in the letter?

No.	Codes	Themes
1.	● Ethical Degradation ● Corruption ● Economic Vulnerability	Corporate Control

2.	Deceptive Intention and accountability	Corruption
3.	- Policy's Aim - Manipulation	Political strategy
4.	- Leader's Decision Making - Leader's Fruitless Motion	Criticism of Leadership
5.	Advocate for Reformation	Citizen's Responsibility
6.	- Recognition of occupation - Call for Justice and Restoration - Resistance and Struggle	Liberation for Occupied Land
7.	Justified resistance	Military Aggression
8.	- Retribution - Vengeance	Retaliation
9.	Negative Impact of Capital Control	Rapacity

Table 2

Research Question 2: What are the explanations of the lexical that are used to describe the themes presented in the letter?

No.	Themes (Content)	Codes	Words (Context)
1.	Corporate Control	Ethical Degradation	<i>Corporation</i> <i>"...devours humanity..."</i> <i>"...devoid the precepts of God's law (Shari'a)."</i>
		Corruption	<i>Corruption</i> <i>"...Congress stands with corporations."</i> <i>"Corruption is deep-rooted now..."</i>
		Economic Vulnerability	<i>"...endanger the United States economy..."</i> <i>"...formulate the policies..."</i>

2.	Corruption	Deceptive Intention and accountability	• “...continue to support the oppressive Israelis...” • “In response to pressures on your administration...” • “...enormous financial capabilities.” • “...not withdraw from Iraq.” • “...not serve the US interest but it is in the interest of the large corporation.”
3.	Political strategy	Policy’s Aim	• “...the policies of the new administration realizes that the change is tactical and not strategic...” • “...it does not at all agree with the change you seek.” • “...was successful in implicating you...they are necessary for your security...” • “...according to the promise...” • “...without realizing the victory.”
		Manipulation	• “The course of the new policies of the present administration...” • “...to safeguard the people’s interest...” • “...is no more than a train operator.”
4.	Criticism of Leadership	Leader’s Decision Making	• “Six-day war that started by President Bush” • “Six years have not been enough to finish it”: • “Wise men should question” • “Obama leave one-third of the soldiers” • “Possibility of Obama’s ordering the return of the forces” • “...been better for him had he disagreed with the ethics of the previous administration”
		Leader’s Fruitless Motion	• “They are quilting fruitless solutions” • “...not of concern to us...”

5.	Citizen's Responsibility	Advocate for Reformation	● <i>"The way for change..."</i> ● <i>"...and freeing yourselves..."</i> ● <i>"...through undertaking a great revolution..."</i> ● <i>"...for freedom..."</i> ● <i>"...can implement the change..."</i> ● <i>"...include improvement of your economic situation..."</i> ● <i>"...ensure your security,..."</i> ● <i>"...helps him in making a rational decision..."</i> ● <i>"For the American youth..."</i> ● <i>"...to succeed..."</i> ● <i>"...in this change..."</i> ● <i>"...they need to re-live..."</i> ● <i>"They need to understand..."</i>
6.	Liberation for Occupied Land	Recognition of occupation	● <i>"Occupation" & Liberation"</i> ● <i>"Palestine has been under occupation for decades..."</i> ● <i>"Returns the Palestine land to us, all of it, from the sea to the river":</i> ● <i>"Islamic land"</i>
		Call for Justice and Restoration	● <i>"Justice is the strongest army"</i> ● <i>"...occupying our land..."</i> ● <i>"...killing our brothers..."</i>
		Resistance and Struggle	● <i>"...shall not be seen..."</i> ● <i>"...captive..."</i> ● <i>"We will try..."</i> ● <i>"...break its shackles..."</i>
7.	Military Aggression	Justified resistance	● <i>"threw hundreds of thousands of soldiers..."</i> ● <i>"...formed an alliance..."</i> ● <i>"to oppress us..."</i> ● <i>"That was the reason for our response"</i>
8.	Retaliation	Retribution	● <i>"...terminating his killer..."</i>
		Vengeance	● <i>"...shall pay..."</i> ● <i>"...with the blood..."</i>
9.	Rapacity	Negative Impact of Capital Control	● <i>"Control of capital"</i> ● <i>"The overwhelming control of capital..."</i> ● <i>"The enormity of capital control"</i>

-
- *and it has a cycle...*
 - *"The devastating Jewish control of capital..."*
 - *"...**Enslave** you..."*
 - *"The **tyranny** of the control of capital by large companies..."*
 - *"...**harmed** your economy..."*
 - *"...capitalists **with greed** for gold..."*
-

DISCUSSIONS

Research Question 1: What are the themes of the main points presented in the letter?

Topical Clusters

Concerning the first RQ1, nine themes across the letter were found, and all of them are closely related to the United States itself. For instance, criticism of leadership, corruption, political strategy, rapacity, and corporate control focuses on the severity of the cause and effect in the political domain of the American government. It is clarified that, when politicians or state members exploit their position to unlawfully gain resources for themselves or others, it blurs the line between the public and corporations (Cerqueti & Coppier, 2019). Therefore, Bin Laden highlighted these themes in his letter to emphasise the causal sequence of unethical political decisions toward citizens and the economy. Next, themes such as citizen's responsibility, liberation of occupied land, military aggression, and retaliation were suggested countermeasures or efforts to overthrow the cause. It can be seen that Bin Laden employed a structural problem-solution speech by providing the cause, effect, and approach accordingly in his letter. His technique is commendable as not all texts are immediately comprehensible because knowledge and ideas are non-linear. Therefore, effective organisation of messages is crucial for clarity and textual organisation is vital in conveying complex and non-linear ideas clearly (Coulthard, 1977; Ratanakul, 2017).

Research Question 2: What is the vocabulary that is used to describe the themes in the letter and how words used can be associated with the ideology and content?

Linguistic Categories

To address RQ2, this research has divided the findings into two categories, which are the grammatical and vocabulary aspects.

Grammatical Aspect

Packard et al. (2023) reveal that the use of the **present tense** can make the speaker appear more certain and persuasive. Past tense indeed indicates a specific condition or experience at a particular time; however, present tense delivers an ongoing truth. It implies that the communicator is asserting the current reality of the information, which can make it more convincing. Throughout the letter, Bin Laden effectively used the present tense to address the cause and effect of underlying problems in the United States administration. For instance, to highlight the harmful corporate control, he used “*stands*” and “*deep-rooted*” in phrases like “*...Congress stands with corporations.*” and “*Corruption is deep-rooted now...*” emphasise the biased decisions and actions by the American government instead of being responsible as the man with power in the country. To further elaborate, Bin Laden also mentioned “*...formulate the policies...*” referring to the present autonomy of corporations in the American political area. Not only that, but Bin Laden also manipulates the present tense to underline some important arguments, such as the political strategy made by the administration by mentioning “*realizes*” and a verb to be “*is*” in “*...the policies of the new administration realizes that the change is tactical and not strategic...*”. It shows the certainty of Bin Laden on the ongoing issue and asserts ‘the harsh truth’ of the way things currently are.

Some verbs have a weaker impact, whereas others are more powerful in their function. In establishing a persuasive discourse, the insertion of **powerful verbs and vivid adjectives** can evoke emotions and inspire a specific call to action (Birt, 2024). For example, Bin Laden used strong negative verbs such as “*devoid,*” “*devours,*” and “*enslave,*” making the statement of effect made by Bin Laden more impactful. He further employed profound action words such as “*undertaking*”, “*succeed*” and “*shall pay*” to make his advocacy statement more gripping. Bin Laden also employed the strong adjective word “*enormous*” to convey the status of the corporation's financial abilities. He, too, particularly mentioned “*overwhelming*”, “*enormity*”

and “*devastating*” referring to the dreadful control of the capital and “*oppressive*” for the Israelis, indicating their hostility. This step of inserting strong adjectives is also necessary to impress and tempt addressees (Ebaid, 2018) into believing the fact that is being delivered by Bin Laden.

Furthermore, the utilisation of explicit denial by using “*not*” and “*no*” strengthens one’s authority in persuasion to sell their viewpoints (Sun & Crosthwaite, 2022). Therefore, to indicate negation of the administration’s action, Bin Laden used negative structures such as “*not withdraw*”, “*not serve*” and “*no more than a train operator*”. This usage firmed the reader that the administration could have done the alternative but did otherwise. This can further clarify the justification of corruption that crept within the government's course of action. **Negation** indeed allows writers to express strong certainty in their statement and reject any other possibility for an alternative, however, in certain cases, it is used primarily to recognise other perspectives (Jiang & Hyland, 2022). For instance, the usage of “*not...but*” in “*Be assured that we do not fight for mere killing but to stop the killing of our people.*” shows the possible option course of action that is permissible only if with a proper justification making the choice viable and not strictly forbidden. It has a total of 4 sentences where Bin Laden employed this type of negation to advocate awareness for American citizens of its responsibility for reformation, such as “*...not to free Iraq from Saddam Hussein but to free the White House...*”.

Vocabulary Aspect

In addition, it can be seen in the letter that Bin Laden used several words and phrases in **repetition**. According to Salkie (2006, as cited in Alek et al., 2020), in addition to enhancing coherence and cohesion in the text, word repetition can be a powerful tool for demonstrating to the audience why the repeated words, phrases, or sentences are important to the author's intent. The word “*administration*” was used frequently by Bin Laden to underscore his critique of the U.S. government and its policies. This can be concluded under the theme of criticism of leadership, as he questioned the actions and decisions of the U.S. leadership. Moreover, in a repetition of seven times, the word “*change*” mentioned by bin Laden reflects his call for a global shift away from Western dominance, in his effort to urge Muslims and oppressed groups to seek a new path. Furthermore, not only did Bin Laden repeat several words, but he also used repetition for a phrase such as “*The British Parliament sided with corporations, then against*

the interests," highlighting the corporate control in the country. This phrase was repeated two times by bin Laden to emphasize the severity of corporate control over the administration. This direct repetition illuminates implicit points mentioned in the letter, in addition to the word *"interest"* appearing eight times in the letter. As stated by Sigar & Saeed (2022), the recurring content serves as a foundation for understanding the newly presented content, hence, this repetition of the word *"interest"* indicates one of the main points bin Laden intends to deliver throughout the letter.

Besides, several **metaphors**, such as *"Justice is the strongest army, and security offers the best livelihood,"* can be found in the letter, implying that bin Laden viewed justice as a powerful force, likening it to a military force. The role of metaphor here can be used to explain and persuade (Thibodeau et al., 2019), as according to Hatati et al. (2021), people's thought processes can be structured through metaphor. In this context, bin Laden argues that upholding justice will guarantee more power and protection than using force or engaging in aggression. Another metaphor used by bin Laden is *"train operator,"* which suggests that he implies that the U.S. President is merely a functionary who follows pre-set routes provided by influential lobbyists, in this case, the White House, regardless of his or her objectives. Toward the end of the letter, bin Laden stated another metaphorical statement *"The United States shall pay for its arrogance with the blood of Christians and their funds,"* suggesting retaliation as a consequence of American actions while incorporating his conviction in the value and strength of justice attained by lawful means. The use of metaphors in the letter, according to Surip et al., (2021), is not only an indicator of aesthetic and rhetorical language, but is prevalent in language use in science, politics, religion, and literature. It is proven to help in understanding difficult subjects, effective communication, and the persuasion of others (Thibodeau et al., 2019).

Next, there is also the presence of words and phrases that carry **connotative meanings**. Connotative meanings add layers of subjective, emotional, or cultural associations that involve understanding the context and emotional responses of words, as these factors provide clues about the additional layers of meaning beyond their literal definitions (Zuhdah & Alfain, 2020).

The letter by Bin Laden predominantly employs **negative connotations** when referring to the Americans, particularly their administration directly and indirectly. There are five identified connotative meanings presented in the letter which are all negative. Firstly, Bin Laden refers to the Americans as *"capitalists with greed for black gold"*. The word *"greed"* connotes exploitation and the excessive focus on making money and gaining power. It implies that

American actions, particularly in economic and foreign policy, are driven by selfish motives and a relentless pursuit of profit, often at the expense of others. Next, the letter indirectly labels Americans as arrogant from the statement, *"The United States shall pay for its arrogance"*. This word choice carries strongly negative and critical connotations. It suggests that American leaders and their policies are perceived as exhibiting a sense of superiority and a description of American imperialism, which he believes marginalizes and oppresses others globally. Moreover, the letter also indirectly characterizes Americans as oppressive and tyrannical when he asserts, *"when Bush realized that your oppression and the tyranny against us were part of the reason for the attack."* This term suggests a systematic use of authority and power to impose harsh and unjust restrictions over others. It implies a regime that exercises authority in a way that disregards individual freedom, often causing hardship. Finally, the statement, *"corruption is deep-rooted now in all higher authorities"* indirectly labels Americans as corrupt which carries strongly negative meanings. It shows that American leaders and institutions are seen as fundamentally dishonest and unethical. The word *"corruption"* is used to criticize what he sees as a widespread problem in the American government implying that dishonesty and moral decay are present at all levels of authority. This portrayal strengthens his argument that American actions are driven by corrupt motives, further damaging their moral standing and legitimacy.

These negative terms used in the letter collectively portray a critical and unfavourable view of the United States and its leadership. According to a study by Jayanti et al., (2019), the use of connotation in language carries implications where it can stimulate readers' feelings and can evoke both negative and positive reactions in the readers. With this, the letter uses these negative words to highlight perceived abuses of power, economic exploitation and disregard for human rights. It aims to evoke strong negative emotions and moral outrage among readers towards the United States and its government. Overall, the deliberate choice of negative connotations also strengthens Bin Laden's message of resistance against what he sees as oppressive Western dominance and exploitation. It seeks to rally support for his cause, presenting himself as a defender against perceived American imperialism and injustice.

CONCLUSION

This paper analyzes Osama bin Laden's *Letter to America* identifying nine themes: corporate control, corruption, political strategy, leadership criticism, citizen responsibility, liberation for occupied lands, military aggression, retaliation and rapacity. The analysis reveals that Bin

Laden strategically uses vocabulary, word choices and grammatical aspects such as powerful verbs, vivid adjectives, present tense, negations, repetitions, metaphors and connotations to criticize U.S., policies and leadership, evoke strong emotions and advocate for resistance. These linguistic techniques enhance the persuasive impact of his arguments, painting the U.S. as corrupt and oppressive while justifying violent resistance as a necessary response to perceived injustices. This may be in aiming to provoke moral outrage and support for his cause, though different audiences might interpret this language variably, with supporters viewing it as a justified call to action and others as manipulative incitement to hatred and violence. One significant limitation of this study is the potential for language mistranslation, as the original letter was written in Arabic. Nuances and cultural connotations might be lost or altered in translation, affecting the accuracy and depth of the analysis. Additionally, the paper primarily relies on a qualitative approach, which might not capture the full complexity of the text's linguistic features. Future research could address these limitations by incorporating a bilingual analysis and comparing the original Arabic text with its translations to better understand the nuances and cultural implications. Quantitative methods could also be employed to systematically analyze the frequency and impact of specific linguistic features. Lastly, further studies could also explore how different cultural and political contexts influence the interpretation of Bin Laden's letter, providing a more comprehensive understanding of its rhetorical strategies and ideological impact.

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APPENDIX

1. The full text of *Letter to America*

“(Fully Translated) Page 1 In the name of Allah, the Compassionate, the Merciful. From
Usama Bin Muhammad Bin Ladin to the Americ.” DNI.gov,

[https://www.dni.gov/files/documents/ubl/english/Letter%20to%20the%20American%
20people.pdf](https://www.dni.gov/files/documents/ubl/english/Letter%20to%20the%20American%20people.pdf).



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COLLABORATIVE ONLINE INTERNATIONAL LEARNING: AN INSIGHT TO GLOBAL INTERACTION IN A HIGHER INSTITUTION EDUCATION CLASSROOM

Ardhitya Mulya Raharja¹, Nor Zainiyah Norita Mokhtar*¹

¹*Kulliyyah of Sustainable Tourism and Contemporary Languages, Universiti Islam
Antarabangsa Malaysia*

*e-mail: mnzainiyah@iium.edu.my

ABSTRACT

This study explores the development of global competence within Collaborative Online International Learning (COIL) settings, utilizing the Intercultural Praxis Model and the Intercultural Competence Model. Through content and thematic analysis of videos from five participants, the research examines how intercultural understanding, communication, and collaboration skills are enhanced. Findings demonstrate that these models effectively foster critical thinking, respect for diversity, and adaptability, preparing students for global engagement. This study highlights the significance of integrating these frameworks into higher education curricula, offering insights for educators and policymakers to enhance intercultural competence and global awareness in students.

Keywords: Collaborative Online International Learning, Intercultural Praxis Model, Intercultural Competence Model, Intercultural Competence

INTRODUCTION

In recent years, the landscape of higher education has been undergoing a metamorphosis, driven by technological advancements and evolving pedagogical practices. However, it was the onset of the COVID-19 pandemic that catalyzed an unprecedented acceleration of these changes, reshaping the way education is delivered and experienced worldwide. Social distancing, in the absence of specific medication, has been recognized as a crucial non-pharmaceutical measure to control the disease's spread. According to Tsang et al., (2021) this action led to closure of university campuses

worldwide to adhere to the guidelines, necessitating the transition to online learning as the sole option for continuing higher education during the pandemic. This rapid global shift from face-to-face to online learning posed an unusual challenge for higher education.

Before the pandemic, higher education institutions were already integrating technology into their teaching and learning environments. Digital transformation, as noted by Alenezi (2023), supplemented traditional lecture-based pedagogies with innovative learning models leveraging technology to enhance educational experiences. Over the past quarter century, there has been advocacy for educational technology within Higher Education Institutions (HEIs), highlighting its potential to revolutionize teaching and learning (Englund et al., 2016). One such model, exemplified by initiatives like MIT's OpenCourseWare project and Coursera, provided students from diverse universities with flexible access to course materials and remote participation in discussions (Kelly & Rutherford, 2017). Concurrently, universities utilized learning management systems (LMS), such as Moodle or Blackboard, enabling students to engage with content at their own pace and convenience, transcending the confines of fixed class schedules. These initial proprietary LMS platforms aimed to generate digital resources, distribute them to users, manage teaching materials and user data, and assess users' knowledge acquisition (Dobre, 2015). Moreover, higher education institutions increasingly embraced blended learning models, melding traditional face-to-face instruction with online components. This holistic approach, catering to diverse learning styles, allowed students to attend campus lectures while accessing supplementary materials, participating in discussions, and completing assignments online, thereby enhancing engagement and academic outcomes.

With the LMS technologies that are available, the presence of COVID-19 crisis served as a catalyst for rapid innovation and further adoption of technology in education (Sato et al., 2023). With campuses closed and traditional face-to-face learning disrupted, Sato et al. further explained that educators and students alike turned to video conferencing and collaboration tools such as Zoom, Google Meet, and Microsoft Teams to bridge the gap between physical and virtual classrooms. This shift to online learning was not without its challenges. Al Lily et al. (2021) uncovered that educators needed to rapidly adjust their teaching approaches to fit the online setting, contending with challenges like technological infrastructure, digital literacy, and pedagogical modifications to fit the online learning method. Similarly, students faced new obstacles, including distractions at home, technological barriers, and feelings of isolation. Despite these challenges, the resilience and adaptability of both educators and students paved the way for the development of innovative approaches to online teaching and learning.

Moving forward, the chance of shifting to online learning presents a unique opportunity to embrace collaborative online international learning (COIL) in higher education. COIL initiatives, facilitated by online platforms offer students and educators the chance to engage in cross-cultural exchange, promote intercultural understanding, and foster collaboration on joint projects and initiatives. The presence of COIL supports higher education institutions (HEIs) to open their students' intercultural competence which, not limited to student mobility, although the student mobility program is still the vast majority option by HEIs (de Wit & Hunter, 2014). COIL represents more than just a means of connecting students and educators across geographical boundaries, it embodies a paradigm shift in how we approach global education in the digital age. Hackett et al. (2023) mentioned that COIL facilitates cross-cultural exchange and promotes intercultural understanding by providing students with opportunities to engage with peers from diverse cultural backgrounds, and not limited to students who avail to study abroad. Through collaborative projects, joint assignments, and virtual discussions, students not only learn about different cultures but also gain insights into global issues and perspectives. This exposure to diverse viewpoints fosters empathy, tolerance, and cultural competence, which are essential skills for navigating an increasingly interconnected world. Research done by Liang and Schartner (2020) revealed that COIL initiatives contribute to the development of global competencies among students. Further examination showed that besides academic knowledge, these skills encompass critical thinking, communication, collaboration, and adaptability—all of which are highly valued in today's globalized workforce. COIL also has the potential to enhance the quality and relevance of higher education by exposing students to global perspectives and real-world challenges. HEIs can enrich their curricula with international syllabus for their students, through the help of at least two lecturers and experts around the world and collaborative learning projects (Hackett et al. 2023). By integrating COIL into learning environments, students learn to navigate cultural differences, communicate effectively across languages and time zones, and adapt to diverse working styles. This approach to learning also encourages students to think critically, explore new ideas, and apply their knowledge to solve complex problems; a valuable skill set for addressing the challenges of the 21st century.

1.1 Collaborative Online International Learning

Globalization has long been a foundational force in shaping the education sector worldwide, prompting academics to incorporate internationalizations into their practices to increase awareness (Jibeen & Khan, 2015). As interactions between nations and cultures intensify there's a growing

need for improved educational strategies. One emerging approach is Collaborative Online International Learning (COIL) which uses technology to connect classrooms across the globe. COIL fosters direct communications between students from different regions, promoting academic exchange and cooperation while enhancing students' intercultural competence, ensuring that these opportunities extend beyond those participating in study abroad programs (Hackett et al., 2023). COIL represents a new and innovative teaching and learning paradigm, utilizing technology to bridge physical distances and support the development of intercultural skills (Appiah-Kubi & Annan, 2020; Mestre-Segarra & Ruiz-Garrido, 2022). Initiated in 2004 by John Rubin and College at the State University of New York the term coil was coined in 2006 and has since been referred to as Virtual Exchange (Rubin, 2017). According to O'Dowd (2018), COIL is a form of virtual exchange encompassing various online teaching and learning strategies that emphasizes cross-cultures communication and teamwork.

According to Heckett et al. (2023), COIL stands out among virtual exchange programs due to its clear and explicit process definition, promoting collaborative learning for both teachers and students and enhancing the internationalization of education. This clarity prevents misdirection and ensures that both educators and students understand the goals and methods to achieve them, fostering meaningful participation. Interaction with peers from other cultures enhances the realism of international learning, providing genuine insights without the need for physical travel (Rubin, 2017). Students have reported that explaining course concepts to peers from different cultures enriched their understanding of other content (Skagen et al., 2018).

Furthermore, COIL aids in developing essential soft skills needed in the corporate world, such as teamwork, cultural sensitivity, and appreciation of different civilizations (Liu, 2023). Liu emphasizes that collaboration, communication, critical thinking, and creative thinking are crucial skills for the 21st century job market. The presence of COIL helps improve those skills among students. These skills' increasing necessity emphasizes the advantage of including COIL in modern educational programs, allowing students to think critically and work effectively in diverse international groups.

Khoza and Qumbisa (2023) indicates that COIL initiatives help academics develop interdisciplinary technical content knowledge and personal or professional competency, particularly in teaching, learning, and technology use. This integration benefits students and provides educators with technological resources to enhance their instructional processes, adapting to technological advances in the classroom. As a result, teachers can employ diverse strategies to meet their students' needs and navigate the evolving educational landscape.

In conclusion, COIL transforms learners into individuals with deep understanding of cultural and global interdependence, equipping them with skills and knowledge for their career paths. By integrating an international context into home institutions, COIL prepares educators and students for roles in a globalized society and economy.

1.2 Intercultural Praxis Model

The Intercultural Praxis Model offers a comprehensive framework tailored to navigate the intricate dynamics of cultural diversity and power dynamics in intercultural encounters (Sorrel & Nakagawa, 2008). This model offers a systematic method for comprehending, introspecting upon, and engaging within intercultural environments, with a focus on fostering critical, introspective thought and behaviours. Its relevance is particularly pronounced in the globalized context, where individual choices and behaviours are influenced by intertwined historical, power-related, and material factors entangled with cultural, racial, socioeconomic, religious, sexual orientation, linguistic, and national dimensions. The Intercultural Praxis Model comprises six interconnected components, namely Inquiry, Framing, Positioning, Dialogue, Reflection, and Action, which help people to navigate through the complexities of power and cultural differences. In addition, it also teaches us to be open towards responding to people's different cultures.

a. Inquiry

Inquiry is the first step of Intercultural Praxis Model, which consists of a general interest in learning people's diverse cultural backgrounds. It encourages curiosity and a willingness to learn about others and the world, challenging perceptions and assumptions. Rosaldo (1989), as cited in Sorrells and Nakagawa (2008), suggests that for individuals to comprehend the context of their own culture, they must question the essence of inquiry in intercultural praxis. By inquiring about another person's culture, one enables them to define their practices in their own framework. An individual involved in the inquiry process does not just pose questions but also possess a genuine desire to know the answers. Furthermore, Sorrells (2013) spell out the attributes of inquiry as follows:

“Inquiry involves a deep curiosity about oneself and others who are different from us. It embodies an eagerness to learn, grow, and understand diverse perspectives. It also

requires a readiness to take risks, set aside initial judgements, and possess the flexibility to question one's worldview, allowing for personal transformation."

In a COIL setting, students might engage in inquiry by posing questions to their peers from different countries or cultural backgrounds about their educational systems, learning styles, and academic experiences. Through this inquiry, students aim to gain a deeper understanding of how education is approached in different parts of the world, allowing them to reflect on their own practices and potentially adopt new perspectives. Another example of inquiry in COIL setting could involve students investigating global issues or challenges from multiple cultural viewpoints. They might collaboratively research topics such as climate change, migration, or even social inequality, examining how these issues are understood and addressed in various regions. Through this inquiry-based approach, students not only expand their knowledge but also develop cross-cultural communication skills and empathy for diverse perspectives. Research has shown that engaging in inquiry promotes critical thinking and openness in intercultural interactions. For instance, research done by Gilmore (2019) in the application of the Intercultural Praxis Model in early childhood education has demonstrated how inquiry can foster intercultural sensitivity among preservice teachers in Australia and Vietnam.

b. Framing

The second component of the Intercultural Praxis Model is framing. Framing involves recognizing power dynamics in intercultural interactions, consisting of local and global factors, which could influence how they shape and understand actions. Sorrells and Nakagawa (2008) perceive framing as the ability to employ diverse options for taking perspectives. Furthermore, they illustrate that "our perceptions, including how we perceive ourselves, others, and the world, are always shaped by frames." Frames in this context serve as cognitive filters or frameworks through which individuals organize and interpret their surroundings. Framing theory has been widely used in media and agenda-setting for the past four decades (Bateson, 1972; Goffman, 1974; cited in Devine, 2014). Goffman described frames as "primary frameworks" that allow individuals to interpret and label various occurrences. Frames enable individuals to categorize new information and decide what is important. In other words, framing refers to the ability to shift perspective across different analysis levels of micro (individual interactions), meso (community or organizational contexts), and macro (broader societal or global contexts).

In a COIL setting, framing can occur when students interpret cultural differences in project requirements. For example, a group of students from different countries may frame the concept of “teamwork” differently based on their cultural backgrounds, leading to varying expectations and approaches to collaboration. Another example is framing can be apparent when discussing sensitive topics in cross-cultural online discussion. For instance, students may frame certain cultural practices or beliefs differently depending on their own cultural perspectives, leading to diverse interpretations and discussions about the topic. Research by Gilmore and Margrain (2022) has highlighted the importance of framing in educational settings to address biases and foster more equitable learning environments.

c. Positioning

Positioning is the third component of the Intercultural Praxis Model. Sorrells and Nakagawa (2008) suggest that how individuals are placed in social categories, like race, class, gender, and ability, which can affect how they interact. They compare these categories to lines on a map, which place people socially, politically, and materially in relation to each other and to power structures. In addition, positioning also leads to understanding of one's own cultural identity and its influence on perceptions, attitudes, and behaviours in intercultural contexts. The idea of positioning is closely related with the concept of relation and also a crucial component for fostering self-awareness and empathy. For instance, there is a highly respected student in a physics class because his work is like no other. However, when it comes to the biology class, he lost his flair since he doesn't boast in that subject enough. Understanding these shifts in power dynamics and how they relate to social categories is essential for engaging in effective intercultural communications.

d. Dialogue

The fourth component of the intercultural praxis model is dialogue. Just like the components mentioned previously, dialogue is also related to other components, which is positioning. Positioning could define if the interactional participants will be to engage in dialogue or not. In intercultural praxis model context, Sorrells and Nakagawa (2008) defined dialogue as a communication process that spreads across differences and engages actively with different perspectives. Furthermore, Sorrells and Nakagawa (2008) explained that dialogue encourages us to explore viewpoints, ways of thinking, and beliefs that are different from our own. It challenges us

to be open-minded and creative, even if we do not fully understand nor agree with others. In other words, dialogue entails engaging in open communication, empathy, and constructive conversations to understand others and be understood. Effective dialogue is foundational for building intercultural competence.

Take example of an online discussion forum dedicated to cross-cultural communication in COIL settings, where students from various countries engage in a dialogue. The topic discussed is about cultural differences in business practices. Through discussions and multimedia presentations, students can share their perspective and experiences regarding effective communication styles, negotiation techniques, and leadership approaches in different cultural contexts. This collaborative dialogue allows students to explore diverse viewpoints and develop a better understanding of global business dynamics. In different scenarios, open dialogue can foster mutual learning and encourages alternative approaches when faced with complex global issues among students. Not limited to students, a study by Gilmore, Margrain, and Mellgren (2020) in early childhood teacher education has shown that intercultural dialogue can significantly enhance literacy practices and pedagogical knowledge.

e. Reflection

Reflection is crucial for initiating and maintaining dialogue, comprehending one's own position and frame, and engaging in curious inquiry (Sorrells & Nakagawa, 2008). It plays a vital role in intercultural praxis models. Sorrells and Nakagawa further define reflection as the following:

“The capacity to learn from introspection, to observe oneself in relation to others, and to alter one's perspective and action based on reflection.”

That being said, the reflection process involves observing oneself, learning from these observations and those of others, and making necessary changes. The essential elements of reflection are observation, learning, and adaptation based on new insights. Sorrells and Nakagawa (2008) cited Freire (1998) on his ideas that emphasizes the importance of reflection for progress. He states that critically examining current or past practices enables the enhancement of future practices. Freire (1998) further argues that without a reflection, changes in practice are not thorough and lack the methodological rigor that reflective practice brings.

We take two examples of reflection in COIL settings among students in higher education institutions. After completing a group project on cultural diversity, students take time to reflect on

their individual contributions and how their cultural background influences their perspectives. They share their reflections in an online discussion forum, discussing what they have learned from the project and how they can apply it to future collaborative work. Another scenario would be following an online debate about global environmental issues. The students are asked to write reflective vlogs and reflect on the arguments presented, their own opinions, and how the discussion challenged their thinking. These reflections help them gain a deeper understanding of the topic and consider different viewpoints. In short, reflection involves taking time to reflect on actions and experiences in intercultural contexts, facilitating learning and understanding behavioral patterns. A study on the use of reflection in educational settings has highlighted its role in fostering critical thinking and reflective practices among students and teachers (Mcbride, Bellamy, & Knoester, 2020).

f. Action

The final component of the intercultural praxis model is action. The previously discussed components not only enhance understanding and awareness, but also inspire action based on that awareness. Sorrells and Nakagawa (2008) view intercultural praxis as an ongoing cycle of thinking, reflecting, and acting. The actions characteristic of intercultural praxis are those that connect intercultural understanding with responsible action to effect change (Sorrells, 2013). This understanding arises from genuine inquiry, awareness of different perspectives, and meaningful dialogue. Responsible action is determined through reflection, aiming to challenge stereotypes and prejudice, creating alternative solutions, and acting with compassion to make a positive social impact, as Sorrells (2013) further elaborates.

In a COIL setting, students can take action by participating in discussions and group projects that challenge stereotypes and prejudices. For example, in a project about cultural traditions, they can highlight the diversity within each culture instead of reinforcing stereotypes. They might also suggest solutions for cultural misunderstandings or conflicts to foster empathy and understanding among peers. By reflecting on their biases and the impact of their actions, students can aim to create a positive social impact in their learning community. In short, action involves thinking, reflecting, and acting responsibly in intercultural contexts to create a more just and equitable world. A study by Corbett (1996) discussed how the action component of intercultural praxis models enable students to navigate and negotiate cultural borders in actual

workplace settings. Furthermore, the study mentioned that the action component discussed involves applying theoretical knowledge to real intercultural interactions.

1.3 Intercultural Competence Model

The Intercultural Competence Model developed by Darla Deardorff (2006) is a widely recognized framework designed to assess and develop intercultural competence. Introduced in 2006, Deardorff's model provides a comprehensive understanding of the components necessary for effective intercultural communication and interaction. The model comprises five key components: Attitudes, Knowledge, Skills, Internal Outcomes, and External Outcomes, each contributing to an individual's ability to navigate and engage with diverse cultural contexts.

a. Attitudes

The first component of the Intercultural Competence Model is Attitudes. According to Deardorff (2006), attitudes are the starting point in the process of developing intercultural competence, emphasizing the importance of valuing all cultures and being open to new experiences. Attitudes serve as the foundational element to develop intercultural competence, encompassing qualities such as openness, respect for cultural differences, and curiosity. Respect involves valuing other cultures and individuals, recognizing the importance of cultural diversity. Openness refers to a willingness to learn and accept cultural differences without judgment. Curiosity encompasses the desire to understand more about other cultures. (Carver-Akers, 2013).

b. Knowledge

The second port of entry to the intercultural competence model is Knowledge. Knowledge pertains to understanding cultural differences and similarities, including cultural self-awareness and awareness of others worldviews. It also involves gaining specific information about different cultural practices, norms and communication styles. This component emphasizes the importance of cultural education and the ability to apply this knowledge in various contexts (Toyoda, 2016). For instance, Study on intercultural competence in a Japanese language course highlighted the significance of providing a learning environment that supports development of cultural knowledge

and comprehension (Fujioka-Ito, 2024). Chen (2023) highlighted the significance of intercultural awareness and cultural knowledge as integral parts of the Intercultural competence model.

c. Skills

Skills is the third component of the intercultural competence model. Skills involve the ability to interpret and relate, listen and observe, analyse, evaluate, and relate to cultural differences. Chen (2023) underscores the importance of these skills in the ongoing process of improving intercultural competence, noting the intrinsic relationship between knowledge and skills. Effective intercultural communication skills include the capacity to understand and respect different cultural perspectives and to communicate appropriately in diverse cultural contexts (Bournot-Trites et al., 2018). For example, an investigation into foreign language teachers' intercultural competence showed that international teaching experiences significantly enhanced their skills in intercultural communication and professional identity.

d. Internal Outcomes

The fourth entry of intercultural competence model is Intercultural Competence Model is Internal Outcomes. Internal Outcomes refer to the internalization of intercultural attitudes, knowledge, and skills. The internalization can include increased self-awareness, adaptability, and empathy towards individuals from different cultural backgrounds. In other words, these outcomes allow individuals to shift perspectives and adapt their behaviour and thinking according to the cultural context. Deardorff (2006) describes these internal outcomes as part of the developmental process of intercultural competence, illustrating the movement from personal attitudes to interpersonal interactions.

e. External Outcomes

External Outcomes is the final component of the intercultural competence model. External outcomes are the observable behaviours that demonstrate an individual's intercultural competence. These outcomes include effective and appropriate communication and behaviour in intercultural situations. Deardorff (2006) emphasizes the importance of these external outcomes as indicators of an individual's ability to interact successfully across cultural boundaries. A study exploring

intercultural competence among students in Malaysian campuses highlighted how students' intercultural experiences influenced their external behaviours and interactions with peers from different cultural backgrounds (Dalib et al., 2019).

1.4 Global Competence

Global competence is crucial for effectively engaging in our interconnected world. It involves the knowledge, skills, attitudes, and values needed to understand and act on global and intercultural issues. The Global Competence Model, defined by the OECD as the ability to examine local, global, and intercultural issues, understand diverse perspectives, engage across cultures, and take action for collective well-being and sustainable development (OECD, 2018).

Educational systems worldwide have increasingly integrated global competence into their curricula to prepare students for the globalized world. This integration helps students develop critical thinking, intercultural communication, and problem solving skills essential for thriving in diverse cultural settings. Studies by Reimers (2009) and Hunter et al. (2006) highlight that global competence involves cognitive understanding and socio-emotional skills such as empathy and respect for diversity. Research by Mansilla and Jackson (2011) demonstrates improvements in students' critical thinking and cultural understanding through educational applications of the Global Competence Model.

A significant method for fostering global competence is through Collaborative Online International Learning (COIL) programs. COIL connects students and educators from different countries via virtual platforms, facilitating cross-cultural interactions and collaborative projects. These programs offer practical, low-cost alternatives to traditional study abroad experience. Hence making global learning more accessible. Studies by de Hei et al. (2020) and Li (2013) show that COIL programs enhance students' intercultural competence, global knowledge, and attitudes by improving the ability of collaboration and verbal interaction. COIL programs and global competence model benefit both students and educators. For students, engaging in intercultural interaction through COIL fosters real-world experiences that enhance their ability to navigate and address the global challenges. Vahed and Rodriguez (2020) emphasize that COIL programs enable students to develop intercultural understanding, global awareness, and collaborative skills. For educators, COIL projects offer opportunities for professional development through international collaboration. Swartz et al. (2020) note that these projects help instructors gain global perspectives, refine their teaching methodologies, and integrate intercultural perspectives into their curricula.

This collaborative approach fosters a more inclusive and culturally aware educational environment, enhancing the professional growth of educators.

Despite the benefits, assessing global competence remains challenging due to its multifaceted nature. The OECD's PISA included a global competence assessment in 2018 to evaluate students' abilities to analyse global and intercultural issues (OECD, 2018). However, inconsistencies in definitions and assessment methods persist (Deardorff, 2006). Critics also argue that the global competence model may prioritize Western perspective, potentially marginalizing non-Western viewpoints (Andreotti, 2010). Additionally, equitable access to global competence education is a concern, as students from disadvantaged backgrounds may have fewer opportunities to develop these skills (Reimer, 2009).

In conclusion, the global competence model is a vital concept in today's globalized society, emphasizing the ability to understand, communicate, and work effectively across cultures. Integrating global competence into the educational framework, particularly through COIL programs, significantly enhances students' and educators' abilities to thrive in a globalized world. However, addressing the challenges of assessment and ensuring equitable access to global competence education are essential for the effective implementation of the global competence model across diverse contexts. By fostering critical thinking, intercultural communication, and problem solving skills, global competence based education prepares individuals to navigate and address the complexities of the interconnected world.

METHODOLOGY

The purpose of this study is to explore global competence through the reflection of intercultural competence and intercultural praxis in COIL settings. Qualitative research is a method researchers use to collect data through reflection on situations, events, or processes. Qualitative research demands systematic collection, ordering, description, and analysis of textual data generated from talk, observation, or documentation (Kitto et al., 2008). This approach can be repetitive, allowing data to be gathered and analysed in phases, making it adaptable to new topics and trends as they emerge. Additionally, it offers genuine and personal accounts of current phenomena (Turale, 2020). This study employs an exploratory qualitative research approach to comprehend the complexities of global competence through intercultural praxis model and intercultural competence model in COIL settings.

The materials for this study are videos that were collected from 5 participants who participated in COIL projects, which provide intercultural learning experiences among learners from different countries. These videos serve as primary data because they capture the students' real-life experiences in collaborative learning, projects, and discussions within the COIL settings. The selected videos offer a meaningful and nuanced understanding on how intercultural praxis models and intercultural competence models are demonstrated in the COIL environment. Additionally, the videos allow for an exploration of the students' involvement, experiences, and perspectives in the classroom. Providing a clearer picture of participants' real time implementation of intercultural praxis and intercultural competence and how global competence is being reflected from their practices.

In this study, content analysis was employed to analyse the reflective videos produced by the five participants. This method provided a systematic and objective way to measure and compare the occurrence of specific words, themes, or concepts within the videos. Krippendorff (2018) describes content analysis as a flexible method used for textual, visual, or audio data to interpret meaning from the content of communication. The study involved transcribing and coding the videos to assign concepts in a manner that revealed patterns and themes, explaining the students' experiences and interactions during COIL projects.

Additionally, thematic analysis was conducted to gain further insight into the data. Thematic analysis involves generating, analysing, and interpreting patterns within data (Nowell et al., 2017). This method helped establish the qualitative aspects of the students' narratives, including various messages and experiences presented in the videos. By following Nowell et al.'s guidelines, thematic analysis provided methodological trustworthiness through systematic coding and theming of the data. By employing both content and thematic analysis, the study was able to offer a comprehensive analysis of the collected data, equally addressing the qualitative aspects of the students' COIL project experiences.

This particular study utilized a customized framework to accommodate all sources used and stemmed from two previously existing frameworks. The first one is Intercultural Praxis Model by Sorrells and Nakagawa, which provides a detailed framework for navigating cultural diversity and power dynamics in intercultural interactions. It offers a systematic approach of foundation to an individual's understanding, reflecting on, and engaging in intercultural settings; emphasizing critical and introspective thinking and behaviours. The second element is Intercultural Competence Model by Deardorff, which offers a comprehensive understanding of the components necessary for effective intercultural communication and interaction. This model lays foundation on an

individual's ability to navigate and engage with diverse cultural contexts. Each models are explained in tables below:

Table 1

Intercultural Praxis Model

Items	Intercultural Praxis Model (Sorrels & Nakagawa, 2008)
Inquiry	Curiosity about self and others, interest in learning, willingness to take risks and suspend judgment, and flexibility to challenge and change worldviews.
Framing	Awareness of different perspectives, understanding how frames of reference include and exclude, and ability to shift perspectives across different contexts.
Positioning	Recognizing how social categories and power dynamics position us relative to others, impacting our interactions and understanding of the world.
Dialogue	Engaging in communication that fosters connection, empathy, and respect, allowing for the emergence of new understandings through oppositional and transformative tension.
Reflection	Introspection to observe and alter perspectives and actions,

viewing oneself as an agent of change, and being essential for all aspects of intercultural praxis.

Action	Linking understanding with responsible action, challenging systemic inequities, using power to generate solutions, and performing compassionate acts for social justice.
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Table 2

Intercultural Competence Model

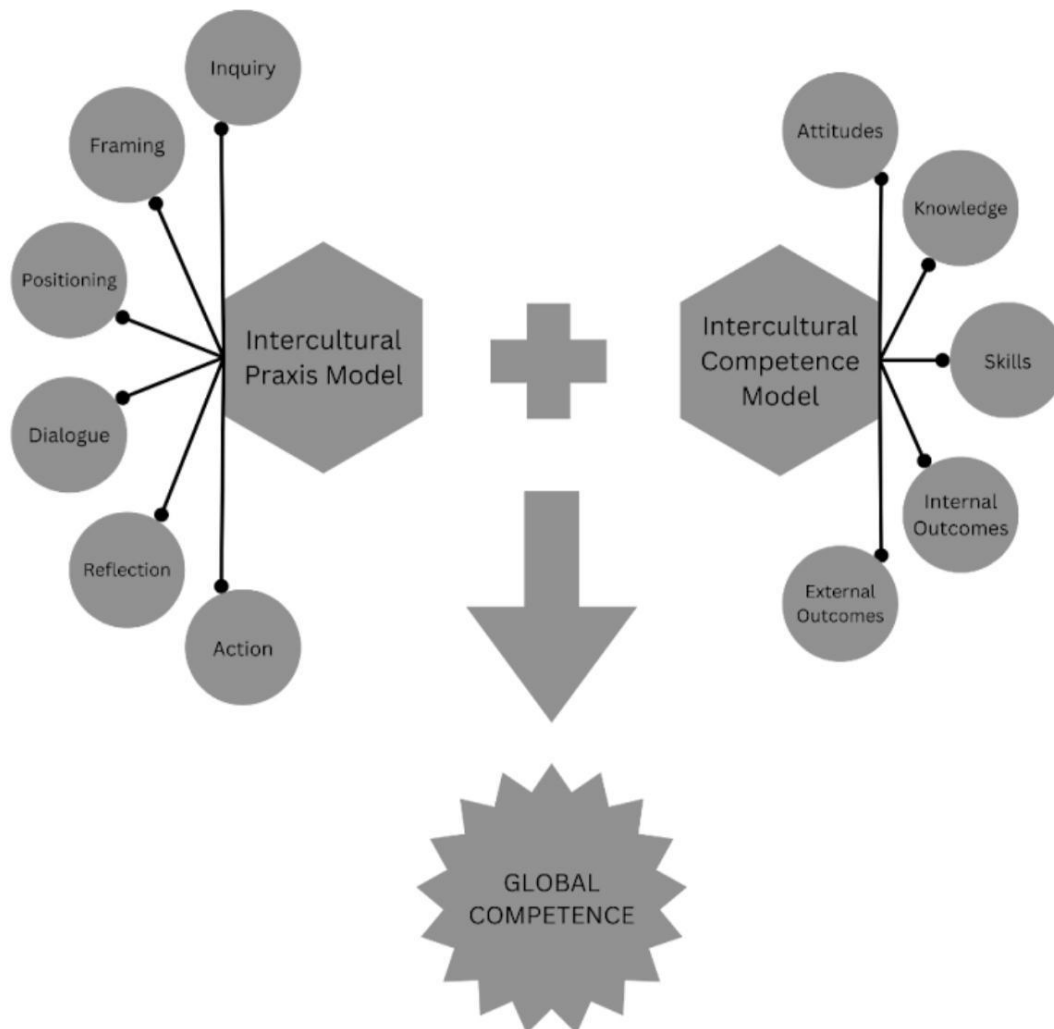
Items	Intercultural Competence Model (Deardorff, 2006)
Attitudes	Respect, openness, and curiosity are key attitudes, fostering value for diverse backgrounds and encouraging exploration beyond comfort zones. These are essential for developing intercultural competence.
Knowledge	Involves cultural self-awareness, specific cultural knowledge, understanding other worldviews, and sociolinguistic awareness. The key to seeing from others' perspectives.
Skills	Observing, listening, evaluating, analyzing, interpreting and relating are essential for processing knowledge and effectively interacting with diverse backgrounds.

Internal Outcomes	Flexibility, adaptability, and empathy result from the integration of attitudes, knowledge, and skills, enabling perspective-taking and responsive interactions.
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External Outcomes	Respect, openness, and curiosity are key attitudes, fostering value for diverse backgrounds and encouraging exploration beyond comfort zones. These are essential for developing intercultural competence.
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The chart demonstrates the integration of both models, learning to the development of global competence. Global competence is defined as the capability to examine local, global, and intercultural issues, understand and appreciate the cultural diversity, and engage in open interactions across cultures to foster collective well-being and sustainable development.

This integrated framework was used to guide the content and thematic analysis of the videos produced by participants in COIL projects. By employing both the Intercultural Praxis Model and the Intercultural Competence Model, the study aims to provide a comprehensive understanding of how global competence is developed through intercultural interactions in COIL settings. This dual framework approach ensures a robust analysis of both cognitive and socio-emotional dimension of global competence, thereby addressing the multifaceted nature of intercultural experiences in education.

Figure 1*Framework Integration Chart***RESULTS AND DISCUSSIONS**

From the five videos that had been transcribed to obtain the textual data, 14 extracts that were considered most relevant with the current situation and the nature of this study were chosen to be analysed. Holding on the relevant topic with the current situation is paramount for recognizing the key issues in current research, as supported by Arlbjørn and Paulraj (2013). It has been discovered that in the videos from participants of COIL programs, the textual data that contains their opinions and testimonials are relevant with the Intercultural Praxis Model and Intercultural Competence Model framework. In addition, there are indications that certain themes from Intercultural Praxis

Model and Intercultural Competence Model are closely related with the global competence, which will be explained further in discussion below.

Through thematic analysis with the themes extracted from the Intercultural Praxis Model and Intercultural Competence Model, we will discuss further on the previously mentioned 14 extracts to provide a better understanding on how global competence is reflected through intercultural praxis and intercultural competence in COIL settings. The excerpt below is the first extract of our discussion:

EXCERPT 1

In contrast, Eastern cultures such as those in Asia tend to favor indirect and implicit communications, emphasizing harmony and preserving face. The high-context communication of the East, where meaning is embedded in the context and relationships, stands in contrast to the low-context communication of the West, which relies on explicit verbal expression.

Inquiry component of the intercultural praxis model involves the curiosity trait from someone about others and the world, to have interest in learning, being open minded and refrain from making immediate conclusions about people and their cultures that are different from one's own. In the 1st extract above, participant 1 observed the preferred communication style by the Eastern people and created a comparison with how the Western people would prefer. This is in line with the **Inquiry** component of the intercultural praxis model. Furthermore, participant 1 explained that students from the East and their culture prefer indirect and implicit communications, in contrast to the West cultures where they would rather have direct and explicit communication. With participant 1 being knowledgeable on the difference of preferred communication styles and being aware of his own culture, he matched the **Knowledge** component of the intercultural competence model. Knowledge, as explained in the intercultural competence model, involves cultural self-awareness; especially in specific cultural understanding. A research conducted by Hsieh (2011), supported participant 1 observation and knowledge, where the research revealed that Westerners in Taiwan speak in an outspoken and snappish manner, while the locals tend to communicate with a gentler manner and adhere with the local culture. That being said, with participant 1 understanding of the inquiry value from intercultural praxis and knowledge value from intercultural competence model, he is fulfilling the **Knowledge** component of Global Competence.

Knowledge component of global competence means being able to understand and appreciate the perspectives and worldviews of others.

EXCERPT 2

Understanding and navigating that diversity is definitely something you have to do, or it'll hinder productivity between the two cultures..

In the intercultural competence model, skills are defined as the ability to interpret and relate, listen and observe, analyse, evaluate, and relate to cultural differences. In the second extract of the video, we could see participant 1's views towards diversity is something that himself should understand and navigate through, to avoid any productivity block between the two different cultures. The way that participant 1 observed and analysed the possible challenges with diversity showed that his response matched the **Skills** item from Intercultural Competence Model. Participant 1 further mentioned that some workarounds are needed when being faced with such possible challenges. He was prepared to overcome a problem relevant to the **Action** component from the intercultural praxis model. The action component is the last and important part of the intercultural praxis model as it connects intercultural understanding with responsible action to effect change (Sorrels, 2013). Likewise, a study conducted by Dhuppar (2015) supported participant 1's opinion, where in managing diversity that consist of a cultural misunderstanding and communication issues, strategies are needed to address the challenges. To summarize, participant 1's skills from intercultural competence and action from intercultural praxis model achieves the **Values** component of Global Competence. Values in global competence are defined as engaging in open, appropriate, and effective interactions across cultures.

EXCERPT 3

In this experience, we saw a lot of individualism versus collectivism, which is, on the US side, we saw each student kind of standing out individually, but on the Hong Kong side, we saw the students kind of grouping together.

The third extract of the video came from participant 2 of this study. In the extract, we can analyse the participant 2 views further from the intercultural praxis and intercultural competence framework. Framing component of the intercultural praxis means recognizing power dynamics in

intercultural interactions that consist of local and global factors. Sorrells and Nakagawa (2008) see framing as the ability to have perspective in a diverse way. Participant 2 mentioned that they witnessed a lot of individualism in US culture, in contrast with collectivism that East culture offers. According to her observation, Hong Kong students tend to stand out in groups. Her identification of individualism vs collectivism and perception of Hong Kong students are closely related with collectivism showed that she matched with **Framing** of intercultural praxis model. Without a grasp of cultural difference knowledge, participant 2 would not be able to understand the phenomenon that is happening with Hong Kong students. Hence, she possessed her **Knowledge** component of intercultural competence model well. As previously mentioned, knowledge involves cultural self-awareness; especially in specific cultural understanding. Williams (2017) has showcased that Confucian thought of collectivist approach continues to influence educational theory and practice in East countries. To put it simply, participant 2's framing and knowledge achieves the **Knowledge** component of the Global Competence model. As previously described, Knowledge means being able to recognize and respect the perspectives and worldviews of others.

EXCERPT 4

So for the HIP kids, I had a great experience with the Zoom meeting. I learned a lot about their culture, their dances, their food. It was a great experience.

The fourth extract from participant 2 talked about her experience with the HIP students. In the extract, she speaks about how great her experience was when she listened about the food, dance, and culture from the HIP students. The way she delivered her opinion shows how satisfied is with the interaction. On top of that, she displayed openness and respect towards learning about other culture practices. When we take the intercultural praxis model into account, the **Inquiry** component of it seems to fit the best with what participant 2 did. She is interested in learning, being curious about others, and willing to suspend judgment. Furthermore, her respect towards HIP students' culture showed that she fulfilled the **Attitudes** component of intercultural competence model. Being respectful, open towards new things, and curious about other diverse backgrounds are what attitudes comprise of. In a research by Eliyahu-Levi (2020), it is shown that cross cultural dialogue helped students deepen their understanding and shape their intercultural competence. In addition to that, positive experiences and joy are also derived from such interaction. To summarize, participant 2's fulfils the Inquiry and Attitude component of each

model. More to that, she had her appreciation and understood the different perspectives of others. That fashion is what the **Knowledge** part of Global Competence is about.

EXCERPT 5

However, I did notice, language barrier problem with the kids. Tried to email them and talk to them through Zoom, and it was very different because they couldn't understand what I was saying, and I had trouble understanding them.

The fifth extract also came from participant 2's video. Still related to the HIP students, participant 2 noticed that language barrier exists during the collaborative work. Language issues can be a communication barrier, according to Joplin and Daus (1997) research. Participant 2 proceeds to acknowledge the challenges and tries her best to engage in communication with them. The approach that she took reflects the **Dialogue** aspect of intercultural praxis model. Sorrells and Nakagawa (2008) defined dialogue as a communication process that engages actively with different perspectives. In addition to that, participant 2's attempt to continue communicating despite the language barrier with the HIP student reflects the Internal Outcomes aspect of intercultural competence model. As internal outcomes refer to the increased self-awareness and adaptability, Deardorff (2006) further explained that internal outcomes are a part of the developmental process of intercultural competence. That being said, participant 2's carries out the Dialogue element of intercultural praxis model and **Internal Outcomes** element of intercultural competence model. The participant 2's ability to adapt with the language barrier as communication issues fit with the **Values** element of Global Competence.

EXCERPT 6

But, everything went smooth when the teachers took over and explained to me the things that the kid did not understand, he made it clear for me. It was a great experience.

In continuity with the previous extract, the sixth extract discussed the outcome of issue that participant 2 faced. Participant 2 mentioned that after her extensive effort of keeping the communication, the issue was cleared after their teachers decided to help. A study by Liu et al. (2010) backed this up, where effective communication support systems are deemed necessary to facilitate successful intercultural interactions. Even further, Tyurikov et al. (2022) mentioned that the help of communication support systems is crucial for developing and maintaining trust in

diverse settings. In this extract, participant 2 once again fits the **Dialogue** feature of intercultural praxis model. Alternatively, her intercultural competence model in this situation is deemed to fit the **External Outcomes** feature as it shows the effective outcome of intercultural communication when support systems are in place. External Outcomes are demonstrated through effective and appropriate behaviour and communication, as participant 2 did. Deardorff (2006) emphasizes the importance of External Outcome as an indicator of one's capacity to interact across cultural boundaries seamlessly. For that reason, participant 2 once again fits the **Values** of Global competence.

EXCERPT 7

I would say that the language barrier through the emailing, we could see a lot in it. We didn't really get to have full conversations with the students, as well as when we were sent that video, it seemed very scripted and, like, they were told what to say. So it didn't really feel like we were having genuine conversations with them more than, like, their teachers were telling them what to say.

In order to learn from past experiences, reflection is deemed necessary to do. Daudelin (1996) mentioned that reflection is a simple yet powerful tool for learning from past experiences. The seventh extract of the video discusses how participant 2 genuinely feels towards her experience during the collaborative project. According to her, the communication process with HIP students does not feel genuine; instead it feels scripted as the teacher got involved in their dialogue. She does acknowledge the language barrier is really a burden for both sides, as she also feels the HIP students had to create a script for the video. Although a communication support system is needed in this intercultural communication, too much involvement from the teacher as their communication support system could lead to the issue above. As a result, this issue has led her to reflect on the authenticity of communication that she had and how impactful external influence on genuine dialogue is. Participant 2 action fulfils the **Reflection** facet of intercultural praxis model. Reflection in intercultural praxis is defined as the capacity to learn from introspection, to observe oneself in relation to others, and to alter one's perspective and action (Sorrells & Nakagawa, 2008).

On top of that, participant 2 fashion in facing the challenges address the **Internal Outcomes** of intercultural competence model. Consequently, participant 2's reflection and internal outcomes fit the **Value** of global competence model.

EXCERPT 8

Later, in a class discussion with students from Hong Kong, I encountered a fascinating blend of Eastern and Western values. The Hong Kong students demonstrated a dynamic approach to hierarchy and decision making.

Excerpt 8 of this study was derived from participant 3's video. Positioning, as Sorrells and Nakagawa (2008) defined, is how individuals are placed in social categories. These social categories include race, class, gender, and ability; that can affect how people interact with each other. In the excerpt above, participant 3 discussed how he could see the collaboration between West and East values during his session with the Hong Kong students. Himself recognizing that he is from the West and has different cultures and values with the Hong Kong students make him achieve the **Positioning** feature of intercultural praxis model. In addition to that, participant 3's knowledge of the Hong Kong students' value and culture differences make him achieve the **Knowledge** feature of intercultural competence model. Smith (2016) findings supported participant 3's gesture as certain values could hold different meanings across cultures and how important it is to understand the differences to grasp individual behaviours and self-concepts within cultural contexts. Participant 3's positioning and knowledge feature of each model has resulted in him fulfilling the **Knowledge** aspect of Global Competence.

EXCERPT 9

My journey has shown me that the challenges I face were opportunities for growth, emphasizing the crucial role of leveraging diverse cultural perspectives for harmonious and productive work culture in our interconnected global environment.

In this ninth excerpt, participant 3 summarized his whole experiences with the Hong Kong students. He discussed how significant it is to use and value different cultural viewpoints to create a harmonious and productive work environment. As he recognized the necessity to link understanding with responsible action, he matched the **Action** facet of intercultural praxis model. Sorrells (2013) stated that action is connecting intercultural understanding with responsible action to effect change. Even further, he understands that implementation of knowledge and skills are important in the process of previously mentioned work environments. Hence, participant 3 is in line with **External Outcomes** of intercultural competence models. King and Magolda (2005) explained that external outcomes reflect the ability of one's to interact successfully and

respectfully with people from different cultural backgrounds. Participant 3's understanding of diverse cultural perspectives were supported by Martin (2014) findings, where various cultural backgrounds can contribute to a richer and more productive work environment. It goes without saying that participant 3 accomplishes the **Values** aspect of global competence with his understanding.

EXCERPT 10

The comparison between Eastern and Western cultures shows, like, the Western education focus on more creativity and allows individuals to develop as much as possible. But in the Eastern education, the achieve is linked to struggle and to hard work, which can change anything if you work hard enough.

The tenth excerpt of this study came from participant 4. In the excerpt, participant 4 discussed the different values that West and East culture have in the educational context. According to his observation, Western education forwards creativity and students' development as much as possible. In contrast to that, Eastern education is more towards emphasizing hard working attitudes towards the students. His observation is supported by Craft (2003), where his findings show that Western governments implemented creativity-focused education curriculums that foster individual and collective creativity. In addition, Lee (2014) research highlighted how Eastern students' attitudes towards school and their commitment to hard work contribute significantly to their academic success. Participant 4's manner that is aware with different perspectives have similarities with Participant 2. Hence, he addresses the **Framing** and **Knowledge** concept of intercultural praxis and intercultural competence model. Overall, participant 4's framing and knowledge achieves the **Knowledge** component of the Global Competence model. Knowledge component of global competence means one's able to recognize and respect the perspectives and worldviews of others.

EXCERPT 11

But to continue on to that, they added, like, extra efforts in Western cultures to interrogate children who are classified as special needs. ... And then oftentimes, they sit in classrooms alongside with other students. This does not happen in the eastern cultures where special needs are taught separately.

Excerpt eleventh consists of participant 4 that commenting on Western cultures that put extra efforts into putting questions to students with extra needs. On top of that, students with special needs were then placed in a regular class alongside other regular students. Participant 4 belief is supported by Hansen and Boody (1998), where their research revealed that special needs students might face rejection, unpopularity, and unmet the special learning needs that they seek for. As participant 4 concerned, he was afraid that forced inclusivity might take a toll towards the regular students, let alone the special needs students. From regular students' point of view, integrating special needs into regular class might affect the room dynamics as the teacher has to put adequate support towards the special needs student (Deering, 1998). Those issues were not present in the East educational system, participant 4 added. That being said, participant 4 really understood his stance towards the treatment of special needs students in his own culture. He also understood that social categories such as disability can affect one position relative to others. Hence, he achieves the **Positioning** aspect of intercultural praxis model and **Knowledge** aspect of intercultural competence model through how he has adequate understanding of possible issues that exist with the situation above. For that reason, participant 4 fulfils the **Knowledge** item of the global competence model.

EXCERPT 12

That's kinda messed up. Like, why are you interrogating, like, people with special needs?.

In relevance with the previous excerpt, the twelfth excerpt from participant 4 discusses how he criticizes and questions the Western culture. As discussed in the previous excerpt, he mentioned that Western education culture includes the interrogation of special needs students. He also mentioned how in Eastern culture, such interrogation for the special needs students did not exist and special needs students are taught in different classes instead of combining them with the regular classes. As he compared the Western education system with the Eastern's, he felt that Western culture was not right to him. Many research supported his view. Carbines (1989) discussed the necessity of recognizing and addressing the unique educational needs of students with separate classes that can be met more effectively through specific teaching strategies and individualized attention. Other findings mentioned the presence of separate classes for special education needs students can provide necessary structure and support for these students, that leads to improved reading comprehension, mathematics achievement, and social involvement (Kauffman, Bantz, & McCullough, 2002; Bishara, 2013). Considering his views and stance before,

it goes without saying that Participant 4 address the **Reflection** items of intercultural praxis model and **Attitudes** of intercultural competence model. The way he reflects critically on the treatment of special needs students, demonstrating empathy and a critical perspective. Hence, participant 4's reflection and attitudes aspect of each model fit the **Skills** feature of the global competence model.

EXCERPT 13

We got to learn about some social justice topics that the international students in our group felt were important to highlight.

Excerpt thirteen of this discussion came from participant 5. In the excerpt, they discussed how they learn about social justice topics that are important to highlight. This experience underscores the value of cross-cultural collaboration in participant 5's understanding of global issues. The diverse perspective brought by the students from the East enriched the discussion, where they were able to examine social justice through various perspectives. Participant 5 were also able to develop a deeper appreciation for diverse viewpoints. Taking participant 5 experience, they fit the **Inquiry** facet of intercultural praxis model as they are interested in learning and curious about others. In addition, they also fit the **Attitudes** facet of intercultural competence model with their respectful attitudes and curiosity towards students from the East. That being said, participant 5 fulfils the **Skills** segment of the global competence model. Global competence skills aspect consists of examining local, global, and intercultural issues, which participant 5 did.

EXCERPT 14

There were some aspects of hierarchy present in our discussion as the decision for who would present our information was influenced by age. We all compared our age and year of education, and the youngest member of the group was chosen to speak for us. This demonstrated collectivism as well, one voice representing all.

The fourteenth and last excerpt of this study is still relevant with the previous excerpt. Participant 5 discussed how hierarchy existed during their discussion process with the students from East. According to their observation, the hierarchy can be seen through their decision to choose who presents their findings according to the age. The youngest members of the group were then chosen to present their information. Their observation is supported by Liu (2015) and Williams (2017), where East Asian societies are anchored in an indigenous form of hierarchical relationalism that

is influenced by Confucian principles, including respect for education and paternalistic leadership. The way participant 5 noticed the hierarchical decision-making and collectivism reflects the **Positioning** feature of intercultural praxis model. To add on that, they also understand the East students' cultural norms which reflects the **Knowledge** feature of intercultural competence models. On account of participant 5's positioning and knowledge feature from each previous model, they fulfil the **Knowledge** segment of the global competence model.

Based on the analysis of the data, it is evident that certain components of the Intercultural Praxis Model and the Intercultural Competence Model play a pivotal role in fulfilling global competence. The **Inquiry** and **Positioning** components of the Intercultural Praxis Model are particularly significant. Inquiry, which involves curiosity and openness to learning about different cultures, appeared frequently across the excerpts. This component is essential for fostering an understanding and appreciation of diverse perspectives, which is a keystone of global competence. Similarly, the positioning component which emphasizes recognizing one's own cultural position in relation to others, is crucial for effective intercultural interactions. This recognition helps individuals navigate and engage with diverse cultural contexts more adeptly.

Meanwhile, within the Intercultural Competence Model, the **Knowledge** component emerged as the most frequently observed. This component involves understanding cultural context and worldviews, which are critical for effective communication and interaction in intercultural settings. The consistent emphasis on knowledge underscores its importance in developing a deep understanding of global issues and diverse perspectives. In the context of Global Competence, the **Knowledge** aspect is similarly highlighted, reaffirming the necessity of cultural understanding in achieving global competence.

Despite the presence of other components, the **Knowledge** component of Intercultural Competence Model appears to be the most important aspect in fostering global competence among students. This component, along with inquiry and positioning, collectively emphasizes the importance of curiosity and openness, recognizing one's own position, and cultural understanding. However, it is the understanding of cultural contexts and worldviews that stands out as crucial for effective global engagement, particularly in COIL settings.

CONCLUSION

Global competence refers to the ability to navigate, understand, and interact effectively in a culturally diverse and interconnected world. It encompasses knowledge, skills, attitudes, and

values essential for addressing global and intercultural issues. The Global Competence Model emphasizes examining local, global, and intercultural issues, understanding diverse perspectives, engaging effectively across cultures, and taking responsible actions for collective well-being and sustainable development. This concept is crucial for thriving in today's globalized society and requires a deep understanding of different cultural contexts and the ability to communicate and collaborate effectively across cultural boundaries.

In the context of Collaborative Online International Learning (COIL) settings, participants demonstrated their understanding of global competence through various interactions and experiences that align with the Intercultural Praxis Model and the Intercultural Competence Model. For instance, participants displayed curiosity and openness by learning about different communication styles and cultural practices, reflecting the Inquiry component of the intercultural praxis model. They recognized and respected power dynamics and cultural differences, such as individualism versus collectivism, showing an understanding of diverse perspectives which aligns with the Framing component. Participants also acknowledged their own cultural positions and those of others, facilitating better intercultural interactions, thus demonstrating the Positioning aspect.

Despite language barriers, participants engaged in meaningful conversations, demonstrating adaptability and respect for different viewpoints, reflecting the Dialogue aspect. They critically reflected on their experiences, evaluating the authenticity of communication and the impact of cultural differences on interactions, fulfilling the Reflection component. Participants took responsible actions to address cultural challenges, linking their understanding with positive interactions, embodying the Action component of the intercultural praxis model.

From the Intercultural Competence Model perspective, participants exhibited openness, curiosity, and respect for different cultures. Enhancing their ability to engage in intercultural dialogues, which aligns with the Attitudes component. They developed a deeper understanding of cultural contexts and worldviews, essential for effective intercultural communication, reflecting the Knowledge component. Participants further demonstrated the ability to interpret, relate, and adapt to diverse cultural settings, which is crucial for navigating global and intercultural issues; fulfilling the Skills component. They showed increased self-awareness and adaptability, reflecting their growth in intercultural competence, aligning with the Internal Outcomes component. Lastly, participants communicated effectively and appropriately across cultures, embodying the principles of global competence as outlined in the External Outcomes component.

Overall, the participants of COIL programs successfully reflected global competence through their engagement with the Intercultural Praxis Model and the Intercultural Competence Model. Their experiences in COIL settings facilitated the development of critical attitudes, knowledge, and skills necessary for effective intercultural interactions. By engaging in meaningful dialogue, reflecting on their experiences, and taking responsible actions, the participants demonstrated their ability to navigate and address global challenges, thereby embodying the essence of global competence.

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FRAMING OF @YOURFAVORITEGUY'S TIKTOK VIDEOS ON THE PALESTINE GENOCIDE

Aresa Binti Ahmad¹, Che Sarah Raihana Binti Suhaimi¹, Siti Aisyah Binti Mohd Wahama¹, Khairil Azwar Razali*¹

¹Kulliyyah of Sustainable Tourism and Contemporary Languages, International Islamic University Malaysia

**e-mail: khairilrazali@iium.edu.my*

ABSTRACT

The study aims to examine and analyse the framing techniques employed by the TikTok influencer @YourFavoriteGuy in 100 videos related to Palestine. The objective is to understand how this influencer shapes and communicates narratives about the Palestinian cause. To achieve this, 100 videos were randomly selected from the influencer's TikTok page. The selection criteria focused on videos related to Palestine, posted between October 7th, 2021, and May 2024. The analysis applied the message frames adopted by Xiong et al. (2019). These frames categorize the content into five distinct themes: direct political content, call to action, reference to victims, mentioning the role of activists, and challenges or other artistic expressions. The study's findings reveal that the most prominent frame in the videos is direct political content, indicating a strong focus on political aspects of the Palestinian cause. Conversely, the least prominent frame is challenges and other artistic expressions, suggesting that these types of content are less frequently used by the influencer concerning the Palestinian narrative.

Keywords: TikTok, Palestine issue, online activism, thematic framing

INTRODUCTION

Over the past five decades, the Palestinian population has endured persistent oppression, marked by the displacement of countless individuals, the demolition of villages, and the transformation of Palestinian territories into what effectively resemble open-air prisons

(Tétrault-Farber, 2023). This prolonged and systematic oppression has not only exacerbated the suffering of Palestinians but has also restricted their freedom of movement, further highlighting the severity of their plight. In response to these ongoing challenges, social media influencers, mainly those active on platforms like TikTok, have emerged as agents in shaping public perception and raising awareness about the Palestinian issue. Moreover, generation Z has also been actively engaged in social justice movements, leveraging platforms such as Instagram, TikTok, and others to express solidarity with Palestinian rights, especially in light of the heightened tensions and violence during the Gaza oppression in October 2023 (Buheji, 2024).

Additionally, these influencers have utilized their platforms to share personal insights, disseminate real-time updates, leverage their extensive reach and engagement, and mobilize support for those affected by the conflict (Abbas et al., 2022). Consequently, the influential role of social media influencers in advocating for Palestinian rights and mobilizing support for their cause has become increasingly apparent. Moreover, amidst the growing recognition of the power of social media influencers in shaping public discourse on socio-political issues, platforms like TikTok have emerged as potent tools for disseminating information and influencing public opinion (Darmantio & Delliana, 2020). Therefore, influencers such as @YourFavoriteGuy, with their substantial followings and considerable influence, hold significant sway over their audiences. Against the ongoing Israeli-Palestinian war, these influencers are critical in disseminating narratives and shaping public perceptions globally.

PROBLEM STATEMENT

Despite the significant influence wielded by social media influencers, there is a shortage of research on how they frame messages concerning contentious issues involving Palestine. As Ziberi et al. (2024) mentioned, the emphasis on strategic communication during the Gaza humanitarian crisis highlights the crucial role of social media in conflict contexts, underscoring the need for research on how influencers frame messages about contentious issues like Palestine. Furthermore, Shestakov and Zaghouani (2024) highlight a critical gap in understanding the significant role of influencers during the Israeli-Palestinian crisis and their impact on shaping public opinion through their content. This gap in the literature presents a problem in understanding the mechanisms used by influencers in shaping public opinion on such platforms. Specifically, while @YourFavoriteGuy's TikTok videos on Palestine-related issues garner a broad audience, the framing techniques used in these videos remain largely

underexplored. Hence, a comprehensive examination of @YourFavoriteGuy's role as a social media influencer is essential to better understand how influencers shape public discourse on issues related to Palestine.

Research Objective

- To frame the messages in 100 videos related to Palestine Genocide on @YourFavoriteGuy's TikTok page.

Research Question

- What are the recurring message frames in 100 Palestine-related TikTok videos of the TikTok user @YourFavoriteGuy?

LITERATURE REVIEW

Netizen Journalism

Netizen journalism is a form of citizen journalism where individuals use online platforms to actively gather, report, analyse, and share news, promoting independent and democratic information dissemination while challenging traditional media structures (Darmanto & Delliana, 2020). This explains that netizen journalism encourages people to actively create and share news online, fostering independent and democratic information dissemination. As mentioned by Xiang (2019), netizen journalism transforms the traditional news landscape by empowering individuals to share diverse perspectives and stories, fostering inclusivity and democracy in media production while challenging conventional power structures. Moreover, netizen journalism transforms traditional media by enabling netizens to share overlooked stories, fostering a more accurate understanding of conflicts, and empowering a diverse collective to contribute to societal improvement (Miller et al., 2022). Therefore, netizen journalism revolutionizes traditional media by empowering individuals to share diverse, often overlooked stories, fostering inclusivity, democracy, and societal improvement.

Nevertheless, Moh Rifaldi Akbar (2023) states that netizen journalism carries risks of privacy violations, security threats, and misinformation due to varying digital literacy, while also exposing journalists to traceability and challenges in maintaining independent, critical reporting. In addition, Darmanto and Delliana (2020) contend that netizen journalism faces

dangers such as ethical issues, lack of formal training, and challenges in upholding journalistic values, while potentially impacting social, economic, political, and cultural aspects. On the other hand, Xiang (2019) recognizes the importance of netizen journalism in filling gaps left by traditional media outlets despite the risks associated with it. Similarly, argues that despite its challenges, netizen journalism significantly benefits society by fostering civic engagement and informed policymaking. All in all, netizen journalism stands as a potent instrument for fostering grassroots storytelling and facilitating community engagement. Its capacity to empower individuals to actively participate in news dissemination helps amplify voices that may otherwise go unheard.

The Framing of Palestine Genocide on Social Media

The Israeli-Palestinian war, spanning over 70 years, remains one of the most complex crises, with media coverage continually evolving. The role of mass media is immensely significant in global crises like the Israeli-Palestinian war, as it holds the power to shape public opinion (Klajnowska, 2022). From the 1960s to the 1980s, Western media dominance often led to bias toward one side (Abushbak, 2022). However, since 2006, the Israeli-Palestinian war has significantly shifted into the digital realm. Various events, such as Hezbollah's war with Israel in 2006, Operation Cast Lead in 2008-2009, the Israeli commando raid on the Turkish Marmara in 2010, and subsequent military operations in Gaza, alongside Palestinian protests and uprisings, have been extensively highlighted across social media platforms (Abushbak, 2022). Throughout these events, social media has wielded a considerable impact on the Palestine-Israel conflict, particularly during incidents like the attacks on Masjid Al-Aqsa and the Sheikh Jarrah event, with hashtags like #SaveSheikhJarrah and #SavePalestine flooding online platforms (Huda et al., 2022). The surge in social media usage has gradually enlightened users to the realities of the ongoing situation, highlighting the increasing importance of digital platforms in shaping public discourse and understanding of the complex Israeli-Palestinian war.

The Relationship between Netizen Journalism and Palestine Genocide

Klajnowska (2022) highlighted the diverse narratives surrounding the Israeli-Palestinian war, with legacy media and official government accounts often criticized for biases, while pro-Palestinian outlets and activist influencers play a significant role in shaping public opinion,

favourably shifting the narrative towards Palestinians. This underscores the growing influence of social media as a tool for capturing conflicts and garnering public attention, providing Palestinians with a platform to counter the marginalization of their perspective by the media. Despite facing Israeli restrictions and censorship, Palestinian activists have effectively utilized social media to engage people politically, leveraging hashtags like #SavePalestine and #SaveSheikhJarrah to amplify their voices and support resistance movements during the 2021 conflict (Abushbak, 2022). Moreover, Zahoor and Sadiq (2021) noted Palestinian leaders' enthusiasm for new media, as it reduces their dependence on traditional media, which can be easily manipulated. Furthermore, the success of social and political online movements is closely tied to content virality, with platforms like TikTok facilitating replication and widespread dissemination of content (Abbas et al., 2022). Through photos, videos, and first-hand reports from the scene, Palestinians can continuously update and share developments on the issue, reducing the audience's dependence on legacy media (Maharani, 2024). In brief, due to the emergence of netizen journalism, audiences are no longer compelled to rely exclusively on traditional media outlets for updates regarding Palestinian affairs. Instead, they have the option to seek information from trusted online activists.

METHODOLOGY

This study adopts a qualitative design to examine the significant frames utilized in @YourFavoriteGuy's TikTok videos on Palestine. Qualitative research is frequently used for content analysis because of its methodological approach that enables a thorough examination of complex phenomena (Vears & Gillam, 2022). In a similar study using a content analysis framework, Sotiraki (2023) aimed to analyse the Washington Post's TikTok videos regarding the Ukrainian War by utilizing framing theory concepts to uncover the framing methods and content features in the videos. Similarly, this research uses content analysis within the framing theory framework to emphasize the exploration of message frames in TikTok videos related to Palestine from October 7th, 2023, to May 2024.

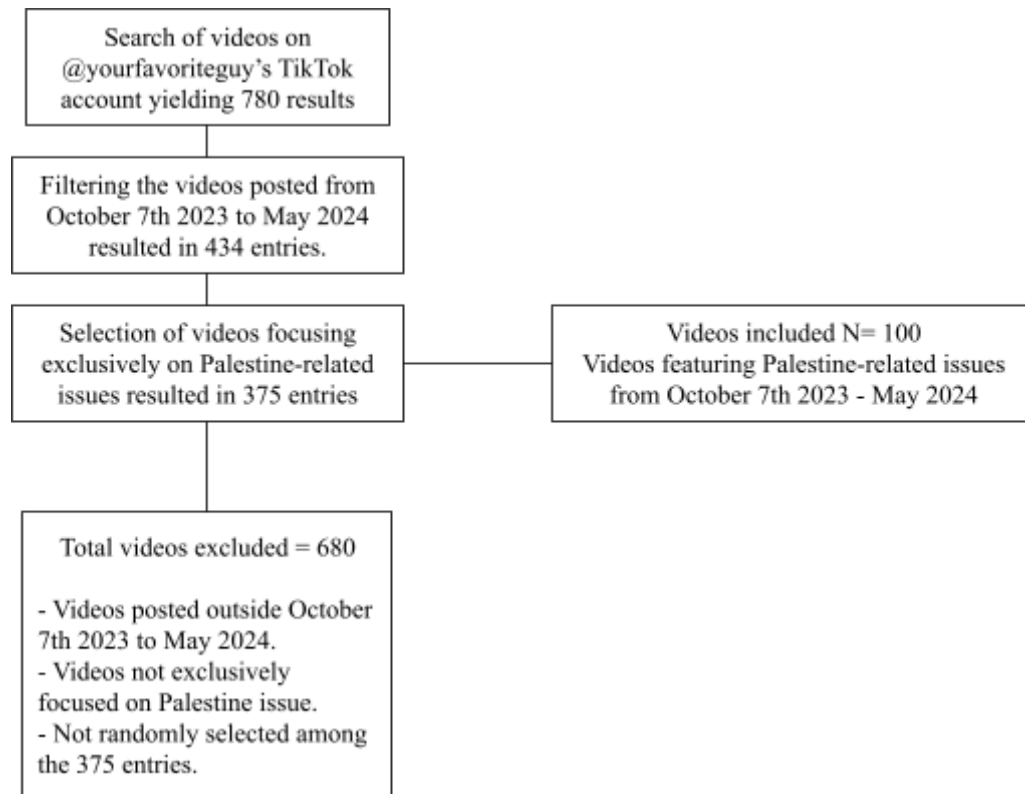
Table 1*Operational definitions of message frames.*

Frames	Operational Definitions
Direct political content	Videos that contain demonstrations, rallies, live footage, Israeli strikes, war or conflict casualties, Palestinian activists' resistance, and accurate information about the conflict.
Call to action	Videos that feature a call to action in the form of written or spoken communication regarding boycotting businesses, blocking celebrities, or participating in demonstrations.
Reference to victims	Videos that show children, mothers, adolescents, and other Palestinians affected by the strife and warfare in Palestine.
Mentioning the role of activists	Videos that contain activists or influencers encouraging others to speak out, spreading awareness about the issue, or promoting a pro-Palestinian stance.
Challenges	Videos that feature content like dance challenges, lip-syncing songs, make-up, art drawings, or any form of cultural expression.

Note. Taken from Xiong et al. (2019).

DATA SELECTION PROCESS AND DATA ANALYSIS PROCEDURES

This study applies a six-step framework for conducting thematic analysis on TikTok videos by @YourFavoriteGuy. According to Kiger and Varpio (2020), thematic analysis is employed in qualitative studies due to its accessibility, versatility, and ability to identify patterns and themes in data, providing a structured approach to analysis. Subsequently, employing this framework in this study helps facilitate a structured analysis of message frames within the videos, beginning with familiarizing with the data and progressing through stages of coding, theme identification, and theme refinement, ultimately culminating in a comprehensive report and findings.

Figure 1*Data selection process.*

RESULTS

The content analysis of 100 Palestine-related TikTok videos from the user @YourFavoriteGuy from October 2023 to May 2024 reveals significant insights into the thematic narratives employed. This study has identified five primary frames: direct political content, role of activists, reference to victims, call to action, and challenges and artistic expressions. Given that each video may address multiple themes, this paper analyses the redundancy within each video. The following section explains the five frames, listed in descending order of prominence in Table 2.

Direct political content

The most prominent frame was “direct political content,” which appears in 74 videos and accounts for 74% of the sample. This high frequency suggests that @YourFavoriteGuy predominantly uses his platform to address political issues directly. The content often includes discussions on policy decisions, political leaders, and the broader geopolitical context

Table 2*Thematic Frames present in @YourFavoriteGuy's TikTok Videos (n=100)*

Frame	Frequency
Direct political content	74
Role of activists	39
Reference to victims	33
Call to action	27
Challenges & Artistic expressions	3

affecting Palestine. To further explain, this paper observed the consistency of @YourFavoriteGuy's video addressing the constant political issues between the United States Government and the United Nations Security Council (UNSC). For instance, the United States Government defunded the UNSC because the UNSC condemned the US government for the event of The Massacre. Not only that, the videos further discuss political leaders, specifically Mike Gallagher, alleging that he is influenced by the American Israel Public Affairs Committee (AIPAC) to support the ban of TikTok in the United States. This frame's dominance aligns with the broader trend of using social media platforms to educate and mobilize public opinion on political matters.

Role of activists

The theme of activist roles appears 39 times in the videos, underscoring the importance of organizational efforts in the Palestinian narrative. One prominent organization featured is Doctors Without Borders (DWB), an international NGO providing medical care in conflict zones. @YourFavoriteGuy frequently highlights the challenges faced by DWB, including attacks on their shelters by Israeli forces, resulting in deaths. This portrayal serves to humanize the conflict and highlight the humanitarian crisis. Other activists and organizations mentioned include The United Nations Relief and Work Agency for Palestine Refugees (UNRWA) and the roles of the University of Columbia's students who protested against the university's

invitation to Israeli Defense Forces (IDF) soldiers for presentation. These highlight the efforts of diverse activist groups in advocating for Palestinian rights and raising awareness of the conflict.

Reference to the victims

This frame is a theme that appears in 33 times in the videos, with a significant focus on the victims of the conflict including children, women, teenagers, and other Palestinians that are affected. One of the most frequently mentioned events is the “The Flour Massacre” which occurred in February 2024, where Israeli forces reportedly opened fire on aid trucks in Gaza City. Due to the event, at least 118 Palestinians died, with over 780 others injured. Additionally, he also mentioned the incident that occurred on Doctor Without Borders (BWD) front liners that were attacked while providing medical assistance in conflict zones. By highlighting such events, @YourFavoriteGuy draws attention to the brutal realities faced by victims, reinforcing the narrative of injustice and human rights violations.

Call to action

In 27% of the videos, @YourFavoriteGuy urges the viewers to take tangible steps in support of the Palestinian conflict. One of the calls is the wearing of *Keffiyeh*, a traditional Palestinian scarf, in most of his videos as a symbol of solidarity. In addition, he also encouraged his viewers to participate in the boycott movement, particularly against Starbucks. The effectiveness of this boycott movement is also highlighted through factual evidence, such as the caption “*the reported 10% reduction in the workforce of Starbucks in the Middle East due to the boycott*”. This approach aims to indicate a proactive approach by encouraging viewers to be passive consumers of the content and active participants in the cause.

Challenges and artistic expressions

The least prominent theme in only 3% of the videos features @YourFavoriteGuy wearing the Keffiyeh and engaging TikTok trends such as lip sync to the trending music while incorporating educational captions about Palestine. Combining educational context via captions and lip-sync songs makes the information process engaging and accessible, fostering a greater understanding and empathy among viewers.

DISCUSSIONS

An initial objective of this paper was to identify the recurring message frames in 100-Palestine related by @YourFavoriteGuy TikTok users. Thus, this paper analysed five frames, with the top three being political content, the role of activists, and reference to the victims.

The most prominent frame of political content is justified due to the creator's American background, which grants his credibility to critique his country's policies and actions. It is believed that, as an American, he possesses a deeper understanding of the political discourse within the United States, allowing him to provide insightful commentary on the Palestine issue. Furthermore, politics, its nature, is an argumentative and complex topic that requires in-depth explanation and counterarguments to address the diverse opinions of his opinions. By creating multiple content videos focusing on politics, @YourFavoriteGuy aims to avoid misunderstanding and provide comprehensive information to his audience. Moreover, the emphasis on political content is crucial as it allows @YourFavoriteGuy to highlight the political dimensions of the conflict and the role of international power, particularly the United States, in shaping the region's politics. This focus on politics also enables him to engage with the American audience, encouraging them to think critically about their country's foreign policy and its impact on the Palestinian people. Due to that, this paper suggests that the abundance of political content in TikTok may have significant implications. For instance, Republican Senator Josh Hawley sent a letter to the Biden Administration in November calling for the ban of TikTok, citing his concerns over the platform's role in spreading anti-Israel content. The letter further emphasizes the potential national security risks and the need to protect American interests and allies, suggesting that the unchecked proliferation of such content on a widely used TikTok platform poses a significant threat that warrants regulatory intervention. These findings may be taken to indicate that disseminating information and criticism through social media can have far-reaching political consequences by influencing public opinion that may potentially prompt government action. The strategic use of political content by @YourFavoriteGuy not only for informing or engaging with the audience but also further supports the idea by Saaida (2023) that digital platforms have significant roles in shaping political discourse and policy responses.

Moving on, the role of activists is an essential frame in @YourFavoriteGuy's content as it humanizes the conflicts and highlights the personal sacrifices made by individuals against the Palestinian conflict. The current study found that this frame draws attention to the courageous efforts of activists who face immense risks, such as activists who have been

arrested, detained, or even killed while trying to provide aid and advocate for the rights of Palestinians. By highlighting the roles of activists, this frame serves as a powerful acknowledgment of efforts and may help to build the narrative of solidarity and support among the audience. This finding is consistent with that of Khamaisi (2020), who mentioned that the audience may have a more comprehensive understanding of the conflict by seeing it through the eyes of those involved. This finding is consistent with that of Selvanathan et al. (2022); seeing the dedication and bravery of the activists can motivate the audience to support the cause in various ways, whether through advocacy, donations, or spreading awareness. Thus, this paper believes that by recognizing and highlighting the role of activists, @YourFavoriteGuy content may urge the audience to stand with activists in their fight for justice and call for collective action and solidarity.

Next, @YourFavoriteGuy content prominently features the “Reference to victims” frame, utilizing images and illustrations of victims to evoke emotional responses and increase audience engagement. The current study aligns with Nussion (2019), who suggests that visual representations of suffering impact audience perceptions and increase engagement. Additionally, this framing highlights the immediate human cost and underscores the humanitarian crisis. Thus, he successfully bridges the gap between distant geopolitical events and individual experience, reinforcing the narrative of injustice and human violations. This dual effect fosters empathy for Palestine while condemning Israel’s action. Ultimately, @YourFavoriteGuy’s strategic use of victim graphics has proven to mobilize support towards Palestine discrimination while providing global awareness.

Contractual Comparison with Abbas et al. (2022) on Call to Action Frame

Lastly, this paper analyses the contractual comparison with Abbas et al. (2022) on call-to-action frames, as this study indicates that call-to-action is not among the top three most prominent frames. The Call to Action (CTA) frame in @YourFavoriteGuy’s content compared to Abbas et al. (2022) reveals significant strategic differences in content priorities each content creator serves. Further elaboration is that @YourFavoriteGuy prioritizes content that builds a comprehensive understanding of politics and evokes emotional responses. This approach aims to foster a more deeply engaged and informed audience, which is believed to lead to sustained and meaningful activism. By focusing on politics and the emotional aspects of the Palestinian conflict, @YourFavoriteGuy seeks to create a solid foundation of knowledge and empathy

among viewers. This strategic choice is driven by the understanding that an informed, emotionally invested audience is more likely to participate in long-term activism and advocacy efforts.

This outcome contradicts Abbas et al. (2022), who emphasize using TikTok's features, such as hashtags, aim for immediate and creative calls to action. His approach leverages the viral nature of TikTok, encouraging users to participate in activism through easily shareable and replicable content. By focusing on hashtags, Abbas et al. (2022) aim to mobilize a broad audience quickly, encouraging people to take specific actions such as boycotting or attending protests. This method capitalizes on TikTok's ability to rapidly disseminate messages and engage a diverse user base in activism through creative expression.

The strategy differs between @YourFavoriteGuy and Abbas et al. (2022), highlighting different approaches to achieve social and political change through TikTok. @YourFavoriteGuy focuses on political education and emotional engagement and aims to build a strong foundation for sustained activism, while Abbas et al. (2022) leverage the platform's viral potential to drive immediate, collective actions. @YourFavoriteGuy's approach may result in a more informed and engaged audience capable of participation in long-term advocacy. Abbas et al.'s strategy effectively mobilizes users and generates immediate actions. Thus, this paper believes that both methods have their strengths and can complement each other in a broader strategy for social change.

Implication: Influencer Strategies on Shifting Public Opinion on Palestine

The strategic use of frames by @YourFavoriteGuy has significant implications in shifting public opinion on the Palestine conflict from being 'neutral' to actively supporting and advocating. This paper suggests that employing specific frames such as political content, the role of activists, and references to victims has effectively showcased the power of netizen journalism in driving social change. As a result, these frames undeniably have increased awareness and collective action globally, advocating for Palestinian rights. This can be seen by the increased participation in advocacy campaigns, donations to humanitarian organizations, and a broader public debate established narratives in social media about the conflict. Hence, it can be proven that the role of netizen journalists can be used to strengthen the voices of the marginalized and promote international solidarity for critical human rights issues.

LIMITATIONS AND RECOMMENDATIONS

The research is limited to analyzing Palestine-related videos only on TikTok. This limitation restricts the scope of the findings to insights gained only from this platform, potentially overlooking broader perspectives or dynamics present on other social media platforms or offline contexts. Secondly, due to time limitations, this paper analysed only 100 videos of @YourFavoriteGuy related to the context of Palestine. As such, it may not encompass the full spectrum of content and trends posted by the TikTok user @YourFavoriteGuy. Thirdly, this research is limited to issues related to Palestine only. Future research should broaden the scope of analyzing other online activism on topics beyond Palestinian genocide on different social media to provide a more holistic understanding. Also, future research should expand the sample size of the video to cover a more in-depth analysis of the Palestine-related content posted by TikTok users.

CONCLUSION

The findings reveal that direct political content is the most prominent frame, highlighting the influencer's focus on addressing political issues and events related to Palestine. This suggests that @YourFavoriteGuy prioritizes conveying political messages and information to his audience, potentially aiming to inform, educate, or persuade viewers regarding the Palestinian cause. In contrast, challenges and other artistic expressions are the least utilized frames, indicating that creative or entertainment-based content is less common in the influencer's approach to discussing Palestine. These results underscore the influencer's role in shaping online discourse about Palestine through a predominantly political lens. This emphasis on political content might reflect the influencer's strategy to engage with their audience on severe political matters, using their platform to amplify specific narratives and calls to action. In conclusion, the study contributes to the broader understanding of how social media influencers can influence public perception and engagement with geopolitical issues. By focusing on thematic framing, this research highlights the significant role that influencers like @YourFavoriteGuy play in the digital advocacy landscape, particularly in raising awareness and shaping narratives around complex international issues such as the Palestinian cause.

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ANALISIS FEMINISME TERHADAP PERWATAKAN WANITA DALAM NOVEL WANITA RAWA TERAKHIR

Insyirah Ramlee¹, Nora'azian Nahar²

¹Kuliyah Pelancongan Mampan dan Bahasa Kontemporari, Universiti Islam Antarabangsa Malaysia

²Jabatan Bahasa Melayu, Universiti Islam Antarabangsa Malaysia

*E-mel pengarang koresponden: noraazian@iium.edu.my

ABSTRAK

Kewujudan sistem patriarki yang telah diamalkan sejak dahulu lagi telah menimbulkan satu persepsi negatif terhadap wanita. Kenyataan ini sering diuar-uarkan sehingga masyarakat menerima stereotaip bahawa wanita merupakan golongan yang lemah dan tidak berdaya saing. Kedudukan mereka tidak setanding dengan lelaki dan kaum wanita juga perlu menunduk terhadap kuasa dominan lelaki. Kajian ini dijalankan bagi mengenal pasti watak dan perwatakan wanita dalam novel *Wanita Rawa Terakhir* dan melihat perwatakan tersebut dari sudut teori feminisme. Seterusnya penyelidik telah mengaplikasikan pendekatan kualitatif menggunakan kaedah analisis teks dalam naratif yang menunjukkan perwatakan wanita. Hasil dapatan menunjukkan bahawa stereotaip yang diletakkan kepada wanita sangat bertentangan dengan realiti. Dalam novel, watak wanita mempunyai nilai-nilai positif dalam perwatakan yang lebih berani, berdikari, dan mampu hidup tanpa bergantung kepada lelaki. Watak wanita juga mempunyai kebebasan dalam menentukan hala tuju mereka selari dengan empat aliran utama teori feminisme iaitu feminisme liberal, feminisme radikal, feminisme sosialis dan feminisme pascamoden. Implikasinya, kajian ini telah menjadi suatu wadah bagi membuka mata masyarakat terhadap realiti perwatakan-perwatakan wanita yang sering kali dianggap lemah. Justeru, karya sastera seperti ini perlu dibaca dan dianalisis dengan lebih teliti agar pembaca dapat memahami maksud tersirat yang terkandung dalam wacana gender yang disampaikan oleh pengarang.

Kata kunci : *Feminisme, novel, sistem patriarki, wanita, lelaki*

PENGENALAN

Wanita sering kali berdepan dengan pelbagai cabaran hidup, khususnya dalam masyarakat yang masih kuat berpegang kepada sistem patriarki. Sistem ini, seperti yang dijelaskan dalam *Kamus Dewan Edisi Keempat (2015)*, merujuk kepada struktur sosial yang meletakkan lelaki sebagai pemegang kuasa utama dalam keluarga dan masyarakat. Kesan daripada sistem ini menyebabkan wanita sering dianggap lemah, kurang upaya membuat keputusan sendiri, serta dipinggirkan dari segi hak bersuara dan kebebasan bertindak (Mohd Rashid et al., 2022). Gambaran sedemikian bukan hanya dapat dilihat dalam kehidupan realiti, tetapi turut tercermin dalam pelbagai karya sastera. Dalam konteks kesusasteraan Melayu moden, wanita sering digambarkan sebagai individu yang tunduk kepada norma sosial dan adat patriarki. Namun begitu, perubahan zaman telah menyaksikan kemunculan watak-watak wanita yang lebih berdikari, tegas dan berdaya saing dalam karya kreatif. Seiring dengan kemajuan pendidikan dan kesedaran sosial, suara wanita semakin diberi ruang dalam wacana sastera sebagai agen perubahan sosial (Zainal & Fauziah, 2021).

Novel *Wanita Rawa Terakhir* merupakan antara karya yang menonjolkan transformasi peranan wanita dalam masyarakat tradisional. Novel ini mengetengahkan perjuangan wanita-wanita dalam komuniti Rawa yang berdepan dengan tekanan sosial dan budaya yang kuat mengangkat dominasi lelaki. Namun begitu, watak-watak wanita dalam novel ini digambarkan sebagai berani menyuarakan pendapat, mengambil keputusan sendiri, dan menolak ketundukan terhadap struktur patriarki (Hasan & Siti Nor Farah, 2023). Dalam kajian ini, teori feminisme digunakan sebagai kerangka analisis utama. Teori ini, khususnya aliran feminisme liberal dan feminisme radikal seperti yang dikemukakan oleh Ritzer (1996), memberikan kefahaman mendalam terhadap bagaimana perwatakan wanita dibentuk dan dicabar dalam masyarakat patriarki. Feminisme liberal menekankan hak individu, kebebasan dan kesamarataan peluang antara jantina, manakala feminisme radikal melihat sistem patriarki sebagai punca utama penindasan terhadap wanita dan menuntut perubahan struktur sosial secara menyeluruh (Amira & Rahim, 2020).

Melalui analisis feminisme, kajian ini akan meneliti bagaimana novel *Wanita Rawa Terakhir* memperlihatkan nilai-nilai positif dalam perwatakan wanita serta perjuangan mereka menuntut keadilan dan kesamarataan. Kajian ini juga menyokong pandangan bahawa karya sastera bukan sekadar wadah hiburan, malah menjadi wahana penting dalam mencerminkan kesedaran gender dan membina naratif alternatif terhadap kedudukan wanita dalam masyarakat. Oleh itu, kajian ini amat signifikan dalam mengetengahkan bagaimana sastera boleh dijadikan medium pendidikan sosial dan perubahan budaya. Novel *Wanita Rawa Terakhir* bukan sahaja memaparkan naratif seorang wanita, tetapi juga

menjadi simbol kepada kebangkitan, ketegasan dan kekuatan jati diri wanita dalam menghadapi norma masyarakat yang membataskan.

PENYATAAN MASALAH

Kajian terhadap perwatakan wanita dalam kesusasteraan Melayu telah berkembang dari semasa ke semasa, namun analisis yang menyeluruh terhadap watak wanita daripada komuniti minoriti seperti masyarakat Rawa masih kurang diberikan perhatian. Kebanyakan penyelidikan terdahulu cenderung menumpukan gambaran wanita dalam kerangka budaya Melayu arus perdana yang homogen, tanpa menyelami secara mendalam pengalaman wanita dalam komuniti etnik yang memiliki nilai dan adat tersendiri. Hal ini mewujudkan jurang pengetahuan yang nyata dalam memahami kepelbagaian ekspresi kewanitaan dan cabaran yang dihadapi oleh wanita daripada latar sosiobudaya yang berbeza.

Selain itu, pendekatan teori feminisme dalam kajian sastera Melayu juga masih terhad dan bersifat umum. Banyak kajian feminis masa ini masih bersifat deskriptif dan belum mengaplikasikan kerangka teori feminisme secara menyeluruh, khususnya dari perspektif feminisme liberal dan radikal yang mampu merungkaikan struktur patriarki dan kesannya terhadap agensi wanita. Menurut kajian oleh Rahim dan Idris (2021), wacana feminisme dalam sastera perlu diperluas agar dapat mencabar naratif dominan yang menyekat potensi wanita dalam pembangunan masyarakat.

Sementara itu, stereotaip wanita sebagai makhluk lemah dan emosional masih terus ditampilkan dalam wacana budaya dan sastera, sehingga membatasi penyertaan wanita dalam ruang sosial dan kepimpinan. Kajian oleh Jamil dan Noraini (2022) mendapati bahawa watak wanita dalam karya kontemporari masih terperangkap dalam naratif keterbatasan yang dibentuk oleh sistem patriarki. Hal ini turut menyumbang kepada normalisasi ketidakadilan gender yang tidak lagi seiring dengan arus pemodenan. Lebih membimbangkan, persepsi masyarakat terhadap kedudukan wanita dalam struktur sosial yang bersifat hierarki menghalang golongan ini daripada mencapai potensi sebenar mereka. Kekangan budaya dan kepercayaan tradisi yang mengutamakan lelaki telah menjadikan wanita tidak berdaya saing, bergantung sepenuhnya kepada lelaki, dan kehilangan cita-cita sendiri (Farahiyah & Azwan, 2023).

Justeru, kajian ini dijalankan bagi mengisi jurang tersebut dengan menganalisis watak dan perwatakan wanita dalam novel *Wanita Rawa Terakhir*, sebuah karya yang menggambarkan wanita dalam konteks adat dan budaya minoriti. Kajian ini akan meneroka bagaimana watak wanita ditampilkan dalam naratif tersebut sama ada sebagai simbol ketundukan terhadap sistem patriarki, atau sebagai agen perubahan yang bangkit menentang kekangan sosial melalui keberanian dan kebijaksanaan mereka. Dengan menggunakan lensa teori feminisme, kajian ini bukan sahaja ingin

mencabar stereotaip tradisional terhadap wanita, tetapi juga menyorot potensi sebenar golongan wanita sebagai individu yang berdikari, kritis dan berani menyuarakan hak mereka dalam masyarakat kontemporari.

SOROTAN LITERATUR

Dalam konteks masyarakat Melayu yang berteraskan sistem patriarki, wanita sering digambarkan sebagai individu yang pasif, lemah, dan kurang berkeupayaan untuk terlibat secara aktif dalam proses membuat keputusan. Sistem patriarki ini menjadi satu penindasan terhadap golongan wanita kerana sistem ini menyokong dan memberikan kuasa sepenuhnya kepada lelaki. Stereotaip yang diwujudkan oleh sistem patriarki telah meletakkan wanita dalam kedudukan yang lebih rendah berbanding dengan lelaki, khususnya dalam struktur sosial dan kekeluargaan. Gina Febriyanti (2022) menyatakan bahawa sistem patriarki ini meletakkan lelaki sebagai penguasa tunggal dalam semua bidang dan mewujudkan hierarki gender, dengan meletakkan kedudukan wanita dalam ‘warga kelas kedua’. Kewujudan kelas sosial ini telah memberikan pengkhususan peranan bagi wanita, di mana mereka hanya terlibat dalam ruang rumah tangga dan tidak boleh campur tangan berkaitan dengan keputusan dalam masyarakat.

Namun begitu, dengan berlakunya peredaran zaman, sistem patriarki ini dilihat tidak lagi relevan terutamanya bagi golongan feminisme. Hal ini dikatakan demikian kerana golongan wanita mula melibatkan diri dalam komuniti dan memegang jawatan yang setara. Perkara ini telah mengubah stereotaip yang ditanamkan terhadap wanita yang menyatakan mereka golongan yang lemah dan tidak berdaya saing. Dalam kajian yang dilakukan oleh Fithriyatus Sholihah (2020) yang bertajuk “Pengaruh Sosiologi Dalam Fiqh Kepimpinan Wanita”, beliau menyatakan bahawa pada era moden ini, wanita tidak lagi lemah dari segi fizikal ataupun akal. Mereka mempunyai kemampuan dan kecerdasan yang setaraf dengan lelaki sehingga mereka berada pada posisi yang sama terutamanya dalam sistem sosial yang kebiasaannya dikuasai oleh lelaki. Walaupun sudah terbukti bahawa wanita mempunyai kemampuan dan keinginan setara dengan lelaki, mereka masih tidak diterima oleh sesetengah masyarakat yang mengamalkan sistem patriarki. Kesalahan kecil yang dilakukan oleh wanita akan diberikan alasan bahawa jantina wanita yang menjadi punca berlaku sesuatu perkara.

Selain itu, karya sastera juga berperanan sebagai wadah penting yang memperlihatkan perwatakan wanita secara lebih realistik dan pelbagai. Dalam banyak karya moden, watak wanita digambarkan sebagai individu yang berani, taat, berdikari, rasional dan berdaya saing. Perwatakan ini secara langsung menolak stereotaip lapuk yang dipengaruhi oleh sistem patriarki, yang sering mengaitkan wanita dengan kelemahan, emosi yang tidak stabil dan ketergantungan terhadap lelaki. Melalui naratif yang ditulis sama ada oleh penulis lelaki mahupun wanita, gambaran wanita yang berdaya tahan dan

berfikiran kritis ini membuka ruang kepada masyarakat untuk membentuk persepsi baharu yang lebih progresif terhadap golongan wanita. Menurut Hamid dan Khairunnisa (2021), watak wanita dalam novel *Bayang Diri* digambarkan sebagai individu yang mampu berfikir secara rasional dan mengambil keputusan yang matang walaupun dalam tekanan emosi yang kuat. Hal ini sekali gus menyangkal stereotaip yang menyatakan wanita bertindak berdasarkan emosi semata-mata. Begitu juga dengan kajian oleh Norhayati dan Salina (2023) yang menganalisis novel *Langit Tak Bertanah*, memperlihatkan watak utama wanita yang melalui pelbagai cabaran hidup termasuk konflik keluarga, kerjaya dan sosial, namun tetap teguh dengan prinsip dan bijak menyusun strategi untuk keluar dari tekanan. Kajian ini menegaskan bahawa ciri-ciri kekuatan psikologi dan kebijaksanaan wanita bukan sahaja dibentuk melalui latar pendidikan, malah juga melalui sistem sokongan sosial yang baik, khususnya peranan ibu dan komuniti wanita sekeliling.

Seterusnya, Muhd Khairini (2024), menyatakan bahawa perwatakan wanita ini terbentuk daripada persekitaran kehidupannya. Dapatan kajian menunjukkan watak yang dikaji mempunyai sikap kesabaran yang tinggi. Sikap kesabaran ini bukanlah sesuatu yang wujud serta merta, namun sikap ini telah diterapkan dalam kalangan wanita bagi membentuk jati diri yang baik. Selain itu, kesusahan keluarga menyebabkan watak utama berusaha untuk membanting tulang demi kelangsungan hidup. Pernyataan ini disokong oleh Hazirah Fadhlin dan Indriaty Ismail (2024), menyatakan penindasan yang berlaku terhadap wanita menyebabkan mereka melibatkan diri dalam kepemimpinan. Penglibatan ini membolehkan kaum wanita mengambil keputusan dan menjadi pemimpin dalam semua bidang yang diceburi oleh lelaki. Jelaslah bahawa persekitaran memainkan peranan terhadap sikap seorang wanita. Persekitaran yang menganggap wanita golongan yang lemah, akan melahirkan wanita yang lemah dan tidak mampu mencapai cita-cita. Walaupun begitu, desakan dalam kehidupan mampu mengubah perilaku seorang wanita untuk menunjukkan sikap yang berani menghadapi segala dugaan.

Kajian terkini dalam kesusasteraan Melayu menunjukkan bahawa perubahan sosial dan pencapaian dalam bidang pendidikan telah membawa kepada representasi wanita yang lebih progresif dan berpengaruh dalam karya sastera moden. Watak-watak wanita kini digambarkan bukan lagi sebagai pasif atau sekadar pelengkap naratif lelaki, tetapi sebagai individu yang aktif, berprinsip, dan menjadi ejen perubahan dalam masyarakat. Sebagai contoh, kajian oleh Jamaliah dan Faridah (2021) terhadap novel *Perempuan Yang Bangkit* memaparkan protagonis wanita yang berani menolak perkahwinan yang ditentukan keluarga, tegas mempertahankan haknya dalam kerjaya, serta gigih memperjuangkan nilai keagamaan dan moral tanpa tunduk kepada tekanan sosial. Kajian ini membuktikan bahawa wanita dalam teks sastera kontemporari telah melangkaui citra lama sebagai individu yang bergantung kepada lelaki. Sementara itu, kajian oleh Syarifah dan Zulkifli (2022) turut menyatakan bahawa kemunculan

watak wanita berpendidikan tinggi dalam novel-novel Melayu moden mencerminkan kebangkitan suara wanita dalam ruang intelektual dan spiritual. Watak-watak ini dilihat sebagai mampu membuat keputusan yang kritikal, memimpin komuniti, serta menjadi model dalam pembentukan nilai masyarakat seimbang.

Namun begitu, dengan adanya sistem patriarki yang telah diamalkan sejak dahulu lagi, masih terdapat segelintir wanita yang mengalami penindasan secara terang-terangan ataupun sembunyi. Oleh sebab itu, gerakan feminisme ini telah dijalankan bagi membanteras setiap penindasan yang berlaku terhadap wanita. Menurut Nur Najwa (2021), wanita mempunyai kebebasan dalam memperjuangkan hak mereka sendiri. Perjuangan itu melibatkan dalam mempertahankan rumah tangga, menyebarkan agama dan memainkan peranan sebagai seorang ibu. Buktinya, watak wanita dalam kajian yang dilakukan ini menunjukkan keberanian dalam menyelamatkan suaminya. Walaupun masyarakat sering kali merendahkan golongan wanita dan menyatakan wanita hanya layak duduk di dapur sahaja, situasi ini tidak menggoyahkan semangat watak utama dalam meneruskan perjuangannya.

Seterusnya, pandangan stereotaip terhadap wanita dalam masyarakat tradisional telah lama dipersoalkan, terutama oleh pengarang wanita dalam kesusasteraan moden. Norhayati Ab. Rahman (2020) melalui kajiannya, *Imej Wanita Korporat dalam Teks Kesusasteraan Melayu Moden Malaysia: Daripada Lensa Pengarang Wanita*, memperkenalkan watak-watak wanita yang berdaya saing dalam dunia korporat, sekali gus mencabar gambaran lama yang mengekalkan wanita dalam ruang domestik semata-mata. Karya ini menggambarkan wanita sebagai individu yang mampu berdikari, memimpin, dan bersaing dalam sektor profesional yang dahulunya didominasi oleh lelaki. Transformasi ini menunjukkan bahawa wanita kini dilihat bukan sahaja sebagai individu yang bergantung pada lelaki, tetapi juga sebagai agen perubahan yang dapat mengawal hala tuju hidup mereka sendiri dalam masyarakat yang lebih luas. Azizah Hamzah (2021) pula menekankan bahawa wanita dalam sastera moden semakin berusaha menentang autoriti lelaki melalui tindakan simbolik seperti penolakan terhadap perkahwinan yang dipaksa dan ketidakadilan dalam struktur kekeluargaan, yang turut menggambarkan perjuangan mereka dalam melawan tekanan patriarki.

Secara umumnya, kajian literatur menunjukkan bahawa karya sastera telah memainkan peranan penting dalam menampilkan perwatakan wanita yang progresif dan bertentangan dengan stereotaip tradisional sistem patriarki. Watak-watak wanita dalam novel moden tidak lagi digambarkan sebagai individu yang lemah, emosional dan bergantung kepada lelaki, sebaliknya ditampilkan sebagai tokoh yang rasional, berani, berdikari dan berprinsip. Dapatan kajian oleh Hamid dan Khairunnisa (2021), Norhayati dan Salina (2023), serta Muhd Khairini (2024) memperlihatkan wanita yang mampu mengambil keputusan bijak dalam tekanan hidup dan menunjukkan ketabahan serta kesabaran tinggi

hasil pembentukan jati diri melalui pengalaman hidup dan persekitaran. Kajian oleh Hazirah Fadhlin dan Indriaty Ismail (2024) pula menekankan bagaimana penindasan yang berlaku telah menjadi pencetus kepada penglibatan wanita dalam kepimpinan dan ruang sosial, menjadikan mereka lebih aktif dalam menentukan arah hidup.

Seterusnya, kajian oleh Jamaliah dan Faridah (2021), serta Syarifah dan Zulkifli (2022), turut menekankan transformasi wanita dalam teks sastera sebagai individu berpendidikan, berdikari, dan aktif menyuarakan pendapat. Hal ini selari dengan pandangan Nur Najwa (2021) yang menyatakan bahawa wanita kini mempunyai kebebasan untuk memperjuangkan hak mereka sendiri, baik dalam konteks rumah tangga mahupun sosial. Kajian oleh Norhayati Ab. Rahman (2020) dan Azizah Hamzah (2021) pula menunjukkan bagaimana penulis wanita telah membina watak wanita sebagai agen perubahan yang menolak sistem patriarki melalui simbolisme tindakan, seperti penolakan perkahwinan paksa atau penglibatan dalam sektor profesional. Justeru, melalui teori feminisme yang diaplikasikan dalam pelbagai kajian, sorotan literatur secara jelas menunjukkan bahawa wanita dalam sastera moden bukan sahaja berupaya melawan stereotaip patriarki, tetapi juga membuktikan bahawa mereka memiliki kekuatan intelektual, emosi, dan sosial yang setanding dengan lelaki. Hal ini memberikan keyakinan bahawa wanita mampu bebas daripada penindasan budaya dan mengubah persepsi masyarakat terhadap gender secara menyeluruh.

METODOLOGI

Kajian ini telah menggunakan pendekatan kualitatif iaitu menggunakan kaedah analisis teks dan kaedah kepustakaan bagi mencapai objektif kajian. Kedua-dua objektif telah menggunakan kaedah yang sama bagi mengenal pasti nilai-nilai positif yang terdapat dalam watak dan perwatakan wanita dalam novel *Wanita Rawa Terakhir* dan juga menganalisis perwatakan wanita berdasarkan lensa teori George Ritzer (1996).

Kaedah kepustakaan merupakan salah satu kaedah penting dalam penyelidikan kualitatif yang melibatkan pengumpulan, pemilihan dan penilaian terhadap bahan-bahan ilmiah yang relevan dengan tajuk kajian. Melalui kaedah ini, penyelidik dapat membina latar belakang teori, mengenal pasti dapatan kajian lepas, serta menilai hujah-hujah yang telah dikemukakan oleh para sarjana terdahulu dalam bidang yang sama. Dalam konteks kajian ini yang bertajuk “*Analisis Feminisme terhadap Perwatakan Wanita dalam Novel Wanita Rawa Terakhir*”, kaedah kepustakaan digunakan untuk mengumpulkan maklumat berkaitan dengan teori feminisme, khususnya pandangan yang dikemukakan oleh George Ritzer (1996) yang menjadi asas kepada kerangka teori kajian ini. Selain itu, kaedah ini turut digunakan untuk mengenal pasti perbincangan sedia ada berkaitan feminisme liberal, radikal,

sosialis dan pascamoden yang diaplikasikan dalam memahami perwatakan wanita dalam teks sastra Melayu.

Seterusnya ialah analisis teks. Menurut Zainal dan Khalid (2021), analisis teks membolehkan penyelidik menyahkod makna yang tersembunyi di sebalik struktur wacana, gaya bahasa, dan simbolik dalam teks melalui pembacaan yang kritikal dan reflektif. Dalam konteks kajian ini, analisis teks digunakan untuk mengenal pasti dan meneliti perwatakan wanita dalam novel *Wanita Rawa Terakhir*, khususnya dalam memahami dinamika kuasa gender dan kesan struktur patriarki terhadap identiti wanita. Menurut Faridah dan Nasaruddin (2022), pendekatan ini juga membolehkan penyelidik meneliti bagaimana nilai budaya, norma sosial, dan ideologi yang tersirat dalam teks memberi kesan terhadap pembentukan makna. Justeru, kaedah ini bukan sahaja bersifat deskriptif, malah bersifat interpretatif dan kritikal.

Dalam kajian ini, analisis teks dijalankan dengan berasaskan lensa teori feminisme seperti yang dihuraikan oleh George Ritzer, dengan memberi tumpuan kepada pelbagai aspek termasuk struktur kuasa, bentuk penindasan, dan agensi wanita dalam naratif. Hal ini turut disokong oleh dapatan Siti Hajar dan Rahmah (2023) yang menegaskan bahawa teks sastra bukan sekadar medium hiburan, tetapi merupakan tapak ideologi yang mencerminkan dan mengkritik struktur masyarakat. Secara keseluruhannya, kaedah ini membantu penyelidik untuk mengenal pasti naratif yang memartabatkan suara wanita, membongkar dominasi patriarki, dan menilai sejauh mana karya sastra berupaya mencabar stereotaip gender yang telah lama tertanam dalam masyarakat.

PENDEKATAN TEORI FEMINISME OLEH GEORGE RITZER (1996)

Dalam karya *Sociological Theory*, George Ritzer (1996) telah mengklarifikasikan feminisme kepada empat aliran utama, iaitu feminisme liberal, feminisme radikal, feminisme sosialis dan feminisme pascamoden. Aliran pertama ialah feminisme liberal. Feminisme liberal menekankan prinsip kesamarataan hak antara lelaki dan wanita dalam pelbagai bidang seperti sosial, politik, dan ekonomi. Aliran ini percaya bahawa wanita mempunyai keupayaan yang sama seperti lelaki dan wajar diberikan peluang yang setara untuk terlibat dalam struktur masyarakat. Objektif utama feminisme liberal adalah untuk memperbaiki sistem sosial sedia ada, bukan merombaknya secara menyeluruh, tetapi memastikan wanita mendapat akses yang adil dalam pendidikan, pekerjaan, dan kepimpinan (Rahim & Idris, 2021). Dalam konteks kajian ini, pengkaji telah mengaplikasikan feminisme liberal untuk meneliti bagaimana watak-watak wanita dalam novel *Wanita Rawa Terakhir* digambarkan sebagai individu yang mempunyai kesedaran terhadap hak-hak mereka. Melalui feminisme liberal ini juga,

kajian akan meneliti setiap watak wanita yang menolak stereotaip sebagai “wanita lemah” atau “wanita yang bergantung kepada lelaki”.

Aliran kedua ialah feminisme radikal. Feminisme radikal menganggap penindasan terhadap wanita berpunca daripada sistem patriarki yang telah berakar sejak sekian lama. Menurut aliran ini, patriarki merupakan struktur yang mengawal seluruh aspek kehidupan wanita dari ruang peribadi hingga ke institusi sosial dan oleh itu perlu dihapuskan sepenuhnya untuk mencapai kebebasan sebenar (Farahiyah & Azwan, 2023). Dalam kajian ini, feminisme radikal digunakan untuk mengenal pasti bentuk-bentuk penindasan dan dominasi patriarki yang berlaku dalam novel. Penindasan ini dizahirkan melalui kawalan adat, pengaruh suami, serta tekanan masyarakat terhadap wanita. Watak-watak wanita dalam novel diteliti berdasarkan bagaimana mereka mendepani kekangan budaya dan bagaimana mereka mencabar struktur patriarki yang menindas.

Seterusnya ialah feminisme sosialis. Menurut Ritzer (1996) dan disokong oleh Nabila dan Hafiz (2022), feminisme sosialis berpendapat bahawa penindasan terhadap wanita tidak hanya berpunca daripada patriarki, tetapi juga daripada sistem ekonomi kapitalis. Kedua-dua sistem ini saling memperkukuh dan mengeksploitasi wanita, terutamanya dalam bentuk tenaga kerja murah yang tidak diiktiraf. Dalam konteks kajian ini, pendekatan ini digunakan untuk meneliti ketidakseimbangan ekonomi dan sosial yang dialami oleh watak-watak wanita. Contohnya, wanita yang bergantung sepenuhnya kepada suami atau keluarga untuk meneruskan kehidupan mencerminkan struktur masyarakat yang tidak memberikan akses ekonomi setara kepada wanita. Akhir sekali feminisme pascamoden. Feminisme pascamoden menolak pandangan universal terhadap pengalaman wanita. Aliran ini menegaskan bahawa identiti wanita adalah bersifat kompleks, berlapis, dan dibentuk oleh konteks seperti budaya, kelas, etnik, serta pengalaman peribadi (Siti Aminah & Rosnani, 2024). Oleh itu, wanita tidak boleh dilihat sebagai satu kumpulan homogen, sebaliknya harus difahami berdasarkan naratif masing-masing. Dalam kajian ini, pendekatan pascamoden digunakan untuk menilai bagaimana watak-watak wanita dalam novel *Wanita Rawa Terakhir* membina identiti masing-masing dalam kerangka budaya dan adat tempatan. Kajian ini meneliti bagaimana pengalaman peribadi mereka memberikan dimensi baharu kepada naratif kewanitaan, terutama dalam konteks wanita Melayu.

DAPATAN KAJIAN DAN PERBINCANGAN

Dalam kajian ini, dapatan menunjukkan nilai-nilai positif yang terdapat dalam watak-watak dan perwatakan wanita yang digambarkan dalam novel *Wanita Rawa Terakhir*. Antara watak yang telah dikenal pasti yang menonjolkan perwatakan yang seiring dengan teori feminisme ialah, watak Cempaka, Tupin Aishah dan beberapa orang watak sampingan seperti Mak Usu iaitu ibu saudara

Cempaka. Penulisan yang berkisahakan sejarah wanita Rawa terakhir ini memfokuskan sikap peribadi dan perjuangan seorang wanita bagi mengharungi cabaran hidup mereka. Kesemua sikap ini dianalisis berdasarkan pendekatan teori Feminisme oleh George Ritzer (1996).

Feminisme Liberal dalam Wanita Rawa Terakhir

Watak-watak wanita dalam novel *Wanita Rawa Terakhir* melambangkan prinsip-prinsip feminisme liberal yang menuntut hak kesamarataan, kebebasan individu, dan autonomi dalam mengambil keputusan. Watak Cempaka, seorang sarjana yang bertekad tinggi, mencerminkan aspek feminisme liberal melalui kebebasannya dalam memilih kerjaya yang mencabar dan keazaman untuk mencapai matlamat akademik tanpa tunduk kepada norma patriarki. Tindakannya ini menunjukkan wanita berhak memiliki peluang yang setara dengan lelaki dalam bidang profesional. Walaupun Cempaka berpegang teguh pada prinsip agama (dilema bersalaman), ini disajikan sebagai manifestasi kebebasan moral untuk membuat pilihan peribadi berdasarkan nilai yang diyakini, yang juga merupakan tunjang feminisme liberal. Selain itu, watak wanita Rawa yang berusia 45 tahun yang aktif bersosial dan berkeyakinan memecahkan stereotaip wanita tua yang pasif, menyokong penolakan feminisme liberal terhadap diskriminasi berasaskan usia dan gender. Akhir sekali, pengiktirafan terhadap kecerdasan dan keberanian wanita Rawa yang berhijrah menggarisbawahi bahawa wanita adalah individu yang rasional, berdikari, dan merupakan agen perubahan yang penting dalam sejarah masyarakat, selari dengan perjuangan feminisme liberal untuk mengangkat martabat wanita secara menyeluruh.

Feminisme Pascamoden dalam Wanita Rawa Terakhir

Prinsip feminisme pascamoden dalam novel *Wanita Rawa Terakhir* diungkapkan melalui perwatakan wanita yang menekankan kepelbagaian identiti, penolakan terhadap naratif tunggal, dan sintesis nilai agama serta moden. Dilema Cempaka mengenai larangan bersalaman menggambarkan autonomi intelektual wanita Muslim untuk mentafsir dan merundingkan sempadan agama secara peribadi, bukannya menerima norma secara kaku. Watak Tupin Aishah dan Wan Munah menentang stereotaip Barat yang melabel wanita Islam sebagai terperangkap, sebaliknya menunjukkan mereka adalah agen perubahan progresif yang mendahului zaman dengan membina model feminisme mereka yang autentik. Usaha Cempaka membetulkan mitos graviti Newton dan mengaitkannya dengan ilham Ilahi pula mencerminkan dekonstruksi naratif dominan saintifik, memberi kuasa kepada wanita untuk mengkritik ilmu dan membentuk pemahaman yang holistik. Paling ketara, penolakan Tupin terhadap perkahwinan sebagai penentu identiti wanita secara terang-terangan menolak idea tunggal tentang kesempurnaan

wanita, mengesahkan hak wanita untuk membentuk identiti mereka secara dinamik dan bebas berdasarkan pilihan peribadi. Kesemua gambaran ini menggariskan peranan wanita sebagai individu yang aktif membentuk semula diri mereka di persimpangan pelbagai nilai, selaras dengan tuntutan feminisme pascamoden.

Feminisme Radikal dalam *Wanita Rawa Terakhir*

Feminisme radikal menumpukan kepada usaha membongkar akar patriarki dan kuasa lelaki yang mengawal struktur sosial, menekankan pembebasan wanita sepenuhnya daripada pengaruh dominasi lelaki dalam institusi seperti perkahwinan, keluarga, dan masyarakat. Dalam novel *Wanita Rawa Terakhir*, prinsip ini diwujudkan melalui watak Tupin Aishah yang menunjukkan penolakan terhadap kuasa lelaki dalam perkahwinan. Tindakan beliau berkahwin silih berganti memperlihatkan keengganan menjadikan status isteri sebagai identiti mutlak yang mengikat, sekali gus mencabar kebergantungan emosi dan ekonomi kepada suami. Tindakan Tupin melarikan diri dari perkahwinan yang diatur demi pilihan hatinya sendiri merupakan bentuk pemberontakan yang signifikan terhadap kawalan keluarga patriarki, menegaskan hak sendiri wanita ke atas kehidupan mereka. Selain itu, watak Maimunah pula memaparkan penolakan halus tetapi berkesan terhadap eksploitasi wanita dalam sistem pascakolonial yang mengekalkan elemen patriarki, iaitu kesedaran Maimunah bahawa dia tahu "siapa sebenarnya yang paling berkuasa di rumah" mencerminkan satu peralihan kuasa yang senyap dalam ruang domestik. Kesemua petikan ini menggariskan asas perjuangan feminisme radikal, iaitu keupayaan wanita untuk mengenal pasti penindasan ideologi dan sistemik serta keberanian untuk menolak dominasi lelaki dalam apa-apa jua bentuk institusi sosial.

Feminisme Sosialis dalam *Wanita Rawa Terakhir*

Feminisme sosialis menggabungkan perjuangan menentang patriarki dan kapitalisme yang menindas wanita, dengan memberikan tumpuan kepada aspek kelas, ekonomi dan peranan gender, serta menganggap bahawa konstruksi sosial merupakan punca utama berlakunya ketidakadilan dalam kalangan wanita. Dalam novel *Wanita Rawa Terakhir*, beberapa watak wanita mengalami penindasan akibat tekanan ekonomi, yang menyebabkan mereka dikahwinkan atau terpaksa mengorbankan impian, justeru menonjolkan prinsip feminisme sosialis. Keruntuhan rumah tangga Tupin Aishah yang memaksanya merantau dari Perak ke Pahang menunjukkan beban sosial dan ketidakstabilan ekonomi yang ditanggung wanita apabila sistem gagal memberi sokongan. Petikan mengenai keluarga Tupin

yang mengahwinkannya dengan pemuda tidak dikenali demi mengeluarkan diri daripada kesempitan hidup, serta nasib Siti Ain dan Maimunah. Kedua-duanya pelajar pintar yang terpaksa menamatkan pelajaran awal untuk berkahwin muda dengan lelaki kaya, memperlihatkan bagaimana wanita dijadikan alat atau cagaran ekonomi untuk mengatasi kemiskinan dan memastikan kelangsungan keluarga. Keadaan ini jelas menunjukkan bahawa penindasan yang dialami wanita bukan sahaja berpunca daripada patriarki, tetapi juga daripada ketidakadilan dan ketaksamaan dalam sistem kelas dan ekonomi yang menghalang wanita daripada merealisasikan potensi diri melalui pendidikan dan kebebasan memilih.

KESIMPULAN

Secara keseluruhannya, kajian ini berjaya memenuhi kedua-dua objektif yang telah ditetapkan, iaitu pertama, mengenal pasti nilai-nilai positif yang terdapat dalam watak dan perwatakan wanita dalam novel *Wanita Rawa Terakhir*, dan kedua, menganalisis perwatakan tersebut berdasarkan teori feminisme seperti yang diuraikan oleh George Ritzer (1996). Melalui analisis kandungan terhadap teks novel, kajian ini telah menemukan pelbagai jenis watak wanita yang kompleks dan pelbagai dari segi latar, pegangan serta tindakan yang diambil dalam menghadapi cabaran hidup. Kajian mendapati bahawa watak-watak wanita dalam novel ini tidak digambarkan sebagai lemah atau pasif, sebaliknya mereka memainkan peranan penting sebagai ejen perubahan yang menolak norma patriarki dan memperjuangkan hak serta kebebasan diri mereka dalam konteks sosial, budaya dan psikologi yang mencabar.

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PERIBAHASA MELAYU: PERLAMBAHAN WANITA DAN REPRESENTASI GENDER DALAM WACANA TRADISI

Muizzuddin Mahmud ¹, Azean Idruwani Idrus^{2*}

*Kulliyah Pelancongan Mampan Dan Bahasa Kontemporari, Universiti Islam Antarabangsa
Malaysia*

**E-mail of Corresponding Author: azeanidruwaniidrus@iium.edu.my*

ABSTRAK

Kajian ini membincangkan perlambangan wanita dan representasi gender dalam peribahasa Melayu melalui analisis semantik berlapis yang merangkumi peringkat semantik skrip, semantik resonans dan semantik inkuisitif. Kajian ini bertujuan untuk meneliti bagaimana imej dan peranan wanita digambarkan dalam wacana tradisi Melayu serta menilai makna yang tersirat di sebalik simbolisme yang digunakan. Menggunakan pendekatan kualitatif melalui analisis kandungan teks dan kajian perpustakaan, data diperoleh daripada himpunan peribahasa dalam karya Peribahasa Melayu: Penelitian Makna dan Nilai oleh Zaitul Akma Zainon Hamzah dan Ahmad Fuad Mat Hassan (2011). Tiga domain utama dikenal pasti, iaitu alam kehidupan, kemanusiaan dan kemasyarakatan yang mencerminkan cara masyarakat Melayu membentuk pandangan dunia melalui lambang dan metafora wanita. Hasil kajian menunjukkan bahawa wanita sering digambarkan sebagai simbol kasih sayang, kelembutan dan keharmonian namun dalam sesetengah konteks turut dikaitkan dengan kerentanan dan kebergantungan terhadap perlindungan sosial. Penemuan ini memperlihatkan bahawa peribahasa Melayu bukan sahaja medium estetika Bahasa tetapi juga instrumen budaya yang menzahirkan struktur pemikiran patriarki dan nilai moral masyarakat. Kajian ini menyumbang kepada pemahaman lebih mendalam tentang hubungan antara bahasa, budaya dan gender dalam wacana Melayu tradisional serta membuka ruang kepada penelitian semantik budaya secara lebih mendalam dalam kajian bahasa dan sastera.

Keywords: *Peribahasa Melayu, Wanita, Gender, Semantik Inkuisitif, Simbolisme Budaya*

PENGENALAN

Sebagai salah satu bentuk puisi tertua, peribahasa mempersembahkan manifestasi akal budi masyarakat Melayu yang terikat dengan adat dan istiadat bangsa tersebut. Peribahasa merupakan satu bentuk kesenian puisi Melayu yang mempunyai hubungan rapat dengan aspek sosiologi dan falsafah fikir umat Melayu (Zaid Mohd Zin et al., 2017). Melalui peribahasa, dapat difahami struktur sosial, pegangan hidup, sikap, emosi serta corak kehidupan masyarakat Melayu secara menyeluruh. Menurut Sapinah Haji Said (2013), peribahasa lahir daripada pemerhatian dan pengalaman hidup rakyat serta para pemikir. Dalam peribahasa, tersirat pelbagai unsur pemikiran rasional dan nilai budi bahasa, petua dan falsafah, tunjuk ajar serta nilai agama dan kebudayaan (Tenas Affendy, 2013). Pemerhatian terhadap kehidupan seharian menjadikan masyarakat Melayu cenderung menilai sesuatu perkara dengan membandingkannya kepada persekitaran. Justeru, konsep dualisme yang wujud dalam peribahasa Melayu terbentuk daripada asas kehidupan masyarakat itu sendiri (Junaini Kasdan & Julaina Nopiah, 2021).

Peribahasa dibentuk oleh orang Melayu dengan tujuan mendidik, menegur, meluahkan perasaan dan emosi serta menjadi alat kiasan dalam pertuturan harian (Nur Izzati Rozman et al., 2015). Hal ini sejajar dengan sifat masyarakat Melayu yang lembut tutur katanya dan amat mementingkan air muka dalam komunikasi sosial. Penggunaan peribahasa sebagai alat pelapik kata mencerminkan kesantunan berbahasa yang tinggi dalam budaya Melayu. Oleh itu, peribahasa berfungsi sebagai wahana teladan yang menghubungkan hubungan antara manusia dengan Tuhan, antara manusia sesama manusia serta antara manusia dengan alam (Eli Aina & Julaina Nopiah, 2020). Penggunaan kiasan yang bersifat halus ini membolehkan masyarakat Melayu menegur sesuatu perkara tanpa menjatuhkan maruah atau mencemarkan air muka individu yang ditegur. Kegagalan generasi masa kini untuk mentafsir dan menyingkap makna tersirat di sebalik peribahasa menjadikan bentuk komunikasi tradisional ini seolah-olah tidak lagi relevan dalam konteks kehidupan moden (Julaina Nopiah et al., 2017). Peribahasa lazimnya disampaikan secara tersurat dan tersirat dan setiap ungkapan yang dihasilkan berfungsi menggambarkan akal budi, pemikiran serta struktur kehidupan masyarakat pada zaman tertentu. Selain itu, penggunaan peribahasa turut mencerminkan nilai sosial, moral serta kepentingan adat dalam kehidupan bermasyarakat.

Walaupun banyak kajian telah dijalankan bagi mentafsir maksud di sebalik peribahasa, usaha tersebut lebih menjurus kepada penghuraian makna secara terperinci dan pemahaman mendalam terhadap konteks penggunaan peribahasa yang dikaji. Pendekatan semantik sering digunakan dalam analisis untuk memahami makna dan fungsi peribahasa dalam konteks budaya serta linguistik. Namun demikian, tanpa menafikan sumbangan kajian-kajian lepas yang meneliti konsep wanita dalam

peribahasa, perubahan zaman dan peralihan generasi turut membawa perubahan terhadap cara makna peribahasa difahami, ditafsir dan dirasionalkan mengikut arus pemodenan semasa.

SOROTAN LITERATUR

Kajian oleh Ahmad Fuad Mat Hassan (2016) membincangkan keperluan pewarisan budaya pemikiran dalam peribahasa Melayu dari tiga dimensi utama iaitu sosiobudaya, sosioekonomi dan sosiopolitik yang mana aspek yang sebelum ini kurang diberi perhatian dalam kajian peribahasa yang lazimnya hanya menumpukan hubungan antara peribahasa dan kehidupan masyarakat Melayu. Data kajian diperoleh daripada buku *Peribahasa Melayu: Penelitian Makna dan Nilai* (2011) dan dianalisis menggunakan Teori Relativiti Linguistik yang diperkenalkan oleh Boas, Sapir dan Whorf. Dapatan kajian menunjukkan bahawa sebanyak 74.5% peribahasa menyentuh aspek sosiobudaya, 17.7% berkaitan sosioekonomi dan 7.8% berkaitan sosiopolitik daripada keseluruhan 5,359 peribahasa yang dikaji. Kajian ini memperlihatkan kehalusan seni akal budi dalam peribahasa Melayu yang mencakupi aspek kehidupan masyarakat seperti agama, persaudaraan dan pentadbiran.

Sementara itu, kajian oleh Zabedah Mohammed dan Shaiful Bahri Md. Radzi (2020) meneliti bagaimana unsur bunga dijadikan perumpamaan terhadap wanita dalam kumpulan peribahasa Melayu. Kajian bersifat kualitatif tekstual ini mendapati bahawa unsur bunga seperti bunga dedap dan bunga tahi ayam memainkan peranan penting dalam menggambarkan sifat dan citra wanita. Kajian ini turut menghuraikan makna tersirat di sebalik peribahasa yang menggunakan metafora bunga seperti “Di mana bunga kembang, di situ kumbang banyak” yang membawa makna bahawa gadis yang sudah sunti akan menjadi perhatian lelaki. Selain itu, konotasi “bunga layu” dikaitkan dengan kesedihan atau kemerosotan, menggambarkan wanita yang telah tua, kehilangan kesucian atau belum berumah tangga.

Kajian seterusnya oleh Junaini Kassim dan Julaina Nopiah (2021) meneliti peribahasa berunsur padi dengan menggunakan pendekatan semantik inkuisitif untuk menghuraikan akal budi Melayu yang terkandung dalamnya. Menggunakan kaedah kualitatif, kajian ini mendapati beberapa domain nilai moral dan sosial terserlah melalui peribahasa seperti “Bawa resmi padi, semakin berisi semakin menunduk” yang melambangkan kerendahan hati dalam kalangan orang berilmu.

Kajian oleh Mary Fatimah Subet dan Mohd Ridzuan Md. Nasir (2019) menggunakan reka bentuk analisis kandungan kualitatif untuk meneliti peribahasa dalam sukatan mata pelajaran Bahasa Melayu tingkatan satu hingga lima yang dikategorikan mengikut tema dalam buku teks. Kajian ini turut menggunakan Rangka Rujuk Silang (RRS) bagi menganalisis konteks makna peribahasa. Hasilnya menunjukkan bahawa pendekatan semantik inkuisitif mampu mengeluarkan falsafah dan pemikiran tersirat di sebalik penuturan peribahasa. Kajian ini meneliti tiga peringkat analisis, iaitu semantik skrip,

semantik resonan dan semantik inkuisitif di mana peringkat terakhir memperincikan sebab-sebab sesuatu peribahasa dikaitkan dengan perlambangan tertentu.

Kajian berikutnya bertajuk Refleksi Gastronomi dalam Komunikasi: Analisis Semantik Inkuisitif oleh Julaina Nopiah, Nor Hashimah Jalaluddin dan Junaini Kasdan (2018) meneliti kaitan antara makanan dan budaya masyarakat Melayu, khususnya bagaimana unsur gastronomi menjadi simbol dalam menjelaskan hubungan antara pemikiran Melayu dan seni kulinari. Kajian kualitatif ini menggunakan pendekatan semantik inkuisitif terhadap 500 peribahasa yang diklasifikasikan mengikut kategori gastronomi Melayu seperti sejuk (21%), panas (38%), berangin (18%), tajam (12%), gatal (8%) dan bisa (3%). Namun, perbincangan difokuskan kepada kategori panas dan sejuk. Contohnya, peribahasa “Seperti kera mendapat pisang terkupas” ditafsirkan sebagai lambang kebahagiaan yang diperoleh dengan mudah.

Kajian selanjutnya bertajuk Elemen Dualisme dalam Peribahasa: Pendekatan Semantik Inkuisitif oleh Julaina Nopiah, Nor Hashimah Jalaluddin dan Junaini Kasdan (2017) meneliti konsep dualisme dalam peribahasa Melayu yang memperlihatkan perbandingan dan pertentangan antara objek, sifat dan peranan. Sebanyak 31 peribahasa dikenal pasti mengandungi unsur dualisme seperti padi-lalang, asam-garam dan cempedak-nangka. Kajian ini menggunakan pendekatan semantik inkuisitif serta Rangka Rujuk Silang (RRS) untuk meneliti maksud mendalam dan akal fikir masyarakat Melayu.

Selain itu, kajian yang dijalankan oleh Siti Nur Izzaty Salit, Norsimah Mat Awal dan Harishon Radzi (2018) bagi mengenal pasti kehadiran elemen feminisme dalam peribahasa Melayu yang terbahagi kepada tiga kategori: ciri positif wanita, ketertinggian darjat dan peningkatan taraf hidup. Menggunakan pendekatan semantik kognitif secara kualitatif dan tekstual, kajian ini membuktikan bahawa elemen feminisme telah wujud dalam masyarakat Melayu tradisional walaupun tidak menonjol.

Akhir sekali, kajian oleh Siti Elmira Jonteng, Yazid Yahya, Siti Farida Salleh, Nurul Aida Abdullah dan Mary Fatimah Subet (2021) menyoroti isu simpulan bahasa yang semakin diabaikan dan bertujuan menyingkap kebijaksanaan masyarakat terdahulu dalam penciptaannya. Sebanyak 24 simpulan bahasa berunsurkan tangan dianalisis dan dikategorikan mengikut tema seperti perangai dan perbuatan (11), nasib dan sia-sia (5), ilmu pengetahuan (1), serta hal-hal kehidupan (5). Menggunakan Rangka Rujuk Silang (RRS) dan pendekatan semantik inkuisitif berpandukan data Korpus Dewan Bahasa dan Pustaka (DBP), kajian ini menyimpulkan bahawa pendekatan semantik inkuisitif merupakan kaedah terbaik untuk menghuraikan makna sebenar simpulan bahasa berunsur tangan.

Keseluruhannya, dapatan daripada pelbagai kajian menunjukkan bahawa peribahasa Melayu bukan sekadar medium bahasa yang berfungsi sebagai alat komunikasi tradisional tetapi juga wahana intelektual yang mencerminkan sistem pemikiran, nilai dan falsafah hidup masyarakat Melayu yang

kompleks. Penggunaan pendekatan semantik inkuisitif, kognitif dan Rangka Rujuk Silang membuktikan bahawa setiap peribahasa mengandungi lapisan makna yang mendalam serta berkait rapat dengan struktur sosial, ekonomi dan budaya bangsa. Analisis terhadap unsur seperti bunga, padi, makanan dan anggota badan memperlihatkan bahawa masyarakat Melayu mengkonseptualisasikan pengalaman hidup mereka melalui simbolisme yang kaya dan berlapis. Keberadaan elemen feminisme, moral dan spiritual dalam peribahasa turut membuktikan keterbukaan pemikiran Melayu terhadap perubahan nilai dan peranan gender tanpa menafikan akar tradisi. Justeru, kesemua kajian ini menegaskan bahawa peribahasa Melayu ialah refleksi akal budi kolektif yang dinamik dan berfungsi sebagai cerminan identiti budaya serta alat pemindahan ilmu, nilai dan pemikiran merentas generasi.

METODOLOGI

Kajian ini merupakan kajian kualitatif sepenuhnya yang menggunakan data sekunder, iaitu himpunan peribahasa Melayu yang mengandungi unsur perempuan. Sumber utama bagi pengumpulan data ialah buku *Peribahasa Melayu: Penelitian Makna dan Nilai* oleh Zaitul Akma Zainon Hamzah dan Ahmad Fuad Mat Hassan (2011) yang digunakan secara mendalam bagi meneliti peribahasa yang berkaitan dengan unsur perempuan. Beberapa peribahasa telah disenaraikan dan dikategorikan untuk dijadikan sumber data utama kajian ini. Kajian ini menggunakan dua pendekatan utama, iaitu kaedah analisis kandungan teks dan kaedah kajian perpustakaan bagi menyempurnakan objektif penyelidikan. Pendekatan pelbagai kaedah ini membolehkan pengkaji memperoleh data yang komprehensif serta menelusuri makna yang tersirat dalam setiap peribahasa yang dikaji. Menurut Shuttleworth (2008), pelaksanaan penyelidikan melalui kaedah yang sistematik dapat meningkatkan pemahaman pengkaji terhadap isu yang dikaji melalui proses pengumpulan data, pemerhatian dan analisis fakta secara terperinci. Data utama kajian ini diperoleh daripada buku nukilan Zaitul Akma Zainon Hamzah dan Ahmad Fuad Mat Hassan (2011) yang berjudul *Peribahasa Melayu: Penelitian Makna dan Nilai*. Melalui penekunan dan analisis mendalam terhadap teks tersebut, pengkaji mengenal pasti sejumlah peribahasa yang mengandungi unsur wanita untuk dijadikan data kajian. Setiap peribahasa yang dikenal pasti dianalisis dan disusun dalam bentuk jadual bagi memudahkan pengelasan tema serta interpretasi makna secara sistematik. Selain itu, pengkaji turut menggunakan kaedah kajian perpustakaan bagi memperoleh pemahaman menyeluruh tentang kajian-kajian lepas yang berkaitan dengan peribahasa dan konsep wanita dalam konteks budaya Melayu. Sumber-sumber sekunder ini diperoleh melalui buku ilmiah, jurnal akademik dan laman sesawang yang boleh dipercayai.

DAPATAN KAJIAN

Pada bahagian ini, peribahasa Melayu ujaran yang dipetik daripada ‘Peribahasa Melayu: Penelitian Makna Dan Nilai’ oleh Zaitul Akma Zainon Hamzah dan Ahmad Fuad Mat Hassan (2011) akan dianalisis. Tiga tema utama yang dikenal pasti ialah alam kehidupan, kemanusiaan dan kemasyarakatan. Pemilihan ketiga-tiga domain ini berasaskan pertimbangan bahawa kesemuanya mempunyai pertalian rapat dengan kehidupan masyarakat Melayu. Selain itu, analisis terhadap domain-domain ini turut membantu memahami peranan wanita dalam struktur sosial masyarakat Melayu yang digambarkan melalui peribahasa Melayu sebagai tamsilan dan panduan kepada generasi akan datang.

Domain kemasyarakatan dalam Jadual 1 memperlihatkan bagaimana masyarakat Melayu menilai dan mengatur tingkah laku individu berdasarkan norma sosial, moral dan agama. Peribahasa “Bagai bertemu buah si malakama, dimakan mati bapa, tidak dimakan mati ibu” menggambarkan situasi dilema yang dihadapi seseorang apabila terpaksa membuat keputusan yang melibatkan pertimbangan moral dan hubungan kekeluargaan. Unsur “bapa” dan “ibu” dalam peribahasa ini mencerminkan keseimbangan tanggungjawab dan kasih sayang dalam institusi keluarga. Ibu diangkat sebagai lambang kasih dan kelembutan, manakala bapa pula melambangkan kewibawaan dan tanggungjawab terhadap keluarga. Dalam konteks kemasyarakatan, peribahasa ini menunjukkan bahawa masyarakat Melayu menitikberatkan nilai tanggungjawab dan penghormatan terhadap ibu bapa sebagai asas keharmonian sosial. Wanita dalam peribahasa Melayu sering digambarkan sebagai simbol kasih sayang, moral dan kehormatan keluarga. Ibu berperanan penting dalam membentuk masyarakat yang bersahsiah tinggi melalui didikan dan kasih sayang terhadap anak-anak. Oleh itu, wanita bukan sahaja dilihat dari sudut peranan domestik tetapi juga sebagai penyumbang utama kepada pembentukan generasi yang berakhlak dan masyarakat yang beretika.

Jadual 1: Peribahasa Berunsurkan Wanita bagi domain Masyarakat

Domain	Peribahasa	Makna
Kemasyarakatan	<i>Bagai bertemu buah si malakama, dimakan mati bapa, tidak dimakan mati ibu</i>	Di dalam keadaan yang serba salah

Peringkat Semantik Skrip

Peringkat semantik skrip merujuk kepada analisis makna secara harfiah, iaitu peringkat awal dalam memahami maksud sesuatu peribahasa. Pada tahap ini, peribahasa “Bagai bertemu buah simalakama, dimakan mati bapa, tidak dimakan mati ibu” membawa maksud seseorang berada dalam keadaan yang

serba salah. Secara literal, frasa ini menunjukkan keadaan dilema apabila tindakan yang diambil, sama ada satu pilihan atau yang lain, akan membawa kesan negatif yang tidak dapat dielakkan. Makna pada tahap ini masih bersifat permukaan dan belum menyentuh aspek kognitif mahupun falsafah budaya masyarakat Melayu.

Peringkat Semantik Resonans

Peringkat Semantik Resonans menjelaskan bagaimana proses kognitif masyarakat Melayu terzhahir melalui struktur dan penggunaan bahasa dalam peribahasa. Pada peringkat ini, rangka rujuk silang digunakan untuk menunjukkan bahawa peribahasa tersebut secara langsung menggambarkan perasaan serba salah atau dilema dalaman. Unsur “buah simalakama” menjadi lambang situasi yang sukar, diikuti oleh frasa “dimakan mati bapa” dan “tidak dimakan mati ibu” yang menzahirkan konflik batin antara dua pilihan yang sama sukar. Secara kognitif, struktur berpasangan “bapa” dan “ibu” menunjukkan keseimbangan nilai kasih sayang dan tanggungjawab dalam konteks kekeluargaan. Frasa “tidak dimakan mati ibu” secara implisit menggambarkan kedudukan ibu yang tinggi dalam hierarki sosial dan emosional masyarakat Melayu. Ibu bukan sekadar tokoh keluarga tetapi juga lambang kasih dan keharmonian yang perlu dijaga. Peribahasa ini turut mengandungi unsur emosi kolektif yang mencerminkan keadaan masyarakat Melayu ketika berhadapan dengan situasi moral yang kompleks, keadaan di mana pilihan yang dibuat boleh menggugat nilai kekeluargaan dan keseimbangan sosial. Unsur “buah simalakama” yang membawa makna literal kepada buah pahit tetapi berkhasiat menambah lapisan makna: sesuatu yang pahit pada awalnya mungkin membawa manfaat pada akhirnya. Maka, dilema yang digambarkan bukan sahaja bersifat emosi tetapi juga melibatkan kebijaksanaan moral.

Peringkat Semantik Inkuisitif

Peringkat Semantik Inkuisitif merupakan peringkat tertinggi dalam analisis semantik, iaitu peringkat yang menelusuri makna mendalam melalui persoalan mengapa. Analisis ini bertujuan memahami rasional pemilihan lambang dan konsep dalam peribahasa tersebut. Persoalan pertama ialah: mengapa digunakan “buah simalakama”? Dalam konteks budaya Melayu, buah simalakama atau mahkota dewa bukan sekadar buah biasa. Ia mempunyai dua potensi berlawanan, iaitu menjadi penawar atau racun bergantung kepada cara penyediaannya. Proses ini melambangkan kebijaksanaan dan pertimbangan dalam membuat keputusan. Rasa pahit buah ini pula menggambarkan pengalaman yang sukar namun perlu ditempuhi demi hasil yang baik. Persoalan kedua ialah: mengapa digunakan “bapa” dan “ibu” sebagai pasangan simbolik? Dalam struktur kekeluargaan Melayu, kedua-dua entiti ini melambangkan asas moral dan spiritual masyarakat. Masyarakat Melayu menyanjung tinggi ibu bapa sebagai sumber

kehidupan dan nilai, justeru kehilangan salah satu daripadanya dianggap sebagai kehilangan separuh daripada keseimbangan hidup. Oleh itu, peribahasa ini bukan sekadar menggambarkan dilema tetapi juga mendedahkan nilai filial piety (kesetiaan anak kepada ibu bapa) dan kebijaksanaan dalam membuat keputusan yang mengekalkan keharmonian keluarga.

Peribahasa dalam Jadual 2 menggambarkan sifat wanita yang dikaitkan dengan kelemahan dan kerentanan dalam menghadapi cabaran hidup. Ular dalam peribahasa ini berfungsi sebagai lambang ancaman atau bahaya yang sentiasa mengintai manakala tindakan “melangkahi” membawa makna usaha untuk mengelak atau menempuh cabaran tersebut. Namun, walaupun berusaha, wanita digambarkan masih tidak dapat menghindari risiko yang menimpa dirinya menunjukkan bahawa sifat kewanitaian sering dianggap lembut dan mudah terdedah kepada bahaya dalam konteks sosial tradisional. Peribahasa ini menonjolkan aspek empati dan perlindungan terhadap wanita dalam masyarakat. Ia mencerminkan nilai kemanusiaan Melayu yang mementingkan kesejahteraan serta keselamatan kaum wanita. Walaupun menggambarkan kelemahan, mesej tersiratnya ialah keperluan masyarakat untuk menjaga, melindungi dan membimbing wanita agar tidak mudah terjebak dalam bahaya, baik dari segi fizikal mahupun moral.

Jadual 2: Peribahasa Berunsurkan Wanita bagi domain Kemanusiaan

Domain	Peribahasa	Makna
Kemanusiaan	<i>Perempuan melangkahi ular tiada lepas</i>	Perempuan yang sentiasa dalam bahaya kerana sifat lemahnya

Peringkat Semantik Skrip

Peringkat Semantik Skrip merupakan analisis makna secara literal atau harfiah yang menjadi asas kepada pemahaman makna peribahasa. Peribahasa “Perempuan melangkahi ular tiada lepas” membawa maksud bahawa perempuan sentiasa berada dalam keadaan bahaya kerana sifat kelemahannya. Pada peringkat ini, unsur “perempuan” dan “ular” berfungsi sebagai lambang utama. “Perempuan” digunakan untuk merujuk kepada golongan yang dilihat lembut dan memerlukan perlindungan manakala “ular” melambangkan ancaman atau bahaya yang mengintai. Secara literalnya, peribahasa ini menggambarkan bahawa apabila seorang perempuan melangkahi seekor ular, dia tidak akan terlepas daripada bahaya dan menggambarkan keadaan yang penuh risiko dan ketidakselamatan.

Peringkat Semantik Resonans

Pada peringkat kedua, meneliti bagaimana masyarakat Melayu menggunakan struktur kognitif dalam menafsirkan simbol dan makna di sebalik peribahasa ini. Menurut Siti Elmira Jonteng et al. (2021),

kata “lepas” boleh ditafsirkan sebagai bebas daripada ikatan, sekatan atau halangan. Dalam konteks ini, “tiada lepas” melambangkan keadaan tidak bebas daripada ancaman yang berterusan. Ular, menurut Jabatan PERHILITAN, merupakan haiwan reptilia yang bersifat solitari (hidup bersendirian), berbisa dan sering dikaitkan dengan elemen bahaya serta kelicikan. Oleh itu, dalam sistem pemikiran masyarakat Melayu, ular menjadi metafora kepada ancaman, kejahatan dan pengkhianatan. Sebaliknya, “perempuan” sering diasosiasikan dengan sifat lemah lembut, penyayang dan santun serta sifat feminin yang dianggap semula jadi bagi kaum wanita. Gabungan kedua-dua unsur ini membentuk satu struktur kognitif yang kompleks, iaitu wanita sebagai entiti yang berlembut berhadapan dengan dunia yang penuh ancaman dan bahaya. Oleh itu, semantik resonans yang terhasil daripada pertembungan dua unsur ini bukan sahaja menunjukkan perbezaan sifat antara kelembutan dan kebinasaan tetapi turut menggambarkan persepsi sosial terhadap wanita sebagai makhluk yang memerlukan perlindungan daripada bahaya yang melingkunginya.

Peringkat Semantik Inkuisitif

Peringkat Semantik Inkuisitif bertujuan menyelami makna mendalam dan falsafah budaya yang tersembunyi di sebalik penggunaan lambang dalam peribahasa. Tahap ini menjawab persoalan “mengapa ular dipilih sebagai simbol bahaya dan mengapa perempuan dijadikan subjek utama?” Dari sudut semantik budaya, ular dipilih kerana kedudukannya yang istimewa dalam imaginasi masyarakat Melayu sebagai simbol bahaya dan kelicikan. Dalam pelbagai peribahasa lain seperti “Jika kepalanya ular, takkan ekornya belut” dan “Ular berkepala dua”, haiwan ini dikaitkan dengan sifat negatif seperti tipu daya, pengkhianatan dan kejahatan (Muhammad Zaid Daud, Muhammad Nurikhwan Lokman & Nurfatin Hanani Wahap, 2018). Sifat ular yang licik, berbisa serta mempunyai lidah bercabang dijadikan lambang kepada individu yang berbahaya dan tidak boleh dipercayai. Dalam konteks budaya Melayu, imej ular telah menjadi simbol universal bagi ancaman moral dan fizikal. Di Semenanjung Malaysia, terdapat lebih 130 spesies ular namun hanya sekitar 37 spesies yang berbisa (PERHILITAN). Pengetahuan ini turut mencerminkan kepekaan masyarakat Melayu terhadap dunia fauna di mana ular bukan sahaja dianggap berbahaya secara fizikal tetapi juga membawa simbolisme sosial dan moral. Oleh itu, pemilihan ular dalam peribahasa ini bukan bersifat kebetulan tetapi berakar pada pengamatan dan pengalaman hidup masyarakat terhadap alam sekeliling. Sebaliknya, pemilihan “perempuan” dalam peribahasa ini memperlihatkan bias gender dan stereotaip tradisional yang menempatkan wanita sebagai makhluk yang lemah dan memerlukan perlindungan. Sifat-sifat feminin seperti santun, lembut dan penyayang sering digunakan untuk menggambarkan wanita dalam budaya Melayu. Kajian oleh Nur Fakhira Khadis dan Mohammad Majaheed Hassan (2018) menunjukkan bahawa stereotaip terhadap sifat feminin ini turut mempengaruhi persepsi terhadap kepimpinan dan

peranan wanita dalam organisasi moden. Maka, peribahasa ini mencerminkan sistem nilai patriarki yang meletakkan wanita sebagai entiti yang tidak berdaya menghadapi bahaya seterusnya memperkukuh pandangan bahawa wanita harus dilindungi oleh lelaki.

Peribahasa “Bagai perempuan bunting bertemu idamanya” dalam Jadual 3 menggambarkan perasaan gembira yang amat mendalam apabila seseorang memperoleh sesuatu yang sangat diinginkan. Dalam konteks kehidupan seharian, wanita hamil atau bunting sering dikaitkan dengan keinginan atau kehendak tertentu yang disebut sebagai mengidam. Fenomena ini bukan sahaja bersifat fizikal malah turut mencerminkan aspek emosi dan psikologi yang mendalam. Maka, apabila keinginannya itu dipenuhi, perasaan gembira dan kepuasan yang dirasakan amat luar biasa dan tidak dapat diungkapkan dengan kata-kata.

Jadual 3: Peribahasa Berunsurkan Wanita bagi domain Alam Kehidupan

Domain	Peribahasa	Makna
Alam Kehidupan	<i>Bagai perempuan bunting bertemu idamanya</i>	Gembira kerana keinginannya dipenuhi

Peringkat Semantik Skrip

Pada peringkat ini, peribahasa “Bagai perempuan bunting mendapat idamanya” membawa makna gembira kerana keinginannya dipenuhi. Dalam struktur peribahasa ini, frasa perempuan bunting dijadikan objek utama yang menggambarkan watak seorang wanita hamil manakala frasa mendapat idamanya merujuk kepada keinginan atau kehendak yang tercapai. Secara literal, peribahasa ini merakam pengalaman kehidupan sebenar dalam masyarakat Melayu tradisional, iaitu wanita hamil lazimnya mempunyai keinginan tertentu yang perlu dipenuhi oleh suami atau ahli keluarga terdekat. Oleh itu, peribahasa ini mencerminkan manifestasi emosi kegembiraan yang mendalam apabila sesuatu hasrat atau impian akhirnya terlaksana.

Peringkat Semantik Resonans

Pada peringkat kedua yang dipanggil peringkat semantik resonans ini, makna peribahasa ini diperluas melalui konteks budaya dan kepercayaan masyarakat Melayu terhadap fenomena mengidam dalam kalangan wanita hamil. Frasa idaman dalam peribahasa ini disepadankan dengan makna “keinginan yang dipenuhi”. Dalam adat dan kepercayaan masyarakat Melayu tradisional, mengidam dianggap sebagai perkara lumrah yang berlaku semasa kehamilan. Ia sering dikaitkan dengan tanggungjawab suami untuk menunaikan kehendak isteri yang sedang mengandung sebagai tanda kasih dan perhatian. Maka, apabila “perempuan bunting mendapat idamanya”, keadaan itu melambangkan satu bentuk kepuasan emosi dan kesejahteraan dalam hubungan kekeluargaan. Dari segi semantik budaya,

peribahasa ini diletakkan di bawah domain alam kehidupan kerana ia berakar daripada pengalaman hidup yang bersifat semula jadi. Ia menggambarkan kitaran emosi manusia, keinginan, penantian dan kegembiraan yang menjadi sebahagian daripada fitrah kehidupan. Perasaan gembira apabila keinginan tercapai merupakan nilai universal yang dirasakan oleh setiap individu tanpa mengira latar belakang sosial namun dalam konteks masyarakat Melayu, pengalaman itu diungkapkan melalui bahasa kiasan yang lembut dan penuh makna.

Peringkat Semantik Inkuisitif

Tahap ini meneliti secara kritikal pemilihan objek perempuan bunting dan konsep idaman sebagai elemen utama dalam peribahasa ini. Perempuan bunting atau wanita hamil melambangkan satu fasa kehidupan yang signifikan dalam masyarakat Melayu, iaitu proses meneruskan zuriat dan kelangsungan keluarga. Menurut Riska Herliafifah (2022), kehamilan merupakan proses biologi yang bermula daripada persenyawaan antara sel telur dan sperma yang berkembang menjadi janin dalam tempoh antara 40 hingga 42 minggu, dibahagikan kepada tiga trimester utama. Proses ini bukan sahaja bersifat fisiologi tetapi turut melibatkan perubahan psikologi dan emosi yang mendalam bagi wanita.

Fenomena mengidam pula merupakan satu bentuk keinginan luar biasa terhadap sesuatu makanan atau objek yang dialami oleh wanita hamil. Menurut Kementerian Kesihatan Malaysia (KKM), mengidam boleh ditafsirkan sebagai reaksi semula jadi tubuh terhadap keperluan zat atau perubahan hormon semasa kehamilan. Walaupun punca sebenar mengidam masih belum diketahui secara saintifik, kepercayaan masyarakat Melayu menganggap memenuhi idaman wanita hamil adalah penting bagi kesejahteraan ibu dan anak yang dikandungnya. Oleh itu, pemenuhan keinginan ini melambangkan kepuasan emosi dan kebahagiaan dalam institusi kekeluargaan. Dalam konteks simbolik, pemilihan imej perempuan bunting memperlihatkan sensitiviti masyarakat Melayu terhadap pengalaman hidup dan emosi manusia, selaras dengan pandangan Julaina Nopiah et al. (2013) yang menyatakan bahawa pengalaman hidup orang Melayu memperlihatkan kepekaan yang tinggi terhadap persekitaran dan nilai-nilai insani. Kepekaan ini dizahirkan melalui bahasa kiasan yang menghubungkan fenomena alam dengan makna sosial dan emosi. Dalam peribahasa ini, rasa gembira yang dialami oleh perempuan bunting apabila keinginannya dipenuhi disinonimkan dengan perasaan puas dan bahagia apabila seseorang mencapai apa yang diimpikan dalam kehidupan. Justeru, peribahasa “Bagai perempuan bunting mendapat idamannya” tidak hanya menggambarkan kegembiraan semata-mata tetapi turut melambangkan keseimbangan emosi, kasih sayang dan keharmonian sosial yang menjadi asas kepada falsafah hidup masyarakat Melayu. Ia menunjukkan bagaimana kehalusan pemerhatian terhadap alam kehidupan diterjemahkan ke dalam bentuk bahasa yang bersifat simbolik, lembut dan penuh nilai kemanusiaan.

KESIMPULAN

Secara keseluruhannya, kajian ini memperlihatkan bahawa peribahasa Melayu merupakan wahana budaya yang sarat dengan nilai pemikiran, kehalusan rasa dan falsafah hidup masyarakat Melayu. Perlambangan wanita dalam peribahasa Melayu bukan sekadar kiasan linguistik tetapi manifestasi kepada sistem nilai dan pandangan dunia Melayu yang kompleks serta berpaksikan keseimbangan antara moral, emosi dan sosial. Analisis semantik berlapis meliputi semantik skrip, resonans dan inkuisitif membuktikan bahawa imej wanita digambarkan melalui pelbagai simbol yang mencerminkan dua sisi utama: kelembutan dan kasih sayang di satu pihak serta kerentanan dan kebergantungan di pihak yang lain. Dapatan kajian turut menunjukkan bahawa peribahasa Melayu memainkan peranan penting dalam menstrukturkan persepsi gender dalam masyarakat tradisional. Wanita sering dijadikan lambang moral, kesucian dan keharmonian keluarga namun pada masa yang sama berhadapan dengan stereotaip patriarki yang meletakkan mereka dalam kedudukan subordinat. Walau bagaimanapun, melalui pendekatan semantik inkuisitif dapat difahami bahawa gambaran tersebut tidak hanya bersifat diskriminatif sebaliknya menggambarkan keseimbangan nilai yang menuntut keharmonian antara peranan lelaki dan wanita dalam konteks sosial Melayu.

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TAHAP PENGUASAAN KATA KERJA DALAM KALANGAN GENERASI Z DI UNIVERSITI ISLAM ANTARABANGSA MALAYSIA (UIAM) KAMPUS PAGOH

Ume Ezatee Shafee¹, Nora'azian Nahar^{1*}

*¹Kulliyah Pelancongan Mampan dan Bahasa Kontemporari, Universiti Islam
Antarabangsa Malaysia*

**E-mail of Corresponding Author noraazian@iium.edu.my*

ABSTRAK

Generasi Z merupakan tunjang utama dalam memartabatkan bahasa Melayu agar semakin dikenali sehingga ke peringkat antarabangsa. Namun begitu, penguasaan tatabahasa generasi Z hari ini dilihat berada pada tahap yang lemah terutama sekali dalam kalangan pelajar di institusi pengajian tinggi. Kajian yang akan dijalankan ini adalah bertujuan untuk mengenal pasti bentuk-bentuk penggunaan kata kerja dan menganalisis penguasaan kata kerja dalam kalangan generasi Z di Universiti Islam Antarabangsa Malaysia, Kampus Pagoh. Kajian yang bersifat kualitatif ini telah memilih seramai 15 orang responden bagi mendapatkan 15 manuskrip cerpen hasil penulisan pelajar untuk mengenal pasti bentuk-bentuk penggunaan kata kerja. Selain itu, seramai 30 orang responden dipilih untuk menjawab borang soal selidik berbentuk Google Form bagi mengukur tahap penguasaan kata kerja dalam kalangan pelajar. Hasil analisis dokumen tugas pelajar, memperlihatkan sebanyak 140 jumlah kata kerja yang berbeza bentuk telah ditemukan dalam penulisan cerpen mereka. Walaupun begitu, berdasarkan skor markah yang diperolehi, hasil dapatan menunjukkan tahap penguasaan kata kerja dalam kalangan pelajar berada pada tahap sederhana yang mana 12 orang memperoleh tahap tinggi, 15 orang tahap sederhana dan 3 orang berada pada tahap rendah. Penentuan tahap penguasaan ini ditentukan berdasarkan kepada skor markah yang diadaptasi daripada kajian pengkaji lepas. Kajian lanjutan perlu dijalankan supaya kita dapat mengekalkan tatabahasa bahasa Melayu dalam kelompok masyarakat kini yang dilihat semakin mudah terpengaruh dengan bahasa asing. Oleh itu, penghasilan kajian ini diharapkan dapat memberikan sumbangan kepada bidang morfologi serta dapat menjadi sumber rujukan dan pembacaan

kepada para pengkaji akan datang.

Kata kunci: Generasi Z, kata kerja, penguasaan, Google form dan cerpen

PENGENALAN

Tatabahasa merupakan asas penting dalam penguasaan bahasa Melayu merangkumi kemahiran lisan dan penulisan. Berdasarkan pengertian Kamus Dewan Edisi Keempat (2015), tatabahasa merujuk kepada peraturan sistem bahasa dan cara penyusunan kata dalam ayat. Secara umum, tatabahasa dibahagikan kepada dua bidang utama iaitu morfologi dan sintaksis. Morfologi merangkumi struktur dan bentuk kata termasuk kata tunggal, imbuhan, penggandaan dan pemajmukan, manakala sintaksis meneliti penyusunan kata dalam ayat.

Dalam sistem tatabahasa bahasa Melayu, kata kerja merupakan salah satu daripada empat golongan kata utama dan terbahagi kepada dua jenis, iaitu kata kerja transitif (KKT) dan kata kerja tak transitif (KKKT). KKT memerlukan objek untuk melengkapkan maksud manakala KKTT tidak memerlukan objek. KKT aktif lazimnya menggunakan awalan meN-, meN-...-kan, meN-...-i, atau memper-, manakala KKT pasif pula menggunakan struktur di-...-oleh atau tanpa imbuhan bagi kata ganti nama diri tertentu. Sementara itu, KKTT pula terbahagi kepada berpelengkap dan tanpa pelengkap, bergantung kepada keperluan struktur ayat.

Kepelbagai bentuk kata kerja ini sering mengelirukan pelajar meskipun telah mempelajarinya sejak di sekolah rendah. Kajian oleh Rohani Mat Tia dan Mat Rahim Mat Tahir (2021) membuktikan bahawa pelajar masih sukar membezakan antara jenis kata kerja tak transitif, termasuk KKTT berpelengkap dan KKTT berpenerang. Justeru, kajian ini memberikan tumpuan kepada pemahaman dan aplikasi tepat kata kerja dalam kalangan pelajar bagi memperkukuh penguasaan tatabahasa mereka secara menyeluruh.

PENYATAAN MASALAH

Umum mengetahui bahawa pelbagai kajian telah dijalankan oleh sarjana bahasa Melayu bagi meneliti penguasaan tatabahasa dalam kalangan pelajar. Antara kajian terdahulu yang menggunakan Teori Analisis Kesalahan Bahasa Corder (1981) termasuk kajian oleh Nurul Ain Alizuddin (2012) dan Ugartini Magesvaran (2021), yang memfokuskan kepada kesalahan dalam penulisan karangan, merangkumi aspek ejaan, istilah, sebutan dan struktur tatabahasa. Corder (1981) dalam Abdul Hamid dan Jessica Ong (2020) menjelaskan bahawa kesilapan bahasa merujuk kepada bentuk pertuturan yang tidak selaras dengan bentuk pertuturan penutur jati yang terpelajar.

Tatabahasa, khususnya aspek kata kerja memainkan peranan penting dalam menentukan tahap penguasaan bahasa seseorang. Kajian oleh Phau Liang Khoo dan Nor Azwahanum (2021) telah meneliti penggunaan projek video bagi meningkatkan penguasaan kata kerja dalam kalangan murid SJKC, manakala kajian oleh Nor Hidayah Md Khanapiah (2016) pula memberikan tumpuan kepada penggunaan imbuhan kata kerja dalam kalangan murid pekak. Hasil daripada dua kajian lepas ini menunjukkan bahawa penguasaan kata kerja dalam kalangan pelajar masih berada pada tahap sederhana dan kesilapan penggunaan kata kerja masih berlaku secara berulang, termasuk dalam kalangan pelajar sekolah menengah.

Namun begitu, kajian yang memfokuskan kepada penggunaan kata kerja dalam kalangan pelajar universiti masih kurang diberikan perhatian. Masyarakat sering menganggap bahawa mahasiswa telah menguasai sepenuhnya tatabahasa bahasa Melayu, sedangkan realitinya masih ramai yang menghadapi kesukaran dalam penggunaan kata kerja secara tepat, sama ada dalam penulisan mahupun ujian bertulis. Oleh itu, kajian ini dijalankan bagi menilai tahap penguasaan kata kerja dalam kalangan mahasiswa dan menyediakan rujukan baharu kepada pengkaji akan datang dalam bidang tatabahasa Melayu.

SOROTAN LITERATUR

Kajian yang memfokuskan bidang tatabahasa bahasa Melayu telah lama mendapat perhatian dalam penyelidikan linguistik, namun tumpuan khusus terhadap aspek kata kerja dalam kalangan mahasiswa masih kurang dijalankan. Menurut Annuar Khisham Isa et al. (2021), pelajar tetap melakukan kesalahan tatabahasa walaupun telah mempelajari bahasa Melayu sebagai bahasa kedua. Hal ini dikaitkan dengan perbezaan sistem bahasa antara bahasa ibunda dengan bahasa Melayu yang membawa kepada pengulangan kesilapan sekiranya tidak ditangani secara sistematik.

Terdapat juga beberapa kajian terdahulu yang memberi penekanan kepada aspek penggunaan kata kerja. Indirawati Zahid (2019) meneliti kata kerja dalam iklan produk kecantikan wanita dan mengenal pasti sejumlah 205 kata kerja yang lazim digunakan sebagai unsur daya tarikan. Kajian Muhammad Fitri, Che Ibrahim dan Sharil Nizam (2017) pula menganalisis frasa kerja dalam akhbar Harian Metro dan mengenal pasti lima kategori kesalahan termasuk frasa kerja berobjek dan tanpa pelengkap yang boleh menyebabkan kekeliruan kepada pembaca.

Selain itu, kajian Nor Hidayah Md Khanapiah (2016) yang meneliti kesalahan imbuhan kata kerja dalam kalangan murid pekak mendapati bahawa penggunaan imbuhan awalan seperti men- dan memper- sering disalah guna kerana kurang pendedahan dalam bacaan dan penulisan. Kajian Raja Masittah Raja Ariffin (2010) pula memerihalkan variasi kata kerja dalam bahasa

Melayu Kokos dan menunjukkan kewujudan pelbagai bentuk kata kerja yang membentuk sistem nahu tempatan.

Dari perspektif pedagogi, Awatif Abdul et al. (2019) menilai tahap pengetahuan guru bahasa Melayu dalam aspek sintaksis bahasa Arab dan mendapati tahap pengetahuan mereka sangat baik, sekali gus menekankan keperluan penguasaan guru dalam sistem tatabahasa. Sementara itu, Saritha Chellamuthu dan Wan Muna (2021) membuktikan bahawa pendekatan Pembelajaran Berasaskan Projek (PBP) berjaya meningkatkan penguasaan tatabahasa dalam kalangan pelajar Kolej Komuniti melalui kaedah intervensi sistematik.

Dalam ulasan kritis, kesilapan tatabahasa masih menjadi isu utama dalam kalangan pelajar dan guru. Menurut Zaliza Mohamad Nasir (2017), kesilapan bahasa merujuk penyimpangan daripada sistem bahasa baku termasuk kesalahan dalam imbuhan dan struktur ayat. Kajian Minah Sintian dan Athira Najwa Zakaria (2019) pula menunjukkan bahawa kesalahan kata tugas, imbuhan dan kata kerja sering berlaku berulang kali dalam kalangan guru sendiri. Tambahan pula, Nurul Jamilah dan Nor Zainiyah Zarita (2023) dalam kajian mereka telah mengenal pasti kesalahan ejaan yang berleluasa dalam kalangan pelajar sekolah rendah, manakala kajian Anne dan Saidatul (2021) menekankan bahawa pelajar cenderung mengeja mengikut sebutan sendiri, sekali gus menjejaskan nilai bahasa dalam penulisan.

Dalam konteks penulisan rasmi dan media, Muhd Hazreen dan Shahril (2019) telah mengenal pasti penggunaan kata abstrak dan dramatik yang tidak tepat serta pembentukan ayat berlebihan dalam rencana akhbar. Hal ini turut berlaku dalam teks ucapan rasmi seperti perutusan Perintah Kawalan Pergerakan (PKP) yang memperlihatkan kelemahan penguasaan tatabahasa (Muhammad Faizul Abdul Hamid et al., 2022). Bahkan, kesalahan penggunaan kata kerja seperti frasa kerja berobjek atau tanpa pelengkap masih dikesan dalam penulisan akhbar (Muhammad Fitri et al., 2017), membuktikan isu ini turut merentas peringkat profesional.

Justeru, berdasarkan sorotan dan ulasan ini, jelas bahawa penguasaan kata kerja bahasa Melayu merupakan aspek kritikal yang masih perlu diberi perhatian bukan sahaja dalam kalangan pelajar sekolah, tetapi juga mahasiswa dan penutur profesional. Penyelidikan yang menyasarkan pelajar universiti sangat penting bagi menilai sejauh mana tahap penguasaan kata kerja dalam konteks akademik dan rasmi.

METODOLOGI

Kajian ini menggunakan pendekatan kualitatif yang bertujuan untuk meneroka tahap penguasaan penggunaan kata kerja dalam kalangan pelajar Universiti Islam Antarabangsa Malaysia (UIAM), Kampus Pagoh. Seramai 15 orang pelajar dipilih secara rawak bagi menyerahkan tugas bertulis berbentuk cerpen untuk dianalisis, manakala 30 orang pelajar lain

dipilih untuk menjawab soal selidik berkaitan dengan penggunaan kata kerja. Kesemua responden merupakan penuntut di UIAM Kampus Pagoh yang menggunakan bahasa Melayu sebagai bahasa utama dalam komunikasi harian.

Pengumpulan data dilakukan melalui tiga kaedah utama iaitu analisis dokumen, edaran borang soal selidik secara dalam talian dan rujukan literatur. Tugas cerpen dianalisis bagi mengenal pasti dan mengelaskan bentuk-bentuk kata kerja yang digunakan oleh responden, manakala borang soal selidik yang mengandungi 20 soalan berkaitan dengan kata kerja aktif dan pasif digunakan untuk menilai tahap penguasaan responden terhadap penggunaan kata kerja. Data yang diperoleh daripada analisis dokumen dan soal selidik dianalisis secara deskriptif.

Dapatan cerpen pula dipersembahkan dalam bentuk jadual dan dihuraikan secara tematik, manakala hasil soal selidik dipersembahkan dalam bentuk carta pai bagi menunjukkan peratusan pemilihan jawapan dan kesalahan yang lazim dilakukan oleh responden. Selain itu, pengkaji turut merujuk pelbagai sumber ilmiah seperti buku, jurnal dan artikel bagi menyokong proses pengelasan dan penghuraian bentuk-bentuk kata kerja yang dikaji. Pendekatan ini membolehkan pengkaji memperoleh data yang menyeluruh dan berkualiti untuk menjawab persoalan serta mencapai objektif kajian.

DAPATAN KAJIAN

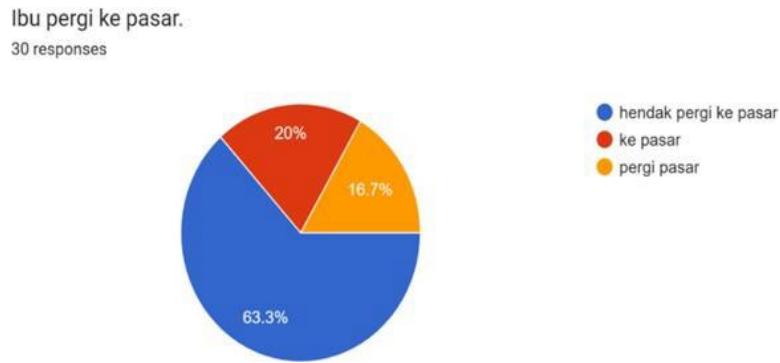
Dapatan kajian ini dibahagikan kepada dua bahagian berdasarkan dua objektif utama kajian, iaitu menganalisis bentuk-bentuk penggunaan kata kerja dalam tugas bertulis pelajar dan menilai tahap penguasaan kata kerja dalam kalangan pelajar Universiti Islam Antarabangsa Malaysia (UIAM), Kampus Pagoh.

Bagi objektif pertama, sebanyak 15 tugas cerpen yang dihasilkan oleh pelajar telah dianalisis melalui kaedah analisis kandungan. Hasil dapatan menunjukkan sejumlah 140 kata kerja dikenal pasti dan dikelaskan mengikut bentuknya. Daripada jumlah tersebut, sebanyak 120 (85.71%) merupakan kata kerja transitif aktif manakala hanya 20 (14.29%) merupakan kata kerja transitif pasif. Antara bentuk paling kerap digunakan oleh pelajar ialah awalan me- (20.71%), meng-...kan (12.14%), dan me-...kan (10.71%). Pelajar juga menggunakan bentuk memper- dalam penulisan mereka, namun penggunaannya tidak begitu meluas. Kata kerja pasif seperti penggunaan struktur di-...oleh dan ter- adalah agak terhad, mencerminkan kecenderungan pelajar untuk menggunakan struktur ayat aktif berbanding dengan ayat pasif dalam penghasilan penulisan kreatif. Hal ini juga menunjukkan bahawa pelajar lebih selesa dengan bentuk ayat yang langsung dan mudah.

Jadual 1: Jumlah Bentuk-bentuk Kata Kerja yang Diguna pakai dalam Tugas Para Pelajar

Bil	Bentuk Kata Kerja	Jumlah	Peratusan (%)
1.	KKT aktif awalan men-	10	7.143
2.	KKT aktif awalan me-	29	20.714
3.	KKT awalan mem-	6	4.286
4.	KKT aktif awalan meng-	14	10
5.	KKT aktif apitan memper-...-kan	3	2.143
6.	KKT aktif apitan men-...-kan	5	3.571
7.	KKT aktif apitan me-...-kan	15	10.714
8.	KKT aktif apitan mem-...-kan	7	5
9.	KKT aktif apitan meng-...-kan	17	12.143
10.	KKT aktif apitan men-...-i	2	1.429
11.	KKT aktif apitan me-...-i	8	5.714
12.	KKT aktif apitan mem-...-i	3	2.143
13.	KKT aktif apitan meng-...-i	1	0.714
14.	KKT pasif menggunakan “di” dan “oleh”	20	14.286
	JUMLAH	140	100%

Bagi objektif kedua, data diperoleh melalui borang soal selidik yang dijawab oleh 30 orang pelajar secara dalam talian menggunakan Google Form. Borang soal selidik ini mengandungi 20 soalan objektif berkaitan kata kerja transitif dan kata kerja tak transitif merangkumi aspek penggunaan imbuhan, struktur ayat serta kesesuaian subjek dan objek. Analisis menunjukkan bahawa tahap penguasaan pelajar terhadap kata kerja masih tidak seimbang. Pelajar dapat mengenal pasti dan menggunakan kata kerja biasa seperti mempercepat, menghidangi, atau membaca dengan betul, namun masih terdapat kekeliruan yang ketara dalam penggunaan bentuk pasif, kata kerja tak transitif berpelengkap serta imbuhan kompleks seperti memper-...kan dan memper-...i.



Rajah 1: Ayat “Ibu pergi ke pasar.”

Sebagai contoh, hanya 6 orang pelajar (20%) dapat menjawab dengan tepat ayat “Ibu pergi ke pasar”, menunjukkan bahawa 80% pelajar gagal memahami struktur kata kerja tak transitif yang memerlukan pelengkap berbentuk frasa sendi nama. Selain itu, soalan yang melibatkan perbezaan antara objek bernyawa dan tidak bernyawa dalam konteks penggunaan -kan dan -i juga mencatatkan kadar kesalahan yang tinggi. Carta pai daripada analisis soal selidik menunjukkan ketidakseimbangan dalam pemilihan jawapan yang betul bagi hampir separuh soalan, sekali gus memperlihatkan kekeliruan pelajar dalam membezakan bentuk kata kerja yang berbeza dalam konteks ayat.

Secara keseluruhan, dapatan kajian ini membuktikan bahawa pelajar masih mengalami kekeliruan dalam penggunaan kata kerja, khususnya dari segi imbuhan dan struktur ayat. Meskipun mereka merupakan penutur jati bahasa Melayu, penguasaan terhadap aspek morfologi dan sintaksis kata kerja masih berada pada tahap sederhana. Oleh itu, dapatan ini memberikan petunjuk jelas bahawa pendekatan pengajaran tatabahasa, khususnya berkaitan dengan kata kerja, perlu diperkemas dan disesuaikan dengan keperluan semasa pelajar di peringkat pengajian tinggi. Penekanan kepada variasi bentuk kata kerja dan latihan pengukuhan yang berfokus dapat membantu pelajar menguasai struktur ayat bahasa Melayu secara lebih tepat dan berkesan.

PERBINCANGAN

Dapatan kajian berdasarkan objektif pertama menunjukkan bahawa pelajar lebih cenderung menggunakan kata kerja transitif aktif (KKT aktif) berbanding dengan kata kerja transitif pasif (KKT pasif) dalam tugas bertulis mereka khususnya dalam penulisan cerpen. Kecenderungan ini dipercayai disebabkan oleh struktur KKT aktif yang lebih mudah digunakan dan difahami dalam pembinaan ayat serta lebih sesuai dalam penyampaian naratif yang jelas. Antara bentuk

KKT aktif yang dominan digunakan oleh pelajar ialah imbuhan awalan meN- yang terdiri daripada empat varian iaitu me-, mem-, men-, dan meng- bergantung kepada huruf pertama kata dasar. Sebagai contoh, me- digunakan untuk kata dasar yang bermula dengan huruf m, n, ny, ng, r, l, w, dan y. Imbuhan men- pula digunakan untuk kata dasar yang bermula dengan huruf d, j, c, sy dan z, termasuk kata pinjaman yang bermula dengan huruf t dan s. Keberkesanan penggunaan imbuhan ini menunjukkan penguasaan asas morfologi pelajar terhadap struktur kata kerja aktif.

Selain itu, bentuk imbuhan apitan meN-...-kan dan meN-...-i juga dikenal pasti digunakan dengan aktif dalam penulisan pelajar. Apitan meN-...-kan membentuk kata kerja transitif yang lazimnya memerlukan satu atau dua objek, manakala apitan meN-...-i pula digunakan dalam konteks kata kerja yang menunjukkan perbuatan kepada sasaran yang lebih abstrak atau lokasi tertentu. Walau bagaimanapun, pengkaji turut mengenal pasti penggunaan KKT pasif dalam tugas pelajar, namun bilangannya jauh lebih rendah, iaitu sebanyak 20 penggunaan daripada keseluruhan 140 kata kerja yang dikenal pasti. Kata kerja pasif ini terdiri daripada bentuk di-...oleh, yang digunakan khusus untuk kata ganti nama diri ketiga dan frasa nama. Hal ini membuktikan bahawa pelajar lebih cenderung membina ayat berbentuk aktif dan kurang mengaplikasikan struktur pasif dalam penghasilan penulisan.

Bagi objektif kedua, analisis terhadap soal selidik yang diedarkan kepada 30 orang responden menunjukkan bahawa tahap penguasaan kata kerja dalam kalangan pelajar berada pada tahap sederhana.

Jadual 2: Penentuan Tahap Skor Markah Berdasarkan Borang Kaji Selidik

Skor	Tahap	Bilangan
66-100	Tinggi	12
34-65	Sederhana	15
0-33	Rendah	3
Jumlah	Jumlah	30

Berdasarkan skor markah yang diadaptasi daripada kajian oleh Nora'azian dan Nurul Jamilah (2024), seramai 12 orang pelajar (40%) mencapai tahap tinggi (66–100 markah), 15 orang pelajar (50%) berada pada tahap sederhana (34–65 markah), dan hanya 3 orang pelajar (10%) berada pada tahap rendah (0–33 markah). Walaupun majoriti pelajar berada pada tahap sederhana ke atas, masih terdapat kesilapan asas dalam menjawab soalan berkaitan kata kerja terutama dalam aspek imbuhan dan struktur ayat.

Contohnya, dalam soalan yang menguji ayat “Ibu pergi ke pasar”, hanya enam orang pelajar (20%) memberikan jawapan yang tepat. Kesalahan yang berlaku ialah pelajar gagal mengenal pasti bahawa frasa “pergi ke” berfungsi sebagai satu unit kata kerja tak transitif dengan pelengkap frasa sendi nama. Kekeliruan ini memperlihatkan bahawa terdapat ketidakfahaman pelajar terhadap fungsi kata kerja tak transitif berpelengkap dalam struktur ayat. Tambahan pula, kesalahan dalam memilih imbuhan seperti memper-, meng-, dan menunjukkan bahawa sebilangan pelajar belum menguasai sepenuhnya perbezaan bentuk morfologi kata kerja berdasarkan konteks penggunaan yang betul.

Penemuan ini menyokong dapatan kajian oleh Annuar Khisham Isa et al. (2021) yang menyatakan bahawa kesilapan dalam aspek tatabahasa termasuk penggunaan kata kerja berlaku secara berulang walaupun pelajar telah menerima pendedahan terhadap tatabahasa sejak di sekolah rendah. Dalam konteks ini, kajian ini telah membuktikan bahawa penguasaan pelajar terhadap kata kerja masih belum mencapai tahap cemerlang yang sepatutnya dikuasai oleh penuntut institusi pengajian tinggi.

Secara keseluruhan, kajian ini membuktikan bahawa walaupun pelajar UIAM Kampus Pagoh merupakan penutur jati bahasa Melayu, penguasaan mereka terhadap aspek kata kerja terutamanya dari segi struktur morfologi dan sintaksis masih berada pada tahap sederhana. Para pelajar menunjukkan kecenderungan untuk menggunakan bentuk KKT aktif yang lebih mudah dan lebih difahami dalam konteks penulisan, namun kurang mengaplikasikan variasi lain seperti KKT pasif dan KKTT secara tepat. Oleh itu, dapatan ini menunjukkan keperluan untuk memperkukuh aspek pengajaran dan pemahaman kata kerja dalam kalangan pelajar universiti agar penggunaan tatabahasa dapat diaplikasikan secara lebih gramatis, tepat dan efektif dalam penulisan serta komunikasi seharian.

KESIMPULAN

Secara keseluruhannya, kajian ini membuktikan bahawa tahap penguasaan kata kerja dalam kalangan pelajar Universiti Islam Antarabangsa Malaysia (UIAM), Kampus Pagoh masih berada pada tahap sederhana meskipun majoriti responden merupakan penutur jati bahasa Melayu dan telah mempelajari bahasa ini sejak di bangku sekolah rendah. Dapatan kajian menunjukkan pelajar lebih cenderung menggunakan kata kerja transitif aktif dalam penulisan tugas, namun masih berlaku kesalahan dari segi penggunaan imbuhan, struktur ayat serta kekeliruan dalam membezakan antara kata kerja transitif dengan kata kerja tak transitif. Penggunaan bentuk kata kerja yang betul tidak semestinya menggambarkan tahap penguasaan yang tinggi khususnya apabila pelajar tidak dapat menjelaskan fungsi atau peranan kata kerja tersebut dalam konteks ayat.

Kajian ini juga memberikan implikasi bahawa aspek tatabahasa, terutamanya dalam bidang morfologi seperti kata kerja masih belum dikuasai sepenuhnya oleh pelajar di peringkat pengajian tinggi. Kekeliruan dalam penggunaan imbuhan seperti -kan, -i, memper-, dan meng- membuktikan keperluan kepada pengajaran aspek tatabahasa yang lebih terperinci, berfokus dan berterusan. Oleh itu, kajian ini dapat dimanfaatkan sebagai rujukan bukan sahaja oleh pelajar tetapi juga oleh para pendidik dan penyelidik lain dalam usaha memartabatkan bahasa Melayu melalui penguasaan struktur linguistik yang tepat. Kajian ini turut menyumbang pembangunan bahan bantu mengajar, terutamanya dalam penggunaan kata kerja dalam konteks penulisan akademik dan penulisan rasmi.

Bagi kajian akan datang, disarankan agar penyelidikan diperluas kepada penutur bukan natif, perbandingan antara pelajar bandar dengan pelajar luar bandar serta analisis kesalahan kata kerja dalam media sosial seperti ciapan dan hantaran oleh pempengaruh. Di samping itu, pendekatan kualitatif melalui temu bual atau analisis kesalahan dalam komunikasi lisan juga wajar diterokai untuk mendapatkan gambaran yang lebih menyeluruh tentang penguasaan kata kerja dalam pelbagai konteks bahasa.

Tuntasnya, kajian ini menegaskan bahawa usaha untuk memperkukuh penguasaan tatabahasa dalam kalangan generasi muda adalah sangat penting bagi memastikan bahasa Melayu kekal sebagai bahasa ilmu, bahasa kebangsaan dan bahasa rasmi negara. Pendidik berperanan memberikan penekanan kepada aspek morfologi secara mendalam manakala pelajar pula harus mempraktikkan ilmu yang dipelajari dalam kehidupan seharian. Hanya dengan gabungan usaha pelbagai pihak, kita mampu melahirkan generasi celik bahasa yang mampu menggunakan bahasa Melayu secara gramatis, tepat dan berkesan.

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TINGKAH LAKU PEMBELIAN MAHASISWA INSTITUSI PENGAJIAN TINGGI DALAM JUALAN SECARA LANGSUNG DI APLIKASI TIKTOK

Azzereen Shahreena Azzmi Shahrin¹, Nur 'Amirah Saipuddin², & Siti Yuliandi Ahmad^{1*}

*Kulliyyah Pelancongan Mampan dan Bahasa Kontemporari, Universiti Islam Antarabangsa
Malaysia*

**e-mel: siti yuliandi@iium.edu.my*

ABSTRAK

Secara umumnya, tingkah laku pembelian merupakan cara atau tindakan yang dilakukan oleh individu mahupun kumpulan dalam membuat keputusan untuk membeli sesuatu barangan mahupun perkhidmatan. Dewasa ini, pembelian melalui jualan secara langsung telah menjadi gaya hidup masyarakat yang seiring dengan perkembangan teknologi dan media digital masa kini. Kajian ini dijalankan berdasarkan dua objektif kajian, iaitu deskriptif dan inferensi. Objektif pertama kajian bagi kajian ini ialah mengenal pasti tahap situasi kewangan, gaya bahasa penjual, trend semasa dan tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok. Selanjutnya, kajian ini juga dijalankan bertujuan untuk mengkaji hubungan antara situasi kewangan, gaya bahasa penjual dan trend semasa yang mempengaruhi tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok. Kajian ini menggunakan kaedah kuantitatif yang melibatkan kaedah soal selidik berkenaan tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok. Borang soal selidik daripada *Google Form* diedarkan kepada 40 orang responden yang terdiri daripada Mahasiswa Universiti Islam Antarabangsa Malaysia (UIAM) Kampus Pagoh yang telah dipilih secara rawak mudah berdasarkan kedudukan geografi lokasi tersebut. Hasil kajian menunjukkan bahawa trend semasa lebih mempengaruhi tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok berbanding situasi kewangan dan gaya bahasa.

Kata kunci: jualan secara langsung, TikTok, situasi kewangan, gaya bahasa dan trend semasa

PENDAHULUAN

Dewasa ini, penggunaan media digital dan teknologi kian mendapat tempat dihati masyarakat termasuklah masyarakat di Malaysia. Menurut Haierul Hisyam Hairuzzamri dan Fazian Hashim (2023), pembangunan digital dan teknologi di Malaysia yang semakin pesat telah memberi banyak manfaat kepada penduduk Malaysia. Hal ini dikatakan demikian kerana, pelbagai aspek telah dinaik taraf demi kesejahteraan rakyat di Malaysia, termasuklah dalam aspek pembelian terkini iaitu penggunaan sistem aplikasi dalam talian untuk membeli belah. Dalam hal ini, aplikasi media sosial telah menjadi platform utama pembelian secara dalam talian. Menurut Haierul Hisyam Hairuzzamri dan Fazian Hashim (2023) lagi, teknologi moden yang digunakan iaitu aplikasi membeli belah Shopee, Lazada dan lain-lain telah muncul sebagai syarikat yang menawarkan produk dan perkhidmatan di Malaysia. Oleh hal yang demikian, semua golongan masyarakat mempelajari cara untuk membeli belah secara dalam talian yang memberikan kemudahan buat mereka (Syahiza et al., 2021). Mahasiswa Institusi Pengajian Tinggi tidak terkecuali untuk turut melakukan pembelian secara dalam talian.

Menurut Safira Aulia Rahma (2023), aplikasi media sosial TikTok merupakan salah satu platform perdagangan sosial yang paling popular dan banyak digunakan oleh masyarakat di seluruh dunia. Tingginya penggunaan platform TikTok *Live* pada hari ini memberi peluang yang besar untuk memperluas jangkauan penjualan secara dalam talian dan menarik pelanggan baharu untuk meningkatkan jualan. Berdasarkan pernyataan ini, mahasiswa menjadi sasaran kajian ini bagi menilai tingkah laku pembelian mereka terhadap jualan secara langsung di aplikasi TikTok. Menurut Brown (2007), tingkah laku pengguna boleh ditakrifkan sebagai proses dan tindakan pengguna yang terlibat dalam pembelian dan penggunaan produk atau perkhidmatan. Penawaran produk dan perkhidmatan yang dijalankan secara atas talian ini mempengaruhi tingkah laku pembelian mahasiswa dalam jualan secara langsung di TikTok.

PENYATAAN MASALAH

Kajian ini menggunakan pendekatan kajian kuantitatif bagi mengenal pasti tahap situasi kewangan, gaya bahasa, trend semasa dan tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok. Bukan itu sahaja, kajian kuantitatif ini juga turut mengkaji

hubungan antara situasi kewangan, gaya bahasa dan trend semasa yang mempengaruhi tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok. Ini kerana, data kuantitatif boleh diukur melalui proses pengukuran dan memerlukan alat-alat pengukuran seperti soal selidik dan ujian. Selain itu, saiz sampel bagi kajian ini lebih besar berbanding kajian kualitatif. Dalam pada itu, berdasarkan objektif kajian, hasil dapatan kajian didapati mampu menepati objektif kajian kerana kajian kuantitatif merangkumi formula-formula tertentu dalam gambar rajah, jadual dan pengiraan statistik serta memberikan penjelasan yang jitu dalam bentuk numerik.

OBJEKTIF KAJIAN

Pengkaji telah menyenaraikan dua objektif kajian iaitu:

1. Untuk mengenal pasti tahap situasi kewangan, gaya bahasa, trend semasa dan tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi Tiktok.
2. Untuk mengkaji hubungan antara situasi kewangan, gaya bahasa, trend semasa yang mempengaruhi tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi Tiktok.

SOROTAN LITERATUR

Bagi menyempurnakan kajian ini, pengkaji mencari dan menggunakan beberapa kajian lepas yang berkaitan dengan tingkah laku pembelian mahasiswa dalam jualan secara langsung sebagai rujukan. Perkara ini dinyatakan demikian disebabkan oleh kajian-kajian lepas dapat membantu pengkaji dalam menjayakan kajian yang akan dilakukan. Kajian-kajian lepas yang dipilih oleh pengkaji telah dibahagikan kepada tiga mengikut objektif 1 dan objektif 2.

Berdasarkan objektif 1, kajian lepas yang dijalankan oleh Faradillah Iqmar Omar, Khairunnisa Hanifah dan Nor Azlili Hassan yang bertajuk Amalan Pembelian Dalam Talian Semasa Perintah Kawalan Pergerakan dalam Kalangan Belia di Daerah Hulu Langat pada tahun 2021 mendapati ketiga-tiga pemboleh ubah bebas yang ditetapkan dalam kajiannya diterima. Faktor-faktor yang mempengaruhi amalan pembelian dalam talian yang ditetapkan dalam kajian ini ialah perkhidmatan,

produk yang ditawarkan dan kualiti laman web. Kajian ini menggunakan Teori TAM iaitu Model Penerimaan Teknologi. Model ini digunakan bagi menjelaskan mengenai penerimaan teknologi dan sistem maklumat. Kaedah soal selidik ini telah melibatkan kalangan belia yang tinggal di daerah Hulu Langat. Melalui dapatan yang diperoleh, faktor-faktor yang ditentukan mempengaruhi amalan pembelian dalam talian dalam kalangan belia.

Berdasarkan objektif 2, kajian yang dijalankan oleh Haierul Hisyam Hairuzzamri dan Fazian Hasyim yang bertajuk Hubungan antara Penggunaan Aplikasi Membeli Belah atas Talian terhadap Tingkah Laku Pembelian dalam Kalangan Pengguna pada tahun 2023 memfokuskan penelitian terhadap faktor yang mendorong pengguna untuk menggunakan aplikasi membeli-belah. Kajian ini menggunakan kaedah kuantitatif melalui kutipan data yang diperoleh daripada borang soal selidik iaitu, *google form*. Hasil dapatan kajian mendapati faktor masa, jarak kawasan, perbandingan harga dan kemampuan pengguna menentukan keputusan pembelian pengguna secara dalam talian. Faktor-faktor berikut menunjukkan hubungan yang signifikan dengan tingkah laku keputusan pembelian oleh pengguna.

METODOLOGI

Bagi melengkapkan objektif 1, kaedah kuantitatif telah digunakan melalui tinjauan deskriptif bagi mengenal pasti tahap situasi kewangan, gaya bahasa, trend semasa dan tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok. Selain itu, bagi objektif 2, pendekatan kuantitatif juga digunakan melalui analisis inferensi bagi mengkaji hubungan antara situasi kewangan, gaya bahasa dan trend semasa yang mempengaruhi tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi TikTok.

Populasi kajian ini terdiri daripada Mahasiswa Institusi Pengajian Tinggi di Universiti Islam Antarabangsa Malaysia Kampus Pagoh. Dalam hal ini, populasi yang dipilih melibatkan mahasiswa dan mahasiswi daripada Kulliyah Pelancongan Mampan dan Bahasa Kontemporari (KSTCL) yang merangkumi jurusan bahasa Melayu (MCOM), bahasa Inggeris (ECOM), bahasa Arab (ACOM) dan Pengurusan Pelancongan (TMGT) yang terdiri daripada mahasiswa tahun 1 sehingga tahun 4. Setiap populasi yang mempunyai ciri-ciri responden yang diinginkan dalam kajian. Hal ini bertepatan dengan pernyataan yang dikemukakan oleh Fraenkel dan Wallen (1993), iaitu keseluruhan populasi dikategorikan sebagai *target population*.

Sampel kajian terdiri daripada pelajar yang pernah dan sering melakukan pembelian secara langsung di aplikasi Tiktok. Dalam hal ini, sampel kajian merupakan kumpulan atau bilangan kecil daripada populasi yang telah ditetapkan oleh pengkaji. Kumpulan yang menjadi sasaran spesifik ni merupakan fokus utama dalam melakukan penyelidikan. Oleh hal yang demikian, pemilihan sampel ini amatlah memenuhi objektif utama kajian.

Teknik persampelan yang digunakan telah dipilih secara rawak mudah berdasarkan kedudukan geografi Universiti Islam Antarabangsa Malaysia Kampus Pagoh. Dalam hal ini, bagi kaedah kuantitatif iaitu, soal selidik, 40 orang mahasiswa yang terdiri dari 37 orang perempuan dan 3 orang lelaki telah menjadi responden kajian ini. Kesemua responden ini merupakan mahasiswa Universiti Islam Antarabangsa Malaysia (UIAM) Kampus Pagoh yang terdiri daripada pelbagai jurusan.

Dalam kajian ini, pengkaji menggunakan instrumen kajian borang soal selidik dan temu bual separa berstruktur. Bagi borang soal selidik, terdapat 5 bahagian iaitu bahagian A yang merangkumi bahagian demografi responden, bahagian B iaitu pemboleh ubah bersandar dan bahagian C, bahagian D serta bahagian E yang merangkumi pemboleh ubah bebas. Skala likert digunakan bagi mengukur tahap respon responden terhadap soal selidik yang dijalankan.

Kesemua item yang digunakan dalam instrumen kajian ini menggunakan kaedah *adapt*, iaitu diadaptasi dan *adopt*, iaitu diubahsuai daripada kajian-kajian lepas. Ketika proses pembinaan item soal selidik dan item temu bual separa berstruktur ini, pengkaji telah merujuk dua orang pensyarah UIAM Pagoh yang merupakan pakar dalam bidang bahasa Melayu untuk membuat semakan dan memberi komen. Semakan yang dilakukan ini juga dikenali sebagai kesahan instrumen. Kesahan instrumen dilakukan oleh pakar bidang Bahasa Melayu untuk menilai sama ada item-item tersebut memenuhi objektif kajian ataupun tidak. Semasa melalui proses kesahan instrumen, pakar bidang Bahasa Melayu memberi komen dan pendapat sama ada item perlu dikekalkan, diubah atau dibuang. Dalam hal ini, terdapat beberapa item yang boleh dikekalkan dan beberapa item yang perlu diubah dan dibuang. Setelah itu, pengkaji perlu mengubahsuai struktur dan melakukan pemilihan item berdasarkan komen dan cadangan yang telah dikemukakan oleh pensyarah. Kemudian, borang soal selidik mula dibina menggunakan *google form* bagi memudahkan pengedaran borang soal selidik kepada para mahasiswa dan mahasiswi UIAM Pagoh menerusi aplikasi *Whatsapp* manakala soalan temu bual juga dibina bagi menjalankan temu bual separa berstruktur.

Kaedah *Alpha Cronnbach* digunakan untuk mengukur nilai kebolehpercayaan kesemua item dalam instrumen soal dalam kajian rintis. Menurut Muhammad Nidzam (2016) nilai pekali *Alpha*

Cronbach yang melebihi nilai 0.6 adalah boleh dipertimbangkan dan diterima. Jadual 1 dibawah menunjukkan Julat Pekali Cronbach Alpha.

Jadual 1: Julat Pekali *Cronbach Alpha*

0.9	Cemerlang
0.8 hingga < 0.9	Sangat baik
0.7 hingga < 0.8	Baik
0.6 hingga < 0.7	Sederhana
< 0.6	Lemah

Melalui data-data yang diperoleh daripada responden kajian yang menjawab soalan soal selidik tersebut, data tersebut dianalisis untuk mengetahui tahap kebolehpercayaan borang soal selidik tersebut. Bagi mendapatkan kebolehpercayaan terhadap item yang dibina, soal selidik dijalankan terhadap 40 orang mahasiswa Universiti Islam Antarabangsa Malaysia (UIAM) Kampus Pagoh secara dalam talian melalui *google form*.

Pengkaji menggunakan perisian *Statistical Package for Social Science* (SPSS) untuk menganalisis setiap item dalam soal selidik dalam soal selidik bagi mencari pekali *Alpha Cronbach*. Pengkaji memindahkan instrumen kajian ke *Statistical Packages for the Social Sciences* (SPSS) bagi mengukur nilai kebolehpercayaan *Cronbach Alpha*. Jadual 2 dibawah menunjukkan nilai *Cronbach Alpha* bagi setiap pemboleh ubah yang juga merupakan item bahagian B, C, D dan E dalam soalan soal selidik yang dijalankan.

Berdasarkan Jadual 2, nilai *Cronbach Alpha* bagi soalan bahagian B yang juga merupakan pemboleh ubah bersandar telah melepasi tahap 0.6, iaitu 0.635. Seterusnya, bagi soalan bahagian C, D dan E yang juga merupakan pemboleh ubah bebas, ketiga-tiga nilai *Cronbach Alpha* turut melepasi tahap 0.6, iaitu faktor pemboleh ubah situasi kewangan setinggi 0.774, faktor pemboleh ubah gaya bahasa penjual setinggi 0.674 dan faktor pemboleh ubah trend semasa setinggi 0.880. Nilai dan tahap ini diterima sebagaimana pendapat yang dikemukakan oleh Muhammad Nidzam (2016) yang mengatakan nilai pekali *Cronbach Alpha* yang melebihi nilai 0.6 adalah boleh dipertimbangkan dan diterima. Bagi bilangan item pula, untuk pemboleh ubah bersandar, tingkah laku pembelian mahasiswa mengandungi 6 item. Selain itu, bagi soalan bahagian C, D dan E yang juga merupakan pemboleh ubah bebas, terdapat 7 item pada bahagian C, 7 item pada bahagian D dan 8 item pada bahagian E.

Jadual 2: Nilai Cronbach Alpha bagi setiap pemboleh ubah

Statistik Kebolehpercayaan		
Pemboleh Ubah	Cronbach's Alpha	Bilangan Item
Tingkah laku pembelian Mahasiswa	.635	6
Situasi Kewangan	.774	7
Gaya Bahasa Penjual	.674	7
Trend Semasa	.880	8

DAPATAN DAN PERBINCANGAN

Latar belakang responden

Sampel kajian ini terdiri daripada 40 orang pelajar telah terlibat dalam menjawab borang soal selidik yang terdiri daripada pelajar yang kerap melakukan pembelian secara dalam talian iaitu dari tahun 1 hingga 4 di Universiti Islam Antarabangsa Malaysia, Kampus Pagoh. Responden dipilih secara rawak mudah dalam kajian ini. Kajian ini dilaksanakan rentetan pelajar kini amat gemar melakukan pembelian secara dalam talian tidak kira menerusi aplikasi apa sekalipun. Maklumat latar belakang (demografi) pelajar direkod bagi memudahkan pengkaji melakukan kajian.

Berdasarkan Jadual 3, iaitu analisis deskriptif yang telah dijalankan, pengkaji mendapati bahawa bilangan sampel pelajar lelaki adalah seramai 3 orang bersamaan 7.5 % manakala bagi pelajar perempuan seramai 37 orang iaitu bersamaan 92.5 %. Selain itu, majoriti pelajar yang menjawab borang soal selidik ini merupakan pelajar daripada kos pengajian Bahasa Melayu (MCOM) iaitu 62.5 % diikuti kos pengajian Bahasa Inggeris (ECOM) iaitu 15.0 %. Pelajar daripada jurusan Bahasa Arab (ACOM) pula seramai 5 orang iaitu 12.5 % manakala pelajar daripada jurusan Pelancongan dan Pengurusan (TMGT) adalah seramai 4 orang iaitu bersamaan

Jadual 3: Latar Belakang Responden

Item	Soalan	Penunjuk	Kekerapan	Peratus (%)
	Jantina	1. Lelaki 2. Perempuan	3 37	7.5 92.5
	Umur	<21 22 >23	27 8 5	67.5 20.0 12.5
	Kursus	1. MCOM 2. ECOM 3. ACOM 4. TMGT	25 6 5 4	62.5 15.0 12.5 10.0
	Tahun Pengajian	1. Tahun 1 2. Tahun 2 3. Tahun 3 4. Tahun 4	5 4 29 2	12.5 10.0 72.5 5.0

10.0 %. Bagi tahun pengajian pula, majoriti responden yang menjawab borang soal selidik ini adalah daripada pelajar tahun 3 iaitu seramai 29 orang bersamaan 72.5 % manakala pelajar tahun 4 merupakan bilangan responden yang paling sedikit iaitu hanya seramai 2 orang sahaja (5.0%). Responden yang selebihnya adalah daripada tahun 1 iaitu seramai 5 orang pelajar (12.5%) dan diikuti pelajar tahun 2 iaitu seramai 4 orang pelajar (10.0%). Bagi menganalisis data yang diperolehi, pengkaji menggunakan jadual interpretasi skor min yang dikemukakan oleh Nunnally dan Bernstein (1994). Jadual intepretasi skor min adalah seperti di bawah:

Jadual 4: Jadual Interpretasi Skor Min

Skor Min	Interpretasi Skor Min	Huraian
1.00 hingga 2.33	Rendah	(Kurang setuju/kurang membantu/kurang mahir/kurang memenuhi/tidak pasti/kadang-kadang/tiada/sebahagian kecil)
2.34 hingga 3.66	Sederhana	(Setuju/ membantu/ mahir/ memenuhi/separuh)

3.67 hingga 5.00	Tinggi	(Sangat setuju/ sangat membantu/ sangat mahir/ sangat memenuhi/ sangat selalu/ semua/ sebahagian besar)
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(Sumber: Nunnally dan Bernstein 1994)

Tahap situasi kewangan terhadap tingkah laku pembelian mahasiswa

Setelah analisis dilakukan, pengkaji dapat melihat bahawa nilai min tertinggi dalam Bahagian C adalah pada soalan C5, iaitu *Saya melihat dengan teliti untuk mendapatkan nilai terbaik untuk wang*. Soalan ini berjaya mengumpulkan nilai min sebanyak 4.48 iaitu interpretasi min yang tinggi.

Sementara itu, soalan yang mempunyai min yang terendah adalah sebanyak 3.88 dengan interpretasi min tinggi. Soalan yang terendah ini adalah pada soalan yang ketiga iaitu, *Kualiti barang yang dibeli dalam talian sepadan dengan harga yang dibayar*. Jadual berikut menunjukkan situasi kewangan yang mempengaruhi tingkah laku pembelian mahasiswa.

Jadual 5: Min, Sisihan Piawai, dan Tahap Situasi Kewangan Terhadap Pembelian Mahasiswa

Pemboleh Ubah	Min	Sisihan Piawai	Tahap
Situasi Kewangan (IV 1)			
C1 Saya menghitung harga terlebih dahulu sebelum membeli dalam talian.	4.38	.586	TINGGI
C2 Saya memastikan barangan yang dibeli secara dalam talian berada dalam bajet yang dimiliki.	4.47	.679	TINGGI
C3 Kualiti barang yang dibeli dalam talian sepadan dengan harga yang dibayar.	3.88	.992	TINGGI
C4 Saya dapat menjimatkan kos pengangkutan ke kedai untuk pembelian secara fizikal.	4.28	.887	TINGGI

C5 Saya melihat dengan teliti untuk mendapatkan nilai terbaik untuk wang.	4.48	.640	TINGGI
C6 Saya dapat menjimatkan duit apabila membuat pembelian “beli 1 percuma 1”.	4.38	.952	TINGGI
C7 Saya membeli secara dalam talian kerana harganya berpatutan.	4.42	.636	TINGGI
	4.325	.509	TINGGI
Valid N (listwise)	40		

Berdasarkan senarai soalan borang soal selidik dalam bahagian C, jumlah skor min yang berjaya dikumpul adalah 4.325. Menurut Nunnally dan Bernstein (1994), ini bermaksud interpretasi skor min berada pada tahap yang tinggi iaitu antara 3.67 hingga 5.00 .

Tahap gaya bahasa terhadap tingkah laku pembelian mahasiswa

Setelah proses analisis dilakukan, pengkaji dapat melihat bahawa nilai min yang tertinggi dalam bahagian D adalah pada soalan yang keenam iaitu *Penjual yang menawarkan harga yang lebih murah daripada kedai lain mempengaruhi saya untuk ingin membeli produk tersebut*. Soalan ini berjaya mengumpulkan nilai min sebanyak 4.45 yang bersamaan interpretasi min yang tinggi.

Sementara soalan yang mempunyai min yang terendah ialah sebanyak 2.75 sahaja dengan interpretasi min sederhana. Soalan yang terendah ini adalah soalan yang terakhir iaitu *Kata ajakan “jom checkout sekarang” menyebabkan saya ingin membeli produk tersebut segera*. Jadual berikut menunjukkan gaya bahasa yang mempengaruhi tingkah laku pembelian mahasiswa.

Jadual 6: Min, Sisihan Piawai, dan Tahap Gaya Bahasa Terhadap Pembelian Mahasiswa

Pemboleh Ubah	Min	Sisihan Piawai	Tahap
Gaya Bahasa (IV 2)			
D1 Saya tertarik untuk membeli barangan apabila penjual mengatakan terdapat promosi seperti <i>voucher</i> , <i>big sale</i> atau diskaun.	4.22	.832	TINGGI
D2 Saya lebih tertarik untuk menonton jualan secara langsung apabila penjual menggunakan cara penyampaian yang menarik seperti bahasa badan yang baik.	3.88	1.137	TINGGI
D3 Kata ajakan “jom <i>checkout</i> sekarang” menyebabkan saya ingin membeli produk tersebut segera.	2.75	1.056	SEDERHANA
D4 Penggunaan ayat “beli sekarang sebelum habis” menarik minat saya untuk membeli produk tersebut dengan segera.	3.33	1.118	SEDERHANA
D5 Ayat promosi seperti “beli 2 percuma 1” dapat menarik perhatian saya untuk membeli produk tersebut.	3.65	1.075	SEDERHANA
D6 Penjual yang menawarkan harga yang lebih murah daripada kedai lain mempengaruhi saya untuk ingin membeli produk tersebut.	4.45	.552	TINGGI
D7 Ayat cadangan penjual seperti “saya <i>suggest</i> ...” memberi keyakinan bahawa produk tersebut sesuai untuk saya.	3.40	1.033	SEDERHANA
	3.667	.576	TINGGI
Valid N (listwise)	40		

Berdasarkan senarai soalan borang soal selidik dalam bahagian D, jumlah skor min yang berjaya dikumpul adalah 3.667. Menurut Nunnally dan Bernstein (1994), ini bermaksud interpretasi skor min berada pada tahap yang tinggi iaitu antara 3.67 hingga 5.00.

Tahap trend semasa terhadap tingkah laku pembelian mahasiswa

Setelah analisis dilakukan, pengkaji dapat melihat bahawa nilai min tertinggi dalam Bahagian E adalah pada soalan E1, iaitu *Pembelian saya secara dalam talian adalah berdasarkan kemahuan diri saya sendiri*. Soalan ini berjaya mengumpulkan nilai min sebanyak 4.58 iaitu interpretasi min yang tinggi.

Sementara itu, terdapat dua soalan yang mempunyai nilai min yang terendah iaitu sebanyak 2.58 dengan interpretasi min sederhana. Soalan yang terendah ini adalah pada soalan yang keenam iaitu, *Saya membeli sesuatu barangan agar tidak ketinggalan zaman* dan soalan yang kelapan, *Saya merasa lebih percaya diri apabila menggunakan barangan yang trending*. Jadual berikut menunjukkan situasi kewangan yang mempengaruhi tingkah laku pembelian mahasiswa.

Jadual 7: Min, Sisihan Piawai, dan Tahap Trend Semasa Terhadap Pembelian Mahasiswa

Pemboleh Ubah	Min	Sisihan Piawai	Tahap
Trend Semasa (IV 3)			
E1 Pembelian saya secara dalam talian adalah berdasarkan kemahuan diri saya sendiri	4.58	.636	TINGGI
E2 Saya selalu mengikut trend yang sedang terjadi.	2.65	1.272	SEDERHANA
E3 Saya membeli sesuatu barangan kerana barangan tersebut sedang trending	2.75	1.276	SEDERHANA

E4 Saya membeli sesuatu barangan untuk memenuhi kepuasan diri	4.25	.809	TINGGI
E5 Membeli barangan yang trending merupakan tindakan yang menggembirakan	3.05	1.218	SEDERHANA
E6 Saya membeli sesuatu barangan agar tidak ketinggalan zaman.	2.58	1.238	SEDERHANA
E7 Saya membeli sesuatu barangan untuk mengikuti perkembangan fesyen semasa	2.90	1.236	SEDERHANA
E8 Saya merasa lebih percaya diri apabila menggunakan barangan yang trending	2.58	1.217	SEDERHANA
	3.165	.838	SEDERHANA
Valid N (listwise)	40		

Berdasarkan senarai soalan borang soal selidik dalam bahagian E, jumlah skor min yang berjaya dikumpul adalah 3.165. Menurut Nunnally dan Bernstein (1994), ini bermaksud interpretasi skor min berada pada tahap yang sederhana iaitu antara 2.34 hingga 3.66 .

Jadual 8 menunjukkan jadual nilai skor min keseluruhan bagi mengetahui tahap tingkah laku pembelian mahasiswa dalam jualan secara langsung di aplikasi *Tiktok*.

Jadual 8: Skor Min Keseluruhan

Pembolehubah	Skor min	Sisihan Piawai
Tingkah Laku Pembelian Mahasiswa (DV)	3.6083	0.62195
Situasi Kewangan (IV I)	4.3250	0.50945
Gaya Bahasa (IV II)	3.6679	0.57634
Trend Semasa (IV III)	3.1656	0.83847

Data yang diperoleh daripada kajian ini telah menunjukkan nilai keseluruhan bagi satu pembolehubah bersandar dan tiga pembolehubah bebas. Pembolehubah bersandar iaitu tingkah laku

pembelian mahasiswa memperoleh nilai skor yang sederhana menurut jadual interpretasi skor min (Nunnally & Bernstein, 1994) dengan nilai skor min 3.6083 dan diikuti nilai sisihan piawai 0.62195. Seterusnya, bagi pembolehubah bebas yang pertama iaitu situasi kewangan memperoleh nilai skor min yang tertinggi antara pembolehubah yang lain. Nilai skor min yang diperoleh adalah 4.3250 dengan nilai sisihan piawai 0.50945. Dalam pada itu, pembolehubah bebas yang kedua menunjukkan nilai skor min yang tinggi iaitu 3.6679 dengan nilai sisihan piawai 0.57634. Dan pembolehubah bebas yang terakhir memperoleh nilai skor yang sederhana dengan nilai skor min 3.1656 diikuti nilai sisihan piawai 0.83847. Dengan itu, dapat disimpulkan bahawa nilai skor min yang paling tinggi adalah pada pembolehubah bebas yang pertama iaitu situasi kewangan dengan nilai skor min 4.3250 dan nilai skor min yang paling rendah adalah pada pembolehubah bebas yang terakhir iaitu trend semasa dengan nilai skor min sebanyak 3.1656.

Tahap tingkah laku pembelian mahasiswa

Setelah proses analisis dilakukan, pengkaji dapat melihat bahawa nilai min yang tertinggi dalam bahagian B adalah pada soalan yang kelima iaitu *Promosi yang berlangsung mempengaruhi saya untuk membeli sesuatu barangan*. Berdasarkan soalan ini, pengkaji dapat menyimpulkan bahawa sesuatu pembelian yang dilakukan adalah disebabkan harga barangan menjadi lebih rendah rentetan promosi yang ditawarkan oleh penjual. Pada sudut pandang pembeli yang bijak, mereka akan membandingkan harga promosi yang ditawarkan oleh hos siaran langsung dengan harga yang ditawarkan di kedai fizikal. Pembeli akan terus melakukan pembelian kerana sudah pasti harga promosi yang ditawarkan semasa siaran langsung itu hanya dalam waktu yang singkat sahaja. Oleh sebab itu, soalan ini berjaya mengumpulkan nilai min sebanyak 4.35 yang bersamaan interpretasi min yang tinggi.

Sementara soalan yang mempunyai min yang terendah ialah sebanyak 2.58 sahaja dengan interpretasi min sederhana. Soalan yang terendah ini adalah soalan yang terakhir iaitu *Saya membeli sesuatu produk kerana ingin mengikut trend*. Menurut soalan yang kelapan ini, pengkaji dapat menyimpulkan bahawa responden yang terdiri dalam kalangan mahasiswa tidak mudah terpengaruh untuk melakukan pembelian hanya disebabkan oleh mengikut *trend* semata.

Walaupun begitu, bagi item bahagian B ini, pengkaji telah membuang sebanyak 2 item kerana nilai pekali *Cronbach Alpha* yang diperolehi sangat rendah iaitu 0.595. Jadi, apabila 2 soalan telah

dibuang iaitu soalan B4, *Saya lebih gemar membeli secara dalam talian kerana harga murah dan mudah untuk mencari barang keperluan saya* dan soalan B6, *Ulasan dan rekomendasi daripada pembeli lain mempengaruhi saya untuk membeli barangan tersebut* sekaligus menjadikan nilai pekali *Cronbach Alpha* mencapai julat pekali yang sesuai iaitu 0.635 (sederhana). Jadual berikut menunjukkan tahap tingkah laku pembelian mahasiswa.

Jadual 9: Tahap Tingkah Laku Pembelian Mahasiswa

Pemboleh Ubah	Min	Sisihan Piawai	Tahap
Tingkah Laku Pembeli (DV)			
B1 Potongan harga menjadi sebab terhadap pembelian impulsif	4.30	.823	TINGGI
B2 Saya membeli kerana pengaruh rakan-rakan saya	3.20	1.244	SEDERHANA
B3 Saya membeli kerana tingkah laku penjual yang memberikan layanan terbaik kepada pembelinya	3.50	1.132	SEDERHANA
B5 Promosi yang berlangsung mempengaruhi saya untuk membeli sesuatu barangan	4.35	.802	TINGGI
B7 Pempengaruh memainkan peranan yang besar dalam meyakinkan pengikutnya untuk membeli sesuatu barangan berbanding pemilik produk itu sendiri	3.73	.960	TINGGI
B8 Saya membeli sesuatu produk kerana ingin mengikut trend	2.58	1.217	SEDERHANA
	3.608	.6219	SEDERHANA
Valid N (listwise)	40		

Berdasarkan senarai soalan borang soal selidik dalam bahagian B, jumlah skor min yang berjaya dikumpul adalah 3.608. Menurut Nunnally dan Bernstein (1994), ini bermaksud interpretasi skor min berada pada tahap yang sederhana iaitu antara 2.34 hingga 3.66 .

Perhubungan antara situasi kewangan, gaya bahasa, dan trend semasa

Bagi memperolehi data pada bahagian ini, pengkaji telah menjalankan analisis inferensi melalui ujian Korelasi Pearson (*Pearson Correlation*) untuk meneliti sama ada terdapat hubungan yang signifikan ataupun tidak antara situasi kewangan, gaya bahasa, dan trend semasa terhadap tingkah laku pembelian mahasiswa UIAM Kampus Pagoh. Total C merujuk kepada nilai tambah keseluruhan instrumen kajian pada bahagian C manakala Total B pula mewakili nilai tambah keseluruhan instrumen kajian pada bahagian B.

Ujian Korelasi Total C dan Total B

Jadual 10: Nilai Ujian Korelasi bagi Bahagian C dan Bahagian B

		TOTAL C	TOTAL B
TOTAL C	Pearson Correlation	1	.406***
	Sig. (2-tailed)		.009
	N	40	40
TOTAL B	Pearson Correlation	.406***	1
	Sig. (2-tailed)	.009	
	N	40	40

Ho- tolak (ada hubungan)

Berdasarkan Jadual 10, hasil ujian Korelasi Pearson yang dijalankan ke atas Total C dan Total B menunjukkan nilai signifikan (2-tailed) yang rendah. Nilai signifikan (2-tailed) memaparkan nilai <.009. Hal ini menunjukkan bahawa nilai signifikan yang diperoleh bagi kajian ini adalah lebih rendah

daripada nilai alpha, dan hipotesis awal iaitu hipotesis nol ditolak. Maka, terdapat hubungan signifikan antara situasi kewangan dan tingkah laku pembelian mahasiswa di aplikasi Tiktok. Jadual juga turut memaparkan nilai kekuatan iaitu sebanyak 0.406.

Ujian Korelasi Total D dan Total B

Jadual 11: Nilai Ujian Korelasi bagi Bahagian D dan Bahagian B

		TOTAL D	TOTAL B
TOTAL D	Pearson Correlation	1	.258
	Sig (2-tailed)		.108
	N	40	40
TOTAL B	Pearson Correlation	.258	1
	Sig (2-tailed)	.108	
	N	40	40

Ho- terima (tiada hubungan)

Berdasarkan Jadual 11, hasil ujian Korelasi Pearson yang dijalankan ke atas Total D dan Total B menunjukkan nilai signifikan (2-tailed) yang tinggi. Nilai signifikan (2-tailed) memaparkan nilai $>.108$. Hal ini menunjukkan bahawa nilai signifikan yang diperoleh bagi kajian ini adalah lebih tinggi daripada nilai alpha, dan hipotesis awal iaitu hipotesis nol diterima. Maka, tiada hubungan signifikan antara gaya bahasa dan tingkah laku pembelian mahasiswa di aplikasi Tiktok. Jadual juga turut memaparkan nilai kekuatan iaitu sebanyak 0.258.

Ujian Korelasi Total E dan Total B

Jadual 12: Nilai Ujian Korelasi bagi Bahagian E dan Bahagian B

		TOTAL E	TOTAL B
TOTAL E	Pearson Correlation	1	.549
	Sig. (2-tailed)		<.001
	N	40	40
TOTAL B	Pearson Correlation	.549	1
	Sig. (2-tailed)	<.001	
	N	40	40

Ho- tolak (ada hubungan)

Berdasarkan Jadual 12, hasil ujian Korelasi Pearson yang dijalankan ke atas Total E dan Total B menunjukkan nilai signifikan (2-tailed) yang rendah. Nilai signifikan (2-tailed) memaparkan nilai <.001. Hal ini menunjukkan bahawa nilai signifikan yang diperoleh bagi kajian ini adalah lebih rendah daripada nilai alpha dan hipotesis awal iaitu hipotesis nol ditolak. Maka, terdapat hubungan signifikan antara trend semasa dan tingkah laku pembelian mahasiswa di aplikasi Tiktok. Jadual juga turut memaparkan nilai kekuatan iaitu sebanyak 0.549.

KESIMPULAN DAN CADANGAN

Secara keseluruhannya, kajian ini telah mencapai persoalan dan objektif kajian. Kajian tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi Tiktok ini telah dijalankan menggunakan pendekatan kuantitatif. Melalui pendekatan analisis deskriptif, didapati bahawa pembolehubah bebas yang pertama iaitu faktor situasi kewangan memperoleh nilai skor min yang tertinggi antara pembolehubah yang lain iaitu sebanyak 4.3250. Perkara ini menunjukkan bahawa faktor situasi kewangan paling mempengaruhi tingkah laku pembelian mahasiswa. Berdasarkan kaedah analisis korelasi Pearson pula, didapati bahawa trend semasa mempunyai

pengaruh yang lebih kuat terhadap tingkah laku pembelian berbanding situasi kewangan dan juga gaya bahasa penjual iaitu terdapat hubungan signifikan antara trend semasa dan tingkah laku pembelian mahasiswa di aplikasi Tiktok yang mempunyai nilai kekuatan iaitu sebanyak 0.549. Walaubagaimanapun, kedua-dua faktor trend semasa dan gaya bahasa adalah penting dalam mempengaruhi tingkah laku pembelian mahasiswa. Namun, faktor gaya bahasa penjual mempunyai pengaruh yang lebih konsisten dalam konteks jualan secara langsung di Tiktok. Kajian ini memberikan pandangan yang lebih mendalam tentang bagaimana situasi kewangan, gaya bahasa penjual, dan trend semasa mempengaruhi tingkah laku pembelian mahasiswa institusi pengajian tinggi.

Implikasi kajian dan Cadangan kajian

Bahagian ini meliputi perbincangan tentang implikasi melalui perbincangan dapatan kajian sebelum ini. Implikasi yang dibahaskan termasuklah implikasi situasi kewangan, gaya bahasa penjual, trend semasa dan tingkah laku pembelian. Hasil kajian ini menunjukkan bahawa faktor situasi kewangan, gaya bahasa penjual, trend semasa dan tingkah laku pembelian memainkan peranan penting dalam keputusan pembelian mahasiswa. Dalam hal ini, mahasiswa yang terdedah kepada maklumat penjualan cenderung membuat keputusan pembelian berdasarkan analisis yang lebih mendalam, sementara yang lain mungkin dipengaruhi oleh populariti produk. Selain itu, hos siaran langsung perlulah memastikan maklumat yang disampaikan dalam jualan secara langsung adalah jelas, menarik dan relevan untuk mempengaruhi mahasiswa melakukan keputusan pembelian yang lebih rasional.

Bukan itu sahaja, kajian ini menunjukkan bahawa tingkah laku pembelian mahasiswa dipengaruhi oleh dua faktor utama, iaitu situasi kewangan dan trend semasa. Dari aspek situasi kewangan, mahasiswa cenderung memilih pembelian yang berbaloi dengan kemampuan kewangan mereka. Oleh itu, peniaga perlu mempertimbangkan harga yang mampu milik dalam menawarkan produk serta perkhidmatan ketika menjalankan jualan secara langsung di aplikasi Tik Tok. Melalui aspek trend semasa, mahasiswa dipengaruhi oleh apa yang popular dalam masyarakat yang mencerminkan budaya membeli sesuatu yang tular atau “trendy”. Implikasi kajian ini juga mencadangkan pentingnya pendidikan kewangan kepada mahasiswa untuk menguruskan perbelanjaan dengan bijak, selain menggalakkan mereka untuk membuat keputusan pembelian yang lebih rasional dalam menghadapi pengaruh trend.

Sehubungan itu, perbincangan membahaskan beberapa bentuk cadangan yang boleh dijadikan garis panduan kepada para penyelidik akan datang. Kajian ini telah mengenal pasti tahap situasi kewangan, gaya bahasa, trend semasa dan tingkah laku pembelian mahasiswa institusi pengajian tinggi dalam jualan secara langsung di aplikasi *TikTok*. Kajian ini telah menggunakan ujian Korelasi Pearson serta menjalankan soal selidik kepada mahasiswa UIAM Pagoh. Hasil kajian ini mendapati bahawa semua pemboleh ubah tersebut mempunyai hubungan terhadap tingkah laku pembelian mahasiswa.

Oleh sebab itu, pengkaji mencadangkan untuk kajian berikutnya supaya memperluas kajian yang melibatkan universiti-universiti lain juga. Perkara ini dapat menunjukkan perbandingan antara pelajar dari universiti berlainan jika terdapat perbezaan dalam tingkah laku pembelian mereka terhadap jualan secara langsung. Faktor budaya, latar belakang pendidikan dan demografi pelajar juga boleh memberi kesan terhadap tingkah laku pembelian ini.

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