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Journal Description

Introduced in 2017, ESTEEM Journal of Social Sciences and Humanities is an official journal of Universiti Teknologi MARA (UiTM) Cawangan Pulau Pinang with a registered e-ISSN 2600-7274. It is an open-access journal which published articles both in English and Bahasa Malaysia. Initially, it published once a year from January 2017 to December 2020, but revised its publication frequency to twice a year starting January 2021. The journal adheres to traditional standards of double-blind peer review with an average acceptance rate of 40 percent. Currently, the journal does not charge any article processing fees for manuscript submitted personally by authors.

Aim and Scope

The aim of ESTEEM Journal of Social Sciences and Humanities is to serve as a platform for scholars, practitioners, and policy makers to exchange new knowledge and ideas in areas related to social sciences and humanities. The journal provides an avenue for scholars and practitioners to document unpublished original manuscripts related to emerging issues, developments and trends that examine how people interact, integrate, behave and influence the world around them. Specifically, the journal aims to provide new knowledge on the relationships between individuals and societies, as well as the operation and progression of societies in the 21st century.

The key topics covered in the journal relate to emerging issues, trends and challenges that shape individuals' perceptions, attitudes and behaviours across societies, businesses, industries, and governments worldwide. As the journal covers two separate but interrelated areas of social sciences and humanities, authors are welcomed to submit manuscripts that systematically investigate questions around humanities development namely language, linguistics, culture, arts, religion, health and wellbeing. For social sciences, the journal invites manuscripts that are related to human psychology and sociology in areas of education, law, political science, business, hospitality, among others.

Frequency of Publication

- January 2021 to present: ONE (1) volume TWO (2) issues per year, published in April and September.
- January 2017 to December 2020: ONE (1) volume ONE (1) issue per year, published in November.
- The publication frequency of the journal does not include special issues.

Duration of Publication Process

Based on current practice, the publication process takes approximately within 90 – 120 days. All manuscripts are processed accordingly:

- Review Process (within 30 days after the closing date)
- Notification of Acceptance (within 10 days after the review process)
- Revision (within 30 days after the manuscript acceptance)
- Copy Editing (within 10 days after final revision)
- Publication (within 10 days after the copy-editing process)

Peer Review Process

ESTEEM Journal of Social Sciences and Humanities relies on effective peer review processes to uphold not only the quality and validity of individual articles, but also the overall integrity of the journal. To maintain the quality, the journal practices a double-blind peer review consisting of at least two to three peer reviewers per manuscript. All reviewers from various expertise are on voluntary basic. Throughout the double-blind review process, the editors hide both reviewer and author identities from one another. To facilitate this, the editors need to ensure that the manuscripts are processed in a way that does not give away the identity of its author. The editors make sure that the manuscript does not include names or affiliations of the author. This ensures the manuscript is judged fairly, keeping bias out of the equation. Both author and reviewer also benefit from some degree of protection against criticism.

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EDITORIAL NOTE

On behalf of the Editorial Team of ESTEEM Journal of Social Sciences and Humanities (EJSSH), I am pleased to present the journal's Volume 5, Issue No. 1, April 2021. In total, we have received 39 manuscripts for this issue, mainly from Malaysian scholars and a few from Thailand and Indonesia. This is a 60 per cent increase from the previous issue. A total of 14 manuscripts were accepted for publication after the review process, representing a 36 per cent acceptance rate. All these are promising signs and would not have been possible without the continuous support from the editorial team and the intellectual generosity of the authors, reviewers, and readers. We are glad to announce that the journal is now indexed in the Malaysian Citation Index (MyCITE) and in the process of getting indexed by different academic database platforms. Starting from January 2021, the journal will publish two issues per year (April and September) due to the growing numbers of manuscripts received.

One of the primary goals of this journal is to publish manuscripts from diverse international scholars that will help enrich further the discourse on the EJSSH. In line with the aspiration, we are expanding our editorial team to address the gaps and further enhance this journal. We are happy to announce Professor Dr Cihan Cobanoglu from the University of South Florida Sarasota-Manatee, USA, and Professor Dr Noel Scott from the University of Sunshine Coast, Australia, as international advisors of this journal. Professor Dr Cihan Cobanoglu is a Fulbright Specialist commissioned by the Fulbright Commission, which is part of the U.S. Department of State’s Bureau of Educational and Cultural Affairs and World Learning. Equally distinguished, Professor Dr Noel Scott is on the Editorial Board of more than ten journals and a fellow Australasian Tourism and Hospitality Education Council. With their support, the journal will strengthen its international presence and reputation. Also joining the international advisory board is Professor Dr Luthfiyah Nurlaela from Universitas Negeri Surabaya, Indonesia, Assoc. Prof. Dr Xiang Ying Mei from Inland Norway University of Applied Sciences, Norway, Assoc. Prof. Dr Lutfi Atay from Canakkale Onsekiz Mart University, Turkey, and Assoc. Prof. Dr Ann Suwaree Ashton from the National Institute of Development Administration, Thailand. Their involvement in the Editorial Board will help further boost the internationalisation of the journal globally.

Finally, we hope you will enjoy reading the issue as much as we have enjoyed producing it. We welcome any constructive feedback and comments towards the journal's long-term improvement. Once again, we would like to extend our gratitude to all contributors, namely the authors, reviewers, and Editorial Team members, whose efforts have made this issue possible. Together, we make it great.

Editor-in-Chief

Dr. Anderson Ngelambong
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The Potential of Online Bulletin Platforms for Language Teaching in Classrooms

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ABSTRACT

ARTICLE HISTORY

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This study investigates the potentiality of implementing online bulletin platforms as a means of language acquisition for secondary school learners in Malaysia. Online bulletin platforms are mostly used by teachers to make their lesson plans more convenient and engaging. The research was conducted using quantitative methods by creating a survey for secondary school teachers and students. The survey evaluates the respondent's perception on the potential of online bulletin platforms as a method of teaching. The research findings found that Padlet is the most preferred online bulletin platforms. In addition, it revealed that the platforms are effective in boosting one's speaking skill, raising the confidence level among introverted students, organising and accessing teaching materials, assessing students' work, and lastly, encouraging collaborative learning. In conclusion, online bulletin platforms are the most preferred e-learning tool used by teachers and students to aid the language acquisition process. The implementation of online bulletin platforms as the main method of teaching a language in Malaysian secondary schools can be implemented if the right tools, materials, and support are provided.

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1. INTRODUCTION

Ever since the Covid-19 outbreak, the Malaysian government has taken various measures to reduce the spread of the disease. One huge measure taken is the implementation of the Movement Control Order (MCO) involving a restriction on the people's movement and the shutdown of some sectors. Educational institutions are one of the sectors that have been shut down not only in Malaysia but also across the globe. According to Li and Lalani (2020), over 1.2 billion students are affected by the closure of educational institutions. This has resulted in a dramatic change in the education system where the usual learning and teaching methods are replaced with online learning that uses technologies as a platform. Online learning, also known as e-learning is the process of knowledge acquisition that takes place through any electronic technologies and media that requires the Internet where both instructors and students can upload, access, and share their learning materials online (Tamm, 2019). Since there are many various online platforms available for teaching and learning, it is important for both students and teachers to reach a mutual consensus on the best online platform that is not only user friendly but also ensures that the teaching and learning process is carried out effectively. One of the more common methods in e-learning is via the online bulletin board, of which Padlet, and Flipboard, are among the many applications available.

As previously mentioned, an online bulletin platform enables educators to ensure the learning process is more organized, interesting, and different from the other online platforms. There are various online bulletin platforms available online and are free to access, but some of them also require users to subscribe to get the premium version which allows them to access more functions of the online bulletin platforms. The online bulletin platform that is widely used by Malaysians is Padlet. Padlet is an online application that allows users to pin their notes on a digital wall just like how they would use sticky notes and stick them on the wall or corkboard. Not only that, Padlet can also let users pin images, videos, and links instead of only pinning notes. However, Padlet has some weaknesses which require a very good internet connection to access it. Nevertheless, users can help to save the environment and the Earth by reducing the usage of papers for a better world. Therefore, the purpose of this research paper is to persuade more Malaysian especially secondary school teachers and students, to use Padlet, online bulletin platform, as a medium of learning. The importance of using this online bulletin platform is, it prepares the students for the knowledge society by enhancing their collaborative learning skills and promoting their engagement in knowledge creation. Besides, using this online bulletin platform helps to increase the students' intellectual performance and gives them the flexibility of time and space for collaborative learning. Hence, Padlet should be the number one choice from among the various bulletin online platforms.

Technology has impacted almost every aspect of our lives and education is no exception. With modern technology on the rise, teaching roles are reversed; teaching methods are redesigned as students take up more responsibility. As they embark on this flipped classroom journey, educators are in dire need of new teaching methods and materials that cater to the growing demand for a multimedia instructional package, especially in these unprecedented times. Educational institutions in Malaysia are adopting the flipped classroom strategy, in compliance with the Malaysia Education Blueprint (Siti Fatimah, Melor & Harwati, 2019) Although, not extensively implemented yet, teachers around Malaysia have been quick to adapt to modern technology to teach their students. With the reality of COVID-19 sinking in, students are struggling to find the balance between surviving the pandemic and the motivation to keep up with school; not to mention the never-ending mountain of homework that they are clueless about. Online bulletin platforms allow educators to redesign their teaching methods that grab each secondary school student's attention in an unorthodox manner.

The focus of research on the potential of online learning in Malaysia has traditionally been constricted as an auxiliary means to support traditional teaching methods. However, this study attempts to uncover the potential of online learning through the usage of online bulletin platforms as the main method of teaching. To maintain students' attitude towards learning, conventional teaching methods need to be re-evaluated to capture students' interest during these uncertain times, as irregular school closures impact conventional teaching methods. Thus, this study aims to examine the relationship between the effectiveness of online bulletin platforms as the main method for teachers teaching secondary school students and the likelihood for the method to be practised and maintained after the COVID-19 pandemic. The study aims to answer the following questions:

i. Which online bulletin platforms can benefit both teachers and learners?

ii. What is the relationship between the effectiveness of online bulletin platforms as the main method of teaching secondary school students and will this method of teaching be maintained and adapted once schools are back in session?

2. LITERATURE REVIEW

2.1 Online Bulletin as a Viable Teaching Method

The concept of bulletin boards is no stranger in Malaysian classrooms. Most classrooms these days have a bulletin board where they post informational materials on every subject on the board. With the integration of technology in education, educators can collaborate with learners in live discussions, as long as they both have an internet connection (Mohd Zaidi, 2019). Platforms like Padlet and Flipgrid, allow students and teachers to interact with one another in an interactive grid layout where they can share videos, pictures, notes, etc. These platforms are versatile and flexible and can be organized according to the requirements of the subject, to maximise the potential of e-learning (Dhawan, 2020). In a recent study, teachers were able to identify which students were struggling to understand the topics that they taught. With the usage of Padlet where students' answers were visible to all, teachers were able to scrutinise their teaching methods to ensure its suitability for each student (Ann Rosnida & Zainor, 2018). Online bulletin platforms are highly simulative; it encourages and stimulates learners' motivation to take up more responsibility and be more proactive in their studies, as claimed by Mahmoud (2014). However, the usage of e-learning is not free from criticism, there are also limitations to consider. For those who use the platform for language learning, they will face a lack of social interaction. According to Rahmawati (2016), students expressed that their communication skills decreased due to the lack of direct interaction between their classmates. Not just that, technical limitations such as internet stability, internet connectivity and the cost of subscribing to an internet service provider are some of the drawbacks that need to be considered by researchers (Farideh, Neda, & Vahid, 2011).

2.2 The Effectiveness of Online Bulletin Platforms

An online bulletin board is a platform which makes the learning process more organized, interesting and different from the other online platforms. Flipgrid and Padlet are an example of an online virtual bulletin board. Using online bulletin as a platform in the language acquisition process has been proven effective. According to McLain and Terrill (2018), Flipgrid has proven to be effective as it increases the students' English-speaking time. Not only that, but it also encourages students to reflect on their performance of their oral presentation as one of the Flipgrid features allow the students to view their oral presentation video (Miskam, Aminabibi & Saidalvi, 2019). With this, the students can identify their strengths and weaknesses which can help them to improve their oral presentation skills in the future. The influences of the Flipgrid app on Vietnamese EFL high school learners' speaking anxiety also shows positive results on reducing their speaking anxiety (Tuyet & Khang, 2020). Online bulletin platform once again shows its effectiveness as it is proven that it can increase an English language learners' oral fluency (Annelise, 2020). Munirah, Melor, and Jamaludin, (2017) stated that students of English as a second language (ESL) classroom's performance in learning grammar shows a significant improvement when using Padlet as their learning acquisition platform. Unlike other platforms like online video conferences where the learning is usually one-way, online bulletin platforms like Padlet encourages the students and instructors to have two-way learning as Padlet allows its users to collaborate. Aida, Melor, and Wahiza (2019) mentioned in the research of using Padlet for collaborative writing among ESL learners that the collaborative learning in Padlet allows the learners to improve their language accuracy as it is like a peer-assisted learning method. This will also help the students with lower proficiency to increase their confidence and have a more positive perception towards language learning. In the context of ESL students' writing skills, an online bulletin platform is the best tool to improve their writing tasks as it exposes them to new vocabularies and knowledge (Kamilia, Arif, Noah, Affendi & Md, 2020). In the research it also stated that the use of Padlet as a platform of language acquisition allows the students to map their ideas visually, which is a good pre-writing strategy.

3. METHOD

For this research paper, the types of survey questions used were Multiple Choice Questions (MCQs), Likert Scale and also Dichotomous Questions (yes/no questions). The survey was made using Google Form and it was divided into 3 sections which are the first section was respondent's background, the second section was bulletin boards as a means of teaching language where in this section the participants were asked on their knowledge about the online bulletin and bulletin board concept and the last section was the potential of implementing Online Bulletin as the main method of teaching in Malaysian secondary school classrooms where the participants were asked about the relevance of online bulletins as the main method of teaching language for secondary school students in Malaysia.

This research focuses on which online bulletin platforms that can give benefits to the teachers and students. Second, it also focuses on the effectiveness of the online bulletin platforms as the main teaching method and its relevance even when the schools are back in session. A quantitative research method was employed in order to answer the aforementioned research questions. The participants in this study were 17 teachers and 103 secondary school students and the participants have to answer questions through Google Form. Once the participants have submitted their responses, it will be analysed, and the results will be discussed in the findings. This research method is used because answering questionnaire is the most convenient way to collect data since face-to-face interviews cannot be conducted because of the pandemic. Moreover, answering questionnaires through Google Form is the most convenient way for the participants because they are familiar with Google Forms features.

4. DATA ANALYSIS AND RESULTS

4.1 Demographics of Respondents

The data was collected through the distribution of Google Forms to secondary school teachers and students. Google Forms are a convenient tool that can be used to make an online survey or questionnaire. In addition, questionnaire or online survey is considered as the best method to gather all the data from a big number of subjects to measure the behavioural patterns of respondents. From the distribution of the survey on Online Bulletin Platforms as a means of aiding language acquisition in Malaysian high school classrooms, the total number of respondents who responded to the questionnaire was 120 in total. This comprised 17 teachers and 103 students from across Malaysia. In this section, the respondents were required to provide details of their demographic background.

Table 1. Respondents' Profile

Demographic info	Category	Number of Respondents	Percentage
Gender	Male	93	77.5
	Female	27	22.5
Occupation	Student	103	85.8
	Teacher	17	14.2
Student's Age	Lower secondary	45	23.3
	Upper secondary	75	62.5
Form's that you are teaching	Lower secondary	7	13.3
	Upper secondary	32	26.7
Teacher's years of teaching	1 to 20 years	84	70
	20 years and above	3	5.8
Location	West Malaysia	86	79.1
	East Malaysia	22	20.9
Home area	Rural area	41	34.2
	Urban area	79	65.8
Type of internet connection	Wi-Fi	84	70
	Mobile data	65	54.2
Internet accessibility in home area	Good	23	19.2
	Moderate	41	34.2
	Poor	48	0.8
Device used for online classes	Smartphone	100	83.3
	Laptop	75	62.5
	Tablet	17	14.2
	Computer	11	9.2
Do respondents have their own device?	Personal	101	84.2
	Sharing	19	15.8

Based on the response from the respondents, the data on Table 1 shows that the internet accessibility is no longer the main issue because even the respondents from the rural areas had Wi-Fi connection at home. Thus, engaging an online bulletin as their main platform to teach and learn a language is no longer a problem. Besides that, the data shows that all of the respondent possess devices to join online classes, and hence were able to join the classes online. Even though not all of the respondents have laptops and computers, the smartphone itself is enough to download online bulletins applications such as Padlet and Flipgrid.

4.2. Bulletin Boards as a Means for Teaching

In this section, the participants' existing knowledge and attitude towards the application of bulletin boards in their physical classrooms were examined. The participants were asked if their classroom had a bulletin board where information on each subject was posted on it. They were then asked how often the information on the subject was updated. The result indicated that out of the 120 responses, five students did not have any informative board in their classroom. The five students were living in urban areas but were located in different states.

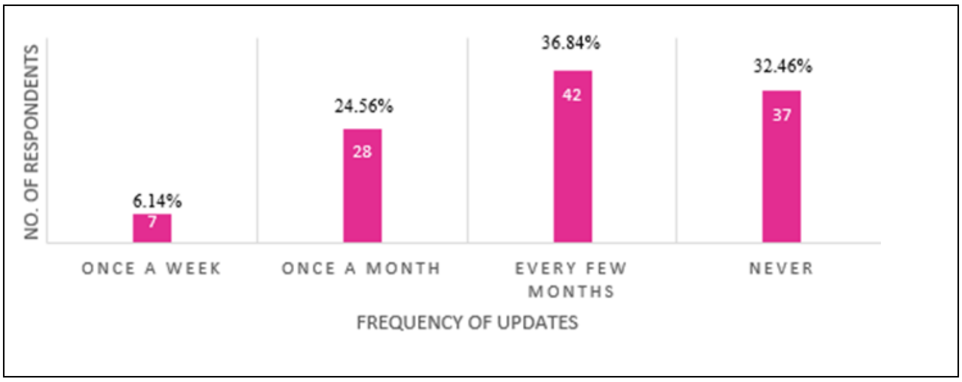

Figure 1. Frequency of Teachers and Students Updating their Informative Board

The respondents were then asked about the frequency of updates for the bulletin board. Figure 1 shows the frequency of teachers and students updating their bulletin boards in their classrooms. The results were divided into four categories, namely: once a week, once a month, every few months, and never. Based on the figure, only a handful of respondents updated the information on their bulletin board regularly. 6.14 percent of the respondents reported that their board was updated once a week, while 24.56 percent of them reported the board was updated once a month. In contrast with that, the majority of the respondents reported that their bulletin boards were updated every few months or have never been updated. This shows that 69.3 percent of the respondents were not utilizing their bulletin boards in their classrooms. As mentioned earlier, the number of respondents living in urban areas exceed those who live in rural areas. Based on the selection bias, it is not conclusive whether the students' geographical location had any influence on the results.

The respondent's perception of the effectiveness and relevance of a physical bulletin board was evaluated. The respondents were required to answer two questions using the Likert scale in order to evaluate their attitude on the said topic. The scale was divided into 5 points, each labelled with 1-5. The numbers on the scale represent their level of agreement with the questions that were asked in the questionnaire. (1) represents how respondents strongly disagree with the statement, and (5) represents how they strongly agreed with the statement.

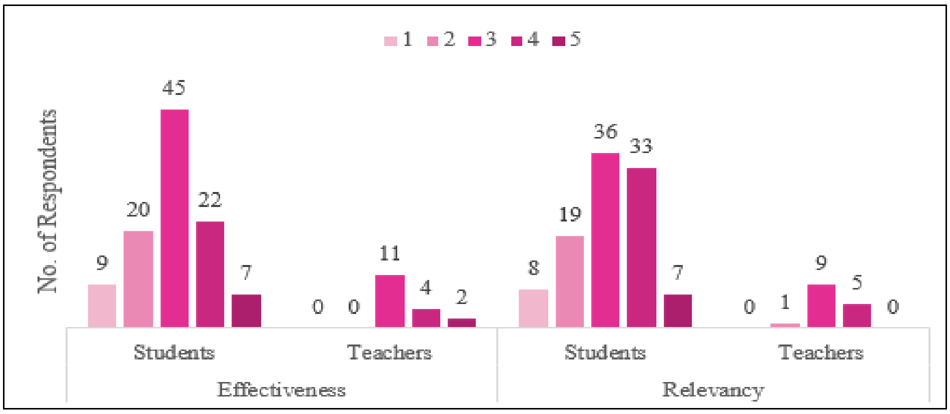

Figure 2. The Effectiveness and Relevance of using a Bulletin Board in a Physical Classroom

Figure 2 shows that the majority of the students have neutral views on the effectiveness of bulletin boards in their classroom. The number of respondents who agreed and disagreed were surprisingly equal. These students had different demographic backgrounds as well. In contrast with the students, none of the teachers doubted the effectiveness of the bulletin board.

However, it is worth noting that majority of the teachers had neutral views on its effectiveness.

Similarly, the majority of the students had neutral views on the relevance of bulletin boards in their studies. Thirty three of the students agreed that bulletin boards were relevant, while 7 of them strongly agreed with the statement. Likewise, the majority of the teachers had neutral views on the relevance of bulletin boards for the teaching process. Five of the teachers agreed that bulletin boards were relevant, while one of the teachers disagreed on the relevance of it. Lastly, the results of a yes-no question, investigated the respondents' knowledge of any existing online bulletin platform are shown in the Table 2 below:

Table 2. Awareness of Online Bulletin Platform

No	Questions	Yes (%)	No (%)
1.	Are you aware of any online bulletin board websites that allow you to post a variety of multimedia functions such as pictures, videos, short notes, etc.?	71.7	28.3

71.7 percent of the participants knew at least one online bulletin platform which enabled them to utilise multimedia tools to create any content. Additionally, there was no significant relationship between the demographic of the respondents and the result of the question.

4.3. The Potential of Implementing Online Bulletin as the Main Method of Teaching

In the last section of the questionnaire, respondents were given questions in regard to the potential of implementing online bulletin as the main method of teaching in Malaysian secondary school classroom. Selected online bulletin platforms such as Flipgrid and Padlet in image form were attached to the questions to assist the respondents in understanding the questions and make a precise response.

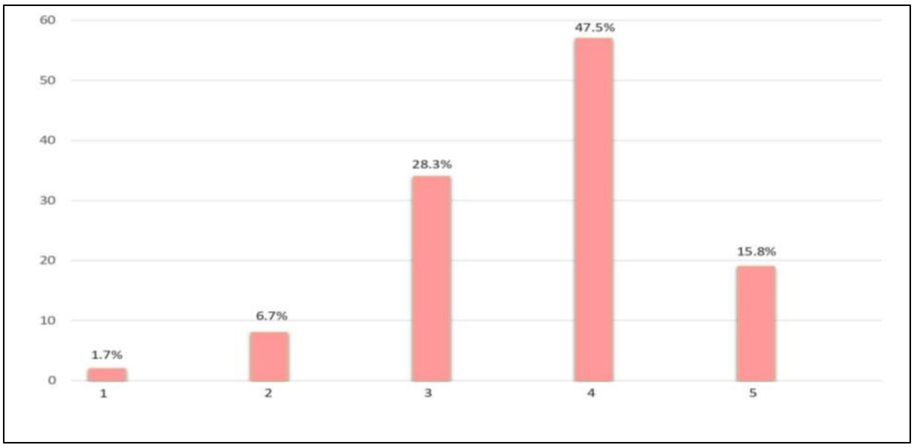

Figure 3. The Likeliness of Flipgrid in Improving the Students' Speaking Skills

In the first question, respondents were given an image of a discussion segment of a class in Flipgrid. As the discussion segment is filled with videos from students, the respondents were then asked on the likeliness of Flipgrid in improving the students' speaking skills in a language acquisition process.The Likert scale was used to evaluate the respondents' opinion of the statement. Figure 3 reveals that more than a quarter of the respondents had neutral views on it. Although two respondents answered, 'very unlikely' on it, almost half of the respondents answered that Flipgrid is likely to help in improving students' speaking skills and even 15.8 percent of the respondents answered, ‘very likely’. This shows that the responses were mostly positive in improving the students’ speaking skills using Flipgrid.

Table 3. Opinions on the Effectiveness of Online Bulletin Platforms

No.	Questions	Yes (%)	No (%)
1.	Do you think the usage of Flipgrid will help the introverted students to actively participate in class activities and improve their confidence level?	82	18
2.	This is an example of a classroom in Padlet, which is one of the Online Bulletin platforms. Based on the "shelf" feature, do you think information is more organized than other platforms such as Google Classroom or Telegram for online classes?	87	13
3.	The wall feature on Padlet allows its users to comment on the author's post. As both teachers and students, will the usage of Padlet encourage collaborative learning that helps in the exchange of ideas?	92	8

Next, the respondents’ opinions on the effectiveness of online bulletin platforms were evaluated. The respondents were given questions based on the two online bulletin platforms, namely, Flipgrid and Padlet. The question that was asked on Flipgrid was on the students’ confidence level. Included in the question was an image of a Flipgrid classroom filled with students’ videos in it. The respondents' opinions were asked based on the yes-no questions to simplify the evaluation. As shown in the Table 3 above, 82 percent of the respondents answered ‘yes’ when being asked if the usage of Flipgrid will help the introverted students to participate more in-class activities and improve their confidence level. For Padlet, respondents were asked on its organization based on the shelf feature. With examples included in the questions, 87 percent of the respondents agreed that information in Padlet was more organized compared to other platforms. It can be seen that the shelf feature on Padlet is an important key in keeping information organised.

The other question was to evaluate the respondents’ opinion of Padlet’s wall feature. The wall feature on Padlet enables the students and teachers to reply and interact with each other’s posts. A picture of the wall feature in a Padlet classroom was attached and respondents were asked if the usage of Padlet encourages collaborative learning that helps in the exchange of ideas from both students and teachers. Most all of the students agreed on the usage of Padlet to encourage collaborative learning that helps in the exchange of ideas and only 10 out of 120 respondents disagreed. Among the 10 respondents who disagreed, one of them was a teacher with 20 years of teaching experience. This respondent had also disagreed in the previous question about the organization of information in Padlet and has never heard of any online bulletin platform which reported negative reaction towards online bulletin. It can be concluded that the learning acquisition process will be helpful with Padlet if the teachers and students have knowledge in collaborative learning that helps in the exchange of ideas.

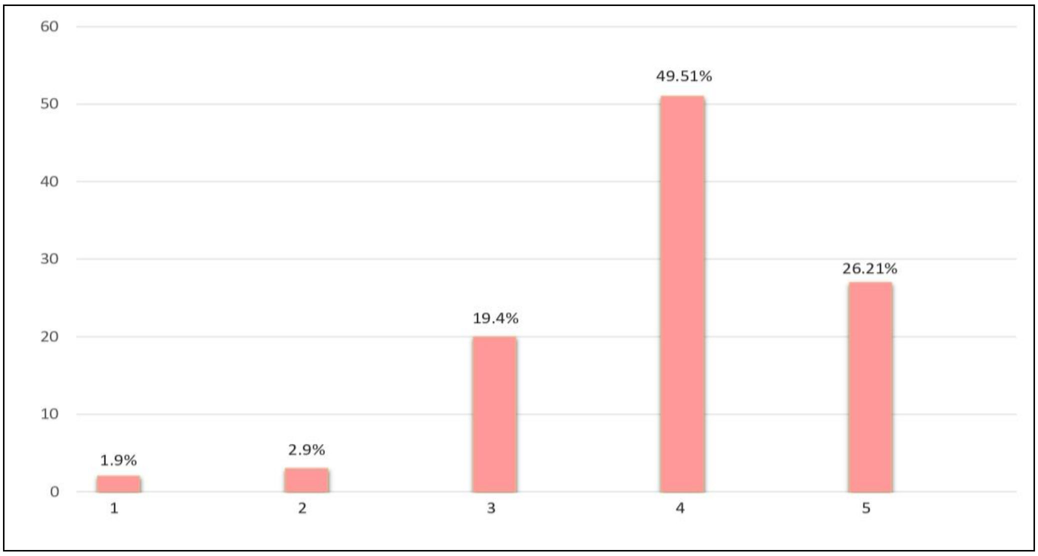

Figure 4. The Likeliness of Padlet's Layout in Helping Student's Learning Process

The following question, which was aimed at students only, was on the layout of Padlet. With the Likert scale, students were asked; from 'very unhelpful' to 'very helpful', how helpful Padlet's layout is, in their language learning process. Through providing students with steps on how to write an essay using a flow chart in Padlet, Figure 4 shows that almost half of the students answered four as they think it is helpful and the second-highest answer is 'very helpful', by 26.21 percent. Only five students answered 'unhelpful' and 'very unhelpful' on the layout of Padlet in assisting them in their language acquisition process and the rest are neutral. This shows that most students find it easier to learn a language using Padlet with the help of its flow chart feature.

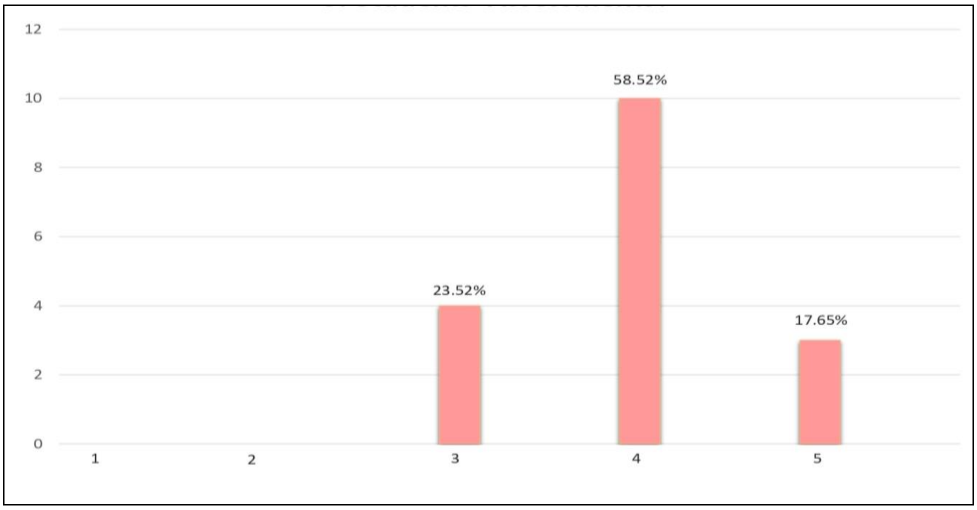

Figure 5. The Likeliness of Padlet's Layout in the Marking Process of Students' Assessments

Next, is a question made specifically for teachers. Teachers were asked to give their point of view on the question of how helpful the layout of Padlet in the marking process of students' assessments is. A picture of a classroom post on Padlet was also included as a reference. Figure 5 above shows a very positive result as none of the teachers responded with 'unhelpful' or 'very unhelpful'. In fact, most of them think that Padlet is helpful in assessing students' marks.

Table 4. Preferred Online Bulletin Platforms

No.	Questions	Padlet (%)	Flipgrid (%)
1.	Which one of these platforms do you prefer to use as a language acquisition online class?	59	41

After the respondents were provided with the examples of online bulletin platforms which are Flipgrid and Padlet, the respondents were then asked to choose which platform they prefer more to be used in a language acquisition class. Although the result is almost close with only 18 percent difference, Padlet has the most vote, by 59 percent (refer Table 4). Thus, it is proven that both teachers and students prefer Padlet to be used as a language acquisition online class.

Table 5. Online Bulletin in Classroom

No.	Questions	Yes, as the main method of teaching and learning a language.	Yes, as the secondary support method of teaching and learning a language.	No
1.	Do you think the usage of Online Bulletin should be applied in the classroom?	20	75	5

The respondents were then asked to choose if any online bulletin platforms should be applied in the classroom or not and three-quarters of the respondents chose yes, but as the secondary support method of teaching and learning a language. While 20 percent of the respondents agreed on it to be the main method of teaching and learning a language, six out of 120 respondents disagreed on the application of online bulletin in the classroom (refer Table 5). These six students are located in rural areas and do not have good Internet connection, which might explain why they disagreed with using online bulletin platforms in the classroom. Hence, the use of an online bulletin platform should be applied in the classroom as a secondary support method of teaching and learning a language.

Table 6. The Potential of Implementing Online Bulletin as the Main Method of Teaching

No.	Questions	Yes (%)	No (%)	Maybe (%)
1.	Are you interested in using any platforms of Online Bulletin (Flipgrid or Padlet), when you are back at school?	49	7	44
2.	Do you think it is possible to replace the traditional teaching method with the usage of online bulletin in learning a language?	29	16	55

To determine the potential of implementing online bulletin as the main method of teaching in Malaysian secondary school classrooms, two questions were asked. Firstly, the respondents were asked on their interest in using any platforms of online bulletin, either Flipgrid or Padlet when they are back at school. Table 6 shows that eight respondents were not interested in using any online bulletin platforms when they were back at school while almost half of the respondents confidently agreed with it and 44 percent of them answered ‘maybe’. It can be observed that the responses towards online bulletin are largely positive compared to the responses when they were asked on the effectiveness and relevancy of bulletin boards in students' studies. Due to the exposure on online bulletin platforms in the questionnaire, students and teachers showed interest towards its use.

The last question to determine the potential of implementing online bulletin as the main method of teaching in Malaysian secondary school classrooms was by asking the possibility of replacing traditional teaching methods with online bulletin. Based on the data in table 6 above, it can be seen that most respondents answered 'maybe'. More than a quarter of the respondents agreed on it but 19 respondents believed it is impossible to replace it. Almost all teachers gave positive responses by answering either 'yes' or 'maybe' except one who has been teaching for 26 years and lives in a rural area of Selangor. The negative response towards the possibility of replacing traditional teaching methods with online bulletin might have been caused by the factor of experience as she has been teaching traditionally for 26 years and changing it to an online bulletin platform which requires the ability to work with technology effectively will be burdensome and time-consuming. Not only that, the weak internet connection at the respondent's location might also hinder teaching her students if it is replaced with an online bulletin platform. The same applies to other students who live in rural areas and answered 'no' when being asked about the possibility of the replacement. Thus, it can be concluded that the traditional teaching method can be replaced by online bulletin with further improvements on these aspects.

5. DISCUSSION AND CONCLUSION

In order to answer the research questions, the findings were analysed and the relationship between the research questions and the findings are discussed below. First, which online bulletin platforms can be benefited by both teachers and learners? From the short discussion above, key findings of the research show that Padlet is preferred by 59.2 percent of the respondents. The results of the survey indicated that the respondents believed that Padlet is more organised than other platforms such as Google Classroom or Telegram. Moreover, they consider Padlet's layout to be effective in terms of facilitating students and teacher, in the learning process and in assessing the students. Lastly, the respondents viewed Padlet as a platform that encourages collaborative learning. The results confirm that Padlet can be benefitted by both teachers and learners as an e-learning method which can be applied in the secondary schools in Malaysia.

Secondly, what is the relationship between the effectiveness of online bulletin platforms as the main method of teaching secondary school students and will this method of teaching be adopted and maintained once schools are back in session? The first six-question in the third part of the questionnaire measures the effectiveness of two online bulletin platforms in language acquisition. Based on the results, a high percentage of the respondents believed that the platforms are effective in boosting one's speaking skill, raising the confidence level among introverted students, organising and accessing teaching materials, assessing student's work, and lastly, encouraging collaborative learning. Next, in order to measure the likeability of this teaching method to be implemented in secondary school classrooms, the last three questions were analysed. Moreover, 95 percent of the respondents believed that online bulletin platforms can be implemented as a teaching method. From the results, 20 percent of the respondents believed that it should be implemented as the main method of teaching and learning a language. Similarly, 75 percent of the respondents believed that it could be implemented as the secondary support method instead.

There is a mixed response in their interest towards using the e-learning method. Firstly, before the question was asked, they were previously questioned if they were aware of any online bulletin platforms. Only 28.3 percent of the respondents answered no, thus they might still be sceptical about this new platform which they have never heard of. However, 29 percent of the respondents answered yes, while 55 percent of the respondents answered maybe when they were asked if they think it is possible to replace the traditional teaching method, with e-learning instead. This shows that the respondents are willing to implement this e-learning method. However, they might not have the appropriate materials or tools to do so. Hence, the respondents might be more open in utilising this e-learning method as the main method of teaching, if they were supplied with the right materials, tools, and support which will enable them to. Due to the small sample size, the relationship between the teacher's years of experience and their willingness to adopt this e-learning method could not be accurately measured. As a result, it is uncertain if the teacher's years of experience will hinder their willingness to switch to any e-learning platforms if prompted by the Ministry of Education.

Padlet is found to be the most preferred online bulletin platform by Malaysian secondary school students and teachers. This suggests great potential for the implementation of an online bulletin platform as the main method of teaching in Malaysian secondary schools in the language acquisition class. However, some factors should be taken into consideration in the usage of online bulletin in a language acquisition class. Using the right tools and materials is important in ensuring that the students' learning needs are met. Hence, using the same materials and tools as the traditional classroom should be avoided. In this paper, Padlet's features that are effective to students and lecturers are also presented as it is the most organized platform compared to other platforms like Telegram and Google Classroom. It also boosts speaking skills and raises the confidence level of introverted students, eases the organizing and the assessing of teaching materials and makes assessing students work easier. Not only that, Padlet also encourages collaborative learning of teachers and students. Hence, it can be concluded that the implementation of online bulletin platforms as the main method of teaching a language in Malaysian secondary schools can be implemented if the right tools, materials and support are provided.

One concern about the findings of the result was that the sample size was limited. The survey conducted in this research did not yield statistically significant results. The number of teachers who responded was only 17, out of the 120 respondents that participated in the survey. The results that we obtained are biased as it focuses on the student's perspective more than the teachers' responses. Thus, the relationship between the teacher's years of experience and how willing they were to switch to using online bulletin platforms could not be investigated. Likewise, the relationship between the demographic of the respondents and the receptivity of the respondents towards online bulletin platforms as the main method of teaching could not be proven due to the small sample size.

Regarding the limitations of the existing literature, it could be argued that there are not many studies on online bulletin platforms as a means of aiding language acquisition. The scope of literature in this article is not exhaustive, and a systematic literature review should be performed to ensure there is enough data to support the hypothesis. The findings suggest the need for further research in order to implement online bulletin as the main method of teaching in Malaysian secondary school classrooms due to the fast-paced nature of modern technology. As modern technology is always evolving, it is important for everyone, especially the teachers to keep up with the latest developments in technology so that they can fully utilize the technology. Future research needs to look into the teachers' capabilities in using technologies to enable the government to plan and prepare specialised training programmes for the teachers to implement online bulletin as the main method of teaching in Malaysian secondary school classrooms. This research should give teachers some ideas about how to create e-learning materials based on their capabilities to utilize the online bulletin platform. Hence, the findings discussed may be used as points of reference for future research on the implementation of online bulletin as the main method of teaching in Malaysian secondary school classrooms.

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Credibility of Political Marketing on Social Networking Sites in Malaysia: Youth Perspectives

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ABSTRACT

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Youths are susceptible to external stimuli, and in the era of the internet, they are on its frontline. Youths are shown to be very close to social networking sites (SNS). In years past, through political marketing and propaganda, the idea of fake news and misinformation is widely debated by all sides on the internet. This paper explores the credibility of political marketing and propaganda via SNS in Malaysia through youth's perceptions. In this qualitative study, seven semi-structured interviews were used to assess youth's perceptions on the credibility of Political Marketing and propaganda on SNS. Through content analysis of the transcriptions, the study found that the participants were aware of fake news and were eager to question and verify political marketing and propaganda information they obtained from SNS. This study highlights the need for a common definition of SNS and the role of political parties and the government to use SNS ethically. Studies on a similar subject need to be expanded to cover greater youth representation across the country.

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1. INTRODUCTION

In 2019, youths within the age of 15-30 made up more than 28 percent of the Malaysian population (Ahmad, 2019). Malaysia has a high rate of internet penetration in the country (Nadzri, 2018), and in 2020, 90.1 percent of the population had access to the internet (The Star, 2020), they enjoyed easy access to SNS daily (Chinnasamy & Abdul Manaf, 2018; Yusop & Sumari, 2013). SNS has now become a medium to get new and updated information and exposure in a blink of an eye. As youths are younger in their biological age, they are subsequently susceptible to external stimuli (Gwon & Jeong, 2018). From the age of 10-24, the brain undergoes maturation, in which the prefrontal cortex is one of the last regions of the human brain to reach maturation (Arain, Haque, Johal, Mathur, Nel, Rais, Sandhu, & Sharma, 2013). Youths in this age group spend a lot of time using SNS, as in the case of those aged

17-18 years old in India (Arjun & Juna, 2015), 12th Grade (17-18 years old) in the United States (Twenge, Martin, & Spitzberg, 2018) and young adults (20-24 years old) in Malaysia (Yusop & Sumari, 2013). The age difference within these studies is seen as being within the brain maturation period and are within the age parameters of youths.

A study in 2014 in the United States of America showed that SNS was deemed to be the least credible source for political information. However, the study specifically focused on active internet users, not youths (Johnson & Kaye, 2014). In 2016, research on youth in Malaysia (referred to as the Y generation) found that the youths were largely skeptical of the new media. However, this research used the 2008 and 2013 General Election (GE12 and GE13) as the backgrounds (Shiratuddin, Sani, Hassan, Ahmad, Khalid, & Ahmad, 2016). Subsequently, the misinformation that was created through fake news related to political marketing and propaganda was found to have effects in creating wrong political support in an election, appointing people or party with the wrong credential, or even caused harm to individual and society(Li & Suh, 2015), making trust to be based on emotion and belief rather than facts (Pennycook & Rand, 2019). That said, one can argue that the power of social network sites can be observed through how it has contributed towards successful political campaigns in America and Malaysia (Chinnasamy & Abdul Manaf, 2018; Johnson & Kaye, 2014; Nadzri, 2018; Shiratuddin et al., 2016).

Building on the discussion, this study attempts to explore the credibility of political marketing via SNS among youth in Malaysia. Significantly, this study aims to highlight the multi-dimensional issue of youth connection between SNS, especially on a heavy tone to youth interaction with political marketing and propaganda that they have observed. The findings of the study would introduce ideas and information regarding how youth process political information that they obtained via SNS. The findings also would allow policymakers to be aware of the youth relations with SNS or fake news on a political stance as well as societal concern for developing and managing youths in this age of information. As the truth becomes increasingly vague due to the political wars done through political marketing and propaganda that bolsters fake news on SNS, along with the increase of political powers among the youths due to the lowering of voting age and automatic registration for elections, (Hassandarvish, 2020), this research would like to unravel the issue with the right research questions. Therefore, the research questions of this study are: 1) what are the youth perceptions on the credibility of political marketing and propaganda on SNS in Malaysia?, and 2) how would youth evaluate the credibility of political marketing and propaganda on SNS?

2. LITERATURE REVIEW

2.1 Political Marketing and Propaganda

Politics and propaganda relationship is not new within the study of politics. Propaganda has been used many times to ensure the objectives of the people using it are achieved. This may involve war or even elections in democratic and non-democratic countries. Propaganda refers to things that might be considered untrue or misinformation, where the objective is persuasion and not truth (Baines & O'Shaughnessy, 2014). The main idea is to attract and paint a stronger version of a story or an issue to be in their favor. This is what is commonly known nowadays in some sense as fake news. The term 'fake news' is rather a new concept (Linden, Panagopoulos & Roozenbeek, 2020). Fake news in recent times has become ubiquitous and has been put into the highlight of politics and legal acts concerning it. The usage of untruthful information and smear to hurt the image of a political rival is propaganda, not political marketing (Baines & O'Shaughnessy, 2014) and it has become common to be used on SNS

(Goswami, 2018). As such is propaganda, the effect that it creates on the ‘victim’ will not be considered negative, but rather would be beneficial for the instigators.

In the meantime, one concept that is closely related to propaganda is political marketing. Political marketing refers to efforts to market candidates, ideologies, and values of a political party (Baines, 2012) while another definition for political marketing is defined as “using modern techniques of marketing with a goal of achieving political aims” (Kelić,Stilin & Tolušić, 2020). Political marketing can be seen very clear during periods of elections, where campaigns of political candidates and parties are splattered everywhere and this in the modern age will involve marketing in using a modern medium such as SNS. Political marketing for some would be hard to be separated and differentiated since the party or candidate could always lie in their marketing, hence will that be considered as political marketing or propaganda? This is very subjective. SNS has then become one of the most important social media platforms to evaluate political marketing effectiveness (Safiullah et al., 2017), and this is undoubtedly causing the many concern of political parties and the many stakeholders on the power of SNS to influence people, especially in elections in futures ahead.

2.2 Social Networking Sites

The rise of technology and the internet has led to many changes in human social interactions. It has helped in forging and connecting people from far away places to be seemingly instantaneous. Through the evolution of communication via the internet, we now can see social interactions using SNS. The terms of Social Networking Sites or Social Media are used interchangeably. Previous researches have used the terms to refer to essentially the same thing. For instance, a few pieces of research referred to Facebook as a ‘Social Media’ (Hamid & Rahman, 2018; Nadzri, 2018; Rahim, 2018; Shiratuddin et al., 2016), while other researchers called it as ‘Social Networking Sites’(Johnson & Kaye, 2014; Yusop & Sumari, 2013) and some even called it ‘Online Social Media’ (Li & Suh, 2015). In some research, they used both terms interchangeably (Chinnasamy & Abdul Manaf, 2018) or ‘Social Media Websites/sites’(Twenge et al., 2018). As a general rule of thumb, many did not make a distinction of the terms, preferring instead to use ‘social media’(Obar & Wildman, 2015).

The variety of definition of usage to describe these new medium has been a sign of how much technology and media is changing alongside with the evolution of technology and social connection through the internet. Internet trends and sites are expanding mirroring the complexity of human social connection. Therefore, for this study, SNS can be defined as “a networked communication platform in which participants: 1) have uniquely identifiable profiles that consist of user-supplied content, content provided by other users, and/or system-provided data; 2) can publicly articulate connections that can be viewed and traversed by others; and 3) can consume, produce, and/or interact with streams of user-generated content provided by their connections on the site” (Ellison & Boyd, 2013). Through this definition, many social networking sites can fall under this such as Facebook, Twitter, Instagram, and Google+. The power of SNS stated earlier in the paper suggests the power it has on the masses, in which, a study of post-GE14 in Malaysia suggested that politicians were keen to use SNS to gain support among young voters (Hamid & Rahman, 2018). Hence, showing the relevance of using SNS to market their political party or candidates or in some other way to promote propaganda for their political benefits. This signifies SNS as a medium or ‘weapon’ for political motives in the modern era.

2.3 Defining Youth

According to the United Nations Department of Economic and Social Affairs (2013), Youth is defined as "...a period of transition from the dependence of childhood to adulthood's independence" (p.1). However, it is subjective to what point do we consider adulthood independence. This subjectivity in determining the period of transition from the dependence of childhood to adulthood independence is reflected in the many definitions of age for youths in the world, looking at the locality of context, it can either be within the age of 15-40 (Ahmad, 2019; UNDESA, 2013). In Malaysia, the new age range of youth is between 15-30 years old, while the former age range was at 15-40 (Ahmad, 2019; Yunus & Landau, 2019). However, with the change of government, the definition could as well change. The term 'young adult' was also used in a study to reflect those in the age group of 20-24 in Malaysia (Yusop & Sumari, 2013). The many ideas of the representation of different age groups to describe where 'youth' is supposed to be is also an indication of the changes in human society values, political connotations, psychological factors, and the relationship that we have with having a longer life span as compared to the olden days. The evolution might come to an end as the world is shifting to a globally accepted age group of youth.

2.4 Credibility of Social Networking Sites

The credibility of news and information is nothing new in the eyes of politics. News and information are a source of credible information to many throughout the years. Credibility is defined as "the quality or power of inspiring belief" (Schroeder et al., 2020). Within this study, credibility is seen as how it would make one believe in new information that they have seen through SNS. However, in recent times, fake news and misinformation spread through SNS in an online political war caused credibility issues. A study in 2013 showed that SNS held little credibility (Johnson & Kaye, 2014). Li and Suh (2015) found that the more a person interacted in SNS, the more likely they would consider the information obtained as credible. Another study suggested that the more recent the updates made on the SNS, the more credible it became (Westerman et al., 2014). In Malaysia, web design, the influence of other internet users, and information sources were the factors to be seen as being credible (Shahibi et al., 2013). While another study found that the information on a blog was deemed more credible if the authors were journalists (Borah, 2015). Credibility would allow a person reading and receiving the information or news to accept it, and would affect their judgment and decision making in the future, and this has a political element in it if the political information obtained was deemed to be credible for the audience.

3. METHOD

This study employed a qualitative, descriptive case study. A descriptive case study is a study where the purpose is to describe a phenomenon in its real-world setting (Yin, 2018). It had obtained its primary data through in-depth interviews. Secondary data were derived from articles concerning the topic. The interviewees were selected based on their age, which is in line with Malaysia's new youth definition i.e. 15-30 years old (Yunus & Landau, 2019). The study was carried out during the heyday of the COVID-19 pandemic. Due to the movement restriction, convenience sampling method was deemed appropriate, which refer to the collection of information that is easily available (Sekaran & Bougie, 2016). The interviewees were obtained based on a reference by people who they think was a willing participant to the study and fits the youth age. Through that process, seven willing interviewees were selected for the study. For qualitative research, the number of respondents can vary depending on the objective(s) of the study, in qualitative studies, a sample size of 12 and 60 with a mean of 30 is advised (Baker & Edwards, 2012), but it could also easily be between 1 to a hundred or more (Baker & Edwards, 2012; Tracy, 2012). However, due to time constraints and respondent's willingness to participate, the best number of respondents for this study as mentioned before falls to seven, which is still acceptable considering the circumstances and the subjectivity of qualitative research (Baker & Edwards, 2012; Tracy, 2012). It is noted that with the change of the government, the definition could also change. Taking that into account, the researcher had pegged the age between Malaysia's former age for youth which is 15-40, and according to the international standard, which is 15-24 years old (*Youth*, 2021), to 15-30 years old for the study. Following ethical standards, for those who were below 18-year-old, consent was obtained from their guardians beforehand. The in-depth interviews were conducted using semi-structured questions that were opinion-based and related to their own experience and knowledge. The interviews were conducted using phone calls and were recorded. The result of the in-depth interviews was transcribed and interpreted using content analysis. Content analysis is an observational research method that is used to assess the symbolic contents of recorded communications, where the text is coded into categories and then analyzed using conceptual and relational analysis (Sekaran & Bougie, 2016).

The interviews were conducted in English during April 2020. This is the time when the pandemic response initiative, called the Movement Control Order (MCO), was introduced in Malaysia. To ensure reliability and validation in this research, triangulation was used using observations and looking into relevant reports and articles. This allows for the cross-reference verification of data and reliability of data obtained. The observation of youth engagement on SNS regarding politics and as well reports regarding were used to verify statements or information obtained from the interview. A pilot interview was also conducted to refine and improve questions, which were deemed hard or unclear by the participants were simplified to ensure their understanding of the questions given, this later made clear communications during the official data collection session. Expanding from that, an interview protocol was created and approved by an expert (Ph.D. qualification) who knows about conducting such methods with previous studies that used a similar methodology.

4. DATA ANALYSIS AND FINDINGS

Four themes were discovered by the study, which will be discussed in the following sections. Academic qualifications-wise, the working respondents have at least a Bachelors' Degree, while those aged 19 and above are doing their Diploma and Degree, and those aged 18 and below expect themselves to pursue tertiary education in the future. The interview respondents were within the age range of 15-30 with a mean age of 20. Seven Pseudo-real name combinations were used in this study with the respondents' permission. Table 1 shows the profiles of the participants.

Table 1. Profile of Participants

No.	Name	Gender	Age	Status	Region
1.	Lina	Female	25	Working	West Malaysia
2.	Rima	Female	24	Working	East Malaysia
3.	Syazwan	Male	23	Student	West Malaysia
4.	Fadilah	Female	20	Student	East Malaysia
4.	Akmal	Male	19	Student	East Malaysia
5.	Ariff	Male	18	Unemployed	West Malaysia
7.	Fazera	Female	16	Student	East Malaysia

4.1 Youth and SNS Usage

The first theme developed was 'youth relations to SNS'. To understand the youth relations to SNS, they were asked a straightforward question *"Do you use SNS? What are some Social Networking sites that you use often?".* All the respondents said that they used SNS. The most popular ones were Twitter, Instagram, and Facebook. Four out of seven respondents mentioned Twitter first, indicating that their primary preference for SNS was Twitter. This was supported by Ariff, who said *"most primarily Twitter",* while two respondents did not mention Facebook at all (Twitter and Instagram only). Five respondents used examples in Twitter to express their interactions with Political Marketing and Propaganda credibility. This was further developed by the question of *"are social networking sites important to you? Why?"* For this question, the respondents opined 'important' and 'very important to them, except for Rima who only viewed it as a "*medium importance*". It was then expanded through the importance of connectivity, as mentioned by Syazwan, who said *"I received most of the information there..."* and echoed by Lina, *"...if you heard that someone does not have any social media, it is something that is really weird nowadays".* The importance of connectivity was also important for youth as mentioned by the rest of the respondents. The personal placement of SNS was solidified in youth's daily life, which Lina put it *"a lifestyle".*

4.2 Awareness on Political Marketing and Propaganda on SNS

The second theme developed was 'awareness of political marketing and propaganda on SNS'. When questioned *"Have you seen political marketing and propaganda through social networking sites that you used?"* All the respondents' answers were positive, except for Fazera who said "*things like that will only pop in my timeline if I ever search for them. If a user doesn't search that kind of topic, then the user might not see them anyway*". This is largely because she was not interested in political matters that appeared on her SNS or in her own words "*most of the time I just scroll past the information because I'm not interested*". When asked about their perception of youths being influenced by political marketing and propaganda on SNS through this question *"Do you think it can influence Youth? How*?", all the respondents agreed. All respondents supported the idea that Political Marketing and Propaganda on SNS could influence the youths. For Lina and Ariff, a person's education level and being less informed seemed to be contributing factors. This assumption may arise due to their perception those who are uneducated tend to lack the ability to question any dubious information that they get.

4.3 Attributes of a Credible Political Marketing and Propaganda on SNS

The third theme was 'factors for considering the credibility of political marketing and propaganda on SNS. When asked on *"What factors do you take a look to consider the political information through social networking sites as being credible? Why?"* A few common answers given were the person factor. Lina said, *"If the person who says those things are, one, does not have any followers or friends which means that it's a new account or it's not really a person then I feel like I need to be careful with the information given out"*. Fadilah also seconded Lina's opinion saying "*I take a look first who is the writer".* For Ariff, this person factor depended on the person holding a credible position or in his words "the Minister". Syazwan, similarly, said "a *political figure".* Expanding on the person factor, two respondents said that they would refer to an expert person to determine the information's credibility. The legitimate organization was also seen as a factor by Ariff who referred to it as *"The Ministry"*. Akmal extended it as *"The official account made by the government like*

KKM and MOF". Fadilah, on the other hand, preferred to read the public's comments on the comment section on the posting as a factor to see if the information was credible.

4.4 Perceived Credibility of Political Marketing and Propaganda on SNS

The last theme was 'Youth perception on Political Marketing and Propaganda Credibility on SNS'. As for the question *"Do you verify the information you get off the political marketing and propaganda through social networking sites?",* all of the respondents said yes, meaning to say that they did not see Political Marketing and Propaganda on SNS as something that should be taken without a second thought or accepting it blindly. As stated by Lina,*"I think it is supposed to become a responsibility for me to check"* and from Syazwan *"You cannot put 100% trust on information from the SNS"*. This theme was further developed by the following question '*What is your perception of the credibility of political marketing and propaganda through social networking sites?'*. For this question, there was a mixed response. Most respondents appeared to be hesitant, neither credible nor credible. Unlike others, Rima believed that political marketing and propaganda through social networking sites were based on credible sources. Rima noted, *"... as most of the marketing and propaganda cited directly from the politician or other reliable sources".* She did not explain her other reliable sources though. For Lina, it was complicated. As it was for Syazwan Ariff, Akmal, and Fadilah. All, however, contended that the degree of credibility depends on the individual.

Additionally, some youth nowadays seem to be aware of fake news. As mentioned by Ariff *"I believe that a news being given out can be twisted,* which was parallel to an opinion by Syazwan that said *"Verify any information you get on the SNS, because, it can be a fake news, it can be true"* as well as Lina *"On Facebook you see a lot of adverts on spreading fake political messages".* It gives the impression that fake news is rampant on SNS, and the youths are actively engaging their ability to question or trust them.

5. DISCUSSION AND CONCLUSION

All youth in the study showed that SNS connected them in socializing and getting information. It was in line with previous studies, which showed that youth were much more connected to SNS (Chinnasamy & Abdul Manaf, 2018; Shiratuddin et al., 2016; Yusop & Sumari, 2013). Twitter was used more often by the respondents to show their interactions with politics, thus confirming that Twitter usage had political associations to it (Hamid & Rahman, 2018; Shiratuddin et al., 2016).

The idea of youth would be influenced easily by their environment was identified in this study, where the youth in the study noted that their peers are easily influenced by the information they received on SNS. This view is supported by previous findings that youths were more likely to be influenced by their environment (Gwon & Jeong, 2018; Perry & Singh, 2016). It may be attributed to youth being influenced by external stimuli easily (Gwon & Jeong, 2018) and high connection with SNS. The study highlighted that most of the youth interviewed had seen political marketing and propaganda in their SNS. Thus, these become beacons of faint signals of the danger SNS posed if they are used for the wrong purpose.

The factors for considering the credibility of political marketing and propaganda on SNS that was mentioned by the respondents is similar to previous studies such as person factor (Borah, 2015; Ismail & Latif, 2013; Lamb et al., 2012). As indicated in this study, respondents observed at who was sending the political information or would refer to those who they deemed as having better knowledge for guidance. On top of that, the organization factor (Ministry or public body of the Government) is considered relevant because they represent the authoritative source, where this authoritative source is considered as being more believable (Xia et al., 2015) and trustworthy (Lamb et al., 2012). This can also be seen in terms of how public sectors are moving towards SNS as a medium of communication (Lee & Kwak, 2012) where many, public agencies have official accounts on a platform such as Facebook, Twitter, and Instagram. While looking for the public comments on the comment sections to see credibility can be considered as being influenced by other internet users, this seems to be also a credibility factor in previous studies (Li & Suh, 2015; Shahibi et al., 2013). Although those studies did not focus on the youths, youth perceptions seem to be quite similar in attributes. Most importantly, this study shows that most youth nowadays seem to be aware of fake news but reluctant to accept SNS as a credible source for political marketing and propaganda. These, to a certain degree, match other studies' findings that saw internet users on political information on SNS as not credible (Johnson & Kaye, 2014). Thus, it can be deduced that youths are conscious of their environment and interactions in SNS, especially from the context of political marketing and propaganda. Thus, there is a need for political figures to be responsible, ethical, transparent, and sincere in their work.

One of the implications of this study is to be able to reveal the latest youth perceptions on the political realm through SNS post-GE 14 and the collapse of the PH Government in early 2020, thus would allow for verification of previous studies that are similar to it. Furthermore, another implication is that the study shed light on political parties to utilize their machinery in campaigning through SNS to capture the youth audience. But perhaps the most important implication is the importance of the Government as a factor in providing credible news and information through SNS to the general public. This study emphasised the ethics of using SNS to the general public to ensure information is not twisted for the benefit of the party. As for limitations of the study, future researches can consider including youth who are not formally educated, who are not in academic settings, and other generational cohorts to get a broader sense of their perceptions. There is a need to differentiate, classify and give proper working definitions to SNS and their derivatives. The terms are rapidly evolving in the literature as well as real-life contexts. Even communication platforms such as WhatsApp and Line are slowly mirroring SNS. These communication platforms have proven to be the new media for youth to engage the world. This engagement can almost always cover everything in their whole life.

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Character Portrayal and Malay Women Characters in Malay Classsical Cinema during Studio Era: 'Musang Berjanggut' (1959), 'Tun Fatimah' (1962)

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ABSTRACT

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The research explores the representation of the image of Malay female characters in two classical Malay films that were produced during the studio era, which is Musang Berjanggut (1959) and Tun Fatimah (1962). Through the application of the gender concept as a performance "Gender is Performativity" by Judith Butler, the focus of the analysis was towards two traditional main Malay female characters, Puspawangi and Tun Fatimah. The concept of gender as a performance was analysed through the perspectives of custom and traditional culture of Malay society that became an aid in forming the image of the characters and characteristics that were analysed. The research found that both of the main characters in the classical text that were studied were influenced by the custom and traditional culture that maintained the stereotype of the character and that limits the autonomy and the domination of the traditional female within the society. The research also found that although the custom and the traditional Malay culture at its foundation does celebrate the nature of the traditional woman that was seen and perceived as passive, the pattern and the pole of the position of the characters and characteristics in both of the films does change depending on the situation, timeline and the background of their surroundings. Taking everything into consideration, the women that were studied does have the dynamic that contributes towards the representation of the Malay women that is more progressive and had more roles as the mover of the narrative in the film that was studied.

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Pemaparan Watak dan Perwatakan Wanita Melayu Dalam Sinema Melayu Klasik Era Studio: 'Musang Berjanggut' (1959), 'Tun Fatimah' (1962)

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ABSTRAK

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KATA KUNCI

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Tun Fatimah

Kajian ini membincangkan pemaparan citra watak wanita Melayu dalam dua buah filem Melayu klasik terbitan era studio, iaitu Musang Berjanggut (1959) dan Tun Fatimah (1962). Melalui pengaplikasian konsep gender sebagai sebuah persembahan "Gender is Performativity" oleh Judith Butler, fokus analisa tertumpu kepada dua watak utama wanita Melayu tradisonal iaitu Puspawangi dan Tun Fatimah. Konsep gender sebagai sebuah persembahan dianalisa menerusi perspektif adat dan budaya tradisional masyarakat Melayu yang menjadi sandaran kepada pembentukan citra watak dan perwatakan yang dianalisa. Penemuan kajian mendapati pemaparan kedua-dua watak utama di dalam teks klasik yang dikaji dipengaruhi oleh adat dan budaya tradisional yang mengekalkan watak stereotaip yang membataskan sifat autonomi dan dominasi wanita tradisional di kalangan masyarakat setempat. Kajian juga turut menemui adat dan budaya tradisional Melayu secara asasnya meraikan sifat semulajadi wanita tradisional yang dilihat dan digambarkan sebagai pasif, namun corak atau pola kedudukan watak dan perwatakan wanita di dalam dua buah filem yang dikaji sering berubah-ubah bergantung kepada situasi, latar masa, latar tempat berdasarkan keadaan persekitaran mereka. Kesimpulannya, watak wanita yang dikaji bersifat dinamik menyumbang kepada representasi pemaparan wanita Melayu yang lebih progresif dan berperanan sebagai penggerak naratif di dalam filem yang dikaji.

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1. PENGENALAN

Era studio ataupun dikenali sebagai *The Golden Age of Malaysian Cinema* merupakan era yang mencapai kegemilangannya sekitar tahun 1950an hingga 1960an. Pada era ini ratusan filem dihasilkan oleh pengarah asing seperti India dan Filipina yang diimport ke Tanah Melayu untuk mengarahkan filem-filem terbitan di bawah naungan dua buah studio utama iaitu Cathay-Keris Studio dan Malay Film Production yang menjadikan Singapura sebagai hub penerbitan filem yang aktif di rantau ini. Manakala kemunculan pengarah-pengarah

Melayu pada era ini telah bersama-sama merancakkan industri perfileman di Tanah Melayu dan menonjolkan kepelbagaian dari aspek representasi sinematiknya melalui persembahan genre, jalan cerita, *mise-en-scene* dan menghasilkan kepelbagaian pembentukan watak.

Melalui filem *Leila Majnun* (B. S Rajhans, 1933) yang diiktiraf sebagai filem Melayu pertama yang diterbitkan sekitar 1930an, wanita Melayu telah mula diberi peranan untuk beraksi sebagai pelakon dalam penyampaian naratif filem-filem Melayu terbitan era studio. Pada era ini, sejarah industri perfileman Tanah Melayu jelas memberi ruang kepada wanita Melayu untuk memegang watak yang signifikan bagi setiap filem yang dihasilkan. Namun, di sebalik penerbitan filem-filem Melayu bermula era 1930an hinggalah Era Emas, pemaparan watak wanita Melayu lebih terarah untuk ditonjolkan sebagai watak pendamping kepada watak lelaki (hero). Watak-watak pendamping seperti heroin, citra watak wanita dibentuk sebahagian besarnya bersifat pasif dan terikat di persekitaran domestik (Kueh, 2000). Sebagai contoh, watak putih seperti watak *Dayang Senandung* (Jamil Sulong, 1965), *Bawang Putih Bawang Merah* (S. Roomai Noor, 1959), *Ikan Emas* (M. Amin, 1965), *Lela Manja* (1960, Jamil Sulong), *Matahari* (Ramon A. Estella, 1958), *Selendang Delima* (K. M. Basker, 1958), *Sumpah Pontianak* (B. N. Rao, 1958), *Mahsuri* (B. N. Rao, 1959), *Jula Juli Bintang Tiga* (B. N. Rao, 1958) dan *Puteri Gunong Ledang* (1961, S. Roomai Noor) dipaparkan dalam keadaan duka nestapa dan bersifat submisif apabila berhadapan dengan kesukaran.

Berdasarkan penelitian yang dilakukan, wujudnya trend iaitu filem-filem yang memaparkan watak wanita yang kerap kali diberikan perlambangan negatif dan disinonimkan kepada sesuatu objek atau binatang. Penemuan oleh Fuziah Kartini (2004) menyatakan:

> *"Based on the films from the golden era of Malay cinema, we found that the portrayal of the female is dichotomous in nature and could be easily identified in two extremes, which we categorize as the 'poison' and the 'antidote'. The metaphoric poison comprises the following groups of females: a materialistic and status conscious female, an unfaithful and treacherous female, a troublemaker/ a home wrecker, a parasite, an opportunist, a 'gold-digger', a proud, snobbish and high-handed female and a seducer"* (m.s. 17).

Lanjutan daripada perbincangan dan penelitian di atas, dapat disimpulkan hasil daripada konsistensi pemaparan watak-watak wanita yang bersifat negatif dan submisif, analisa mendapati kebanyakan watak wanita yang memainkan peranan di dalam filem-filem Melayu bersifat stereotaip dan tidak bersifat dinamik. Ini menjadikan watak wanita yang dipaparkan dalam kebanyakan filem-filem Melayu lama kurang mempunyai sifat mandiri dan jati diri yang tinggi. Hasilnya, watak-watak ini tidak menonjol sebagai watak utama berbanding watak-watak lelaki yang dilihat lebih dominan. Sebagai contoh, watak-watak lelaki dipaparkan sebagai 'berkuasa' melalui sifat maskuliniti. Antara filem-filem yang memaparkan kepelbagaian watak hero lelaki seperti *Hang Tuah* (1956, Hang Tuah), *Semerah Padi* (1956, Taruna), *Sri Mersing* (1961, Damaq), *Sultan Mahmud Mangkat Dijulang* (1961, Datuk Laksamana Megat Seri Rama), *Ibu Mertuaku* (1962, Kassim Selamat), *Chuchu Datok Merah* (1963, Awang Janggut), *Raja Bersiong* (1963, Raja Bersiong), *Putera Bertopeng* (1957, Tengku Ali) dan *Gelora* (1970, Rozaiman). Pemaparan seperti ini menjadikan filem-filem Melayu era hitam putih mengangkat watak lelaki secara dominan berbanding watak wanita.

Walau bagaimanapun, di sebalik kelaziman watak wanita yang dipaparkan sebagai kelas kedua yang menjadikan watak-watak wanita ini terhad dan terikat dengan gaya konvensional filem terbitan era 1950an dan 1960an, didapati beberapa buah filem Melayu klasik terbitan era studio mengangkat watak wanita sebagai watak utama. Malah, watak-watak ini melangkaui watak-watak lelaki sekali gus menentang arus konvensional ciri-ciri watak wanita Melayu terbitan era studio. Watak-watak yang dimaksudkan adalah watak-watak wanita yang diberi ‘kuasa’ dominan di dalam filem *Musang Berjanggut* (P. Ramlee, 1959) dan watak Tun Fatimah di dalam *Tun Fatimah* (Salleh Ghani, 1962). Pembentukan watak-watak ini dilihat mewujudkan kepelbagaian kepada jalan cerita pada Era Emas. Justeru, berdasarkan perbincangan yang dinyatakan di atas, dua persoalan utama kajian ini mensasarkan kepada apakah bentuk-bentuk pemaparan citra watak wanita dibentuk di dalam filem *Musang Berjanggut* dan *Tun Fatimah*? Keduanya, adakah citra watak wanita seperti Tun Fatimah dan Puspawangi masih terungkap kepada pembentukan wanita-wanita Melayu era klasik yang kekal bersifat stereotaip?

Oleh demikian, kepentingan kajian ini memperlihatkan pengasingan gender yang mewujudkan perbezaan sifat kelelakian (maskulin) dan kewanitaan (femininiti) dalam sosial budaya masyarakat sehingga dilihat menggugat dan memberi kesan kepada perubahan stereotaip gender dan acuan penerbitan filem Melayu era studio. Selain itu, perbincangan memaparkan dan menyifatkan watak-watak wanita Melayu bersifat kompleks dalam membebaskan diri dari ditindas oleh sistem tradisional iaitu sistem partiarki yang diamalkan masyarakat sehingga menyebabkan watak wanita terikat kepada nilai feudalistik.

2. TINJAUAN LITERATUR

2.1 Kerangka Teori: Persembahan Gender sebagai Sifat Dinamik (Gender is Performativity)

Dalam usaha mencapai persoalan kajian, bahagian ini membincangkan tinjauan literatur dengan menggunakan konsep serta definisi yang akan diaplikasikan dalam kajian perbincangan bersandaran persembahan gender melalui watak-watak wanita yang telah dipilih. Tinjauan ini adalah penting untuk melihat perkaitan bagaimana sistem dan amalan tradisional masyarakat Melayu lama diterjemahkan di dalam bentuk filem atau teks yang dikaji sehingga mempengaruhi corak pemaparan watak dan perwatakan wanita Melayu. Turut dibincangkan teori yang mendasari kajian ini.

Butler (1989) mendefinisikan ‘gender’ sebagai “*Essentially a performative repetition of acts associated with male or female. The actions appropriate for men and women have been transmitted to produce a social atmosphere that both maintains and legitimizes a seemingly nature gender binary*” (m.s. 523). Berdasarkan pandangan ini, secara asasnya, gender disifatkan sebagai sebuah sikap atau penerimaan tingkah laku yang terbentuk antara jantina lelaki dan wanita. Maka, proses demikian secara tidak langsung terbentuk dari persekitaran sosial dan stereotaip sifat yang mencerminkan maskulin dan feminin di pemikiran semulajadi masyarakat. Dalam erti kata lain, gender juga dilihat dinamik, tidak tetap dan sentiasa paradigmatik bergantung kepada faktor persekitaran yang berlegar diruang watak berada.

Butler menegaskan, perubahan dinamik gender yang direpresentasikan bersifat perulangan (paradigmatik) ini berpotensi membentuk gender individu sebagai sifat semulajadi mereka. Pemaparan tingkah laku dan sikap dipercayai boleh dibentuk daripada kepercayaan yang dipegang masyarakat yang menjadi amalan turun temurun masyarakat sehingga amalan dalam aktiviti harian. Oleh demikian, konsep pengamalan dan amalan masyarakat secara tidak langsung menjadi kebiasaan sikap dan berlakunya proses gender secara paradigmatik. Misalnya, dalam konteks nusantara Melayu, wanita Melayu yang terbiasa dengan aktiviti domestik harian seperti memasak dan, mengemas di rumah telah menyebabkan aktiviti tersebut membentuk sikap dan gender tanpa disedari. Amalan ini menjadi kebiasaan dan membentuk pemikiran dan pengamalan stereotaip sehingga perkara itu menjadi tetapan masyarakat setempat. Namun, dalam konteks perfileman, konsistensi yang dipaparkan boleh dilihat sebagai satu elemen atau imej yang bersifat stereotaip. Malah kekerapan dan perulangan gender yang dipaparkan dalam filem-filem Melayu menjadi refleksi kepada identiti masyarakat yang wujud ketika filem ditayangkan. Secara tidak langsung, imej-imej yang distereotaip ini menjadi agen pengukuhan kepada kepercayaan amalan masyarakat Melayu yang berada luar dari bingkai filem.

Namun begitu, apabila terdapat beberapa buah filem seperti *Musang Berjanggut* dan *Tun Fatimah* yang menyanggah pemaparan konvensional ini, filem-filem ini biasanya dianggap sebagai filem yang membawa kelainan kepada naratif penceritaan. Dan dalam usaha melihat keunikan yang ditonjolkan dalam filem yang dikaji, fahaman Butler secara jelasnya mengiktiraf yang watak wanita adalah dinamik pemaparan gendernya. Butler (1989) menjelaskan situasi ini dianggap sebagai sebuah persembahan yang mana sikap dan tingkahlaku tidak tetap dan boleh berubah-ubah bergantung kepada situasi dan ruang masa. Malah, konsep gender ini juga dipaparkan secara paradigmatik sehingga menjadi amalan dan identiti individu. Industri perfileman sekitar 1950an hingga 1960an (terutamanya era studio) menyumbang kesan kepada pemaparan watak wanita yang 'setia' dalam sistem partiarki sehingga membuatkan watak-watak wanita ini 'selesa' di ruang lingkup domestik dan dianggap sebagai pasif serta submisif. Butler (1989) seterusnya menegaskan dalam konteks gender lebih relevan dilihat dari sudut dan proses yang bergantung kepada faktor persekitaran yang mana dalam konteks kajian ini pegangan adat dan budaya menyumbang kepada pembentukan gender. Hujahan ini turut disokong oleh pelopor-pelopor akademik tempatan termasuk Haryati Hasan (2014), Fuziah Kartini dan Faridah Ibrahim (2004) di mana mereka juga melihat pembentukan gender mempunyai hubungkait dengan adat dan budaya masyarakat sekali gus terbentuk identiti sesebuah masyarakat. Bahagian berikutnya membincangkan mengenai definisi adat dan budaya tradisional yang dilihat berpotensi menjadi agen prima yang membentuk dan menentukan perwatakan Melayu di alam nusantara.

2.2 Adat

Adat atau *Customary Law* telah menjadi tradisi dan pegangan amalan masyarakat Melayu sehingga terbentuk sebuah undang-undang yang dipatuhi masyarakat. Menurut Wan Abdul Kadir (2000), "Adat juga merupakan peraturan sosial yang mengandungi kod etika dan moral yang berlandaskan nilai-nilai sosial" (m.s. 68) yang berupaya membentuk sistem amalan dan kepercayaan masyarakat setempat. Ini termasuklah mengikat individu untuk terus kekal pada aktiviti-aktiviti yang menjadi kebiasaan sehari-harian. Sebagai contoh, kebanyakan terbitan filem-filem Melayu klasik, pengarah sering memaparkan watak-watak wanita Melayu yang hanya berada di ruang domestik dan terikat dengan limitasi sosial. Hal ini kerana masyarakat Melayu tradisional dipercayai terikat atau kekal pada tempoh yang lama di landasan nilai norma dan undang-undang kefahaman adat. Proses sistem tradisional secara tidak langsung dilihat berpotensi membentuk norma-norma masyarakat dalam pembentukan adat dan sosial budaya tradisional sesuatu kelompok bangsa dan budaya.

Bagaimanapun, Bardwick (1971) berpendapat "*Due to surrounding forces controlled by the gender system, which hinged on religion, tradition and culture, traditional Malay women were often categorized as individuals who were passive in their actions*" (m.s. 224). Hujahan ini melihat kepada kedudukan wanita Melayu tradisional yang masih terikat dan dikawal oleh sistem gender. Bukan itu sahaja, komponen agama, adat dan budaya tradisional juga dipercayai membuatkan kedudukan dan pemaparan wanita Melayu tradisional dilihat pasif dalam ruang sosial. Komponen seperti adat dan budaya yang sudah menjadi pegangan undang-undang masyarakat membuatkan kedudukan wanita-wanita Melayu dilihat terkongkong sekali gus tiada peranan dalam organisasi masyarakat.

Justeru, pemaparan kedua-dua watak wanita Melayu iaitu Puspawangi dan Tun Fatimah ditonjolkan keluar dari ruang domestik, tidak seperti penampilan watak-watak wanita Melayu dalam kebanyakan filem Melayu era studio yang lain. Malah, penampilan watak-watak wanita ini turut ditonjolkan sebagai wanita dengan gender bijaksana dan berani secara tidak langsung telah bercanggah dengan adat dan penampilan stereotaip wanita Melayu yang hanya diletakkan mereka dalam ruang submisif dan pasif semata-mata. Perbincangan turut disokong Haryati Hassan (2016) di mana "Tiada wanita berjuang untuk menaikkan taraf hidup mereka atau sekurangnya menjamin kedudukan mereka supaya tidak diperalatkan oleh kaum lelaki" (m.s. 43). Maka, penampilan gender melalui kedua-dua watak wanita Melayu ini dilihat mampu beraksi seakan penampilan watak lelaki di ruang awam.

Tindakan gender yang dilihat melanggar kod norma adat Melayu tradisional tersebut dipaparkan kompleks dan dinamik sepertimana diperkatakan Butler (1989), mengatakan "*Gender performance always and variously occurs*" (m.s. 273), namun, watak wanita tersebut masih dipamerkan kekal dan kembali ke ruang domestik iaitu di rumah, dapur setelah diberi kebenaran keluar ke ruang awam untuk bersosial. Walau bagaimanapun, pemaparan watak wanita Melayu masih dilihat terikat kepada nilai feudalistik akur kepada fahaman adat dan budaya tradisional yang menjadi pegangan masyarakat.

2.3 Budaya Tradisional

Memetik frasa 'budaya' menerusi *Kamus Dewan* (2005) dimaksudkan sebagai satu cara kehidupan yang menjadi amalan masyarakat. Budaya juga meliputi sistem sosial, susunan sosial ekonomi, politik, agama, kepercayaan, adat resam, sikap dan nilai. Menurut Ralph L. Beals dan Harry Hoijer dalam *An Introduction to Antropology* (1965) menyatakan konsep kebudayaan adalah mengenalpasti kelakuan yang dipraktikkan, diperolehi melalui pembelajaran sesuatu kumpulan masyarakat. Kebudayaan merujuk kepada tamadun masyarakat yang diwarisi dan dilihat bersifat dinamik.

Pemahaman dan pegangan budaya tradisional yang diamalkan masyarakat Melayu membuatkan rata-rata wanita Melayu diletakkan dalam ruang pasif secara tidak sedar yang menghadkan pergerakan mereka. Malah, stereotaip tersebut secara tidak langsung membataskan peranan dan kuasa wanita Melayu dalam sistem pemerintahan terutamanya sistem partiarki yang telah menjadi rujukan dominan masyarakat. Walau bagaimanapun, menurut Winstedt (1947), "*A Malay woman does all the house-work, cooks, sews, and looks after her children. She also plants out rice and reaps it*" (m.s. 50), sistem budaya tradisional melihat wanita-wanita Melayu dipaparkan dominan di ruang domestik seperti di rumah dengan melakukan pekerjaan seperti memasak, menjahit, menjaga kebajikan keluarga dan sebagainya yang setimpal dengan kudrat semulajadi mereka.

Butler (1989) mengatakan "*The body is understood to be an active process of embodying certain cultural and historical possibilities a complicated process of appropriation which any phenomenological theory of embodiment needs to describe*" (m.s. 272). Melalui hujahan ini, kajian melihat dari sudut saintifik proses penerimaan tubuh badan manusia dalam menerima (*adaption*) adat, budaya, atau sejarah tertentu dalam mempengaruhi prilaku manusia sekali gus terbentuknya gender yang menjadi amalan masyarakat. Bukan itu sahaja tetapi, "*Gender performance always and variously occurs. Hence, as a strategy of survival, gender is a performance with clearly punitive consequences*" (Butler, m.s. 273) di mana Butler melihat gender sebagai sebuah persembahan yang bersifat dinamik, pelbagai dan paradigmatik. Oleh itu, sebagai kelangsungan sifat kewanitaan, persembahan gender berpotensi untuk cenderung kepada kesan hukuman terhadap wanita. Hal demikian secara tidak langsung akan memberi tekanan dan mengongkong kebebasan wanita.

Konsep gender dilihat sebagai sebuah persembahan yang acap kali berubah dan bersifat secara draf yang tidak tetap polanya. Malah, perubahan presentasi gender yang ditonjolkan juga berubah tanpa disedari secara nyata, berpotensi bertindak balas dalam memberi reaksi terhadap sesuatu babak atau situasi yang dihadapi watak. Pandangan Butler dilihat selari dengan pemaparan watak-watak wanita Melayu yang dilihat berubah mengikut situasi dan tidak konsisten bergantung kepada keadaan ruang lingkup yang didiami oleh watak-watak ini. Dalam konteks kajian ini, situasi adat, budaya serta persekitaran telah mengubah pola sifat, kelakuan tingkah laku yang menjadikan watak wanita lebih *progressive* dan tidak menyerah kepada keadaan. Hal ini ternyata menyimpang daripada arus konvensional watak-watak wanita Melayu yang kebiasaannya dipaparkan secara pasif. Perkara ini menjadikan citra watak wanita Melayu ditonjolkan lebih agresif dan kuat (membebaskan diri dari ditindas dan diseksa) sehingga mampu memberi ancaman kepada ideologi maskuliniti.

Ini juga dibuktikan dalam beberapa babak menerusi filem *Musang Berjanggut* dan *Tun Fatimah* di mana watak Puspawangi ditonjolkan gender kebijaksanaan dan keberanian apabila berjaya memerangkap kesemua watak-watak menteri lelaki yang ‘gatal’, berniat menggoda Puspawangi di dalam bilik tidurnya (ruang domestik). Babak ini turut memperlihatkan watak wanita ‘berkuasa’ dominan di dalam sfera domestik dan berjaya mengawal kekuasaan lelaki sekali gus memberi ancaman terhadap kedudukan kaum lelaki dalam sistem partiarki. Perbincangan ini turut disokong oleh Fuziah Kartini dan Faridah Ibrahim (2004) menyifatkan, “*conceptually the women are an object of domesticity and the moment she is out of the house she becomes too weak to resist worldly temptations*” (m.s. 19). Pemaparan watak wanita dipaparkan lebih mempunyai sifat mandiri dan jati diri apabila mereka berada di dalam legar domestik, namun, representasi watak wanita ini menjadi submisif dan pasif apabila mereka keluar dari ruang domestik kerana dipercayai kemampuan autonomi dan suara autoriti mempunyai limitasi dan kurang peranan dalam masyarakat.

Selain itu, pemaparan watak wanita Melayu di dalam filem ini terus diberi tekanan persekitaran dalam mendesak gender Tun Fatimah keluar dari citra feminin dengan bertukar menyerupai gender maskulin. Presentasi babak penyamaran Tun Fatimah menyerupai watak lelaki secara menyeluruh bercanggah dengan perwatakan stereotaip wanita dan budaya seperti kebanyakan filem Melayu klasik sebelum ini. Noriah Taslim (2011) menyifatkan, “Dengan penyamaran menjadi lelaki akan memungkinkan wanita tersebut keluar daripada ruang yang sempit dan membolehkan dia merealisasikan autonominya” (m.s. 28). Dilihat tindakan watak Tun Fatimah melakukan penyamaran sebagai lelaki membolehkan gendernya dipamerkan bebas dalam memberi tindakan yang diingini dan ‘terkurung’ dalam desakan selama ini.

Pemaparan stereotaip seringkali memberi pengaruh yang signifikan kepada kedudukan watak wanita Melayu yang sering diletakkan sebagai hamba kepada skop konvensional domestik seperti watak ibu, isteri, gundik atau pembantu sahaja sehingga kedudukan mereka sudah dilihat menjadi sifat stereotaip kepada pemaparan gender dalam masyarakat. Sfera masyarakat Melayu meletakkan kedudukan kaum lelaki lebih tinggi berbanding wanita dilihat terikat kepada undang-undang sistem tradisional iaitu partiarki, begitu juga pemaparan ekranisasi medium filem era studio yakni mencerminkan realiti masyarakat ketika itu. Kedudukan watak wanita Melayu tergugat dan terkurung dalam skop gender masyarakat sehingga pengarah membikin watak-watak ini dipaparkan lebih ekstrem (mungkin cenderung kepada ideologi feminis) dalam acuan identiti Melayu sendiri. Bahagian berikutnya membincangkan hasil analisa dan perbincangan kepada citra melalui watak yang tertumpu kepada dua watak utama iaitu watak Puspawangi dalam filem *Musang Berjanggut* dan Tun Fatimah dalam filem *Tun Fatimah*.

3. KAEDAH KAJIAN

Kaedah kajian kualitatif yang diaplikasikan dalam kajian ini adalah berbentuk tekstual analisis iaitu dengan menganalisis kandungan dari dua buah filem yang dipilih iaitu *Musang Berjanggut* dan *Tun Fatimah*. Kaedah tekstual analisis, menurut Smith (2017) menjelaskan tekstual analisis melibatkan pemerhatian dan eksplorasi semua elemen yang menghasilkan makna dalam karya tersebut seperti lakonan, pengarahan, pencahayaan, sinematografi, *mise-en-scene* dan seumpamanya. Selain itu, analisis teks juga melibatkan pemahaman bagaimana filem ini sesuai dengan konteks sosial, sejarah, budaya dan politiknya yang lebih besar. Oleh demikian, dalam konteks kajian ini, tekstual analisis memfokuskan kepada pemaparan citra watak wanita Melayu yang dikaji melalui kaedah intepretasi teks (filem) serta menghubungkaitkan aspek *mise-en-scene* seperti syot, pencahayaan, *props, setting*, lakonan dan sebagainya.

Selain menganalisis paparan watak wanita yang dikaji, melalui kaedah tekstual analisis kajian ini mengambil kira kesemua aspek *mise-en-scene* yang dominan dan berperanan menyumbang kepada penelitian pembentukan gender watak-watak wanita Melayu di dalam filem yang dipilih. *Mise-en-scene* yang dikaji diinterpretasi dan diproses dan dibincangkan dalam dapatan kajian. Antara aspek *mise-en-scene*, termasuk busana, props dan pembikinan *setting* babak oleh pengarah dalam usaha mengintepretasikan budaya ke dalam filem sebagai paparan serta identiti kepada masyarakat. Manakala, aspek teknikal seperti syot, pencahayaan dan lakonan juga memberi gambaran kepada konsep intepretasi teks dari naskah ke layar, selain penyampaian naratif oleh pengarah bagi melihat pemaparan watak wanita Melayu dalam filem Melayu klasik.

4. HASIL KAJIAN

4.1 Citra Watak Puspawangi sebagai Wanita Bijaksana

Filem *Musang Berjanggut* (1959) yang diterbitkan oleh Malay Film Production Ltd. Plot filem ini ditulis oleh P. Ramlee yang mengisahkan perjalanan (*journey*) watak Tun Nila Utama yang mencari jodoh untuk diperisterikan dan juga menjadi permaisuri kerajaan Pura Cendana. Ini kerana, Tun Nila Utama memandang rendah kepada majoriti wanita yang berada di jajahan takluk ayahandanya. Baginda menyifatkan kebanyakan wanita yang berada di bawah Kerajaan Pura Cendana adalah ‘betina’, perlambangan sifat jantina yang lazimnya diberikan kepada binatang. Justeru, dalam usaha mencari ‘wanita’ yang sesuai untuk dijadikan pendamping dan permaisuri negara, Tun Nila Utama telah menyediakan satu uncang yang mengandungi pelbagai jenis rempah ratus bertujuan menduga calon-calon wanita yang bakal dijadikan permaisurinya. Sikap yang ditonjolkan oleh Tun Nila Utama juga mengambarkan sentimen atau pandangan dangkal bakal seorang raja terhadap status wanita di negaranya, sehinggalah baginda bertemu dengan Puspawangi.

Dalam pemaparan Puspawangi sebagai watak yang bijaksana, filem *Musang Berjanggut* masih mengekalkan fizikal rupa paras wajah yang cantik, berambut panjang bagi wanita Melayu tradisional. Puspawangi dipaparkan sebagai seorang wanita Melayu yang memiliki tingkah laku yang sopan dan lemah lembut menepati definisi wanita Melayu tradisional yang berpaksi adat dan budaya tradisional masyarakat Melayu lama. Namun, apabila plot cerita ini berkembang, filem ini mendedahkan sisi kebijaksanaan akal Puspawangi ketika berhadapan dengan konflik. Merujuk kepada tafsiran yang dinyatakan oleh *Dewan Bahasa dan Pustaka* edisi keempat (2010) ‘bijaksana’, sifat ini diperincikan sebagai sifat yang memiliki akal dan budi yang dibentuk melalui pengalaman dan pengetahuannya sehingga memiliki sifat arif, tajam fikiran, pandai dan berhati-hati (cermat dan teliti) apabila menghadapi kesulitan. Manakala, ‘kebijaksanaan’ ditakrifkan sebagai kepandaian menggunakan akal budinya (pengalaman dan pengetahuannya). Berdasarkan tafsiran bijaksana yang dimiliki oleh Puspawangi di dalam filem *Musang Berjanggut,* bahagian berikut merupakan perbincangan babak-babak yang dipilih dalam memperlihatkan pemaparan bijaksana dan kebijaksanaan watak wanita yang dikaji mendasari penulisan ini.

Pertemuan pertama di antara Tun Nila dan Puspawangi bermula apabila Tun Nila Utama baru saja berlabuh di pantai dan turun dari sebuah sampan. Puspawangi yang ketika itu bermain bersama permainan rakyat, *Nenek Nenek Si Bongkok Tiga* bertembung dengan Tun Nila. Sewaktu bertembung, watak Puspawangi bersifat pemalu dan mengekalkan ciri stereotaip gender wanita Melayu ketika berdepan dengan seorang lelaki asing. Namun, apabila naratif bergerak dan berkembang, kebijaksanaan akal Puspawangi mulai terserlah. Babak ketika Tun Nila dan Puspawangi berjalan di dalam hutan jelas menunjukkan sisi kebijaksanaan Puspawangi. Sebagai contoh, dalam babak ini, Tun Nila Utama mempersoalkan mengapa tidak menggunakan sekaki payung untuk melindungi diri dari panas matahari sedangkan Puspawangi kelihatan membawa payung. Puspawangi lantas menjawab:

> *“Manusia yang takut panas kan manusia bodoh! Panas itu sahabat baik kepada manusia. Panaslah yang menghidupkan tumbuh-tumbuhan dan panas jugalah yang menyegarkan badan. Kalau tak ada panas, hamba akan mati”.*

Dialog di atas merupakan dialog permulaan yang menonjolkan kebijaksanaan akal seorang wanita yang pada awalnya digambarkan sebagai lemah lembut dan pemalu. Babak ini terus berkembang dan terus menyerlahkan sisi akal bijaksana Puspawangi. Contohnya, babak Puspawangi membuka payung dalam hutan dan memakai sandal di dalam sungai juga telah menimbulkan persoalan pada diri Tun Nila. Dalam babak ini, Puspawangi memberikan sebab dan akibat mengenai keperluan memakai sandal di dalam air dan menggunakan payung di dalam hutan. Menurut Puspawangi, binatang berbisa seperti ular menjalar di pokok berkemungkinan jatuh dari dahan pokok. Manakala, memakai sandal di sungai bagi mengelakkan tusukan benda tajam yang terdapat di dalam air. Tindakan Puspawangi turut menjadi panduan Tun Nila Utama apabila baginda merasakan kebenaran dari kata-kata Puspawangi dan menuruti nasihat Puspawangi. Di samping itu, setiap jawapan yang diberikan juga mempunyai *wisdom* dan dikaitkan dengan Penciptanya. Setiap tutur dan bicara serta jawapan yang dilontarkan oleh Puspawangi dilihat sebagai satu bentuk simbolisma sebagai hujahan terhadap penciptaan alam.

Berdasarkan babak-babak di atas, kajian ini mendapati permulaan babak Puspawangi bersama Tun Nila merupakan pengenalan ataupun *overture* kepada penampakan ciri-ciri watak dan perwatakan wanita yang dipresentasikan seorang bijaksana. Kebijaksanaan dan sifat bijaksana yang menjadi sandaran kepada watak Puspawangi ini diulang (*repetition*) dalam beberapa babak sepanjang naratif bergerak. Perulangan ini berfungsi sebagai aspek pengukuhan kepada watak wanita yang memiliki kecerdikan akal. Pengukuhan ini merupakan gambaran seperti mana yang dihujahkan Butler. Menurut Butler (1989), “*Gender performance always and variously occurs*” dalam memperlihatkan aktiviti atau sikap yang terbentuk daripada stereotaip gender. Gender dilihat bersifat dinamik dan berlaku pengulangan dalam mempresentasikan sikap manusia dalam fasa tidak sedar. Misalnya, menerusi babak memaparkan watak Puspawangi membantu mengemas pakaian Tun Nila Utama sebelum suaminya itu berangkat masuk ke hutan mendapatkan ‘musang berjanggut’. Aktiviti mengemas rumah yang dilakukan Puspawangi telah memberi gambaran kepada citra dan presentasi wanita Melayu tradisional yang telah menjadi amalan mereka. Pengulangan dan pengamalan tersebut secara tidak sedar telah membentuk persembahan gender terhadap wanita yang dilihat berlegar di ruang domestik.

Manakala sifat ingin tahu dan tidak mengalah sepertimana yang dipaparkan oleh Puspawangi ketika menyelesaikan ujian uncang rempah ratus yang disediakan oleh Tun Nila juga membuktikan gender yang dipersembahkan masih mengekalkan peranan sebagai citra wanita Melayu tradisional yang berada di ruang lingkup domestik. Namun begitu, citra wanita mempunyai 'kuasa' merungkaikan segala masalah yang berada di persekitaran domestik yang menjadi miliknya. Memetik kenyataan dari Bardwick (1971) yang menyifatkan *"Due to surrounding forces controlled by the gender system, which hinged on religion, tradition and culture, traditional Malay women were often categorized as individuals who were passive in their actions"* (m.s. 123), faktor tekanan persekitaran yang dikawal oleh sistem gender, yang dilihat bergantung kepada agama, adat tradisi dan budaya menyebabkan wanita Melayu sering dikategorikan sebagai pasif dalam segala peranan mereka. Kekangan adat dan sosial budaya ini secara tidak langsung menyebabkan kedudukan wanita-wanita Melayu berlegar dalam ruang domestik dan kurang diberi kepercayaan dalam sistem gender masyarakat. Malah, suara wanita-wanita Melayu juga kurang didengari oleh masyarakat dalam pelbagai aspek termasuk soal ekonomi, politik mahupun sistem pemerintahan.

Ini bermakna dalam konteks tersebut, pemaparan citra watak Puspawangi secara tidak sedar telah dikawal oleh sistem gender masyarakat tradisional Melayu yang terikat juga dengan kepercayaan adat dan budaya dan dilihat mengekalkan watak wanita di ruang pasif dalam setiap tindakan mereka. Ini juga turut bertepatan dengan ulasan dari Rahimah Hamdan dan Shaiful Bahri Md Radzi (2014) yang menyatakan "*The Malay community saw women as being weak and highly dependent on the men. As such, the duties of women were confined to the domestic domain alone*" (m.s. 223) dalam menyokong pemaparan wanita Melayu sering berada di perkitaran domestik dan melakukan tugasan-tugasan yang mampu dengan keupayaan kudrat mereka. Keupayaan kudrat semulajadi yang dibekalkan terhadap gender wanita menghadkan kekuatan dan agresif mereka setanding kaum lelaki. Oleh demikian, kebanyakan wanita Melayu bergantung upaya sepenuhnya kepada kaum lelaki (submisif) dan menjadikan kaum wanita dilihat pasif dan kurang terdaya bertindak dominan dalam sistem gender masyarakat.

Kebijaksanaan Puspawangi mencapai kemuncak apabila beliau bertindak berani dengan mempersendakan Ketua Negara iaitu Sultan Alam Syah Bana dan pengikutnya. Di dalam satu babak utama yang mendasari plot filem ini, kebijaksanaan yang dipaparkan watak wanita ini telah ditonjolkan jelas apabila dia 'membonekakan' kelima-lima watak lelaki golongan atasan di dalam ruang rumahnya. Dalam babak ini, Ketua Kerajaan Indera Pura iaitu Sultan Alam Syah Bana, Datuk Bendahara Sri Paduka Diraja, Datuk Pujangga, Datuk Bentara Mangkubumi, Datuk Nikah Kahwin ke rumahnya ketika waktu malam ketiadaan Tun Nila Utama (telah diperintah mendapatkan 'musang berjanggut' di dalam hutan). Melalui babak ini kesemua watak-watak lelaki tadi telah dijadikan sebagai boneka perhiasan dan kuda untuk ditunggang Puspawangi.

Pembacaan terhadap teks yang dikaji juga mendapati, hasil pembacaan watak Puspawangi sebagai wanita yang bijak dan bijaksana, ruang domestik yang merupakan tempat bagi wanita Melayu tradisional tidak disempitkan definisinya apabila 'rumah' atau ruang domestik berjaya menonjolkan 'kuasa' watak wanita Melayu. Di ruang ini, seorang wanita berjaya merungkai dugaan yang diberikan dengan hanya berjaya memasak seuncang rempah ratus. Hasilnya, melalui kebijaksanaannya Puspawangi dipilih menjadi pemaisuri yang bersama-sama memimpin kerajaan. Manakala, di ruang yang lebih besar, babak-babak yang berlaku di persekitaran istana dan isu yang muncul di premis pentadbiran negara, Puspawangi menjadi wanita yang relevan tidak kira sama ada ruang awam dan domestik. Ruang ini juga menjadi latar yang mengkritik sistem sosial tradisional Melayu apabila Puspawangi berjaya menonjolkan sisi kelemahan maskuliniti golongan raja.

Apabila menyaksikan Datuk Nikah Kahwin berada di dalam peti hasil tangkapan 'musang berjanggut', secara tidak langsung babak ini melihat telah mencabar maskuliniti watak lelaki tersebut oleh Puspawangi. Watak wanita itu telah dilihat berjaya memperbodohkan kuasa lelaki berpangkat tinggi di istana hanya menggunakan kebijaksanaannya dan fizikal rupa paras yang cantik bagi melemahkan watak-watak lelaki tersebut. Kelebihan pada kebijaksanaan watak Puspawangi yang berjaya mempermainkan watak-watak lelaki terutamanya pemerintah istana membuktikan sisi maskuliniti direndahkan atau dipandang rendah oleh kekuasaan wanita. Kelebihan terhadap kesempurnaan fizikal seorang wanita dilihat menjadi salah satu faktor maskuliniti dikuasai dan dikawal oleh wanita sehingga berjaya membuatkan watak-watak lelaki tewas.

Akhirnya, dapat disimpulkan kebijaksaan akal yang dipaparkan Puspawangi di dalam filem *Musang Berjanggut* berjaya mengangkat citra atau perlambangan kebijaksanaan wanita Melayu tradisional melalui pengalaman dan pembentukan budaya setempat.

4.2 Citra Watak Tun Fatimah* (1962) *sebagai Sri Kandi

Untuk mengangkat sifat keberanian yang menentang acuan gender stereotaip wanita Melayu, perbincangan penulisan ini diteruskan dengan melihat pemaparan citra watak wanita Melayu menerusi watak Tun Fatimah dalam filem *Tun Fatimah* (1962). Filem arahan Salleh Ghani dan lakonan mantap oleh Maria Menado mengangkat keberanian Tun Fatimah mempertahankan maruah keluarganya dan mencari dalang disebalik jatuh hukuman bunuh terhadap ayah dan suami.

Kedudukan watak Tun Fatimah mula terganggu dengan kemasukan penjajah dari Portugis ke tanah Melaka (latar masa sebenar sekitar abad ke-16) sewaktu zaman Kesultanan Melayu Melaka. Penampilan karakteristik watak Tun Fatimah dipresentasikan sedikit berbeza dengan watak-watak wanita Melayu yang lain. Watak wanita Melayu ini ditampilkan kelihatan gender lebih maskulin apabila dia sendiri mengajar rakan-rakannya (watak Dang Rani, Tun Anum dan Lela Sari) ilmu mempertahankan diri iaitu silat. Babak ini juga menyaksikan watak Tun Fatimah mengajar rakannya mempertahankan diri menggunakan keris. *Props* keris kelihatan dominan dan bersama Tun Fatimah memberi bayangan terhadap kuasa *phallic* sebagai perlambangan mengawal 'kuasa' lelaki. Jelas, ternyata gender keberanian yang ditonjolkan watak Tun Fatimah memberi ancaman terhadap persoalan maskuliniti watak-watak lelaki di dalam filem tersebut.

Karakteristik Tun Fatimah secara umumnya telah dibentuk oleh suami iaitu Tun Ali yang sentiasa mengajar ilmu persilatan kepadanya. Tidak hairan jika watak Tun Fatimah ditampilkan lebih berani, tidak seperti wanita Melayu kebiasaan. Hujahan ini disokong oleh Hassan Gurkan dan Rengin Ozan (2015), "*The problem of women in different processes and environments, socioeconomic and cultural position and different political objective*" (m.s. 75). Watak Tun Fatimah mengalami sebuah proses asimilasi budaya yang cenderung membentuk gender pada figura wanita Melayu (berdasarkan tekanan keadaan dihadapi masyarakat). Malah, tekanan masyarakat/ persekitaran watak yang berpotensi menyebabkan terbentuknya gender dan tindakan dari mereka. Ditegaskan sekali lagi, setiap individu mempunyai ketidaksamaan gender kerana menjalani proses asimilasi yang berbeza.

Meskipun secara dominan dipaparkan watak Tun Fatimah sebagai gender maskulin, iaitu berani sehingga bertindak agresif namun, watak wanita Melayu ini juga kembali kepada fitrah asal sebagai wanita Melayu (sepertimana stereotaip kod gender masyarakat). Dia menjalani peranan dan tanggungjawab sebagai seorang isteri seperti yang diingini segenap wanita. Melayani dan bergurau senda bersama suami. Di sini terlihat representasi gender pada watak wanita ini mengalami perubahan yang dinamik dan drastik (dari agresif bertukar sopan-santun), pengalaman perubahan gender sebegini yang diperkatakan Judith Butler (1989), "*Gender performance always and variously occurs*". Begitu juga sewaktu watak Tun Fatimah meminta izin dari suaminya, Tun Ali untuk meluangkan sedikit masa bersama rakan baiknya. Corak persembahan gender yang dipresentasikan sungguh feminin dan mengikut acuan stereotaip pemaparan watak wanita dalam kebanyakan filem-filem Melayu klasik dengan menonjolkan watak-watak wanita ini mendendangkan lagu, gelak ketawa dan bersuka ria.

Persembahan gender pada watak Tun Fatimah dan tiga lagi rakannya mula tergugat apabila mereka diganggu watak-watak lelaki (Dato Mandaliar, askar Portugis) yang telah mengintai lama melalui celahan pelepah. Babak ini memperlihatkan watak Tun Fatimah bertindak agresif dan lantas menghulurkan keris ke arah watak lelaki berkenaan. Tindakan tangkas mengeluarkan keris itu disifatkan pembentukan gender secara berulang-ulang, yang sudah menjadi kebiasaan watak Tun Fatimah. Hal ini juga disifatkan berkemungkinan besar watak Tun Fatimah sering mendapat tekanan persekitaran (diganggu lelaki dek kecantikan wajahnya) sehingga dia tidak lagi mampu menahan dan terpaksa bertindak agresif/ maskulin. Sudah tentu presentasi bukan seperti penampilan watak wanita-wanita Melayu kebiasaan dipaparkan dalam filem hitam putih.

Watak Tun Fatimah juga dilihat jelas dengan pemaparan semangat (*spirit*), keinginan (*desire*) dan maruah sebagai sokongan dominan kepada pembentukan gender. Sesudah mengetahui 'dalang' kematian Dato Bendahara dan Tun Ali yang telah diperintahkan watak Sultan Muzaffar Syah, watak wanita ini bertindak diluar arena feminin dengan bertukar penampilan (menyamar seperti penampilan lelaki), berkeris dan bergegas ke kediaman Dato Mandaliar. Bukan hanya penyamaran dari segi penampilan sahaja, malah, *tone* suara watak Tun Fatimah juga dilakonkan besar dan garau seperti lelaki. Tindakan gender ini adalah bagi mengelirukan Dato Mandaliar untuk membuka pintu rumahnya supaya mudah bagi Tun Fatimah bersama Lela Sari dan Dang Rani menyerang masuk:

> *Tun Fatimah: Dato! Dato!(sambil mengetuk pintu)*
> *Dato Mandaliar: Siapa itu?*
> *Tun Fatimah: Hamba, Tun Sura. Sultan memanggil Dato!*

Tindakan gender ini dilihat tidak kekok dan sudah menjadi kebiasaan watak Tun Fatimah untuk ditampilkan dalam situasi yang lebih agresif. Penyamaran dilakukan watak wanita ini jelas menunjukkan kebebasan autonomi dan suara autoritinya yang 'terperangkap' demi menegakkan kebenaran dan maruah keluarga (Noriah Taslim, 2011).

Keberanian yang dipaparkan menerusi watak Tun Fatimah ditonjolkan secara dominan dan jelas dalam pembawaan naratif filem arahan Salleh Ghani ini. Boleh dikatakan filem *Tun Fatimah* (1962) sebagai mewakili 'suara' kaum wanita yang agresif (atau tertekan dalam sistem patriarki/ ruang domestik) ditayangkan lima tahun selepas Tanah Melayu kecapi kemerdekaan. Watak Tun Fatimah diangkat sebagai perlambangan kepada keberanian sehingga melihatkan persembahan gender watak ini yang agresif dipersembahkan di luar batas kemampuan seorang wanita kebiasaan. Secara tidak langsung, keberanian menerusi watak Tun Fatimah ini sekurangnya telah mengancam ideologi maskuliniti sehingga mengalahkan watak-watak lelaki (secara fizikal) dan mempengaruhi keputusan Sultan Muzaffar Syah (mentaliti).

5. RUMUSAN

Kedua-dua filem hitam putih ini meletakkan watak wanita sebagai dominan penggerak kepada pembawaan naratif naskah. Persoalan ruang domestik masih berlegar dalam nuansa kod gender stereotaip wanita Melayu. Malah, kedua-dua watak wanita ini juga menampilkan penampilan lebih agresif, kuat dan bijaksana yang mampu memberi ancaman terhadap kegagalan maskuliniti watak lelaki di dalam filem. Tambahan, tindakan yang ditonjolkan (seperti yang dibincangkan sebelum ini) juga turut dilihat sebagai menganggu gugat stereotaip yang segar melekat pada idea maskulin dan feminin.

Ditegaskan bahawa dalam kajian ini, persembahan gender kedua-dua watak wanita ini dilihat sebagai satu persembahan yang kompleks dan cenderung kepada maskulin tetapi masih mengekalkan *feminin* (sifat kewanitaan) mereka. Ini merupakan satu ciri yang biasa dipaparkan oleh pengarah filem dalam kebanyakan filem Melayu klasik terbitan sekitar lewat tahun 1950an hingga awal 1960an. Citra watak wanita Melayu yang ditonjolkan menunjukkan ciri-ciri *independent*. Malah, perlu diakui pemaparan gender watak wanita ini dilihat lebih kompleks di mana mereka mampu bersifat aktif dan agresif (di luar ruang stereotaip kod gender).

Bukan hanya itu sahaja, kedua-dua buah medium filem Melayu klasik ini dianggap sebuah gerakan *feminism* dalam mendapatkan hak dan suara wanita diperdengari, menyamaratakan kedudukan mereka setanding lelaki dan diperdengari suara kecil mereka. Kedua-dua filem ini diterbitkan pada era pasca kolonial di mana turut memberi gambaran terhadap kemajuan wanita-wanita Melayu secara aktif di dalam sosial budaya masyarakat. Malah, watak Puspawangi dan Tun Fatimah dipaparkan sebagai citra watak wanita tradisional sepertimana masyarakat telah aturkan (*constructed*) berlandaskan zaman terbitan naskah asal filem ini pada kurun ke-15. Pemaparan citra watak wanita Melayu dalam kedua-dua filem klasik era studio ini berlegar dalam ruang kod stereotaip gender masyarakat yang dilihat cuba diasak ‘keluar’ dari sistem partiarki dan domestik.

PENGHARGAAN

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Benefits and Side Effects of Energy Drink Consumption among University Students

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ABSTRACT

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Recently, energy drinks are becoming a popular beverage among youths, especially students in tertiary education. It claims to provide many benefits for students such as increased energy and wakefulness. This study was carried out to determine the prevalence, types, benefits, and side effects of energy drink consumption among university students. This cross-sectional study was carried out in Universiti Teknologi MARA (UiTM) Puncak Alam Campus, Selangor from April 2019 to July 2020. Students who participated using convenience sampling (n=376) were asked to complete a set of self-administered questionnaires. Data were analysed using IBM-SPSS Statistics (Version 25) to determine the prevalence of energy drinks consumption. A Chi-square test was also used to determine the association between energy drink consumption and gender. Out of 380 respondents, 217 (57.1%) students consumed energy drinks of which 93 (42.9%) were males and 124 (57.1%) were females. For the types of energy drinks, male students significantly consumed more Red Bull and Gatorade compared to females at 68 (53.1%) and 39 (53.4%) respectively ($p<0.05$). Also, male students reported that energy drinks were effective in improving physical performance (n = 55, 51.4%), increased stamina in exercise or sports (n = 47, 52.8%), increased reaction rate (n = 30, 56.6%) and improved driving (24, 66.7%) ($p<0.05$). In contrast, females (n = 80, 52.3%) perceived that the drinks were able to improve energy ($p<0.05$). However, no statistically significant association was found between males and females for the side effects of energy drink consumption ($p>0.05$). In conclusion, a majority of university students in Selangor consumed energy drinks. Most male students also believed that it is beneficial with few side effects.

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1. INTRODUCTION

Energy drinks are known as non-alcoholic beverages that constituted a high amount of caffeine. Other than caffeine, energy drinks also contain different ingredients including taurine, guarana, glucuronolactone, B vitamins, and ginseng (Hardy, Kliemann, Evansen & Brand, 2017). Examples of energy drinks in the market are Red Bull, Monster, and Explosion. These energy drinks have been advertised with the ability to improve strength, endurance, wakefulness, and relieve the symptoms of a hangover (Kushwaha, Mandal, Koirala & Rauniar, 2019).

Caffeine is a methylxanthine that is well known as a central nervous system (CNS) stimulant involved in cognitive performances, increased alertness, and deferred fatigue (Rath, 2012). High caffeine consumption of more than 400 mg is associated with chronic daily headaches, nervousness, sleeplessness, increased urination, arrhythmia, and stomach upset (Alsunni & Badar, 2011). Another ingredient in energy drinks, guarana, is an extract of the seeds from the *Paullinia cupana* Mart var. Sorbilis plant which has a caffeine concentration of four times in coffee beans (Moustakas, Mezzio, Rodriguez, Constable, Mulligan & Voura, 2015). Taurine is one of the constituents of energy drinks that is often referred to as an amino acid that assists neurological growth and helps control the amount of water and mineral salts in the blood (Casuccio, Bonanno, Catalano, Cracchiolo, Giugno, Sciuto & Immordino, 2015).

The following studies have reported an alarming trend of energy drink consumption among all age groups, including children and adolescents. The population of the younger generation, specifically between 18 to 24 years old consuming energy drinks is at 36% (Kelly & Prichard, 2016). Caffeine intoxication can occur when the caffeine content of two to three cans of energy drinks is equivalent to more than 300 mg (Alrasheedi, 2016). However, there is little evidence on the benefits of energy drinks (Salih, Lumpur & Sentral, 2015), specifically among university students in Selangor. Thus, this study aimed to determine the prevalence, types, benefits, and side effects of energy drink consumption between male and female university students located in Selangor.

2. METHOD

2.1 Study Design, Location, and Sampling

In this study, a cross-sectional design was used. This study was conducted at Universiti Teknologi MARA (UiTM), Puncak Alam Campus, Selangor. There were eight faculties and approximately 17,153 students in UiTM Puncak Alam Campus during the study period. UiTM Puncak Alam Campus has been chosen as the study location due to the feasibility of the researcher to answer the research objective and to collect the data. The sample size was calculated using Raosoft (2004), where a sample size of 380 respondents was considered adequate (rule of thumb) with a 5 percent margin error and a 95 percent confidence level. Students who participated in this study were from the Faculty of Pharmacy, the Faculty of Health Sciences, the Faculty of Management and Business, the Faculty of Hotel and Tourism, the Faculty of Accounting, the Faculty of Education, and partly from the Faculty of Art and Design and the Faculty of Architecture. The inclusion criteria for this study are 18 years old and above, Malaysian, able to understand English, undergraduate students, and full-time students. Before data collection, potential respondents were asked whether they are allergic to any ingredients in energy drinks and if the answer is yes, they were excluded from the study. This study was approved by the UiTM Research Ethics Committee with reference number 600-IRMI (5/1/6). The respondents were approached with an ethical approval letter and informed consent was given before data collection. Full confidentiality and anonymity were maintained throughout the study.

2.2 Research Instrument

The study's questionnaire was adapted from a previous study by Badar (2019). It consisted of two sections: 1) Section 1 was on Socio-Demographic Data, and 2) Section 2 included questions about Energy Drink Consumption; prevalence, types of energy drinks used (five items), benefits (nine items), and side effects (five items) of energy drink consumption. Respondents were required to answer "yes" or "no" for questions in Section 2. The Cronbach's alpha from the previous author was good (α=0.86) (Badar, 2019) which corroborated the value for Cronbach's alpha in this research at 0.83.The adapted instrument was subjected to peer review by four research experts with a health sciences background. This ensures that the tool was consistent, and the items used met the study's objective. The panel found that the instrument was appropriate for measuring the study material.

2.3 Statistical Analysis

All data were analysed using the IBM SPSS Statistics (Version 25). The demographic data were analysed with descriptive statistics consisting of frequency, percentage, mean and standard deviation. A Chi-square test was used to analyse the study objectives as well as to compare the proportion of the categorical variables between males and females. The accepted significance was set at $p<0.05$.

3. DATA ANALYSIS AND RESULTS

All respondents (n=380) agreed to participate in this study and completely answered the questionnaire. 70% percent (266) of the respondents were female whilst the other 30 percent (114) were male. The average age of the respondents was 21.8 (±1.16) years, where a majority were between 20 and 22 years old. Meanwhile, for year of study, most respondents were in second-year (n=146, 38.4%), followed by third-year (n=131, 34.5%), first-year 62 (16.3%) and fourth-year (n=41, 10.8%). Their Cumulative Grade Point Average (CGPA) showed that on average, the CGPA of the respondents was 3.31 (±0.29), where a majority of respondents were at second upper class (n=235, 61.8%) and first-class (n=115, 30.3%) levels.

3.1 Prevalence of Energy Drink Consumption among Students

The prevalence of energy drink consumption was at 217 (57.1%), and it was higher among females (n = 124, 57.1%) compared to males (n = 93, 42.9%). There was a significant association between energy drinks consumption and gender (χ^2 (1) = 380.0, p-value = 0.001) (refer Table 1).

Table 1. Prevalence of Energy Drinks Consumption

Do you use energy drinks?	Male, n (%)	Female, n (%)	Total (380), n (%)	Test Statistics	p-value
Yes	93 (42.9)	124 (57.1)	217 (57.1)	380.00	0.001
No	22 (13.5)	141 (86.5)	163 (42.9)		

3.2 Types of Energy Drinks Preferred

Among the five types of energy drinks, Red Bull was prevalent among males (n = 68, 53.1%) as compared to females (n = 60, 46.9%), and there was a significant association between Red

Bull consumption among males and females with χ^2 (1) = 13.436, p = 0.001. Gatorade consumption was common among males (n = 39, 53.4%) compared to females (n = 34, 46.6%). Hence, there was a statistically significant association between Gatorade consumption among males and females as, χ^2 (1) = 5.016, p = 0.025. Meanwhile, there was no statistically significant association between gender groups for consumption of M7 energy, Monster and Livita (p > 0.05). Table 2 shows the types of energy drinks preferred by users.

Table 2. Types of Energy Drinks Preferred

Types of energy drinks	**Male (n=93) n (%)**	**Female (n=124) n (%)**	**Total (217) n (%)**	**Test Statistics**	**p-value**
Red Bull				13.436	0.001*
Yes	68 (53.1)	60 (46.9)	128 (59.0)		
No	25 (28.1)	64 (71.9)	89 (41.0)		
M7 energy				0.044	0.833
Yes	16 (44.4)	20 (55.6)	36 (16.6)		
No	77 (42.5)	104 (57.5)	181 (83.4)		
Gatorade				5.016	0.025*
Yes	39 (53.4)	34 (46.6)	73 (33.6)		
No	54 (37.5)	90 (62.5)	144 (66.4)		
Monster				0.108	0.743
Yes	20 (40.8)	29 (59.2)	49 (22.6)		
No	73 (43.5)	95 (56.5)	168 (77.4)		
Livita				0.768	0.381
Yes	35 (39.3)	54 (60.7)	89 (41.0)		
No	58 (45.3)	70 (54.7)	128 (59.0)		

*p<0.05 was statistically significant

3.3 Benefits of Energy Drinks

Table 3 shows the benefits of energy drinks experienced by users, a comparison between males and females. The result for “improve physical performances” was higher among males (n = 55, 51.4%) compared to females (n = 52, 48.6%). There was a statistically significant association between “improve physical performances” among male students and female students with χ^2 (1) = 6.293, p = 0.012. Besides, 47 (52.8%) male students perceived the benefits of energy drinks were to increase stamina in exercise or sports activity compared to female students 42 (47.2%), and there was a statistically significant association between “increase stamina in exercise/ sport” among males and females, χ^2 (1) = 6.102, p = 0.014. Male students reported that one of the benefits of energy drinks was an increase in reaction rate (n = 30, 56.6%) compared to female students (n = 23, 43.4%) and the results were statistically significant between “increase in reaction rate” and gender, as (χ^2 (1) = 5.411, p = 0.021). The results also found that there was a statistically significant difference between “improve driving” and gender group, where (χ^2 (1) = 9.991, p = 0.002). Male students claimed energy drinks can improve their performance in driving (n = 24, 66.7%) compared to female students (n = 12, 33.3%) (refer Table 3).

On the other hand, the study found “increased energy” to be higher among female students (n = 80, 52.3%) than male students (n = 73, 47.7%). The results also revealed a statistically significant association between increased energy and gender where χ^2 (1) = 4.994, p = 0.025. Meanwhile, there was no statistically significant association between male and female for “improved mental performance”, “ability to stay awake longer”, “ability to study better” and “improved emotional status” (p>0.05). Table 3 shows the benefits of energy drinks experienced by users.

Table 3. Benefits of Energy Drinks

Benefits	Male (n=93) n (%)	Female (n=124) n (%)	Total (217) n (%)	Test Statistics	p-value
Improved mental performances				0.045	0.831
Yes	29 (43.9)	37 (56.1)	66 (30.4)		
No	64 (42.4)	87 (57.6)	151 (69.6)		
Improved physical performances				6.293	0.012*
Yes	55 (51.4)	52 (48.6)	107 (49.3)		
No	38 (34.5)	72 (65.5)	110 (50.7)		
Increased stamina in sport				6.102	0.014*
Yes	47 (52.8)	42 (47.2)	89 (41.0)		
No	46 (35.9)	82 (64.1)	128 (59.0)		
Increased energy				4.994	0.025*
Yes	73 (47.7)	80 (52.3)	153 (70.5)		
No	20 (31.3)	44 (68.7)	64 (29.5)		
Ability to stay awake longer				1.900	0.168
Yes	47 (48.0)	51 (52.0)	98 (45.2)		
No	46 (38.7)	73 (61.3)	119 (54.8)		
Ability to study better				0.994	0.319
Yes	20 (37.0)	34 (63.0)	54 (24.9)		
No	73 (44.8)	90 (55.2)	163 (75.1)		
Increased in reaction rate				5.411	0.020*
Yes	30 (56.6)	23 (43.4)	53 (24.4)		
No	63 (38.4)	101 (61.6)	164 (75.6)		
Improved emotional status				3.678	0.055
Yes	14 (30.4)	32 (69.6)	46 (21.2)		
No	79 (46.2)	92 (53.8)	171 (78.8)		
Improve driving				9.991	0.002*
Yes	24 (66.7)	12 (33.3)	36 (16.6)		
No	69 (38.1)	112 (61.9)	181 (83.4)		

3.4 Side Effects of Energy Drinks

Table 4 demonstrates the side effects of energy drinks experienced by users. Some of the respondents experienced an increase in urination (n = 72, 33.2%), followed by sleeplessness (n = 58, 26.7%) and stomach upset (n = 46, 21.2%) after consuming the energy drinks. The results also show that there were no statistically significant associations for the side effects of energy drinks listed in Table 4 between males and females (p>0.05).

Table 4. Side Effects of Energy Drinks

Side effects	Male (n=93) n (%)	Female (n=124) n (%)	Total (217) n (%)	Test Statistics	p-value
Abnormal heart rate				0.095	0.757
Yes	7 (46.7)	8 (53.3)	15 (6.9)		
No	86 (42.6)	116 (57.4)	202 (93.1)		
Sleeplessness				0.071	0.790
Yes	24 (41.4)	34 (58.6)	58 (26.7)		
No	69 (43.4)	90 (56.6)	159 (73.3)		
Dehydration				0.422	0.516
Yes	8 (36.4)	14 (63.6)	22 (10.1)		
No	85 (43.6)	110 (56.4)	195 (89.9)		
Increased urination				0.838	0.360
Yes	34 (47.2)	38 (52.8)	72 (33.2)		
No	59 (40.7)	86 (59.3)	145 (66.8)		
Stomach upset				0.057	0.811
Yes	19 (41.3)	27 (57.8)	46 (21.2)		
No	74 (43.3)	97 (56.7)	171 (78.8)		

4. DISCUSSION AND CONCLUSION

The study shows that the prevalence of energy drink consumption among university students in this study was high at 57.1 percent. The finding is supported by previous studies reporting that energy drinks were most popular among young adults and athletic students because they need more energy to promote alertness (Balaji, 2014; Buxton & Hagan, 2012). Furthermore, female students (57.1%) had a greater prevalence of consuming energy drinks compared to males (42.9%). This could be because most of the respondents in this study were females (about 70.0%) and only 30.0% were males. This demographic finding is similar to a previous study conducted in Malaysia by Salih et al. (2015), who found that a majority of female students in Universiti Kuala Lumpur consumed more energy drinks in their daily life, prevalently more than the male students. As a majority of the university students were females, it could be concluded that currently, female students are dominant in tertiary education.

Energy drinks are accessible because they are available in most convenience stores as well as vending machines. Energy drink consumption was generally high among females while Red Bull and Gatorade were the most preferred types of energy drinks chosen by males in this study. A previous study conducted in Management and Sciences University, Malaysia found that Red Bull was the most preferred energy drink selected by the students (Balaji, 2014). A few factors that may influence the choice and types of energy drinks are flavour, price, peers, and packaging. A previous study reported that males consumed more energy drinks compared to females because of energy drink advertisements, as most of them targeted young adult males, claiming that taking energy drinks will enable them to appear more masculine (Buxton & Hagan, 2012). A further qualitative study may be needed to better understand the reason behind these findings.

The benefits of energy drink consumption reported by male students were improvements in physical performance, reaction speed during exercise or sports, and driving. On the other hand, female students claimed these beverages were able to improve their energy levels. A previous study conducted in Turkey found that both females and males felt energetic and stronger after consuming energy drinks as it can increase their attention level (Kalkan et al., 2018). Another study stated that the most common reason for consuming energy drinks is for an extra boost in energy to provide cognitive and mood enhancement (Ishak et al., 2012). As energy drinks may have psychoactive effects due to the high caffeine content in the range of 50 mg to as high as 505 mg per can or bottle, they are indeed able to enhance mood and reduce fatigue (Masengo et al., 2020). However, some of the caffeine contained in energy drinks may be toxic and harmful to human organs and may interact with certain medicines (Borlu et al., 2019). Energy drinks are typically containing high levels of caffeine and excessive consumption may result in palpitation, cardiac arrhythmias, caffeine intoxication (Brian et al., 2012). Therefore, the authorities must take into serious consideration the usage and patterns of energy drink consumption, especially for students with health issues such as obesity, metabolic syndromes, and heart problems.

In terms of the side effects of energy drinks, this study found that respondents experienced an increase in urination, sleeplessness, and stomach upset with the proportion of 33 percent, 27 percent, and 21 percent respectively. However, there was no association found for the side effects of energy drink consumption between males and females. Similarly, a previous local study conducted among students in Management and Science University reported that students frequently had difficulties in sleeping, irritability, and stomach pain after consuming energy drinks (Balaji, 2014). However, there is no reliable evidence of serious adverse effects from energy drinks due to caffeine, as energy drinks contain other constituents such as taurine, guarana extracts, and ginseng (McCrory et al., 2017). It can be suggested that special attention and awareness should be given to our university students, with emphasis on the long term side-effects so as to help them in controlling the excessive intake of energy drinks.

In conclusion, this study revealed that more than half of the respondents consumed energy drinks and a majority were females. Most of the male students reported experiencing more benefits in terms of improvements in physical performance, reaction speed, sports, and driving as opposed to side effects. Meanwhile, female students reported that their energy improved after consuming such beverages. There was no association between the side effects of energy drinks among gender groups. This research has limitations due to the methodology of study which lead to sampling selection and recall bias. Besides, the researchers were unable to determine their knowledge level of energy drinks. Future research is needed to determine the knowledge level specifically on the benefits and side effects of energy drinks among university students.

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Critical Thinking Skills among Nurses at a Private Hospital in Penang: A Quantitative Study

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ABSTRACT

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Nurses face a great challenge in making significant and crucial decisions that will impact the outcome of patients' overall health status. Therefore, critical thinking skills are crucial for nurses to make the sound clinical decisions to assure the provision of high-quality nursing care. Thus, this study is aimed to provide the current evidence of the critical thinking level of registered nurses and identify the factors that affect critical thinking skills among the nurses. The quantitative study design with a cross-sectional survey was implemented in this study. Registered nurses from various clinical backgrounds at a private hospital in Penang were selected by using the stratified random sampling (N=169). Watson-Glaser Critical Thinking Appraisal (WGCTA) questionnaire was adopted to measure the critical thinking abilities among the participants. An average level of critical thinking skills was found in this study. The senior nurses scored lower on the critical thinking scale compared to the junior nurses. Besides, there is a relationship between the nurses' educational level and critical thinking abilities. This study concludes that there is a difference in critical thinking abilities among the nurses. Therefore, future research is suggested to further investigate this issue as this skill of thinking leaves a profound impact on the patients' outcome.

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1. INTRODUCTION

Nurses are facing challenges in their profession on a daily basis, especially when it comes to making a significant and crucial decision that will impact the outcome of a patient's overall health status (Shoulders, Follett, & Eason, 2014). Decision-making in nursing practices is becoming more complex and is further complicated by the aging community and the emergence of new complex diseases (Azizi-Fini, Hajibagheri & Adib-Hajbaghery, 2015). For nurses to make a sound clinical decision, one must possess good critical thinking skills. Critical thinking plays an important role in making these decisions that gives a direct impact on a patient's outcome. This skill of thinking employs analysis, evaluation, selection, and utilization that lead to the best possible decisions (Heidari & Ebrahimi, 2016). Critical thinking skills seem to be an essential and integral component for a quality nursing care (LaMartina & Ward-Smith, 2014). However, there is no internationally agreed consensus on the definition of critical thinking (Shoulders et al., 2014; Gezer, Yildirim & Özaydın, 2017).

Critical thinking skills is an integral component in nursing practice that influences a nurse's clinical judgment and reasoning which affects the quality of the nursing care (Kaddoura, Dyke & Yang, 2016; Gezer et al., 2017). Nurses act upon their own judgment and reasoning thus make their decisions based on the interpretation of available data. Many of the tasks performed by the nurses require insights and not just to carry out blindly. In case of an emergency event, nurses are the first ones that attend to the patient, providing resuscitative measures to stabilize the patient's condition. Parker (2014) remarked that the safety of a patient is potentially influenced by the critical thinking skills ability of the nurse caring for them. A quick and appropriate decision-making is needed to ensure the patient is safe (Lee, Khatijah, Pathmawathi, Bachmann & Ong, 2017).

Despite its importance in nursing practice, it is noted that some nurses still do not demonstrate critical thinking skills in clinical practice. A study done by Gezer et al. (2017) discovered that the mean score of critical thinking disposition of nurses was comparatively low. This shows that the nurses' attitude and perception towards the implementation of critical thinking skills is poor, even though multiple scholars emphasize its importance. Similarly, Günaydın, and Barlas (2015) reported that the majority of nursing students' critical thinking abilities are low. Kaddoura et al. (2016) stressed the importance of nurses utilizing critical thinking skills in their nursing practice. Nurses with low critical thinking abilities will demonstrate poor clinical judgment and decision-making skills.

This study aims to determine the existing critical thinking skills level of registered nurses and to identify the factors that affect critical thinking among these nurses. These factors may potentially impact their nursing practices and patients' outcome. Through this study, significant factors that affect nurses' critical thinking abilities are examined. The result of this study may become a valuable feedback to nurses regarding their current critical thinking level and factors that may enhance their critical thinking abilities. By knowing the factors that affect one's critical thinking abilities, the nurses can take appropriate measures to foster them (Aliyu, Mathew, Shinaba, Oyewole & Olusanya, 2014). The critical thinking skills of a nurse can significantly impact the clinical outcome of the patients. Thus, enhancing one's critical thinking ability may lead to a more quality nursing practice.

2. METHOD

2.1 Population and Sampling

This study employed a quantitative approach to meet the study objectives. The application of cross-sectional study framework has allowed the single collection of data which started from November 2018 till end of February 2019. The data were collected from a private hospital in Penang that provides multidisciplinary medical and surgical services as well as rehabilitative, health education, and health screening services. The participants of this study were chosen from the targeted population who are registered nurses working in selected critical care units (emergency, intensive care, and cardiac unit), specialized unit (operating theatre, pediatric ward, and hemodialysis unit), and general units (three medical-surgical wards). The total count of this population are approximately 304 nurses. These clinical area variations were chosen as they are always staffed by nurses from different years of working experiences and educational level. The sample size was determined by Krejcie and Morgan (1970) formula that brought up to the adequate size of the sample with 169 registered nurses. The probability sampling with a stratified random approach was employed to explore the critical thinking level among registered nurses in the selected clinical area to allow an equal number of samples from different subgroups. This improves the representativeness of the results by reducing bias in samplings. This study is ethically approved by the respected institution and possible conflict of interest are excluded.

2.2 Research Instrument

This study employed a structured self-administered questionnaire, comprising of two parts. The first part are the demographic characteristics which includes gender, the current area of practice, years of working experience, and the highest level of education. This study adopted the established Watson-Glaser Critical Thinking Appraisal (WGCTA) questionnaire for the second part. It consists of 40 items that measures critical thinking abilities and are divided into five sections; assessment of inferences, recognition of assumptions, deductive reasoning, logical interpretation, and argument evaluation. The reliability of the WGCTA has been established through test-retest reliability of 0.89 and Cronbach's alpha of 0.81 (Watson & Glaser, 2014). The pilot study was conducted using the original English version of WGCTA and the Cronbach's alpha of 0.79 was found. The score retrieved from the WGCTA was then interpreted using the scale interpretation with five distinct categories; well above average, above average, average, below average, and well below average.

2.3 Statistical Analysis

The data was analysed using the IBM Statistical Software version 22. The nurses' characteristics and critical thinking skills scale were sorted and presented using descriptive statistics. The normality of data distribution was assessed using the Skewness and Kurtosis measure and supported by the histogram. The normal distribution of the data was found and a p-value of <0.05 was determined for the inferential analysis. Therefore, the one-way ANOVA was employed for the analysis of the difference and Pearson correlation to establish the relationship between the demographic variables and the critical thinking abilities.

3. DATA ANALYSIS AND RESULTS

Table 1 illustrates the participants' characteristics including gender, the current area of practice, years of working experience, and the highest education level in nursing (N=169). Majority of the participants for this study were female (85.8%). A similar proportion of participants from the various current clinical areas of practice were found. With regards to the years of working experience, the analysis was done by using the Benner stage interpretation of expertise. Thus, this study involves the majority of expert nurses (38.5%) and the least novice nurses (7.1%). This study had recruited nurses with different levels of nursing education. Nurses with diploma qualification as the highest group (69.2%) followed by the group who are Post Basic Certificate / Advanced Diploma qualified nurses (24.3%) and bachelor graduated nurses (6.5%).

Table 1. Demographic Characteristics

		Frequency (n)	**Percentage (%)**
Gender	Female	145	85.8
	Male	24	14.2
Area of practice	Critical units	56	33.2
	Specialised Units	67	39.6
	General Medical-Surgical Units	46	27.2
Years of experience	Below 6 months (Novice)	12	7.1
	6 months - 1 year (Advanced Beginner)	15	8.9
	1 year - 3 years (Competent)	51	30.2
	3 years to 5 years (Proficient)	26	15.4
	5 years and above (Expert)	65	38.5
Level of Education	Diploma	117	69.2
	Post Basic Certificate / Advanced Diploma	41	24.3
	Bachelor's Degree	11	6.5

Note: N = 169.

The critical thinking skills among the nurses were measured using the Watson-Glaser Critical Thinking Appraisal (WGCTA) tool and the level of critical thinking is divided into five categories (Watson & Glaser, 2012). Most of the participants (85.8%) scored "Average" while the remaining 24 participants (14.2%) scored "Above Average" and "Below Average". None of the participants scored "Well Above Average" or "Well Below Average" (refer Table 2).

Table 2. Level of Critical Thinking

WGCTA Scoring	**n**	**%**
Well Above Average	0	0
Above Average	5	3.0
Average	145	85.8
Below Average	19	11.2
Well Below Average	0	0

Note: N = 169.

The one-way ANOVA test was employed to determine the significant difference between the critical thinking skills with the years of working experience and the nursing educational level. The analysis indicates that the Novice nurses scored highest in the WGCTA with a mean score of 49.02 (SD = 8.06). Meanwhile, the Expert nurses scored the least mean score with M = 43.8 (SD = 11.81). Besides, nurses with a bachelor's degree qualification scored highest in the WGCTA with a mean of 52.41 (SD = 13.53). However, these study findings were found to be not significant ($p > .05$) (refer Table 3).

Table 3. Critical Thinking Score across Years of Experience and Educational Level

		Mean (M)	**$\pm$SD**
Years of Experience	Novice	49.02	8.063
	Advanced Beginner	47.84	10.862
	Competent	44.52	11.115
	Proficient	48.19	14.120
	Expert	43.80	11.812
Education Level	Diploma	44.80	10.213
	Post Basic Certificate / Advanced Diploma	45.34	14.661
	Bachelor's Degree	52.41	13.531

Note: $p > .05$.

To establish the relationship between the critical thinking skills and the years of working experience and the educational level, the bivariate Pearson correlational analysis was performed. Table 4 shows the relationship between the variables. An insignificant negative relationship was found between the years of working experience and the WGCTA score (r = -0.105, p > .05). Besides, the level of education in nursing was found to have a weak positive relationship with the WGCTA score (r = 0.126). However, the relationship between these variables is not significant (p > .05).

Table 4. Pearson Correlational Analysis: Critical Thinking Score, Years of Experience and Educational Level

	r	**p-value**
Years of Experience	-.0105	0.174
Education Level	0.126	0.103

Note: p > .05.

4. DISCUSSION AND CONCLUSION

This study aims to explore the critical thinking level of registered nurses and demographic factors that affects their critical thinking abilities. By utilizing the Watson-Glaser Critical Thinking Appraisal (WGCTA) tool in this study, the average level of critical thinking skills was found among the nurses who were part in this study. Only five of the participants scored the Above Average level at and the rest of the 19 participants scored at a Below Average level. Previous studies had reported similar findings in registered nurses' critical thinking level. Lee and Pak (2014) reported that the average critical thinking score for registered nurses in their study is only at an average level. The reason behind this finding was not explicitly explained. Similarly, Mahmoud and Mohamed (2017) reported in their study that the majority of the participants showed an average result in their critical thinking disposition. It is stated that nurses that had participated in the study were all working in a hospital where the routine task has reduced their practice in thinking critically. Perhaps this reason can be applied to explain the findings of the current study. On contrary, other studies have provided different findings. Ludin (2018) reported that critical care nurses in his study have an overall good critical thinking disposition and good clinical decision-making skills. He further explained that nurses in the critical care environment tend to be exposed to new clinical situations, therefore, enhancing their critical thinking and clinical decision-making skills (Ludin, 2018). However, Gezer et al. (2017) filed a contradicting report whereby intensive care nurses in their study are found to have low critical thinking disposition and skills. The reason for this finding, however, was not stated in the report.

Nurses are expected to gain more knowledge and clinical competency as they advanced through their clinical experience as suggested by Benner's Theory "From Novice to Expert". Lee and Pak (2014) reported that their findings were consistent with Benner's theory. They found out that years of working experience plays a significant role in nurses' critical thinking skills. The findings from their study showed that nurses with clinical experience of more than five years have a higher critical thinking disposition compared to junior nurses. Likewise, Ludin (2018) also reported that nurses with more clinical experience have higher critical thinking and clinical decision-making skills. However, it is noted that the findings in this study are inconsistent with Benner's theory. The findings revealed that participants in the Expert category obtained the lowest mean score in critical thinking while Novice participants score is the highest. A study done by Stinson (2017) reported that years of working experience does not influence a nurse's critical thinking abilities as there are no significant differences in means score of clinical decision-making skills between the 5 categories. Likewise, Gloudemans, Schalk, and Reynaert (2013) also reported that there are no significant differences in the critical thinking abilities of nurses with different years of working experience. Wu, Yang, Liu, and Ye (2016) also reported similar findings in their study. They reported that the clinical experience of nurses has a positive effect on their clinical decision-making skills only at the 25th percentile while insignificant to the others. They further elaborated that nurses in the Expert category may not be skilful in critical thinking skills as they rely on past experiences rather than clinical knowledge. Benner (1982) remarked that expert nurses rely more on their intuitive judgment rather than critical thinking skills during clinical decision-making. Junior nurses who recently graduated from college tend to apply theory into practice, hence a higher use of critical thinking skills (Stinson, 2017). This type of intuitive decision-making is based on the nurse applying experience when encountering a similar situation (Wu et al., 2016; Stinson, 2017). This perhaps may be the reason why Expert nurses in this study scored lower in their WGCTA as they rely more on intuition rather than clinical data.

Colln-Appling and Giuliano (2017) remarked that the foundation of better development of critical thinking skills among registered nurses is higher education. Once a nurse has gained more knowledge, the nurse will spontaneously have more dispositions towards thinking critically. Likewise, Gloudemans et al. (2013) also stated that nurses with higher educational levels in nursing should perform better in critical thinking. In this study, it is noted that nurses with higher educational levels in nursing performed better in the WGCTA. The WGCTA means core for nurses with bachelor's degrees is noted to be higher at 52.41 as compared to others. It is also noted that nurses with the only diplomas scored a lower mean score of 44.80 when as compared to nurses with an advanced diploma or a post-basic certificate at 45.34. The findings of this study are consistent with the findings of other studies. Wu et al. (2016) reported that nurses with higher educational levels significantly scored higher in their clinical decision-making skills. Nurses that furthered their education have positively impacted their skills in making clinical decisions. Identically, a study carried out by Lee and Pak (2014) yields similar results. They reported that nurses with a master's degree have higher critical thinking abilities, followed by nurses with a bachelor's degree, and then nurses with a diploma. Ludin (2018) also reported similar results where nurses with bachelor's degrees have higher clinical decision-making skills than nurses with diplomas. A study done by Yurdanur (2016) reported that there is a significantly higher level of critical thinking disposition for nurses with a postgraduate intensive care certificate as compared with nurses without the certificate. Nurses having their knowledge and skills advanced in their specific area of care heighten their critical thinking abilities. On the other hand, Mahmoud and Mohamed (2017) reported contradicting findings. Their study found out that there is no significant relationship between the nurses' educational level and their critical thinking disposition. This finding is supported by the findings of Gezer et al. (2017) where they found out that the educational level of nurses does not significantly affect their critical thinking skills and disposition. The reason for this finding was not provided. Although the findings of this study present a positive relationship between the educational level of nurses and their critical thinking skills, the relationship is found to be not significant ($p > .05$).

Critical thinking has a profound impact on nursing practice. It influences a nurse's ability to perform clinical assessments to carry out with appropriate interventions, especially during emergencies. As nurses are those to be with patients most of the time, therefore their decision in applying appropriate interventions is vital in influencing the patient's outcomes. Patient's outcome is perhaps a significant indicator reflecting on the quality of the nursing care. The ability to make sound judgment and clinical decisions portrays a capable nurse. This image is not only crucial in the eyes of the public but also among other healthcare professionals, as it will challenge the typical stereotype of nurses being only an assistant to doctors. Future research is suggested based on this study interest as critical thinking skills have a profound impact on nursing practice. A qualitative approach may allow further exploration and explanation of the nature of critical thinking abilities and its affecting factors among nurses.

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Emotional Intelligence as Predictor of Students' Academic Performance

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ABSTRACT

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Malaysian students have come a long way to achieve their academic results and yet failed to utilise the knowledge gained when they enter the working world. The lack of soft skills and emotional intelligence among these students dampened the situation further. These students are also known to have high memorisation skills instead of a good grasp and understanding of the concepts behind the knowledge. Hence, this study examines whether emotional intelligence can predict students' academic performance as measured by Grade point Average (GPA). Overall emotional intelligence, along with its five elements including self-awareness, self-regulation, self-motivation, social awareness and social skills, is further investigated. Survey questionnaires are employed and distributed among 300 Business and Engineering undergraduate students from two higher education institutions. Through regression analysis, results revealed that four out of five elements could predict students' academic performance as measured by GPA. Interestingly, social awareness was the only element found not able to predict students' academic performance. This study underlined the need for emotional intelligence to be incorporated into the higher education system. It is proposed, therefore, for institutions to introduce emotional intelligence in teaching and learning at the higher level as an essential unit of students' learning. This can be incorporated as part of the curriculum structure as subjects or part of co-curricular activities.

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1. INTRODUCTION

The Malaysian education system has evolved since its first education philosophy back in the 1980s. Changes in plans and strategies are inevitable as the education ecosystem needs to evolve to meet the needs of lifelong learners of today and tomorrow. Despite that, undergraduate students in Malaysia are faced with academic challenges that may affect their performances; research has shown that emotional intelligence can improve the academic performance of students (MacCann, Jiang, Double, Bucich & Minbashian, 2020). However, statistics show that Malaysian undergraduates are lacking in soft skills and emotional balance during their studies and even after they have graduated (Shariffah, 2013). Additionally, Lim (2013) reported that approximately sixty percent of Malaysian graduates are having poor attitude, character, personality and communication skills. The situation deteriorated further when these students are not performing well academically.

Responding to the need for diverse learning in the current competitive environment, the lack of emotional congruence with academic performance among learners make it difficult to survive in the challenging learning environment. Although research shows that the academic performance of Malaysian undergraduates is less than favourable and it may be due to different apparent factors, nonetheless, the academic performance among graduates can be further improved by increasing the level of emotional intelligence among learners (MacCann, Jiang, Double, Bucich & Minbashian, 2020).

To date, research on emotional intelligence has been predominantly conducted overseas. Although the topic is gaining attention in Malaysia, it is still in its preliminary stage. Thus, whether emotional intelligence can predict the academic performance among students in Malaysia remain unclear. Earlier studies on emotional intelligence have found inconsistent findings on the relationship between emotional intelligence and academic performance (Ebignagbome & Nizam 2016; Yahaya et al., 2012). Evidently, it is essential to bridge the gap for the lack of conclusive findings between emotional intelligence and academic performance among the learners in the Malaysian setting. Considering the research gap, this research aims to examine the relationship between the dimensions of emotional intelligence and students' academic performance using the Goleman Theory of Emotional Intelligence (Goleman, 1995).

2. REVIEW OF LITERATURE

Emotional intelligence theories have been in existence since the 90s and became sensational since then. There were many philosophers that championed emotional intelligence, including Bar-On (1997) and Goleman (1995). Goleman is one of the philosophers who championed emotional intelligence with its five elements which include self-awareness, self-regulation, self-motivation, social awareness and social skills. This study is based on the Goleman Theory of Emotional Intelligence.

Pool and Qualter (2012) mentioned that students who had high emotional intelligence would outdo the other students academically. They were also more disciplined compared to students who have lower emotional intelligence. One of the reasons argued was that low emotional intelligence students were generally emotionally imbalanced, unfocused which led them to not performing well academically (Khan, 2008; Pinto & Ramalheira, 2017). Furthermore, highly emotionally intelligent students managed their emotions better, which led to a reduction in the feeling of anxiety and depression (Lam & Kirby, 2010). Goleman (1995) conceded that students' emotional intelligence played an important role. Once students acknowledged the emotional intelligence traits, academic performance and relationship with others could be improved. In short, self-management, socialising and awareness of oneself with others as part of the emotions played a vital role, not only it improves academically but also to create a positive and conducive learning environment for students.

Many scholars have proven that students who performed well academically tend to possess the following traits: high emotional self-awareness, independence, high social awareness, manage stress well, strong social skills, to name a few (Ciesko, 2009; Rasiah, Turner & Ho, 2019; Pinto & Ramakheira, 2017). The studies concurred with the findings that each element of emotional intelligence had its own role and effect on success in academic and career. Additionally, the findings underlined that emotional intelligence elements are related to positive traits such as being optimistic, persistent, sound decision-making, awareness of oneself and the others (Van der Linden, Tsaousis & Petrides, 2012). Nevertheless, the same research also found that certain elements of emotional intelligence, such as relying on emotions rather than logic, could have a negative impact on students academically.

Recent research also affirmed the positive relationship between emotional intelligence and students' academic performance. For example, McCann et al. (2020) stressed that academic success not only dependent on cognitive intelligence, but also on the emotional intelligence of students. They further deduced that undergraduate students at different years of studies would be able to absorb and learn the emotional intelligence traits accordingly and thereafter improved their academic performance. Similar view is supported by an earlier study by Ahammed, Abdullah and Hassane (2011) who found significant link between emotional intelligence and students' Grade Point Average (GPA). This meant that highly emotional intelligent students would score high GPA and hence improved their academic performance significantly. In Malaysian settings, Chew et al. (2013) also found a significant relationship between emotional intelligence and academic performance of students whereby highly emotionally intelligent students performed better than others academically. Likewise, Mohamad and Wan Hanafi (2018) conceded the significance of the relationship between emotional intelligence and academic performance in public university's undergraduates. Shah (2020) also confirmed a moderately strong and positive relationship between emotional intelligence and final semester students' academic achievement.

On the flip side of the coin, there were research findings that stipulated no or insignificant relationship between emotional intelligence and students' academic success. Research affirmed there was no significant relationship between emotional intelligence, cognitive ability and students' personalities with academic performance (Newsome et al., 2000; Qaiser e al., 2019). This concurred with previous research, which utilised the EQ-I Total Scores tool to examine the relationship between emotional intelligence and academic success of community college students (Izaguirre, 2008; Zahyah & Farukh, 2016). The difference between these finding and previous findings, which stipulated the relationship between emotional intelligence and students' academic achievement, was the different types of students between university, colleges, and community colleges. This was due to the reason that community college students possessed different qualifications and backgrounds compared to those students who entered colleges and universities. The academic qualification and economic backgrounds of community colleges students set them apart from students in universities and colleges and hence the difference in the findings. Further research with similar findings had been found where there is an insignificant level of emotional intelligence among students and their academic studies (Qaiser et al., 2019).

Further into the millennium, much research also found insignificant relationship between emotional intelligence and students' academic achievement. There was an insufficient amount of evidence to prove that emotional intelligence positively related to students' academic success (Jdtaiwi et al., 2011). Another research concluded that higher score in the emotional intelligence measurement-based tools did not necessarily ensure higher GPAs of students (Portillo, 2011). Similarly, Veitch (2011) and Stratton (2011) also concurred with the findings that there was no absolute evidence to support the relationship between emotional intelligence and students' academic achievement as measured by GPA. Other research had concluded that not all the dimensions of emotional intelligence had a significant impact on students' academically. Emotional intelligence dimensions such as self-awareness and self-regulation were found to be insignificant with students' academic achievement (Ebignagbome & Nizam, 2016). Meanwhile, another research made the affirmation of no significant relationship between emotional intelligence at all with students' academic success (Ngu et al., 2016).

In sum, while there was research that affirmed the significant findings between emotional intelligence and students academically yet, a great number of past studies also presented opposing views highlighting no significant findings between the two variables. With regards to the mixed findings from this research, it is deemed necessary to examine the relationship between emotional intelligence and students' academic achievement in Malaysian settings. Adapting from Goleman's theory of emotional intelligence, five dimensions of emotional intelligence are proposed as predictors of students' academic performance. Figure 1 shows the conceptual framework of the current study.

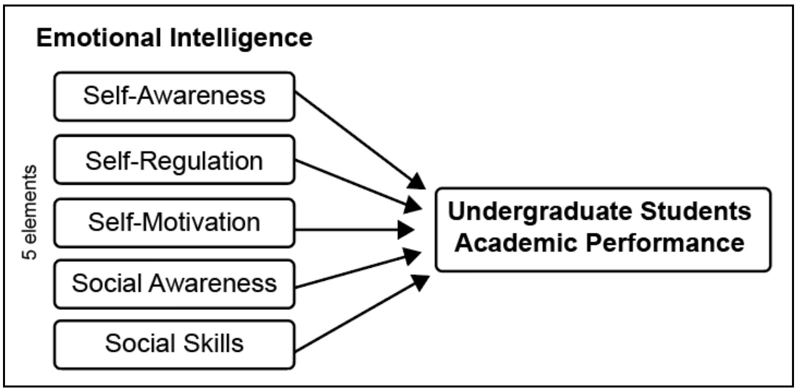

Figure 1. Conceptual Framework

3. METHOD

3.1 Sampling and Data Collection

This study employed a questionnaire survey to achieve the stated research questions. Based on the cross-sectional study approach, the data collection was conducted in a single period from April 2019 to the end of August 2019 at two university colleges, namely RUC1 and RUC2 in Klang Valley, Malaysia. With a total population of 1,350 students studied in Business and Engineering programmes from the institutions, a sample size of 300 is determined based on Krejic and Morgan's (1970) sample size calculation. The sample size calculation was based on $p = 0.05$, where the probability of committing type I error is less than 5 percent or $p < 0.05$.

Business and engineering students from RUC1 and RUC2 were the targeted respondents in this study based on the selection method using purposive sampling. Such sampling was made on the basis of the similarity in their curriculum structure and learning delivery approach. In addition, the two programmes were regarded as the most popular courses offered by the institutions in the region. Criteria such as age, gender and ethnicity were not part of the selection consideration in this study.

The survey was printed in hard copies and distributed physically at both institutions. With assistance from Programme Heads and lecturers of each institution, questionnaires were distributed to the pre-determined respondents. With periodic reminders, 300 surveys were eventually collected by the researchers. Participation in the survey was voluntary, and the students' consents were obtained prior to the start of the survey. During this process, participants were assured regarding the confidentiality of their responses.

3.2 Instrument Development

For this study, the conceptual framework was based on Goleman's Theory of Emotional Intelligence (Goleman, 1995). The theory was used to address the relationship between emotional intelligence and academic performance in multitude studies (e.g., Mahmood & Iraj, 2011; Ngu, Hanafi, Taslikhan & Raman, 2016; Qaiser et al., 2019). The instrument was designed with a total of 102 items. The questions and sorted accordingly by the researchers together with subject experts in the related field. The questionnaires had undergone words checking and validated by three local university experts who are known for their scholarly works related to Emotional Intelligence and Education.

The survey questionnaire consisted of two sections in total. Section one encompassed basic demographic information such as programme of study, nationality and results based on GPA. Section two consisted of questions related to the five dimensions of emotional intelligence: self-awareness, self-regulation, self-motivation, social awareness, and social skills adapted from various studies as presented in Table 1. Respondents were asked to provide answers using a five-point Likert scale: (1) strongly disagree, (2) disagree, (3) neutral, (4) agree and (5) strongly agree to assess their feelings (emotions) associated with academic achievement.

Table 1. Measurement Scale for Dimensions of Emotional Intelligence

Variables	No. of Items	Scale	Sources
Self-awareness	19	5-point Likert	Phillip, 2001
Self-regulations	13	5-point Likert	Murphy, 2006
Self-motivation	17	5-point Likert	Lu, 2008
Social awareness	18	5-point Likert	Click, 2002
Social skills	35	5-point Likert	Click, 2002

Given that the programmes in both institutions were taught in English as the main language, the questionnaire was thus designed in English to enable respondents to be able to interpret the survey. Initially, the questionnaire was piloted for 30 students to ensure appropriate wording, and areas were checked for improvements. As a result of piloting, few minor changes were made in wording to fit with the objective of this research. Such a process was deemed necessary to allow minimising measurement error. The data were analysed using the Statistical Package for Social Sciences (SPSS) version 25 software. The SPSS was utilised to obtain the descriptive statistics, mean, standard deviation and regression analysis. Data were categorised into demographics profile and regression analyses was used to predict the effect of emotional intelligence dimensions on students' academic performance.

4. DATA ANALYSIS AND RESULTS

4.1 Respondents' Profile

A total of 300 respondents participated in the study, with 57% (n=171) from Business programmes whilst 43% (n=129) from the Engineering programmes. 38% (n=114) are Year 1 students, 32% (n=97) are Year 2 students and 30% (n=89) are Year 3 students. Meanwhile, 88% of the respondents are Malaysians (n=263) leaving approximately 12% International students (n=37). Most of the students from RUC 1 and RUC 2 scored averagely between 2.6-3.0 with 38% and 27%, respectively. Meanwhile, less than 5% of the students from both institutions scored below 2.0. RUC 2 has more students scoring between 3.6 – 4.0 with approximately 15% as compared to RUC 1, with less than 5% of its students scored within the same range. Hence, RUC 2 students performed better academically, with approximately 45% of them scoring from 3.10 – 4.0. Figure 2 shows the respondents' GPA at RUC1 and RUC2.

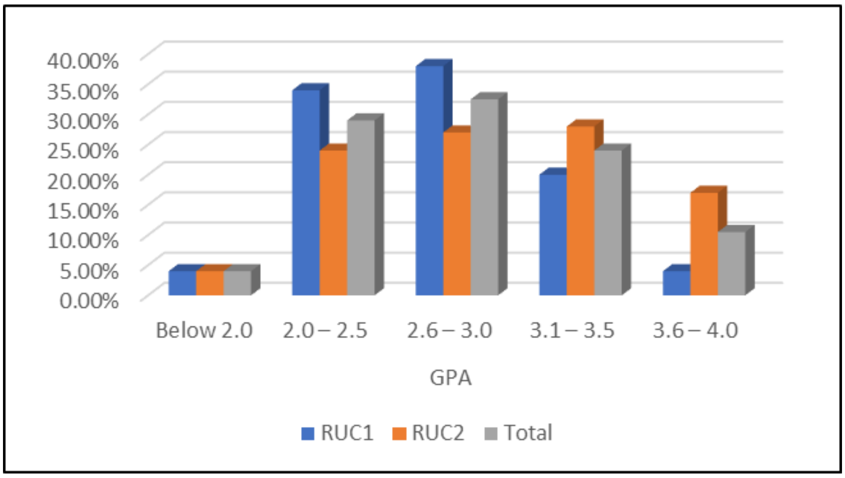

Figure 2. Students' Academic Performance based on GPA

4.2 Descriptive Statistic of Survey Instrument

The descriptive statistic shows that the mean of the variables is within the approximate range of 3.30 – 3.60. Meanwhile, the mean score for students' academic performance based on GPA is 3.03 with a standard deviation of 1.03. This shows a wider spread of GPA scores among the respondents.

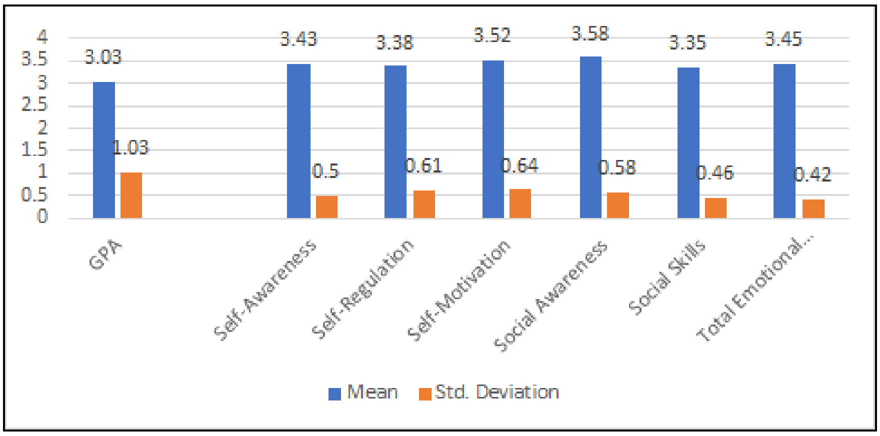

Figure 3. Mean and Standard Deviation of GPA and Emotional Intelligence

As shown in Figure 3, the variable with the highest mean score of 3.58 with a standard deviation of 0.58 is social awareness. Meanwhile, the variable with the lowest mean score of 3.35 with a standard deviation of 0.46 is social skills. In short, respondents seem to have a high tendency towards social awareness, which also means that the students are aware of the emotions of people around them, such as families, friends but scored the lowest when it comes to expressing their own emotions around these people.

4.3 Reliability Test

The results of the reliability test revealed that most of the five dimensions of emotional intelligence scored more than 0.70, except for self-awareness. Social awareness recorded the highest value at 0.9, followed by self-motivation (0.88), self-regulation (0.77), social skills (0.73), and self-awareness (0.68). Although it is commonly perceived that a higher value indicates a strong relationship between items on the test, researchers had determined the scale for quality criteria where 0.60 is an acceptable α value in social science, and it is also accepted and applied by many other researchers (Ghazali, 2008; Mimi et al., 2014).

4.4 Emotional Intelligence and Academic Performance

A regression analysis was performed to examine the relationship between the dimensions of emotional intelligence and student performance. Table 2 shows the coefficient of the elements of emotional intelligence and students' GPA.

Table 2. Coefficients of Emotional Intelligence and GPA

Model		**Unstandardised Coefficients**		**Standardised Coefficients**	**t**	**Sig.**
		B	**Std. Error**	**Beta**		
Self-Awareness	(Constant)	3.262	0.089		36.635	.000
	GPA	0.056	0.028	0.116	2.012	.045
Self-Regulation	(Constant)	2.984	0.108		27.632	.000
	GPA	0.13	0.034	0.217	3.841	.000
Self-Motivation	(Constant)	3.255	0.113		28.709	.000
	GPA	0.089	0.035	0.143	2.502	.013
Social Awareness	(Constant)	3.502	0.104		33.622	.000
	GPA	0.026	0.033	0.046	0.803	.423
Social Skills	(Constant)	3.19	0.082		38.859	.000
	GPA	0.052	0.026	0.116	2.011	.045

It is seen that self-awareness is significantly associated with GPA ($p<0.05$, $\beta=0.116$). Students who are being aware of their own emotions (anger, frustration, sadness and so forth) are more likely to score higher and hence achieve better academic performance. Thus, it is evident that self-awareness can predict students' academic achievement based on GPA.

Meanwhile, the coefficient of self-regulation and students' GPA is significant at $p<0.05$ with $\beta=0.217$. It clearly shows that self-regulation can predict students' academic performance as measured by GPA. Inquisitively, students who can regulate and control their own emotions are students who are calm and able to withstand stress and hence higher focus and perform better academically. Nevertheless, in the Malaysian setting, the finding contradicts the research done by Ebignagbome and Nizam (2016), which stated self-awareness and self-regulation with students' academic performance may be due to the different programmes undertaken by the students and hence no proven variables predictably.

With regards to the coefficients of self-motivation and GPA, it is seen that there is a significant relationship between self-motivation and students' GPA at a significance level of $p<0.05$ with $\beta=0.143$. The emotional tendencies to reach certain goals can be associated with the drive needed by students in achieving better grades. From here, it can be gauged that self-motivation can be one of the variables to predict students' performance academically.

Meanwhile, social skills are found to be significantly correlated with students' performance in academics at $p<0.05$ with $\beta=0.116$. This indicates that how the students interact among themselves, their adeptness inducing desirable responses with others do play a role in their academic performance. As a result, being one of the elements of emotional intelligence, social skills are a predictor of students' performance academically.

Interestingly, the study fails to support the notion that there is a significant relationship between social awareness and students' performance ($p>0.05$, $\beta=0.046$). This can be linked to students' inner abilities, and traits such as self-awareness, self-control and motivation can improve their GPAs rather than following social awareness traits such as taking care of others' needs, feelings, and emotions. Despite respondents project a high tendency towards social awareness as they are more aware of the people's emotions, they might not utilise this trait to be more academically inclined.

Among all variables, self-regulation demonstrates the strongest influence on students' academic performance followed by self-motivation. This is because students who can control themselves with high self-discipline are able to focus and thus achieve higher results in their academic performance. On the contrary, students with a low level of self-regulation and motivation are unable to control or disciplined themselves, feeling demotivated and thus affecting their studies.

5. CONCLUSION

The aim of the study is to examine the relationships between the dimensions of emotional intelligence and students' academic performance using the Goleman Theory of Emotional Intelligence. Based on the statistical analyses, it was found that four out of five dimensions of emotional intelligence have significant positive relationships with students' performance. Specifically, the study demonstrates that students who have a greater level of self-awareness, self-regulation, self-motivation, and social skills are more likely to score higher GPA. Students who can deal with anxiety and stress and have a higher level of self-control and motivation tend to have better grades in their studies. Conversely, students with low emotional intelligence level may have lower self-control and motivation level, which alter them to be less motivated, under tremendous stress and, hence affecting their academic results.

The findings of this research reveal the need for higher education institutions to incorporate emotional intelligence as part of students' learning. This can be done by incorporating emotional intelligence as part of the education framework that governs the institution teaching and learning. Besides, emotional intelligence can be included as part of the curriculum of the subjects being taught in higher education institutions. By combining emotional intelligence in the institution's education framework, incorporating it into the curriculum, conducting workshops for students will assist the emotional intelligence programmes implementation in a higher education provider and in the hopes of improving not only the students' academic performance but students as holistic individuals.

The emotional intelligence programme is suggested to be embedded into the curriculum structure as part of a more wholesome teaching and learning ecosystem for students. The initiatives to develop students' emotional intelligence level should be explored extensively to enable the education system to evolve and improve the overall education ecosystem. Hence, apart from embedding essentials skills in the curriculum development, emotional intelligence as intervention programmes should be implemented in the co-curricular segments as well. Such programmes could involve well-being workshops, seminars, and training offer to students as part of the co-curricular activities to encourage them to build up their emotional intelligence level to improve not only academically but also the personal well-being.

Although the study has contributed to the emotional intelligence literature, there are several limitations that should be considered for future research endeavours. Firstly, with the current COVID-19 pandemic affecting the lives of many individuals, it is indispensable to investigate the emotional intelligence of students and how it may or may not affect their academic performance, especially post-pandemic. Secondly, as this study is based on a questionnaires survey comparing students from two programmes, to obtain an in-depth understanding of students' emotional intelligence level, future research should include interviews of students from different disciplines, programmes, and institutions.

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A Look into the Word Order of Malay and Mandarin Compound Words/Phrases

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ABSTRACT

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There are many Malay students in Malaysia studying Chinese. In the process of learning, these Malay students are influenced by the negative transfer of their mother tongue when they write sentences, translate, and reorganize the words into Chinese sentences. As such, they will produce erroneous sentences. The authors opine that when Malay students learn the similarities and differences in the word order in Malay and Chinese phrases, the mistakes in making sentences, translating, and reorganizing words in Chinese sentences can be reduced. In this short article, firstly, an overview of the formation of compound words/phrases in the Malay and Chinese languages is presented. This is then followed by a brief description on the development in the teaching of translating Malay sentences into Chinese. The article ends with a summary on the comparison of the word order of nine categories of compound words/phrases in both languages. These nine categories of compound words/phrases are the common vocabulary found in the textbooks used in UiTM Mandarin courses. It is noted that when Malay compound words/phrases are translated into Chinese, compound words/phrases of these three combinations – noun-noun (of partial formal phrase structure), adjective-noun, and adverb-verb ("kata kerja – kata penerang" in Malay) – need to have their order of words changed. The compound words/phrases in six other groups, however, did not require any changes in the word order.

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1. INTRODUCTION

It has been noted that Malay students often translate Malay compound words/phrases into Chinese using the direct translation method. This happens probably because they firstly think of the word in Malay, and then use a dictionary to get the corresponding words in Chinese. Direct translation is mostly suitable for vocabulary learning. However, when used to translate sentences, it will often result in sentences that are grammatically wrong or sentences with vague or ambiguous meanings. The direct translation of Malay phrases to Chinese and vice-versa may result in faulty or ambiguous expressions. This is due to the differences in the word order of both languages. As such, it is of paramount importance for students to know and learn of these differences so that they could minimise the errors in sentence construction.

2. AN OVERVIEW ON THE FORMATION OF COMPOUND WORDS/PHRASES IN MALAY AND CHINESE LANGUAGE

Over the years, the formation of compound words and phrases in both Malay and Chinese languages has been looked into by many linguists including those cited below. Each of them may have used different methods of classification and different terms to refer to similar formation. The following section briefly presents some information on the formation/categories of Malay and Chinese compound words/phrases.

2.1 The Classification of Compound Words/Phrases in the Malay Language

In the Malay language, there are two main methods of classifying compound words. The first is compound words that are formed by combining two or more words irrespective of the parts of speech of the individual elements. These compound words can be categorized into three main types (Nik Safiah Karim et al., 2014). The first is compound words that are formed by combining two 'unrelated' words. Some examples of these compound words include "kapal terbang" (literally 'ship + fly' and carries the meaning of aeroplane) and "jam tangan" (literally 'clock + hand' and carries the meaning of watch). The second category is compound words that are formed and used in certain fields such as "segi tiga" (literally 'side + three' and carries the meaning of triangle, as used in mathematics) and "atur cara" (literally 'arrange + method' and carries the meaning of the programme, as used in computer science). The third category is compound words that are used as proverbs. An example of this is "kaki ayam" (literally 'leg + chicken' and carries the meaning of barefoot). The second method of classifying compound words in Malay is according to the parts of speech of the elements (Asmah Hj Omar, 1993):

a. compound noun (e.g., warga negara, citizen, 公民)
b. compound verb (ambil alih, take over, 取代）
c. compound adjective (merah jambu, pink, 桃红)

Expanding further on Asmah's proposal, Abdullah Hassan (2006) added another category namely compound task word (e.g., kadangkala, sometimes, 有时).

2.2 The Classification of Compound Words/Phrases in the Chinese Language

The formation of compound words/phrases in Chinese is much more varied and complicated. According to Luo (1992) in Modern Chinese Grammar, Chinese compound words and phrases can be classified into various categories. Among the categories for Chinese compound words are:

a. 联合 Lianhe: Collocation (e.g., 朋友, friend, sahabat) – these words are often of noun-noun, verb-verb, adjective-adjective combination.

b. 偏正 Pianzheng: Partial formal (e.g., 新年, new year, tahun baru) – these words are often of adjective-noun combination with the focus on the noun. If the words are noun-noun combination, the meaning is usually determined by the second noun.
c. 谓补 Weibu: Supplement (e.g., 看清, see clearly, nampak jelas) – these words are often of verb-adjective combination with the adjective explaining the verb.
d. 动宾 Dongbin: Verb-object (e.g., 伤心, sad, sedih) – these words are often of verb-noun combination.
e. 主谓 Zhuwei: Subject-predicate (e.g., 花开, flower blooming, bunga mengembang) – these words are often of noun-verb or noun-adjective combination.

According to Lu (2013), compound words in the Chinese language can also be categorised in the following manner:

a. 联合/并列 Lianhe/Binglie: Side-by-side. For this category, the compound words are composed of two elements (words) with the same, similar, related, or opposite meaning, and the elements are of the same part of speech. The order of these two elements cannot be changed at will. An example is 劳动 (labour, kerah kerja). This is similar to Lou’s (1992) collocation.
b. 偏正 Pianzheng: Partial formal. For these compound words, the first element usually acts as a modifier and thus determines the meaning of the word (e.g., 足球, football, bola sepak).
c. 支配/动宾 Zhipei/Dongbin: Verb-object. In these compound words/phrases, the first element which is usually a verb determines the meaning of the words/phrases (e.g., 扫地, sweep floor, sapu lantai).
d. 主谓 Zhuwei: Subject-verb. The second element ‘explains’ the first element (e.g., 日蚀, eclipse, gerhana matahari).
e. 补充/动补 Buchong/Dongbu: Supplementary. The first element usually refers to an action while the second element indicates the ‘result’ (e.g., 缩小, shrink, mengecut).
f. 名量 Mingliang: Noun-quantifier. The first element is a noun while the second element is a quantifier (e.g., 花朵, flower, bunga).
g. 附加 Fujia: Additional type. This consists of a root and another word (affix). The affix can be either before or after the root (e.g., 小说, novel, novel).
h. 重叠 Chongdie: Repetition. This involves the repetition of the element (e.g., 娃娃, dolls, anak patung)

Comparing the two sets of classifications listed above, we can see that at times, different terms are used to refer to the same category. As for Chinese phrases, their formation may include the following categories:

a. 动宾 Dongbin: Verb-object structure (e.g., 写文章writing, menulis karangan)
b. 偏正 Pianzheng: Partial formal (e.g., 可爱的猫cute cat, kucing comel)
c. 谓补/补充 Weibu/Buchong: Supplementary structure (e.g., 看清楚see clearly, tengok dengan jelas)
d. 主谓 Zhuwei: Subject-verb structure/subject-predicate (e.g., 学生学习students learning, pembelajaran pelajar)
e. 联合 Lianhe: Joint structure/collocation (e.g., 我和父亲my father and I, saya dan ayah)

Song (1996) maintains that Chinese phrases can be formed according to the following:

a. 主谓 Zhuwei: Subject-predicate phrases (e.g., 心情舒畅, feel comfortable, berasa selesa)
b. 动宾 Dongbin: Verb-object phrases (e.g., 爱热闹, love liveliness, sukakan kemeriahan)
c. 偏正 Pianzheng: Partial formal (e.g., 我的妈, my mother, ibu saya)
d. 补充 Buchong: Supplementary phrases (e.g., 看清楚, see clearly, tengok dengan jelas)
e. 并列 Binglie: Joint phrases (e.g., 我和他, he and I, saya dan dia)
f. 后补 Houbu: Predicate complement phrases (e.g., 跑得快, run fast, lari dengan laju)
g. 同位 Tongwei: Compound joint phrases (e.g., 首都吉隆坡, Capital Kuala Lumpur, ibu kota Kuala Lumpur)
h. 介宾 Jiebin: Jiebin phrase (e.g., 为人民, for the people, untuk rakyat)
i. 数量 Shuliang: Quantity-quantifier phrase (e.g., 三天, three days, tiga hari)

Just like the classification of compound words, the terms used to describe the formation of Chinese phrases may be different even though they refer to similar categories.

2.3 The Development in the Teaching of Translating Sentences from the Malay Language to the Chinese Language

Not many articles that discuss methods of teaching or studying Malay – Chinese translation can be found. In their effort to help Malay students write correct sentences in the Chinese language, Hoe and Guo Ziwei began to study the word order of Malay and Chinese language and proposed the word sequence diagram (Hoe & Kuek, 2004). The improved word sequence diagram method (WSD) which addressed the arrangement of time words and the chart of the subject and predicate was published in Brunei in 2005 (Hoe, 2005). From then on, articles discussing the word sequence diagram with several relevant examples and explanations were written and debated (Hoe, Tan & Chan, 2011). In 2012, a theoretical framework of WSD was proposed (Hoe, Tan & Ho, 2012). Continuous improvement to the theoretical framework of the word sequence diagram was made over the next four years (Hoe, 2016).

To address the errors produced in the direct translation of Malay sentences into Chinese, the GATT translation method which incorporates the word sequence diagram as its foundation was proposed (Hoe & Liaw, 2006). GATT is the English abbreviation for the four steps of translation:

a. G (grouping) refers to the grouping of words or phrases by time, subjects, places, and activities.
b. A (arranging) refers to the arrangement of the groups of words or phrases according to the order of the word sequence diagram.
c. T (translating) refers to the translation of the words or phrases.
d. T (touching up) refers to the process of checking and rectifying the translation errors.

The GATT translation method was later refined, and a five-item checklist (for more information, please see Hoe, 2014) in the 'touch up' process were identified, and the theory of GATT was completed and proposed (Hoe, 2014). When translating, the word order must be given attention too. Sometimes the word order of a translated phrase stays the same as the original, but at times it is different. It should be emphasized that in some instances when the word order is switched, the meaning changes. This is also true when translating from Malay to Chinese and vice versa.

3. COMPARING MALAY AND CHINESE WORD ORDER

Attempts are made to compare Malay compound words and phrases to Chinese compound words and phrases. In the comparison made, it is found that the categories of compound words and phrases in Chinese and Malay do not always correspond. An attempt was then made to compare the relationship within the word or phrase structure. It was discovered that this new comparison method, namely comparing the relationship within the word or phrase structure, was more appropriate for comparing Chinese and Malay words and phrases.

To determine the differences in terms of word order between Malay and Chinese compound words/phrases, the following steps were carried out. Firstly, the nine groups of compound words/phrases that are commonly found in the textbooks used in UiTM Mandarin courses were listed. The nine groups are:

a. noun – noun (partial formal phrase)
b. noun – noun (side-by-side word or joint structure/collocation phrase)
c. verb – verb (side-by-side word or joint structure/collocation phrase)
d. adjective – adjective (side-by-side word or joint structure/collocation phrase)
e. noun – verb (declarative word or subject-verb structure/subject-predicate phrase)
f. verb-noun (dominant word or verb-object structure phrase)
g. verb – adjective (supplementary word or supplementary structure phrase)
h. adjective – noun (partial formal phrase)
i. adverbs – verb (partial formal phrase)

Secondly, samples from each of the nine groups in Chinese and Malay were compared to identify which group needs word reordering and which does not. By knowing whether the elements (words) of each group need to be reordered or not, students will be able to translate Malay words/phrases into Chinese more accurately. It shoud be noted that there is another group of compound words/phrases that are made up of adjective – verb combination. This group, however, was not discussed as it was not used in the UiTM Mandarin course books.

4. WORDS RELATIONSHIP IN TRANSLATED PHRASE

In this section, a summary of the nine groups of compound words/phrases is presented.

a. Noun-noun (partial formal phrase)

Chinese phrase	我 (的) 爸爸 wǒ (de) bàba	他 (的) 朋友 tā (de) péngyou	他 (的) 老师 tā (de) lǎoshī
Malay phrase	bapa saya	kawannya	cikgu dia
Word order	bapa 爸爸 (bàba) saya 我 (wǒ)	kawan 朋友 (péngyou) nya 他 (tā)	cikgu 老师 (lǎoshī) dia 他 (tā)
Conclusion	**Words reordering is needed (left-right interchange)**		

Compound words/phrases of this nature indicate possessiveness. All the examples are given in the table above – *bapa saya* (my father), *kawannya* (his friend), and *cikgunya* (his teacher) –

indicate possessive. This is different from the next category which is also of noun-noun combination but does not indicate possessiveness. When translating compound words/phrases of this structure, a left-right reordering of the elements in the words/phrases is needed.

b. Noun-noun (side-by-side word or joint structure/collocation phrase)

Chinese phrase	我和爸爸 wǒ hé bàba	他和朋友 tā hé péngyou	他和老师 tā hé lǎoshī
Malay phrase	saya dan bapa	dia dan kawan	dia dan cikgu
Word order	saya 我 (wǒ) dan 和 (hé) bapa 爸爸 (bàba)	ta他 (tā) dan 和 (hé) kawan 朋友 (péngyou)	dia 他 (tā) dan 和 (hé) cikgu 老师 (lǎoshī)
Conclusion	**No word reordering is needed.**		

The compound words/phrases in this category are also of noun-noun category. These words, however, are usually joined by a conjunction and do not indicate possessiveness. When translating compound words/phrases of this structure, reordering of the elements in the words/phrases is not needed.

c. Verb-verb (side-by-side word or joint structure/collocation phrase)

Chinese phrase	折扣 zhékòu	呕吐 ǒutù	旅游 lǚyóu
Malay phrase	kurang dan potong ➔ diskaun	muntah muntah	lancong dan main ➔ melancong
Word order	kurang 折 (zhé) potong 扣 (kòu)	muntah 呕 (ǒu) muntah 吐 (tù)	lancong 旅 (lǚ) main 游 (yóu)
Conclusion	**No word reordering is needed.**		

When translating compound words/phrases of this structure, reordering of the elements in the words/phrases is not needed.

d. Adjective-adjective (side-by-side word or joint structure/collocation phrase)

Chinese phrase	聪明可爱 cōngmíng kě'ài	美丽 měilì	清新 qīngxīn
Malay phrase	cerdik comel	cantik molek	bersih segar
Word order	cerdik 聪明 (cōngmíng) comel 可爱 (kě'ài)	cantik美 (měi) molek 丽 (lì)	bersih 清 (qīng) segar 新 (xīn)
Conclusion	**No word reordering is needed.**		

When translating compound words/phrases of this structure, reordering of the elements in the words/phrases is not needed.

e. Noun-verb (declarative word or subject-verb structure/subject-predicate phrase)

Chinese phrase	妈妈做饭 māma zuò fàn	爸爸冲凉 bàba chōngliáng
Malay phrase	emak masak nasi	bapa mandi
Word order	emak 妈妈 (māma) masak nasi 做饭 (zuò fàn)	bapa 爸爸 (bàba) mandi 冲凉 (chōngliáng)
Conclusion	**No word reordering is needed.**	

When translating compound words/phrases of this structure, reordering of the elements in the words/phrases is not needed.

f. Verb-noun (dominant word or verb-object structure phrase)

Chinese phrase	买 菜 mǎi cài	看电视 kàn diànshì	吃饭 chī fàn
Malay phrase	membeli sayur	menonton TV	makan nasi
Word order	membeli 买 (mǎi) sayur 菜 (cài)	menonton 看 (kàn) TV 电视 (diànshì)	makan 吃 (chī) nasi 饭 (fàn)
Conclusion	**No word reordering is needed.**		

When translating compound words/phrases of this structure, reordering of the elements in the words/phrases is not needed.

g. Verb-adjective (supplementary word or supplementary structure phrase)

Chinese phrase	说 (得) 好 shuō (de) hǎo	学 (得) 开心 xué (de) kāixīn
Malay phrase	cakap (dengan) baik	belajar (dengan) gembira
Word order	cakap 说 (shuō) (dengan 得 de) baik 好 (hǎo)	belajar 学 (xué) (dengan 得 de) gembira 开心 (kāixīn)
Conclusion	**No word reordering is needed.**	

When translating compound words/phrases of this structure, reordering of the elements in the words/phrases is not needed.

h. Adjective-noun (partial formal phrase)

Chinese phrase	红衣 hóng yī	好电影 hǎo diànyǐng	新朋友 xīn péngyǒu
Malay phrase	baju merah	filem bagus	kawan baru
Word order	baju 衣 (yī) merah 红 (hong)	filem 电影 (diànyǐng) bagus 好 (hǎo)	kawan 朋友 (péngyǒu) baru 新 (xīn)
Conclusion	**Words reordering is needed (left-right interchange)**		

When translating compound words/phrases of this structure, a left-right reordering of the elements in the words/phrases is needed. Note that the word order for the Malay compound word/phrases is noun-adjective.

i. Adverb-verb (partial formal phrase)

Chinese phrase	再来 zài lái	再见 zài jiàn	也好 yě hǎo
Malay phrase	datang lagi	jumpa lagi	baik juga
Word order	datang 来 (lái) lagi 再 (zài)	jumpa 见 (jiàn) lagi 再 (zài)	baik 好 (hǎo) juga 也 (yě)
Conclusion	**Words reordering is needed (left-right interchange)**		

When translating compound words/phrases of this structure, a left-right reordering of the elements in the words/phrases is needed. Note that the word order for the Malay compound word/phrases is verb-adverb.

5. CONCLUSION

The grammatical structure of Malay is different from that of Chinese. From the examples given above, when translating a Malay compound word/phrase into Chinese, three groups of words/phrases namely noun-noun (of partial formal structure), adjective-noun, and adverb-verb need word reordering. The other six groups of Malay phrases when translated into Chinese do not need any changes in the position of the words. These six groups of phrases are noun-noun (of side-by-side structure) verb-verb, adjective-adjective, noun-verb, verb-noun, and verb-adjective. With the knowledge of this, the possibility of getting the word order in the translated phrase right is greatly enhanced.

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A Zero-Waste Concept of Multifunctional Clothing Design

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ABSTRACT

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In the rapid development of technology and infrastructure, fashion has moved forward in producing the current style and trend known as fast fashion. The accessible and affordable fashion enables consumers to have varieties of choices that turn into over-consumption. The clothing industry is known as the second-highest polluting industry in the use of materials, and this has given a negative impact on the environment. The research aims to design a range of multifunctional clothing that has both added and creative values, which can be transformed into multiple usages, styles, and looks. Elements such as flexibility, functionality, and user-friendliness are applied to convert clothes into different types of garments that are suitable to be worn in different situations and purposes. The research found that the application of the zero-waste concept would improve the functional features, which could sustain the garment worn for a long period. The final product fulfilled the elements and characteristics of multifunctional clothing with the design projected to achieve the objective of the zero-waste concept based on recovery, reuse and recycle. The convertible designs are suitable for daily wear activities that have an evergreen look that follows the current trend and style.

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1. INTRODUCTION

The zero-waste concept has been used in most parts of the world and it is looking into different ways of implementing new models of waste management. The philosophy of zero waste is to encourage the idea of redesigning resource life cycles so that all products and materials can be reused or recovered besides guiding people in changing their lifestyles while practising a sustainable environment (Hogland, Kaczala, Jani, Hogland & Bhatnagar, 2017). Sustainability ideas are strongly defined in the careful use of resources and ideas to demonstrate the practice of reusing clothes in fashion. The dynamics of reusing clothing can change the rising levels of consumption and disposal with the cheap market value. Designers utilise their creativity to do techniques of re-shaping, re-cutting, re-stitching or paneling of the garments together with off-cuts are used to produce unique pieces (Fletcher & Grose, 2012).

Multifunctional clothing was developed to solve the short usage of clothes because of the fast trend changes. It is caused by different situations or even weather conditions. Moreover, multifunctional clothing will have different functional features, such as the characteristics of the garments, where it is defined by the specific market needs, and creating the concepts that meet those requirements (Cunha & Broega, 2009).

1.1 Zero Waste Concept

The zero-waste concept is defined as a process to guide people in changing their lifestyles and practices to emulate sustainable natural cycles to achieve ethical, economical, efficient, and visionary goals. In making the goals successful, the process of designing and managing products can avoid and eliminate the volume of waste and materials, conserve and recover all resources, and not dump them (Hogland et al., 2017). The zero-waste concept will eliminate all discharges to land, water or air that threaten the planetary, human, animal and health (Hogland et al., 2017).

1.2 Concept of Multifunctional Clothing

Multifunctional clothing is being developed to solve the short usage of clothes because of the fast trend changes. Multifunctional clothing is defined as clothing that allows consumers to use during different occasions and functions. Besides that, it is also caused by different situations or weather conditions (Cunha & Broega, 2009). Moreover, multifunctional clothing will have different functional features, such as the characteristics of the garments, the definition by the specific market needs, and the creation of concepts that meet those requirements (Cunha & Broega, 2009).

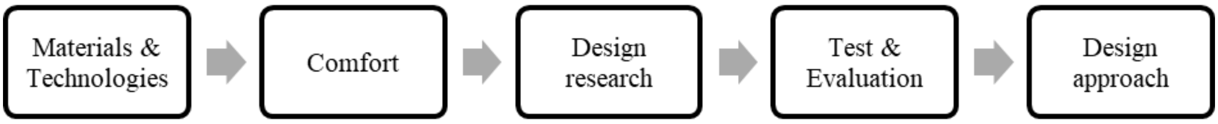


Figure 1: The stage of developing multifunctional clothing

Figure 1 shows the stage of developing multifunctional clothing by determining the materials and technology used. The concept comes from certain products that can transform a specific function into a new system by producing various or similar functions. The clothing can be dismantled into a subsystem, in which each part of the clothes can be disassembled to restructure with others to become a completely new product with multiple functions. Therefore, total comfort is a requirement to design clothing that can play a great role between humans and the ergonomic aspect (Cunha & Broega, 2009).

1.3 Value of Multifunctional Clothing

The value of multifunctional clothing is determined by the technical aspects of the product. The clothing does not just have a single product design but also series of different functions that can even be practical across several seasons and create a unique production marketing chain. It consists of three main features, namely diversity, flexibility, and continuity (Li, Chen & Wang, 2018).

i. Diversity - The design is involved with the wearer’s choice and assembly.

ii. Flexibility - All the clothing products have to undergo five processes including design, production, sales, use and discard use.

iii. Continuity - The usage applies for long-term use; it can be reused from season to season.

1.4 Characteristics of Multifunctional Clothing

Multifunctional clothing is focused on how to disassemble and reassemble different parts of the clothes to have different functions. The structure of the basic form of clothing has to be disassembled into two or more parts. According to Li et al., (2018), there are 5 characteristics in producing multifunctional clothing:

i. Single Function - A single function that can only disassemble for a fixed function. The decomposition of a single function design needs to be taken apart from the complete garment, where it is the simplest and the most widely used in the market.

ii. Multi-function - The characteristics of multi-function design include having two or more functions. Each part of the garment can be simply disassembleded to achieve a multi-function design.

iii. Geometric - The geometric characteristics are the way of dismantling the clothing out of basic form, and the dismantled parts come from a form of geometric shapes such as triangle, quadrangle, polygon and so on.

iv. Compounded - Compound can be defined as a thing that is composed of two or more separate elements or in a general mixture. The basic form of clothing can be transformed into decorations and trimmings, while the use of fasteners or zippers can transform the clothing into different types of clothes.

v. Splicing - Splicing technique is applied into two kinds of expressions: namely recessive and explicit. Recessive is the attempt to use the same colour, reduce the volume of splicing tools, and reduce the sense of presence. Explicit is the preference to match colours, amplify splicing tools, and emphasize the sense of presence.

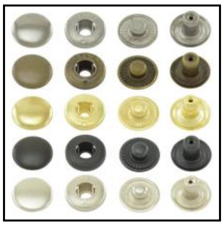
1.5 Techniques of Multifunctional Clothing

Multifunctional clothing is a way to make clothes that can be used in different situations or scenarios. The assembling or disassembling features are the systems to provide total comfort to the wearer in making their own choices of functions. Therefore, it is important to understand the techniques of multifunctional clothing by using different types of closures such as zippers, buttons, or fasteners. Closures are devices that are used to secure garments strongly. They are designed for a variety of purposes and can be decorative as well as functional. The type of closure selected depends on the design and use of the garment as well as its care, weight, and fabric use (Crawford, 2006). Picture 1 shows the types of techniques use in multifunctional clothing.

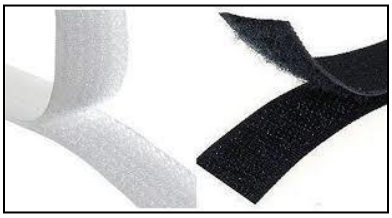
i. Zipper

ii. Buttons

iii. Snap fasteners

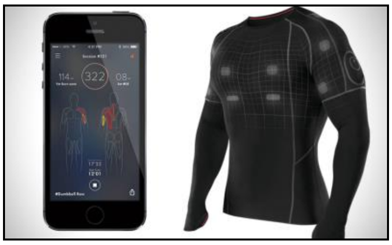


iv. Velcro



v. Knot

vi. Embedded



Picture 1. Types of Techniques Use in Multifunctional Clothing

2. PROBLEM STATEMENT

From year 2000 to 2014, the number of garments production has increased to 100 billion garments every year, which is 13 times the global population (Nadia Rosli, 2018). The quality of craftsmanship is also being considered because of the sense of urgency in creating short-life clothing that encourages frequent and impulsive purchases by the consumers (Gordon & Hill, 2015). Apparel industries and designers work according to the seasonal fashion collection (LeBlanc, 2012). Women's wear companies usually produce four to six lines per year. Otherwise, men's wear companies present two to four lines a year. This influences the selection of fabrics, colours and styles that reflect the weather conditions and consumer needs (Keiser & Garner, 2003). The availability of updated looks with greater variety and selling at reasonable prices makes fashion more accessible to many consumers, which can cause over-consumption (Ertekin & Atik, 2014). In addition, the fashion industry has become the second-largest industrial polluter of the high usage of materials that give an impact on the environment (Nadia Rosli, 2018).

Indeed, the fashion revolution has influenced the way people shop. Consumers are more likely to throw away clothes due to trend changes, and they easily feel bored after wearing them.

This research attempts to conceptualize a multifunctional clothing using zero-waste concept. Such clothing concept could lead to maximum usage of clothes for a longer period than would decrease the volumes of product dumping. Specifically, the study aims:

i. To identify the elements of multifunctional clothing using the zero-waste concept for millennial consumers.

ii. To determine the suitable design for multifunctional clothing by emphasising functionality, flexibility, and user-friendliness.

iii. To design a range of multifunctional clothing for millennial consumers.

3. METHOD

The study employed quantitative method to develop a deeper knowledge of multifunctional clothing using the zero-waste concept. This included the usage of appropriate data collection and analysis methods that match the research objectives. This contributes to a greater understanding of the zero-waste concept from the respondents’ perspectives, the needs of multifunctional clothing in the current fashion trend and determining the elements of multifunctional clothing. The researchers used several types of methods for the data collection that involved primary and secondary data. The data provided design exploration as a step towards making the final product.

Based on several observations on the existing product, there was a lack of multifunctional clothing sold in the market. The existing designs are mostly not suitable to be worn for daily activities and the functionality of the product is also limited. The data collection was gathered by a series of product reviews. The observation took place at selected shopping malls and retailers in Klang Valley, Malaysia. This study examined the usability, aesthetics, and technical features of the existing product. The study on the existing product included several designs retrieved from the internet to analyses the elements of multifunctional clothing and enhancement on the product to fulfill consumers' needs. It is important to study the existing product from other brands and to find gaps between the products that can help towards developing new designs.

In the survey, the researcher developed questionnaires to identify the knowledge about multifunctional clothing from the respondents' points of view and to meet the objectives of this study. A total of 50 respondents participated in the online survey. A random approach was used to select the respondents. The items used were mainly multiple-choice questions in which the aim was to get feedback from the respondents about their perceptions and views towards the zero-waste concept in fashion. The survey results enabled the researchers to determine the market needs and acceptance of the projected design besides providing more design options. The survey was divided into three sections, which included demographic information, the understanding of zero waste, and the best design characteristics.

In developing the final product, several methods were applied for product making, which included sketch development, prototypes, and experimentation. These processes showed the development of ideas about multifunctional clothing that can transform clothes into different types of clothes by using the zero-waste concept.

4. DATA ANALYSIS AND RESULTS

Data from the surveys and observation were evaluated. Based on the observation, the researcher found that there was a lack of multifunctional clothing sold in the market. Furthermore, most of the products were designed for sports and outdoor activities. The result found that the existing designs were mostly not suitable to be used for daily wear, and the functionality of the product was also limited. Many respondents were females, aged between 26-36 years old and employed. The age was examined based on the number of consumers. Most respondents were millennials who also contributed towards the highest percentage in buying clothes.

4.1 Preferred Multifunctional Clothing

The understanding of the zero-waste concept and multifunctional clothing showed that the respondents acknowledged the understanding of zero waste from different sources such as through reading, the internet, and designers. Respondents also agreed that the zero-waste concept can be applied to multifunctional clothing, in which it can encourage people to recover, reuse and recycle. The fashion category is important to determine the final design collection. Most respondents preferred casual attire for their daily outfits. The survey also required respondents to select the types of clothes that can be transformed to achieve the flexibility, functionality, and user-friendliness of the product (Figure 2).

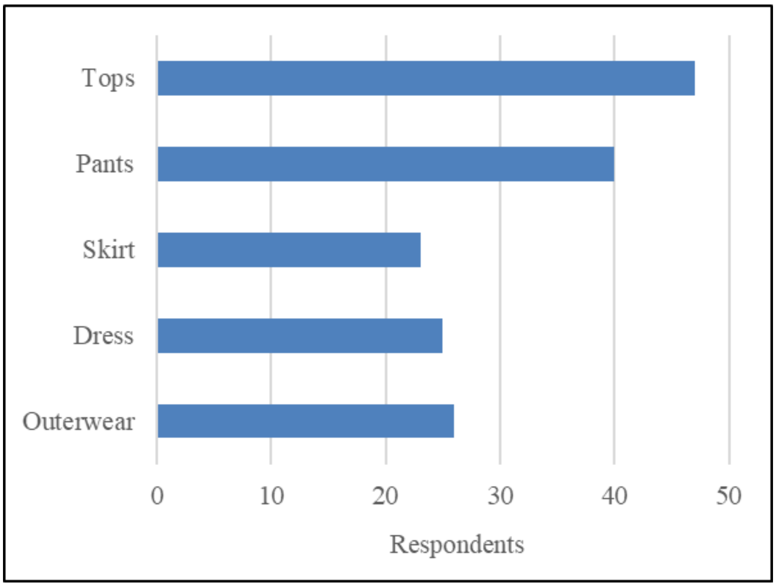


Figure 2. Preferred Multifunctional Clothing (percentage of respondent)

The researcher constructed a set of questionnaires that involved two types of designs. Table 1 shows, Design A – a convertible jacket and Design B – a Convertible skirt. Each of these designs has different characteristics. The survey was conducted to identify the best design to describe the multifunctional clothing based on the respondents' feedback.

Table 1. The Description of Design Used: Usability, Characteristics and Technique

Design	**A - Convertible Jacket**	**B - Convertible skirt**
Image		
Functionality	Transformed into a top, a crop top, and a jacket.	Transformed into a skirt and a dress
Usability	Daily activities	Day-to-night outfit
Techniques	Zip and buttons	Drape and fold

The results from the respondents showed the best criteria to develop the final product. The results demonstrated different elements of multifunctional clothing encompassed functionality, flexibility, and usability. Followed by the design attributes, this design can be transformed into different types of clothes, which are timeless and evergreen, suitable for daily use activities. The design is based on the zero-waste approach with the concept of recovery, reuse and recycle for economical and sustainable purposes.

4.2 Design Process

The data collection was analysed to determine the issues that need to be considered during the design process. The process involved transferring ideas into a compilation of sketches, prototypes, sample experimentation, and final product.

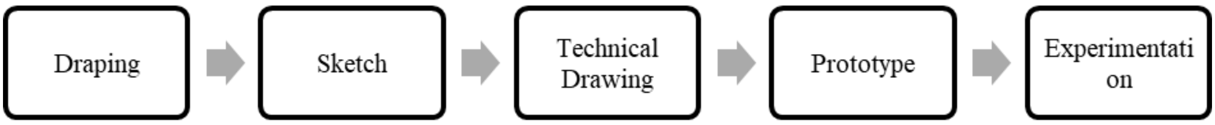
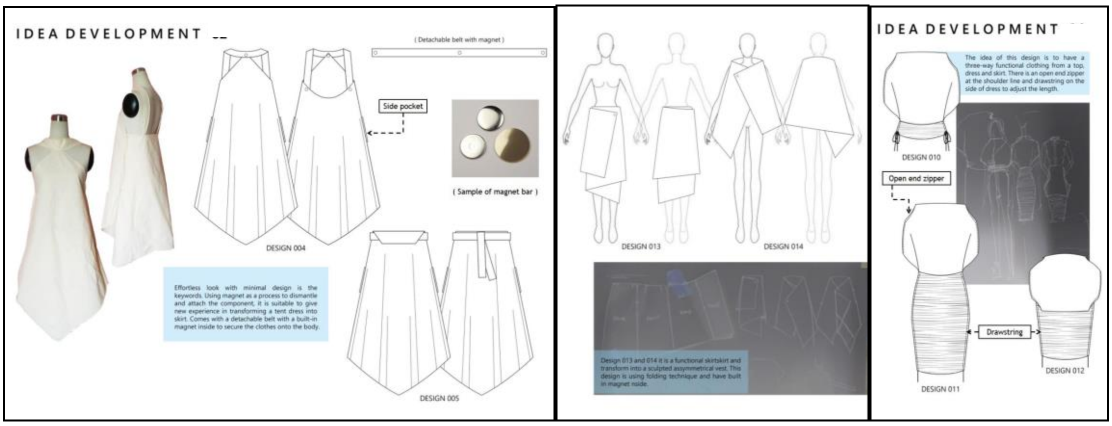


Figure 3. Development of Idea Using Draping Techniques

As shown in Figure 3, the first process was generating the idea by doing the draping technique to explore how the silhouette can be transformed into different shapes to achieve different types of clothes from a piece of fabric. It is followed by idea development that comes from the draping process and is turned into fabric sketches. The process is continued by doing the technical drawing of the finalised design. Picture 2 displays the technical drawing used to illustrate the design with a front and back view that included other detailed properties of the product.



Picture 2. Sample of Technical Drawing

Prototype involved the process of identifying and resolving the problem for each design. Hence, the final design varies from the initial idea developed as a result of the researcher's design experimentation which can achieve all the required features based on the findings and research collected. The experimentation included pattern making and fabric cutting that are aligned with the concept of zero waste.

4.3 Final Design

From design one until design four, each prototype was developed with different types of elements and characteristics to propose a new range of multifunctional clothing. Each of the designs was transformed into three types of clothes. Picture 3 shows the final design of the multifunctional dress (01). Picture 4 shows the second design of multifunctional pants (02). Picture 5 shows the third design of multifunctional top (03) and lastly, the final design for multifunctional outer is shown in Picture 6 (04). Table 3 shows the summary of each design characteristic.

Table 3. Summary of Design Used: Usability, Characteristics and Technique

Design	**01**	**02**	**03**	**04**
Usability	Multifunctional dress	Multifunctional pants	Multifunctional top	Multifunctional outer
Characteristics	Transformable into a dress, a skirt, and tops. Suitable for day-to-night outfits. Using drape and fold elements. Additional side pockets and belts.	Transformable into pants, a skirt, and tops. Suitable for daily wear. Using elements of paneling and gathers. Additional detachable pocket.	Transformable into tops, a dress, and a skirt. Suitable for any occasion. Using elements of paneling and gathers. Infinity style can be functional.	Transformable into a cape, a vest, and a skirt. Using drape and fold elements.
Techniques	Buttons and knot	Buttons and drawstring	Open-end zipper and drawstring	Invisible zip and magnets

Picture 3. Final Design of Multifunctional Dress (01)

The outcome from the first design can be transformed into three-way multifunctional clothing, dress, skirt, and tops. This design was chosen based on the analysis from the respondents that focused on draping and folding elements, which are considered as the best elements to characterise the element of flexibility. There are other functional properties such as side pockets and belts to emphasise the characteristics of the design. The use of buttons as a technique of closure as an insert in the design makes it easy to operate and to be transformed into different types of clothes.

Picture 4. Final Design of Multifunctional Pants (02)

The second design was one of the most challenging parts of the process to have an idea of transforming pants into other functional types of clothing. This design produced three types of clothes, which were pants, a skirt and a top. The elements of panelling and gathers were used to transform the clothes. The use of buttons and drawstrings are parts of the techniques in multifunctional clothing. Besides, this design included features such as a detachable pocket to enhance the functionality of the product, and at the same time adding values to the garment.

Picture 5. Final Design of Multifunctional Top (03)

The top is the most basic item that people usually wear as a daily outfit. The multifunctional top is designed to have a day-to-night outfit that can be transformed into three types of clothes, such as a top, a dress, and a skirt. The top can also be worn in two different styles; either to wear it with sleeves or sleeveless. This gives flexibility and different functionalities to the wearer to decide which style to be mixed and matched. Elements of paneling and gathers were used with the techniques of open-end zipper and drawstring, made the transformation easy and user-friendly.

Picture 6. Final Design of Multifunctional Outer (04)

The fourth design was multifunctional outerwear that can be transformed into a cape, a vest, and a skirt. Outerwear is the third-highest clothes that are normally worn by wearers based on the analysis. This is because outerwear can be matched with any type of clothes, which are suitable for a daily outfit. The reversible elements were included in the design to give a little bit more variety to consumers who wear the multifunctional outer. The use of magnets as a new technique of closure and invisible zip to achieve multifunctional clothing.

5. CONCLUSION

The study aims to explore a range of multifunctional clothing by transforming them into different types of clothes with different properties and functions. The use of different elements and techniques has given versatility to the design and flexibility of design conversion. The outcome has reached the zero-waste concept to encourage people to recover, reuse and recycle garments for economical flexibility. To achieve research objective one, the elements of draping, folding, paneling, and gathering were applied as these elements can enhance the flexibility of the product, and consumers can easily manage the functionality of the clothes. The zero-waste concept was achieved as a whole process to overcome the problem of wasted garments and enhance consumers' advantages in following current trends and styles.

In relation to research objective two, the aim was to enhance the functionality, flexibility, and user-friendly features of the product. From the research observation, it was found that there was difficulty in finding multifunctional clothing that is suitable for daily wear activities. With the development of ideas to find suitable designs, the clothes can be suitably used for any occasion or situation. The most important is the final design has the evergreen design which can fit with current fashion trend.

With regards to research objective three, the final design of multifunctional clothing offered wearers comfort and flexibility in clothing design. The variation of clothing that can be convertible into different types of clothes gave wearers an option to stylise their garments based on the functionality property. Millennial consumers were the target group because it was found that this market contributed to the highest proportion in buying clothes. A range of multifunctional clothing can overcome the problem of wastage and the wearer can mix and match the clothes with various styles.

For future research, further studies could focus on the enhancement of detailing of the product and material that suit best for different seasons. This is because seasonal fashion collections can be taken into consideration when designing multifunctional clothing that can be used from season to season. In addition, the study can focus on the concept of zero waste to manipulate different types of pattern making to reduce waste material as close to zero. The pattern making can be fitted into different types of body or sizes. Additionally, fast-fashion companies should focus on producing multifunctional clothing in their yearly collection to give awareness to consumers about a sustainable issue as well as to educate consumers towards practicing a sustainable environment.

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Purchase Intention of Tourism Products and Services Promoted Through Facebook among Millennial in Malaysia

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ABSTRACT

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This study aims to find out the extent of the effectiveness of the use of social media in promoting tourism products that can attract the attention and trust of customers to buy packages through social media. The study is significant for the tourism industry players to identify their potential customers from Facebook users. Data collection process was conducted through the dissemination of questionnaire which is by using google form for the social media users who have used the social media services in purchasing travel agency's packages via websites. The research used quantitative and descriptive research design. Questionnaire is divided into two parts whereby Part A is about demographic profile, and Part B is on the intention to purchase tourism products and services through Facebook. Data analysis was carried out by using the Statistical Package for Social Sciences (SPSS) version 24. As a result of the survey, there are several answers that were provided by the users, one of which is that they are satisfied with the purchase of travel agency packages online because it saves time. Meanwhile, there are also customers who are less satisfied and have refused to use the social media to buy these packages because they cannot negotiate on the packages that they want. From the analysis conducted, it has made it easier to understand the extent to which the use of social media can help in promote the travel agency packages. Also, it shows that most of the Facebook users in Malaysia are from millennials generation who are more likely to purchase tourism products and services promoted on social media.

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1. INTRODUCTION

Today, we can see various internet usage throughout the world. It can be said that almost the entire world uses the internet in carrying out their day-to-day live activities and tasks, including those who use the internet in their field of work - it is to make it easier for them to interact with their friends through social pages. However, the use of the internet can be seen to be more helpful in this tourism trade because of the existence of the internet which makes the world without limitations. There are many opportunities for businesses to continue in enhancing the products they have on social media. This also contributes to the usage of the internet in the tourism industry as well as being able to facilitate them to market their products which when they were previously forced through hardships to promote the products that they have which requires a high cost for advertising on television and where the use of tools for promotion is limited and not all travel agents can use tools to promote their products. In this article, the existence of the internet has led to the existence of social pages where these social pages can provide opportunities in advertising their products. They only use social websites such as social networking pages like Facebook, Twitter, You Tube Linked, Google Plus, Instagram, and Flickr, which can now be accessed through portable devices (Tan, 2018).

According to Farshid and Elizabeth (2021), in the tourism perspective, social media has significantly transformed the way tourists look for the information, plan their vacations and share their experiences with others. Websites and forum-specific applications, microblogging, social networking, social bookmarking, social curation, and wikis are among the various social media types. In these days, modern travellers make decisions to undertake trips or vacations and these decisions are mostly influenced by friends and relatives' recommendations and through online comments as well as also from third party's information (Kassegn & Sahil, 2020). Hence, these influences from the social media had affected tourists' decision to purchase tourism products through Facebook.

In market transactions, consumer interaction tends to allow customers to continue to rely on purchasing rather than making sales as well as to co-create interest by creating interpersonal relationships in lasting partnership exchanges between dealers and buyers (Sashi, 2012). These interactions change the traditional exchange relationship roles of both seller and customers. Indeed, customers often add value through content generation and even become ardent advocates for the products of the seller and can influence peer-to-peer interaction buying decisions of others.

Facebook is also one of the social media platforms that influence people to purchase products. Facebook is a free popular social media platform for social networking which allows registered users to create accounts, upload photographs and video, send messages and keep in touch with friends, family, and colleagues. Facebook is simple to use and available to all. Even the least skilled people can sign up and start posting on Facebook. Although it was established to keep in touch or reconnect with long-lost friends, it quickly transformed into the darling of businesses that can target various audience closely and deliver advertisements directly to the people most likely to want their products or services.

Facebook makes it easy for its users to share photos, text messages, videos, status posts, and feelings. The page is interactive to various clients and a regular daily rest. Facebook does not permit adult content, unlike some social network sites. These adult contents are banned from the site when users transgress or when they are reported. Facebook provides a customizable set of privacy controls to enable users to protect their information from reaching third-party people. Facebook users can also sell or promote tourism products to consumers because it is easy to access.

Tourism product is “a mixture of tangible and intangible elements such as physical, cultural and man-made properties, attractions, services and activities around a particular centre of interest that represents the core of the destination marketing mix and generates an overall tourist experience including emotional aspects for potential customers. Recently, Facebook has added support to its marketplace platform for home services. This update allows home service professionals to market their services in their local areas to others Facebook users from all over the world which share similar interest.

According to DeVaney (2015), the generation of millennials were born between 1980 and 2000. The early events in the millennials’ lives were globalism; the attacks on September 11,2001 and the Internet Age (National Endowment for Financial Education, 2015 in DeVaney, 2015). Besides that, millennials are known as the “digital natives”. This is because, it has been pointed out by DeVaney (2015) in her journal article that most of the founders of the following companies have been found to be millennials such as Youtube, Facebook, Twitter, Instagram and so on.

1.1 Problem Statement

Nowadays, Facebook has become one of the mediums for the travel agency to promote and sell the tourism products and services toward the Facebook users that have the potential to be their customers. This research was conducted because the previous research was limited as they were not focusing to collect the data from the other regions. According to Madahi and Sukati (2012), in Kuala Lumpur and Cyberjaya data analyses is restricted to the younger generation. Future studies may integrate data from consumer segments from different regions to get better results and improve test validity. Besides that, we need to understand the characteristics of millennials because they can influence other people to buy tourism products and services (Euromonitor, 2015).

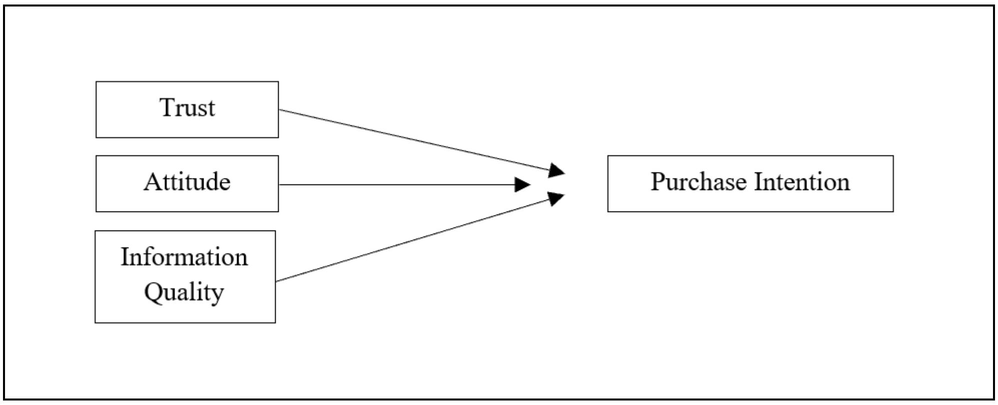

Figure 1. Online Travel Purchase Intention Model (Adapted from Wen, 2012)

1.2 Hypothesis Statement

H1: Trust has a significant influence on intention to purchase tourism products and services through Facebook among millennials.

H2: Attitude has a significant influence on intention to purchase tourism products and services through Facebook among millennials.

H3: Information quality has a significant influence on intention to purchase tourism products and services through Facebook among millennials.

2. LITERATURE REVIEW

2.1 Social Media

Consumer historically have used the Web to gain information, review, and purchase products and services. The growth of social media platforms helps in mushrooming the tourism business expand. It also reflects the trend of social media in causing a significant impact on the business's images revenues, and longevity. According to Hautz et at. (2017), the emergence of social media enables the marketing messages not solely generated by the organisation, but it can now be accessed equally by the users.

There are many social media platforms that can be found on the net and are widely used by all range of generation. For students, Facebook helps as a private niche network. Sharing media sites like MySpace, YouTube, and Flickr focuses on sharing videos and pictures. Meanwhile, Instagram is identified as a significant social media platform (Shuqair & Cragg, 2017). Hanna and Puitit (2014) classified that there are researchers that emphasized on the value of Instagram being the efficient tools for tour operators and travel agents in promoting destinations. Mercadal (2017) quoted that the social media development enables the tourism companies to launch their marketing campaigns by targeting a large population. This is due to the wide features and components which are available on social media platforms for the tourism industry usage.

As social media is considered a part of digital marketing, it could increase brands' awareness and is able to spread among the targeted groups. With the emergence of Web 2.0, the users of social media are also increasing, and it shares a high value content, attracting the prospects (Meslat, 2018). This enables many tourism service providers to promote their products as they will be highly visible by the consumer with the help of social media. According to Atadil (2011), his study on the perception of tourism customers' social networks shows that the participants received information about the hotels through social media intensively. The information provided in the social media also plays an important role in determining tourists' selection. According to Zivkovic et al. (2014), tourists are heavily influenced by social media and it has become the tools for them to make travel decision making.

The diffusion of ICTs inevitably influenced the tourism industry and created a new business environment, whereby the tourists are becoming the co-marketers, co-designers, co-producers and co-consumers of travel and tourism experiences (Sotiriadis, 2017). Hence, social media is essential in developing the tourism industry by its ability to promote their experiential qualities as well as making it easier for the consumer to make purchasing decision (Ban et al., 2015). This is also crucial for the tourism firms to create an interest in their properties, promoting, attract media attention, create awareness and recognition of their brand (Eroz & Dogdubay, 2012).

2.2 Facebook

Facebook is one of the most popular social networking sites providing a forum for users to build personal profile pages and attach friends and send messages. Brandwatch (2016) stated that there are 1.71 billion active users monthly with 50 minutes time spent per day on average (Stewart, 2016). The accessibility of Facebook via mobile phones makes it as a prominent tool for many people and it is considered as one of the easiest tools to search for information and reference.

Facebook is also famous among travellers as it is used as the source of information and it is a tool for them to share experiences and as a reference for travel planning (Michopoulou, 2013). Although the Facebook can be seen as a platform to pull the potential travellers, it can also be a platform to post complaints, feedbacks, and ratings (Pantano & Di Pietro, 2013). This however, according to Ben-Shaul and Reichel (2018), can be a positive relation in terms of brand engagement and the user. It can help in creating the brand awareness as well as indirectly promote the business. Facebook has then come with a 'business page' on which the business can create targeted market and engage with current or potential customers (Phelan et al., 2013). This helps especially to tourism and hospitality service provider to market effortlessly and enable them to identify the potential customers.

Other researcher Liu, Wu, and Li (2018) addressed that posts on luxurious vacation can gain a lot of interests among the users and it increases the intention to visit the locations. The results were later confirmed by Marder et al. (2018) and she noted that the millennials are the potential travellers to such places that they see in Facebook posts.

2.3 Millennials and Social Media

Internet and social media are synonyms to the young users. Cantoni and Rapetti (2015), in their research indicated that the 1980's starting from 1981 – 1994 are the Generation Y or also known as millennials. They also named the millennials as *'Digital Natives'* due to the generation Y youngsters having high abilities in tackling the technology and digitalisation. The millennials distinctive characteristic is their willingness to change, optimistic, and their abilities to search for information that is related to technologies. This generation is also known as the generation that is almost always online as they are active on social media, championing the online shopping sites, technological savvy, able to look for instant information, entertainment, and social relationship online (Werenowska & Rzepka, 2020). Hence, the millennials certainly give an important impression and impacts towards the economy development in terms of economy, as well as tourism.

The millennials are already a huge population, and their buying power makes them an enticing option for most consumer industries. The millennials have therefore become an interesting population to research as they have different behaviour relative to other ages, which is why researching them acquires value and significance (Smith, 2011). As social media is a big support system in the development of tourism services, the most active groups are the young users or millennials (Kachniewska, 2015). They see that the platform as a tool for them to review, search, compare, and purchase. It can also be a platform where they exchange opinion on the products and services which are available. Purchasing, tourism packages or services online can be somehow risky, however, with knowledge on technology, the millennials can reduce the risk (Werenowska & Rzepka, 2020).

2.4 Trust

Trust in purchasing is also one of the most important things in the world of online sales on social pages. If we can see that today many social media users are using it as a trading spot for selling goods and promote the products. Purchasing online somehow can be quite risky as consumers can only see the images and merely experience the products after they are purchased and have arrived in front of their door. Facebook, and some other platforms have 'fan page' or 'business page' to provide information on certain products and services. These fan pages help the consumers to exchange information and validation on the products, hence, gaining the trust on business products and services (See-To & Ho, 2014).

Studies done by Munar (2013) indicated that trustworthiness level on the type of internet-based information is based on the social media credibility such as Facebook (social media), microblogging (twitter), blogging sites (travel blog), and review sites (Tripadvisor). The searching process, reviewing, purchasing, give a sense of satisfaction to the customer and gaining them trusts on online transaction (Mikalef, Giannakos & Pateli, 2013).

2.5 Attitude

Consumer attitude is determined by trust in term of online products they purchased (Rahman et al., 2018). A good information quality, online security, and consumer worth timing leads to consumer satisfaction in online purchasing (Katawetawaraks & Wang, 2011). Apart from that, the data saved by the online stores on consumers' personal details and purchased enables the attitudes of re-purchase decisions (Liao et al., 2012). Another influence is that the advertising can also influence consumers' attitude to purchase the products and services, such as when the advertisement appears in social media and Facebook feeds (Wang et al., 2012). Since this study is conducted in the context of social media, subjective norm would be a vital influencing factor as social influence among users is very high in the social media website (Sin, Nor & Al-Agaga, 2012).

2.6 Information Quality

Each social media platform site can be different in terms of functionality and usage. Despite the differences, these social media platforms can create various connections and deliver information faster. It is important for the social media to have a good, precise, and quality content for the information to be accurately delayed to the target audience. Online products and services need to have precise, honest, and good quality information to gain trust. It must be concise, detailed, and up-to-date details (Tatpornpan, 2017). Quality services is divided into two - quality and quality dimensions of process quality. Such satisfaction information is a key determinant of behavioural intention. Unsatisfied customers will go to another site. To avoid this, a website must provide customised, accurate, updated, and in-depth product descriptions. The quality of the information on the site is that the online seller will influence the intention to buy the trip online. Customers will choose one specific online shopping site over another depending on the quality of the information on the website, which in turn will affect customers' satisfaction (Costa, Viladecans, Machuca, & Viadiu, 2018).

3. METHOD

This research utilised quantitative approach and descriptive research design. The data then was collected only once to allow the research to answer those research questions. The collection of data for this research was conducted within two months through online survey. Online method has been used as the survey method because it is more convenient for this research. The unit analysis for this research is individually which will be represented by the Malaysian millennial Facebook users who have purchased the tourism products and services through Facebook. This research also will look on the relationship between these factors which are trust, attitude, information quality and intentions to purchase. Online questionnaire was distributed to the Malaysia travel agencies Facebook page to reach their customers.

The main target population of this study is the Malaysian millennial Facebook users who have purchased tourism products and services through Facebook. Millennials are individuals from the generation that were born between 1980 and 2000 (DeVaney, 2015). According to the Department of Statistics Malaysia in 2019, the population for millennials generation in

Malaysia which are those in the age group of 19 years old until 39 years old is 12 004 peoples.

3.1 Data Collection and Statistical Analysis

Data analysis was carried out by using the Statistical Package for Social Sciences (SPSS) version 24. The first process that was established after the data was collected is the descriptive statistics which includes the frequencies and percentages for demographic data. After that, the Cronbach's Alpha has been used to measure the reliability of the questions that have been listed on the questionnaire and regression analysis has been done to test the entire hypothesis. The Cronbach's Alpha is a tool that was used to indicate if each of the item measures the same characteristics and is relevant to the subject that is needed to be measured. Regression analysis is a statistical tool that has been used to interpret the relationship between the dependent variable and the independent variables. It is conducted to know how strong the relationship between the dependent variable and independent variables whether the relationship is negative or positive as well as showing the proper way to describe the relationship.

4. DATA ANALYSIS AND RESULTS

4.1 Trust

Table 1. Descriptive Statistics on Trust

	Measurement Items for Trust	Mean	Std. Deviation
1	There are 3rd party approvals and tight measures to assure the security of my transactions.	3.32	1.164
2	There is reliable testimonial by the past consumers.	3.81	1.018
3	I think purchasing through Facebook is more trustworthy.	3.31	1.032
4	They provide me with clearer statements assuring my privacy and security.	3.36	1.161

Table 1 shows that the highest mean among the items in the trust factor is 3.81 meaning that most of the respondent agreed with the statement which is "there is reliable testimonial by the past consumers". However, the statement for "I think purchasing through Facebook is more trustworthy" showing the lowest mean among the items in the trust factor which is 3.41 which means there are moderate number of respondents that agreed to the statement.

Table 2. Model Summary for Trust and Intention to Purchase

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.095[a]	.009	.006	.84222
a. Predictors: (Constant), Trust				

Table 3. Coefficients[a] for Trust and Intention to Purchase

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.177	.224		14.157	.000
	Trust	.116	.064	.095	1.821	.069
a. Dependent Variable: Intention						

Based on Table 2 and Table 3, trust factor can explain 0.09% (R^2=0.009) of the millennial Facebook users' intentions to purchase tourism products and services through Facebook. The beta coefficient value (β=0.116, p=0.069, p>0.05) produced by the trust factor indicates that the hypothesis which is trust factor cannot affect the intentions to purchase tourism products and services through Facebook by the Malaysian Millennial Facebook users is accepted because the p-value is more than 0.05.

3.2 Attitude

Table 4. Descriptive Statistics on Attitude

	Measurement Items for Attitude	Mean	Std. Deviation
1	Shopping for travel products through Facebook is more convenient for me.	3.84	0.954
2	It takes me less time to purchase travel products through Facebook.	3.82	0.942
3	It is fast to complete a transaction through Facebook.	3.72	0.992
4	It is easy to interact with the person who handling the travel products online.	3.82	0.970
5	There is a greater assortment of travel products to choose from through the Facebook.	3.82	0.945
6	I can find more high-quality travel products that are available through Facebook.	3.40	0.969
7	I can get a better rate for the travel products through Facebook.	3.61	1.026
8	Most of the travel products through Facebook offer better value for my money.	3.52	1.026

Table 4 shows that the highest mean among the items in the attitude factor is 3.82 meaning that most of the respondent agreed with the statement which is “it takes me less time to purchase travel products through Facebook”, “it is easy to interact with the person who handling the travel products online” and “there is a greater assortment of travel products to choose from through the Facebook”. However, the statement for “I can find more high-quality travel products that are available through Facebook” was found to show the lowest mean among the items in the attitude factor which is 3.40 indicating that there are still moderate number of respondents that agreed to the statement.

Table 5. Model Summary for Attitude and Intention to Purchase

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.114[a]	.013	.010	.84045
a. Predictors: (Constant), Attitude				

Table 6. Coefficients for Attitude Factor and Intention to Purchase

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.043	.245		12.398	.000
	Attitude	.145	.065	.114	2.211	.028
a. Dependent Variable: Intention						

Based on Table 5 and Table 6, attitude factor can explain 1.3% (R^2=0.013) of the millennial Facebook users’ intention to purchase tourism products and services through Facebook. The beta coefficient value (β=0.145, p=0.028, p<0.05) produced by the trust factor indicates that the hypothesis which is attitude factor can affect the intention to purchase tourism products and services through Facebook by the Malaysian Millennials Facebook user is accepted because the p-value is less than 0.05.

4.3 Information Quality

Table 7. Descriptive Statistics on Information Quality

	Measurement Items for Information Quality	Mean	Std. Deviation
1	Travel products through Facebook presents more customized information.	4.01	1.169
2	There are more in-depth product or services descriptions that are available through Facebook.	3.94	1.268
3	There is more accurate information on the travel products through the Facebook.	4.10	1.159
4	Information is easily accessible through the Facebook.	4.09	1.120

Table 7 shows that the highest mean among the items in the information quality factor is 4.10 indicating that most of the respondent moderately agreed with the statement which is “there is more accurate information on the travel products through the Facebook”. However, the statement for “there are more in-depth product or services descriptions that are available through Facebook” showing the lowest mean among the items in the information quality factor which is 3.94 indicating that the respondents still agreed to the statement.

Table 8. Model Summary for Information Quality and Intention to Purchase

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.105[a]	.011	.008	.84137
a. Predictors: (Constant), Information Quality				

Table 9. Coefficient for Information Quality and Intention to Purchase

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.074	.253		12.135	.000
	Information Quality	.125	.062	.105	2.017	.044
a. Dependent Variable: Intention						

Based on Table 8 and Table 9, trust factor can explain 1.1% (R^2=0.011) of the millennial Facebook users’ intention to purchase tourism products and services through Facebook. The beta coefficient value (β=0.125, p=0.044, p<0.05) produced by the trust factor indicates that the hypothesis which is trust factor can affect the intention to purchase tourism products and services through Facebook by the Malaysian Millennials Facebook user is accepted because the p-value is less than 0.05.

4.4 Intention to Purchase

Table 10. Descriptive Statistics on Intention to Purchase

	Measurement Items Intentions to Purchase	Mean	Std. Deviation
1	Would you like to try a tourism products or services recommended on Facebook?	4.03	0.739
2	Would you buy the tourism products or services recommended on Facebook?	3.41	1.067
3	Would you actively seek out the tourism products or services on Facebook to purchase it?	3.29	1.292

Table 10 shows that the highest mean among the items in the intentions to purchase is 4.03 indicating that most of the respondents agreed with the statement which is “would you like to try a tourism products or services recommended on Facebook”. However, the statement for “Would you actively seek out the tourism products or services on Facebook to purchase it” showing the lowest mean among the items in the intentions to purchase which is 3.29 indicating that there are still moderate number of respondents which agreed to the statement.

5. DISCUSSION AND CONCLUSION

Facebook is a popular social media platform that can be used as business purposes such as selling tourism packages. Travel agencies can use Facebook to promote their products easily as the number of people logging in the social media is huge and it reaches the potential customers faster.

From this research, it can contribute to the tourism industry players to identify their potential customers which come from millennials generation most likely. The posts from the tourism industry players can influence the intention of the Facebook users to plan for their trips. Thus, analysing Facebook posts can assist managers to understand customers’ behaviours and decision-making processes and perhaps improve their marketing effectiveness (Arturo, Mar Andrew, Evangelina & Wilhelm, 2020). The purpose of this research, therefore, was to investigate whether trust factor can affect the intention to purchase tourism products and services through Facebook by Malaysian Millennials, to determine whether the attitude factor can affect the intention to purchase tourism products and services through Facebook by Malaysian Millennials, and to study whether the information quality affects the intention to purchase through Facebook by Malaysian Millennials.

The results show that among the three factors stated, trust factor does not have significant effect on the intention to purchase the tourism products and services through Facebook Malaysian Millennials. This is because some of Millennials have had bad experiences while purchasing the products or services with the travel agency due to communication problems. Communication is important to make people trust on you and they will purchase your products and services. Next, the results show that attitude has significant effect on the intention to purchase tourism products and services through Facebook. This is because, it is fast to complete transactions through Facebook and communicate directly to their desired travel agencies. Other than that, when you communicate directly with the person who is handling the travel agency you can deal with a person who handles the travel agency to get a better rate for the travel products and services through Facebook. Moreover, a well-designed website of the travel agency page can influence the intention to purchase the tourism products and services through Facebook.

Other than that, the information quality also affects the intention to purchase the tourism products through Facebook. Some of the customers’ demands for a quality information before they purchase the products. Moreover, information is easily accessible through Facebook where they can read past experiences of Millennial Facebook users who have purchased the products previously. This is because Facebook can display users’ comments and can share with others. As a result, people can easily mix and match their preferences with the products offered. Overall, attitude and information quality affect the intentions to purchase tourism products and services through Facebook by Malaysian Millennials while trust factor was found to show no significant effect of the intentions to purchase tourism products and services through Facebook by Malaysian Millennials.

There are numerous opportunities for future research within this area. First, future research could investigate the perception and expectation buying tourism products and services through Facebook. Future research may be used for businesses to improve their products or services to attract more customers especially for the Facebook users so that the businesses will develop more interesting products to promote to the customers. Second, future research could investigate the intentions to purchase tourism products and services through Facebook by Baby Boomers. Baby Boomers are those who grow up to be the best-educated generation, and the most technologically savvy people. The businesses must be prepared to face the next generations to attract them to purchase tourism products and services through Facebook. This future research will help the businesses to maintain their business in future.

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Managing Stress from the Perspectives of al-Ghazali and al-Dihlawi

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ABSTRACT

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Stress generally refers to a mental and spiritual state that is unable to accept a situation to cause emotional stress. This condition will be even worse if the individual does not seek treatment or therapy to prevent this emotional instability from lasting. As such, this study aims to analyze methods in dealing with stress based on Islamic perspectives in particular according to the views of al-Ghazali and al-Dihlawi. This qualitative study used data collection methods in the form of content analysis. The data was analyzed based on inductive, deductive, and comparative methods to obtain the results of the study. The study found that the devotion in prayer highlighted by al-Ghazali and al-Dihlawi can facilitate stress management. This is because of the steadfastness of one's heart towards the Creator and the peace of one's soul when feeling devout in prayer. Consequently, people who are devout in prayer are indeed able to face challenges while reducing stress in life.

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Pengurusan Stres Menurut Perspektif al-Ghazali dan al-Dihlawi

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KATA KUNCI

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Stres secara umumnya merujuk kepada keadaan mental dan spiritual yang tidak mampu menerima sesuatu keadaan hingga menyebabkan tekanan terhadap emosi. Keadaan ini akan menjadi lebih parah lagi jika individu terbabit tidak mendapatkan rawatan atau terapi bagi mencegah ketidakstabilan emosi ini daripada berlarutan. Oleh hal yang demikian, kajian ini bertujuan menganalisis kaedah dalam menangani stres berdasarkan perspektif Islam khususnya menurut pandangan al-Ghazali dan al-Dihlawi. Kajian kualitatif ini menggunakan kaedah pengumpulan data berbentuk analisis kandungan. Kemudian, data-data tersebut akan dianalisis berdasarkan kaedah induktif, deduktif dan komparatif bagi mendapatkan hasil kajian. Kajian mendapati bahawa khusyuk dalam solat yang ditonjolkan oleh al-Ghazali dan al-Dihlawi mampu menangani stres. Hal ini dikatakan demikian kerana keteguhan hati seseorang terhadap Pencipta dan ketenangan jiwanya apabila merasai khusyuk dalam solat. Berikutan itu, benarlah bahawa orang yang khusyuk dalam solat mampu menghadapi cabaran disamping mengurangkan stres dalam kehidupan.

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1. PENGENALAN

Stres atau tekanan merupakan salah satu daripada penyakit jiwa yang membelenggu masyarakat pada hari ini. Dari sudut bahasa, stres bermaksud keadaan resah, cemas, tegang dan sebagainya yang boleh mengakibatkan tekanan berlaku pada mental dan fizikal seseorang (Noresah, 2007). Dalam perspektif Islam, seseorang akan mengalami tekanan apabila hati berada dalam keadaan kotor kerana mengingkari suruhan Allah SWT dan cenderung dalam memenuhi kehendak nafsu. Keadaan ini menyebabkan individu tersebut semakin jauh daripada hidayah dan rahmat Allah SWT. Apabila berlaku sesuatu musibah atau ujian yang tidak diingini,mereka tidak reda dengan takdir Allah SWT. Selain itu, perasaan dan hatinya juga menjadi tidak tenang apabila menerima sesuatu perkara yang tidak menepati kehendaknya. Keadaan ini memaksa individu tersebut meletakkan dirinya dalam kekusutan dan tekanan dalam mendepani kehidupan (Mohd Shahril, 2014).

Keadaan ini berlaku disebabkan oleh ketidakstabilan emosi dan fizikal untuk menerima tekanan atau perubahan yang berlaku dalam kehidupan hingga memberi impak dalam tindakan yang dilakukan (Zaenal Abidin, 2009; Nur Syazana & Syed Hadzrullathfi, 2017). Di samping itu, stres yang terkawal mampu memberi impak positif dalam kehidupan individu. Namun sekiranya stres berada pada tahap yang tidak terkawal, pelbagai implikasi negatif akan berlaku terhadap individu terbabit (Michie, 2002). Menurut Teori Pemusatan Insan (Mohd Shahril, 2014), stres akan berlaku sekiranya psikologi individu itu tidak seimbang terhadap realiti kehidupan yang dianggap sebagai ancaman kepadanya (Mohd Shahril, 2014).

Merujuk sumber Kementerian Kesihatan Malaysia (2017), antara faktor utama yang menyebabkan stres ialah persekitaran hidup. Contohnya konflik yang biasanya berlaku dalam sesebuah rumah tangga adalah berkaitan dengan kewangan dan pengalaman perit hidup individu. Tambahan pula, bebanan kerja serta konflik yang berlaku dalam kalangan rakan sekerja juga turut menyumbang kepada stres (Mastura, Fadilah & Nor Akmar, 2007; Kementerian Kesihatan Malaysia, 2017). Selain itu, faktor stres yang lain ialah gagal dalam mengurus masalah yang dihadapi dalam kehidupan sosial pada hari ini seperti penggunaan kenderaan, komputer, telefon bimbit dan sebagainya. Sifat tidak reda dengan takdir Allah SWT serta meletakkan sepenuh harapan kepada manusia turut menyumbang kepada kemudaratan stres terhadap individu itu (Siti Noorsyafenas & Ahmad Yunus, 2006). Faktor stres seterusnya ialah gagal dalam pengurusan masa dengan aktiviti-aktiviti yang berfaedah dan jadual yang ditetapkan (Hamizatun Akmal & Norzaini, 2013) di samping muncul perasaan sedih, bingung, bimbang, marah dan takut dengan fenomena global seperti pendamik Koronavirus (Covid-19) yang melanda dunia pada hari ini (Zafir Khan, 2020).

Keadaan stres yang melibatkan tekanan, bebanan, kebimbangan, konflik, keletihan, panik, tidak bermaya dan kemurungan akan memberi kesan terhadap mental dan fizikal individu terbabit seperti sering lupa, sukar untuk fokus, insomnia, penyakit jantung, sakit kepala, sistem penghadaman terganggu dan emosi tidak stabil (Sinar Harian, 2019) . Menurut kajian yang dilakukan oleh Zaenal Abidin (2009), gejala stres yang terdapat pada individu terbabit boleh dibahagikan kepada enam tahap. Pertama, individu yang mengalami stres akan berasa gugup, cemas, was-was dan takut hingga tekanan darah meningkat dengan mendadak. Kedua, berlaku gangguan pada organ dalaman seperti jantung, otak dan ginjal. Ketiga, mengalami masalah penglihatan . Keempat, berasa cepat letih, perut tidak selesa, denyutan jantung lebih pantas serta berlaku ketegangan pada otot punggung dan leher. Kelima, sistem ketahanan tubuh individu itu akan semakin lemah, gangguan pada sistem pencernaan dan tidak bersemangat untuk melakukan tugasan harian. Keenam, kadar degupan jantung akan semakin laju, sesak nafas, gementar, kehabisan tenaga dan boleh menyebabkan pengsan (Zaenal Abidin, 2009).

Menurut kajian yang dilakukan oleh Izzat Hazmir (2017), stres akan memberi impak negatif terhadap kesihatan fizikal. Antaranya ialah sistem imunisasi badan menurun dan menyebabkan mudah mendapat serangan penyakit, sistem *musculoskaletal* terganggu dan mengakibatkan sakit bahu, leher, belakang dan kepala, sistem pernafasan terjejas yang menyebabkan asma, sakit tekak, sinus, batuk kering dan memberi kesan pada dada, masalah kulit dan rambut contohnya anzima, sakit kulit & hilang rambut, menjejaskan sistem penghadaman yang menyebabkan ulser mulut, perut, hati terbakar dan kesukaran untuk mencerna makanan, mengganggu sistem tulang belakang yang melibatkan kardiovaskular, tekanan darah yang terlalu cepat, tekanan darah tinggi, sakit dada, serangan jantung dan pengsan serta mengganggu sistem saraf hingga menjadi, terketar-ketar, kaku, menghadapi insomnia dan berpeluh secara berlebihan (Izzat Hazmir, 2017).

Penyakit jiwa ini bukan isu baru dalam dunia perubatan moden dewasa kini kerana sejak dari zaman kegemilangan Islam, para ulama tasawuf khususnya al-Ghazali (al-Ghazali, 1988; Nur Syazana & Syed Hadzrullathfi, 2017) dan al-Dihlawi (1999) telah mengembangkan kaedah terapi jiwa dan dalam masa yang sama dapat menghampirkan diri kepada Allah SWT. Para ulama silam bersandarkan kepada sumber al-Quran dan as-Sunnah dalam mengembangkan kaedah mereka.

Gejala stres yang dihadapi berdasarkan perspektif Islam mempunyai kaitan rapat dengan kejernihan hati. Oleh hal yang demikian, agama Islam telah menggalakkan para penganutnya agar menjaga kesucian hati. Sabda Nabi s.a.w. yang bermaksud:

> *Daripada Abu Abdullah al-Nu'man ibn Basyer r.a., beliau berkata: "Aku telah mendengar Rasulullah s.a.w. bersabda: "Sesungguhnya perkara yang halal itu terang jelas, dan sesungguhnya perkara yang haram itu terang jelas, dan di antara kedua perkara tersebut ada perkara-perkara syubhat (kesamaran) yang kebanyakan orang tidak mengetahuinya. Barangsiapa yang menjaga perkara syubhat maka sesungguhnya dia telah membersihkan agamanya dan maruah dirinya. Dan barang siapa yang terjatuh dalam perkara syubhat, maka dia telah jatuh dalam perkara haram, umpama seorang pengembala yang mengembala di sekeliling kawasan larangan, dibimbangi dia akan menceroboh masuk ke dalamnya. Ketahuilah bahawa setiap raja ada sempadan dan sesungguhnya sempadan Allah itu ialah perkara- perkara yang diharamkanNya. Ketahuilah bahawa dalam setiap jasad itu ada seketul daging yang apabila ia baik maka baiklah seluruh jasad dan apabila ia rosak, maka rosaklah seluruh jasad. Ketahuilah ia adalah hati" (al-Nawawi; No.6; 2013).*

Berdasarkan hadis di atas, seseorang Muslim mestilah memahami perkara yang halal dan haram serta membezakan antara keduanya. Sesuatu perkara yang dimasukkan ke dalam perut akan memberi kesan terhadap hati yang mempunyai pengaruh yang besar pada badan manusia. Sekiranya sesuatu yang baik dan halal masuk ke dalam perut, maka akan terlahir tindakan dan tingkah laku yang positif dan terpuji. Namun, sekiranya sesuatu yang haram atau buruk dimasukkan ke dalam perut, maka akan lahir tindakan negatif dan menyalahi agama (Mustafa & Muhyiddin, 1995). Oleh hal yang demikian, setiap individu wajib menjaga kejernihan dan kesucian hati agar setiap tindakan yang lahir lebih bersifat positif dan dalam masa yang sama mampu menghindari stres.

Meneliti kajian literatur, kebanyakan isu berkaitan stres telah dikemukakan oleh para pengkaji barat (Michie, 2002; Leka, Griffiths & Tom, 2003; Cohen, Janicki-Deverts & Miller, 2007). Mereka juga mengemukakan perbincangan dalam perspektif Islam (Zaenal Abidin, 2009; Zafir, 2010; Norhafizah & Che Zarrina, 2019; Nur Syazana & Syed Hadzrullathfi, 2017) yang mengupas tentang isu solat dan doktrin fana' (kesedaran ingatan hati yang tinggi terhadap kebesaran dan keagungan Allah SWT) dalam menangani stres. Meneliti pelbagai maksud stres yang telah dikemukakan (Norhafizah & Che Zarrina, 2019; Michie, 2002), stres boleh dirumuskan sebagai suatu gangguan dalam mental dan jiwa yang berpunca daripada faktor luaran, tekanan jiwa dan ketegangan yang berlaku dalam kehidupan.

Artikel ini cuba mengetengahkan kaedah untuk mengurangkan stres yang dialami oleh individu terbabit khususnya dalam kalangan umat Islam pada masa kini. Hal ini demikian kerana kebanyakan pengkaji lepas lebih menumpukan kajian tentang pengurusan stres dari kaca mata barat dan Islam secara umum tanpa melihat dari perspektif psikospiritual seperti al-Ghazali dan al-Dihlawi secara khusus. Sehubungan itu, objektif kajian ini mengupas tentang perbahasan stres menurut pandangan al-Ghazali dan al-Dihlawi dengan menumpukan kepada konsep, punca dan cara mengatasinya.

2. METODOLOGI KAJIAN

Kajian ini menggunakan kaedah kualitatif dengan mengumpul data daripada kitab *Ihya' 'Ulum al-Din* dan kitab *Hujjah Allah al-Balighah* dan dianalisis secara analisa kandungan teks. Selain, itu kajian ini juga merujuk kepada kajian dan buku ilmiah, laman sesawang yang berautoriti dan dokumen-dokumen yang berkaitan bagi mengkaji perbahasan stres menurut al-Ghazali dan al-Dihlawi. Data-data tersebut juga akan dianalisis berdasarkan kaedah induktif, deduktif dan komparatif bagi mendapatkan hasil kajian.

3. STRES DARI PERSPEKTIF AL-GHAZALI

Berhubung dengan suruhan agama Islam dalam menjaga kejernihan hati, al-Ghazali (1988) dan Mohd Shahril (2014) telah menyatakan bahawa tekanan atau stres sangat berkait rapat dengan keadaan jiwa yang gelisah, kecewa, bimbang dan takut kepada sesuatu yang keterlaluan. Keadaan-keadaan ini berlaku disebabkan oleh hati yang jauh daripada Allah SWT (al-Ghazali,1988; Mohd Shahril, 2014). Oleh hal yang demikian, al-Ghazali telah menggariskan sepuluh penyakit hati yang perlu disucikan agar bebas daripada stres. Sepuluh sifat tersebut ialah tamak makan, tamak bercakap, hasad dengki, marah, sukakan kemegahan, bakhil dan kasihkan harta, cintakan dunia, sombong, bangga diri dan riak (al-Ghazali, 1988; Syed Hadzrullathfi et. al, 2009). Seandainya sifat-sifat ini dapat disingkirkan daripada hati, jiwa yang bebas daripada stres dan dalam masa yang sama dapat mendekatkan diri dengan Allah SWT dan menjadi hamba yang mengetahui hakikat kehambaan kepada Allah SWT.

Di samping itu, al-Ghazali juga turut mengupas tentang kesan-kesan stres khususnya terhadap individu. Antara kesannya ialah berasa putus asa dalam menjalani kehidupan seharian. Apabila hati seseorang jauh dari Allah SWT, sudah tentu dia tidak meletakkan sepenuh harapannya terhadap Allah . Oleh sebab itu, individu tersebut berasa mudah berputus asa dan menemui jalan buntu hingga mendorongnya melakukan perkara negatif. Selain itu, orang yang mengalami stres mempunyai hati yang resah dan tidak tenang. Oleh sebab stres ini berkait rapat dengan hati, individu tersebut berasa keluh kesah dan tidak tenang dalam diri. Selain itu, aktiviti hariannya juga tidak dapat dilaksanakan dengan sebaik mungkin disebabkan kecelaruan dan tekanan pada emosi (Mohd Shahril, 2014).

Selain itu, al-Ghazali turut memberi cadangan dalam menangani stres. Antara cadangan yang dilontarkan adalah sentiasa berusaha melakukan solat dengan khusyuk agar setiap tindakan dalam solat dapat dihayati dengan penuh sifat kehambaan dan pengabdian (al-Ghazali, t.t.; Ahmad Hisham & Che Zarrina, 2009). Dalam solat terdapat beberapa tindakan/perkara yang dapat memberi ketenangan dan memfokuskan diri hanya kepada Allah SWT. Antaranya ialah penyerahan diri hanya semata-mata kepada Allah SWT (Doa Iftitah), membaca al-Quran (Surah al-Fatihah), bertasbih dan memuji Allah SWT (*ruku'* dan *sujud*), memohon keampunan kepada Allah atas setiap dosa yang dilakukan (bacaan antara dua *sujud*), berzikir dan berselawat (*tahiyyat*), puasa daripada berkomunikasi dengan makhluk serta menjaga kebersihan dan kesucian (sepanjang solat dilakukan) (Mohd Shahril, 2014). Oleh hal yang demikian, dapatlah difahami bahawa dengan menghayati setiap perbuatan dan ucapan dalam solat mampu mengurangkan stres. Namun, untuk melahirkan penghayatan tersebut memerlukan latihan yang berterusan dalam memperbaiki solat.

Selain itu, untuk memperoleh jiwa yang tenang, seseorang itu disarankan agar sentiasa berzikir dalam semua keadaan dan waktu. Hal ini dibuktikan dengan firman Allah SWT yang bermaksud:

> *"Ingatlah bahawa dengan mengingati Allah hati akan menjadi tenang".*
>
> *(Surah al-Ra'd, 13:28)*

Umat Islam juga sentiasa digalakkan membaca al-Quran di samping menghayati isi kandungan yang terdapat pada setiap ayat. Seterusnya, mempraktikkan dalam kehidupan seharian agar setiap larangan Allah SWT dapat dijauhi dan melakukan setiap perkara yang diperintahNya. Mereka yang mengalami stress mesti kembali memperbaiki solat kerana ia adalah tiang agama yang mampu mencegah kemungkaran dan maksiat. Apabila segala kemaksiatan dihindarkan maka jiwa yang bersih dan tenang akan lahir sekaligus membentuk pemikiran yang positif. Keadaan stres seseorang berkait dengan jiwa dan akal, maka kedua-duanya perlu dipelihara melalui amal ibadat yang ditentukan dalam al-Quran dan as-Sunnah sebagaimana yang dibahaskan oleh al-Ghazali.

4. STRES DARI PERSPEKTIF AL-DIHLAWI

Umat Islam kini sedang dibelenggu dengan pelbagai masalah termasuklah stres. Perkara ini tidak seharusnya dibiarkan untuk mengelakkan umat Islam hilang hakikat dan matlamatnya sebagai hamba dan khalifah Allah SWT (Noraini Junoh & Norazmila Yusuf, 2019). Merujuk kepada al-Dihlawi (1999), beliau tidak menyebutkan secara khusus tentang stres, namun dalam perbahasan pertama kitab *Hujjah Allah al-Balighah* telah membincangkan satu bab khusus mengenai kebimbangan hati manusia yang akan terzahir pada tindakan seseorang.

Secara terperinci, al-Dihlawi (1999) telah membahagikan jiwa manusia kepada dua bentuk/keadaan, iaitu jiwa yang merupai sifat kebinatangan (*bahimiyyah*) dan jiwa yang meyerupai sifat kemalaikatan (*malakiyyah*). Mereka yang terikat dengan sifat kebinatangan ini akan mengalami kebimbangan hati atau kecelaruan jiwa kerana berlebihan dalam memuaskan nafsu makan, syahwat dan sifat-sifat lain yang seumpama sifat kebinatangan. Dalam hal ini, al-Dihlawi (1999) menyatakan ramai manusia yang makan makanan yang menguatkan tenaga yang menyebabkan kedegilan, berani membunuh dan marah kepada perkara yang remeh. Hal ini seringkali berlaku dalam kalangan individu yang mengalami stres dengan mengambil tindakan di luar kawalan akal mahupun syariat.

Dalam bab lain pula, al-Dihlawi (1999) menyentuh secara terperinci mengenai hakikat kebahagiaan (*al-Sa'adah*), halangan dan cara memperolehnya. Menurutnya, manusia akan mencapai kebahagiaan hakiki sekiranya dapat menundukkan nafsu kebinatangan (*bahimiyyah*) dan menghiasi diri dengan jiwa kemalaikatan (*malakiyyah*). Dalam hal ini, beliau menyatakan tiga hijab yang menghalang manusia daripada memperoleh kebahagiaan hakiki. Sekiranya ketiga-tiga hijab ini tidak dapat dihapuskan, manusia bukan sahaja tidak memperoleh kebahagiaan malah meletakkannya dalam keadaan stres dan kecelaruan jiwa. Oleh hal demikian, boleh dikatakan bahawa punca utama stres dalam kalangan manusia adalah kerana wujudnya tiga hijab, iaitu hijab nafsu (*al-tab'u*), hijab budaya (*al-rasm*) dan hijab ilmu pengetahuan yang salah (*su' al-ma'rifah*). Sungguhpun begitu, ketiga-tiga hijab ini juga boleh diatasi melalui beberapa cara sepertimana yang dijelaskan oleh al-Dihlawi dalam kitab *Hujjah Allah*. Al-Dihlawi (1999, 1:171) menyatakan:

> *"Ada pelbagai hijab yang menghalangi manusia dari sebab-sebab ini, dan ada juga cara untuk menghilangkan hijab tersebut. Oleh itu, dengarlah baik-baik apa yang akan kami sampaikan kepadamu".*

Berkenaan hijab dan cara menghalangnya telah dibincangkan oleh Imam al-Ghazali (1986) dalam *al-Risalah al-Laduniyyah*. Beliau mengaitkan faktor-faktor luaran sebagai sebab yang boleh merosakkan kejernihan jiwa yang membantutkan proses penerimaan ilmu pengetahuan. Faktor luaran yang dimaksudkan ialah gangguan syaitan, nafsu dan maksiat. Semua ini menggelapkan hati, akal dan jiwa nurani manusia. Oleh sebab itu, manusia perlu menggembleng segala usaha melalui akal dan jiwanya untuk menghalang faktor-faktor tersebut supaya fitrah kebaikan dalam diri manusia dapat dikeluarkan. Hal ini juga turut dibincangkan oleh al-Dihlawi.

Hijab nafsu (*al-tab'u*) adalah perkara paling utama yang menjerumuskan manusia ke lembah kehinaan. Al-Dihlawi (1999) menyatakan bahawa secara fitrahnya sebahagian dalam diri manusia diciptakan dengan sifat sama yang terdapat pada haiwan. Keperluan asas pada badan manusia adalah sama dengan keperluan badan haiwan yang lain kerana manusia dari sudut spesiesnya tergolong dalam kelompok haiwan. Dalam diri manusia telah tertanam pelbagai hasrat dan keperluan terhadap makanan, minuman dan hubungan seksual. Hati manusia juga menjadi tumpuan keadaan-keadaan alamiah seperti sedih, senang, marah, takut dan sebagainya. Sekiranya manusia kerap mengalami keadaan tersebut atau mengutamakan sifat haiwan dalam dirinya, maka sisi kebinatangan ini akan terus melekat dalam dirinya. Oleh hal demikian, seseorang itu akan terus hanyut dalam dunia kebinatangan menyebabkannya tidak dapat menerima bebanan kehidupan yang sering melekakan manusia.

Sehubungan itu, al-Dihlawi (1999) menegaskan hijab nafsu boleh dirobohkan melalui suruhan, dorongan dan anjuran dengan melaksanakan latihan-latihan spiritual yang melemahkan sisi kebinatangan seperti puasa dan bangun malam. Sekiranya usaha ini tidak berkesan, maka individu itu hendaklah melakukannya melalui paksaan dan hukuman, iaitu menolak dan menjauhi mereka yang terjebak dengan perkara-perkara yang menyalahi fitrah dan menghukumnya seperti hukuman zina dan membunuh.

Selain itu, stres dan tidak tenang dalam hidup juga boleh disebabkan oleh hijab budaya (*al-rasm*). Hasil penelitian al-Dihlawi (1999) terhadap pengamalan masyarakat khususnya pada zaman beliau, masyarakat amat terikat dengan budaya dan adat resam sehingga mengetepikan syiar Islam. Contohnya seseorang berusaha menjadikan dirinya sentiasa disanjung sama ada dari sudut rupa, cara berbicara mahupun cara berpakaian. Ia juga lebih cenderung menjalani norma kehidupan biasa sehingga tidak berusaha mencari ilmu ketuhanan dan pentadbiran Allah SWT. Hal ini mengakibatkan seseorang itu menerima balasan buruk di akhirat kelak. Tambahan pula, budaya masyarakat kini mementingkan kemewahan dan seseorang akan mengalami stres sekiranya tidak mencapai apa yang diingininya (Mohammad Sabiq, 2019).

Bagi menghapuskan hijab ini, al-Dihlawi (1999) menyarankan supaya setiap manusia sentiasa mengingati Allah SWT (*dhikr Allah*) dengan melakukan perkara yang bermanfaat, menghafal ayat-ayat al-Quran, memelihara batas-batas yang ditentukan oleh Allah SWT. Di samping itu, setiap umat Islam juga perlu membiasakan diri dengan amalan-amalan ketaatan, konsisten dan mencela diri sekiranya meninggalkannya serta mencegah diri daripada hal-hal yang disenangi sebagai hukuman meninggalkan amalan ketaatan. Berikutan itu, seseorang mampu mengawal dirinya daripada terjebak dengan pengaruh-pengaruh luar yang bertentangan dengan tuntutan syariat Islam.

Hijab Ilmu Pengetahuan Yang Salah (*Su' al-Ma'rifah*) juga menjadi faktor pendorong stres dalam kalangan manusia. Melalui dalil akal atau dalil resam atau dengan cara mengikuti tabiat nenek moyang, seseorang yang bijak dan penuh kesedaran akan meyakini kewujudan Allah SWT sebagai pencipta, pendidik, pentadbir dan pemberi nikmat. Kemudian jiwanya berusaha untuk mencintai dan mendekatkan diri kepada Allah SWT. Sebahagian manusia ini memperoleh kebenaran yang dicari dan sebahagian lagi terpesong dalam pencarian tersebut. Golongan kedua inilah yang dibincangkan oleh al-Dihlawi (1999) yang mana beliau telah mengenal pasti dua kesalahan yang seringkali meliputi pemikiran manusia berhubung dengan akidah ketuhanan (Alwi Noordin, 2007).

Golongan pertama berakidah bahawa terdapat sifat-sifat makhluk pada Allah SWT. Akidah ini dinamakan penyerupaan (*tasybih*) kerana membandingkan yang ghaib dengan yang nyata. Maksudnya Allah SWT yang ghaib dibandingkan dengan manusia yang nyata walhal Allah SWT dan sifat-sifatNya tidak boleh dibandingkan dengan sesuatu yang dapat difahami secara rasional atau boleh ditangkap melalui pancaindera atau sifat-sifat itu melekat kepadaNya. Keberadaan Allah SWT tidak dapat difahami dengan fikiran-fikiran biasa dan ungkapan-ungkapan yang biasa digunakan. Sungguhpun begitu, keberadaan Allah SWT dengan segala sifatNya wajib diketahui bagi mencapai *ma'rifah* Allah SWT (al-Dihlawi, 1999).

Golongan kedua pula berakidah bahawa terdapat sifat Allah SWT pada makhluk. Akidah ini dinamakan syirik atau menyekutukan yang lain dengan Allah SWT. Ia timbul kerana seseorang tersebut melihat pengaruh-pengaruh luar biasa pada diri sebahagian makhluk dan menyangka bahawa pengaruh-pengaruh itu disandarkan kepada mereka dengan erti kejadian serta kesan itu menjadi sebati dengan diri mereka. Sekiranya seseorang terjebak dengan salah faham tentang sifat-sifat Allah SWT tersebut, maka ia akan meninggal dalam keadaan yang merugikan dan akan diazab oleh Allah SWT. Hal ini dikatakan demikian kerana ia telah terjebak dengan dosa besar yang tidak diampunkan oleh Allah SWT (al-Dihlawi, 1999).

Bagi mengatasi hijab ini, al-Dihlawi (1999) menegaskan supaya setiap umat Islam menghindari *tasybih*; iaitu dengan mengajar manusia tentang sifat-sifat Allah SWT yang tidak sama dengan manusia menurut keupayaan akal masing-masing. Contohnya mengkaji kejadian alam dan Allah SWT boleh dikenal melalui batin kerana Dia adalah fitrah bagi manusia. Allah SWT mempunyai sifat-sifat tertinggi bersih daripada sifat-sifat makhluk. Dia wujud dan hidup dengan cara yang berlainan dengan keberadaan dan kehidupan makhluk. Selain itu, seseorang juga seharusnya menghapuskan perbuatan syirik melalui pelaksanaan latihan spiritual dan amalan yang dapat mempersiapkan manusia menerima *tajalli* atau kebenaran yang diperlihatkan oleh Tuhan walaupun di akhirat dengan beriktikaf dan menghapuskan semua gangguan hati secara bersungguh-sungguh seperti Nabi SAW menghapuskan tabir bergambar yang mengganggu jiwanya ketika solat.

Berdasarkan penjelasan di atas, latihan spiritual dan amalan kerohanian yang ditekankan oleh al-Dihlawi (1999) antaranya melaksanakan rukun Islam dengan sempurna terutama solat, puasa, zakat dan haji. Namun, kajian ini akan memfokuskan kepada keutamaan ibadat solat dalam menangani stres atau kecelaruan jiwa.

Dalam hal ini, al-Dihlawi (1999) mengupas secara terperinci mengenai prinsip dan rahsia solat. Menurutnya ibadah solat mengandungi tiga prinsip utama yang berkaitan dengan hati (*qalbi*), lisan (*qauli*) dan perbuatan (*fi'li*). Hati perlu direndahkan ketika menghadapNya dan meletakkan diri dalam keadaan hina sebagai hambanya kerana Dialah yang Maha Tinggi dan Maha Agung. Ucapan-ucapan yang dilontarkan dengan penuh tertib dan jelas yang menunjukkan penundukan diri terhadap Allah yang Maha Berkehendak. Manakala perbuatan-perbuatan yang dilaksanakan mengikut rukun dan tertibnya juga menggambarkan seseorang itu dekat dengan Allah SWT. Ketiga-tiga prinsip ini menunjukkan kerendahan hati seorang hamba kepada tuhannya tanpa berbelah bahagi. Prinsip ini juga menggambarkan seolah-olah manusia melihat Allah SWT dan merasai dirinya sentiasa dalam pemerhatian dan pengawasanNya (Noraini Junoh & Nor Asmira Jusoh, 2018). Prinsip-prinsip yang dinyatakan ini juga terdapat dalam perbincangan Ibn al-Qayyim (2007) dan al-Ghazali (1988) mengenai rukun-rukun ibadah solat sebagai latihan, penghayatan dan penerimaan seseorang dalam menzahirkan cintanya kepada Allah SWT. Hal ini memperlihatkan ibadha solat adalah perkara paling utama dan ketika inilah manusia dapat berhubung dengan Allah SWT tanpa sebarang perantaraan dan gangguan. Menurut Ahmad Hisham (2009), di sinilah lahirnya perasaan cinta dan rindu yang teradun dalam diri hamba terhadap keagungan Allah SWT.

Ketiga-tiga prinsip yang dikemukakan ini menunjukkan aspek ketundukan menjadi paksi utama pelaksanaan ibadah solat. Tunduk bukan sekadar patuh tetapi menzahirkan ketaatan terhadap suruhan dan meninggalkan laranganNya serta memanjatkan kesyukuran terhadap nikmat Islam, iman dan ihsan (Mohd Nasir Masroom, 2013). Berikutan itu, prinsip-prinsip ini membawa manusia kepada pembentukan sahsiah diri ke arah yang lebih sempurna. Di sebalik prinsip-prinsip ini, terdapat hikmah dan rahsia ibadah solat yang dirungkai oleh al-Dihlawi (1999). Beliau membawakan empat rahsia utama ibadah solat iaitu, mendekatkan (*taqarrub*) diri seseorang kepada Allah SWT, sebagai ubat dan penyembuh (*al-ma'jun*), menghapuskan dosa dan melatih jiwa seseorang (Noraini Junoh & Nor Asmira Jusoh, 2018).

Menurut al-Dihlawi (1999), solat merupakan suatu ibadah yang wajib dilaksanakan oleh semua umat Islam berbanding dengan tafakur dan zikir. Oleh sebab itu, solat merupakan ibadah yang paling utama dan sebagai jalan untuk mendekatkan (*taqarrub*) diri kepada Allah SWT. Sebagaimana yang dinyatakan oleh Ibn Hajar al-Asqalani (2004), maksud *taqarrub* adalah patuh dan tunduk kepada segala ketaatan dan kewajipan yang ditentukan oleh Allah SWT. Menurut Mohd Nasir Masroom (2013), jiwa yang sihat adalah mereka yang sentiasa mendekatkan diri kepada Allah SWT dalam apa jua keadaan terutamanya sentiasa ikhlas melakukan ibadah solat.

Hikmah solat seterusnya adalah mampu merawat dan menyembuh pelbagai penyakit sama ada rohani dan jasmani apabila menepati rukun, sunat dan syarat sah solat dengan sempurna (Danial, 2007; al-Jurjawi, 2006; al-Dihlawi, 1999). Dari aspek fizikal, solat adalah aktiviti regangan anggota tubuh secara seimbang dan berterusan serta memberi kesan yang dinamik terhadap kesihatan tubuh melalui 17 rakaat yang dilakukan setiap hari. Antara penyakit yang mampu disembuhkan melalui terapi solat adalah darah tinggi, buah pinggang, sakit kepala, lutut dan pinggang. Solat sunat tambahan seperti tahajjud dan witir juga dapat meningkatkan imunisasi badan pesakit. Secara tidak langsung, terapi ini dapat menstabilkan emosi pesakit dan memberi kekuatan melawan penyakit yang dihidapi. Dalam masa yang sama, ia dapat menghindarkan tekanan dan stres apabila emosi terkawal (Noor Azura et.al., 2014).

Dalam konteks spiritual pula, boleh dilihat dalam kupasan prinsip ibadah solat yang dikemukakan al-Dihlawi (1999). Ibadah solat bukan sekadar pelaksanaan anggota badan malah penghayatan ketundukan dan ketaatan melalui jiwa dapat membersihkannya daripada sifat keji dan kotor. Menghadap Allah SWT melalui ibadah solat mencerminkan kekuasaan Allah dan Dialah berkuasa menentukan segala sesuatu, manusia hanya berusaha dan bertawakal. Apabila ditimpa musibah, tekanan mahupun stres, jalan terbaik adalah kembali kepada Allah dengan melaksanakan ibadah dengan penuh khusyuk dan tawaduk. Nilai-nilai spiritual inilah yang akan membentuk kehidupan insan dengan lebih sempurna (Mohd Nasir Masroom, 2013; Ahmad Hisham & Che Zarrina, 2009).

Solat dengan penuh khusyuk dan menepati rukun yang ditentukan juga memberi manfaat yang paling besar kepada umat Islam apabila dapat menghindarkan diri daripada azab api neraka melalui pengampunan segala dosa-dosanya (al-Dihlawi, 1999). Firman Allah SWT yang bermaksud:

> *"Sesungguhnya sembahyang itu mencegah dari perbuatan yang keji dan mungkar; dan sesungguhnya mengingati Allah adalah lebih besar (faedahnya dan kesannya); dan (ingatlah) Allah mengetahui akan apa yang kamu kerjakan".*
> *(Al-Ankabut, 29:45)*

Merujuk ayat di atas, seseorang mendapat jaminan dari Allah SWT daripada melakukan perbuatan keji. Segala perbuatan ini akan mengundang dosa dan jatuh ke lembah kehinaan. Tidak dinafikan manusia bukan bersifat maksum dan seringkali melakukan kesalahan, namun ibadah solat adalah jalan terbaik untuk menghapuskan segala dosa dan kesalahan yang dilakukan selagi ia tidak menyekutukan Allah SWT. Suci daripada dosa adalah mencerminkan kebersihan jiwanya dan disinari dengan cahaya keimanan (al-Dihlawi, 1999). Sifat-sifat negatif seperti kecelaruan mental, mencederakan diri dan berhalusinasi yang merupakan gejala kebiasaan bagi pesakit jiwa atau stres dapat dihalang apabila sentiasa menyuburkan jiwa dengan ibadah solat (Mohd Nasir Masroom, 2013).

Menurut al-Dihlawi juga (1999), ibadah solat melatih jiwa manusia agar sentiasa tunduk kepadaNya. Manusia mempunyai dua watak yang saling mendominasi, iaitu watak *bahimiyyah* dan *malakiyyah*. Watak *bahimiyyah* adalah watak jiwa rendah manusia yang sentiasa cenderung kepada nafsu dan maksiat. Watak *malakiyyah* adalah jiwa tinggi manusia yang cenderung kepada sifat malaikat, iaitu sentiasa tunduk dan patuh kepadaNya walau dalam keadaan apa jua sekalipun. Oleh hal demikian, ibadah solat melatih watak *bahimiyyah* untuk terus tunduk dan cenderung kepada fitrah malaikat.

Menurut Istianah (2015), solat merupakan perjalanan spiritual menuju Allah SWT dengan meninggalkan segala nafsu *lawwamah* dan *ammarah* yang sentiasa membelenggu manusia. Melalui solat, manusia dididik untuk menundukkan ego dan menanam sifat ikhlas dalam diri. Selepasnya manusia sentiasa produktif untuk melaksanakan tugasnya sebagai khalifah dan merealisasikan misi yang dibawa oleh Rasulullah SAW, manakala doa-doa yang dipanjatkan melalui ibadat solat juga melahirkan perasaan tenang dan bahagia sehingga memperoleh *nafs al-mutmainnah* (Abd. Rashid, 1996), inilah watak *malakiyyah* yang perlu diperoleh setiap umat Islam yang inginkan kemuliaan dan kebahagiaan di dalam hidupnya. Jauh daripada perasaan resah, gelisah, tiada tujuan hidup dan seumpamanya.

Prinsip dan hikmah ibadah solat dalam pandangan al-Dihlawi adalah sebagai jalan untuk mencapai darjat ketinggian di sisi Allah SWT di samping membersihkan jiwa (*tazkiyah al-nafs*) daripada segala sifat mazmumah (Noraini Junoh & Nor Asmira Mat Jusoh, 2018). Oleh hal demikian, jelaslah bahawa jika seseorang melaksanakan ibadah solat dengan penuh khusyuk dan sempurna, maka dia dapat mengatasi segala masalah bukan hanya secara fizikal bahkan dapat menguatkan rohaninya. Rohani yang suci dan bersih akan melahirkan jiwa yang tenang. Segala stres akan dapat diatasi dengannya.

5. DAPATAN KAJIAN

Al-Ghazali dan al-Dihlawi merupakan dua tokoh yang tidak asing lagi dalam dunia keilmuan Islam khususnya menyentuh pembentukan akhlak manusia. Kitab *Ihya'* al-Ghazali dan *Hujjah Allah* al-Dihlawi secara tuntas membincangkan tentang pembentukan jiwa dan akhlak manusia bagi memperoleh kebahagian hakiki sekaligus mencapai *makrifatullah*. Walaupun dibentangkan dalam konteks yang sedikit berbeza, iaitu merujuk kepada penggunaan istilah-istilah yang berbeza, namun kedua-duanya membawa misi Rasulullah SAW untuk membentuk akhlak manusia (Noraini Junoh, 2020; 2017).

Apabila mendalami perbincangan yang dikemukakan kedua-dua tokoh mengenai terapi jiwa dan pengurusan stres, ternyata banyak persamaan idea antara kedua-dua tokoh ini. Menurut al-Dihlawi (1999) dalam kitab *Hujjah Allah*, beliau menyatakan al-Ghazali sebagai pelopor dalam perbahasan ilmu rahsia-rahsia syariat (*asrar al-shariah*). Justeru, dalam membincangkan konsep stres, kedua-dua tokoh ini lebih membahaskan tentang keadaan jiwa manusia yang diselubungi dengan perkara keji dan kotor serta jauh daripada rahmat Allah SWT. Merujuk kepada ayat al-Quran sebagaimana firmanNya yang bermaksud:

> *"Sesungguhnya manusia itu dijadikan bertabiat resah gelisah (lagi bakhil kedekut); Apabila ia ditimpa kesusahan, dia sangat resah gelisah; Dan apabila ia beroleh kesenangan, ia sangat bakhil kedekut; Kecuali orang-orang yang mengerjakan sembahyang; Iaitu mereka yang tetap mengerjakan sembahyangnya; Dan mereka (yang menentukan bahagian) pada harta-hartanya menjadi hak yang termaklum; Bagi orang miskin yang meminta dan orang miskin yang menahan diri (daripada meminta); Dan mereka yang percayakan hari pembalasan (dengan mengerjakan amal-amal yang soleh sebagai buktinya); Dan mereka yang cemas takut daripada ditimpa azab Tuhannya; Kerana Sesungguhnya azab Tuhan mereka, tidak patut (bagi seseorangpun) merasa aman terhadapnya; Dan mereka yang menjaga kehormatannya, Kecuali kepada isterinya atau kepada hambaNya, maka sesungguhnya mereka tidak tercela; Kemudian sesiapa yang mengingini selain dari yang demikian, maka merekalah orang-orang yang melampaui batas; Dan mereka yang menjaga amanah dan janjinya; Dan mereka yang memberikan keterangan dengan benar lagi adil (semasa mereka menjadi saksi); Dan mereka yang tetap memelihara sembahyangnya; Mereka (yang demikian sifatnya) ditempatkan di dalam syurga dengan diberikan penghormatan" (al-Ma'arij, 70:19-35)*

Ayat di atas menjelaskan manusia diciptakan dalam keadaan keluh kesah dan seringkali berasa tidak cukup dengan segala apa yang ada sehingga bertindak melampaui batasan syariat. Manusia juga seringkali tidak bersyukur dengan segala nikmat yang dianugerahkan oleh Allah SWT. Manusia akan berasa keluh kesah apabila hartanya menjadi sedikit, miskin dan tidak mempunyai harta. Selain dari itu, kebanyakan manusia tidak dapat bersabar dengan keadaan kekurangan harta dan miskin. Sebaliknya, manusia berubah menjadi kedekut apabila mempunyai harta dan enggan membuat amal kebajikan untuk menginfakkan harta mereka di jalan Allah SWT (Mohd Nasir, Siti Norlina & Siti Aisyah, 2015). Sifat-sifat manusia yang dinyatakan dalam ayat tersebut dibincangkan oleh kedua-dua tokoh sebagai sifat keji yang perlu dihapuskan kerana ia menjadi punca hati manusia gelap dan mengundang stres dan kebimbangan hati.

Selain itu, berkaitan dengan punca berlakunya stres, keduanya-dua tokoh ini juga memfokuskan kepada sifat dan amalan manusia yang tidak selari dengan ajaran Islam. Bagi al-Ghazali, beliau menyenaraikan beberapa sifat yang menyebabkan stres iaitu tamak makan, tamak bercakap, marah, hasad dengki, bakhil dan kasihkan harta, sukakan kemegahan, cintakan dunia, sombong, bangga diri dan riak. Manakala al-Dihlawi pula menyatakan terdapat tiga hijab yang menyelubungi manusia hingga berlakunya stres atau kecelaruan minda mahupun hati, iaitu hijab nafsu, hijab budaya dan hijab salah faham. Walaupun secara istilahnya yang berbeza, namun maksud tersirat disebalik sifat-sifat atau hijab yang dinyatakan adalah sama merujuk kepada tingkah laku manusia yang perlu diperbetulkan melalui amalan-amalan spiritual. Tingkah laku tersebut berpunca daripada watak manusia secara semula jadi dan pengaruh persekitaran yang mementingkan urusan keduniaan semata-mata.

Persamaan yang jelas juga boleh dilihat melalui cara menangani stres, iaitu dengan menumpukan kepada aspek *tazkiah al-nafs* terutamanya melalui ibadah solat. Kedua-dua tokoh ini mengakui bahawa ibadah solat yang dilakukan dengan penuh khusyuk dan sempurna akan melahirkan sifat mahmudah. Dalam hal ini, al-Ghazali menyenaraikan kesan daripada melakukan ibadah solat ke atas diri seseorang adalah mampu mencegah kemungkaran, menghindari maksiat dan menghapuskan dosa, membersih dan tenangkan hati, membentuk jiwa dan pemikiran yang positif seterusnya mampu mengurangkan stres. Bagi al-Dihlawi pula, beliau menyatakan hikmah dan rahsia ibadah solat adalah dapat mendekatkan (*taqarrub*) diri kepada Allah SWT, menjadi penyembuh (*al-ma'jun*), menghapuskan dosa dan melatih jiwa seseorang. Tidak syak lagi bahawa ibadat solat menjamin kehidupan manusia dunia dan akhirat sebagaimana ibadah solat ini penentu kepada ibadah-ibadah yang lain. Bukan sekadar menghilangkan stres, tetapi mendorong manusia melakukan amalan-amalan ketaatan yang lainnya. Pelaksaan ibadah solat juga dapat membawa manusia menjadi insan yang sempurna lahir dan batin seterusnya menemui kebahagiaan bertemu dengan Allah SWT.

Kedua-dua tokoh ini melihat hati atau jiwa mempunyai hubungan rapat dengan keadaan stres yang berlaku dalam diri manusia. Sekiranya hati bersih dan baik, maka risiko untuk mendapatkan stres adalah sangat rendah. Sifat manusia sebagaimana yang dinyatakan dalam al-Quran adalah sentiasa berkeluh kesah dan amat cenderung kepada nafsu kebinatangan. Oleh hal yang demikian, manusia perlu mendidik jiwanya melalui penyucian hati dengan melaksanakan segala suruhan dan meninggalkan larangan Allah SWT terutama melalui ibadah solat. Rahsia dan hikmah solat apabila dilakukan dengan sempurna dapat membimbing manusia mencapai sifat kemalaikatan dan kebahagiaan hakiki.

6. KESIMPULAN

Stres atau tekanan merupakan sejenis penyakit yang disebabkan oleh kerapuhan jiwa untuk menerima sesuatu keadaan dan bebanan dalam hidup. Bagi melestarikan urusan seharian dengan sempurna, individu yang terbabit dengan masalah ini seharusnya mencari jalan keluar agar tidak terus berlarutan dan semakin memburukkan keadaan. Oleh hal yang demikian, al-Ghazali dan al-Dihlawi melalui pendekatan *tazkiah al-nafs* telah menyarankan beberapa kaedah bagi menyucikan hati dan menenangkan jiwa. Al-Ghazali memperincikan sepuluh sifat yang menyebabkan stres iaitu, tamak makan, tamak bercakap, marah, hasad dengki, bakhil dan kasihkan harta, sukakan kemegahan, cintakan dunia, sombong, bangga diri dan riak.

Manakala al-Dihlawi pula menyatakan terdapat tiga hijab yang menyelubungi manusia hingga berlakunya stres atau kecelaruan minda mahupun hati, iaitu hijab nafsu (*al-tab'u*), hijab budaya (*al-rasm*) dan hijab ilmu pengetahuan yang salah (*su' al-ma'rifah*). Kedua-dua tokoh ini menekankan pendekatan solat dalam menangani stres kerana ibadah itu merupakan yang paling utama dan hikmah pelaksanaannya melahirkan manusia yang sempurna. Justeru, hasil daripada kajian yang telah dilakukan oleh pengkaji terdahulu mendapati bahawa kaedah-kaedah ini mampu untuk mengurus stres dan dalam masa yang sama mampu mendidik jiwa manusia dekat dengan Allah SWT. Justeru, individu yang telah berjaya mengurus stres dalam kehidupan seharian akan mencapai kebahagiaan dunia dan akhirat.

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Instructional Technologies Facilitating Open Distance Learning: Environment, Interaction, and Academia

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ABSTRACT

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The national education landscape has changed a lot because of the Coronavirus Outbreak (COVID-19) as the pandemic circumstances boost the digitization of higher education in Malaysia. Open Distance Learning (ODL) has become the new norm, with more flexibility in teaching and learning processes. Online teaching and learning should continue even after the pandemic has ended. This ensures that effective learning can be achieved in the best possible way. Adaptation to the new norms for educational institutions should be rapid for ongoing education. This issue has been an enormous movement towards online learning. Technology has been widely applied in distance education. Computer technology integration can create a successful learning environment in teaching and learning at a distance. The article discusses various technological tools that support Open Distance Learning (ODL) and analyses the features of the online platforms. Appropriate selection of technology media or tools is needed by educators or instructional designers based on their features. It may be challenging during the transition to online teaching and learning but embracing the change in this situation has positively impacted the higher education landscape.

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1. INTRODUCTION

Today, the presence of technology is widespread in educational institutions. Technology is not just tools and machines but also processes and ideas. Technology has always been associated with the use of computers. Computer technology is rapidly developing and making all the information and knowledge just at your fingertips. Computers have become so ubiquitous and advanced that digital devices are increasingly replacing pen and paper in many classrooms and lecture halls. Technology media is one of the intermediaries between each other to convey information and serves as an intermediary between educators and students

(Dunlap & Lowenthal, 2018). Life nowadays is surrounded by sophisticated equipment regardless of age has made possible the success of a system or pattern of digital and online learning. Now, gradually the traditional teaching and learning process has changed towards computer technology-based learning (Abdul Aziz & Ahmad, 2016). Instructional Technology in online teaching and learning is a design of message or communication that applies the use of advanced technology. Teaching and learning materials delivered through the media have multimedia elements such as text, graphics, animation, simulation, audio, and video (Putra, 2018). Gupta and Gupta (2020) explained that one of the biggest contributions of internet technology in the world of education is in terms of the dissemination of learning content without borders. Meanwhile, Abdul Hadi (2016) says that consumption of this online web media technology is making an impact on the teaching and learning process and student performance due to the application of web technology this internet-based can support teaching and learning in Higher Learning Institution (HLI) and implementation a more effective education system in the country. Technology has the potential to revolutionize teaching and learning by allowing for unparalleled collaboration, interaction, and support.

All things related to technology have various functions and their uses in undergoing the teaching and learning process in HLIs. For this reason, because of the use of technology in online teaching and learning, instructors and students must master the most up-to-date technologies that can aid in the comprehension of each topic studied as well as the storage, processing, and recording of all data collected. Technology allows for more efficient delivery of instruction and information. Curriculum, teaching, and learning must be prioritized. Before the announcement of the closing instructions of HLIs by the Prime Minister of Malaysia, several educational institutions took proactive steps to announce the practice of limited lectures, cancel face-to-face lectures and encourage the use of technology in teaching and learning as an intermediary medium. In this case, the use of technology is seen as an effective step to reduce the spread of the pandemic COVID-19 in educational institutions.

2. DEFINITION OF INSTRUCTIONAL TECHNOLOGY

Seels and Richey (1994) describe instructional technology as “the philosophy and practice of designing, developing, using, managing, and evaluating processes and tools for learning” (p.9). According to Finn (1960), “Instructional technology should be seen as a way of examining possible solutions to instructional problems” (p.5). Lumsdaine (1964) defines instructional technology as “Instructional technology of science to instructional practices” (p.371). The Association for Educational Communications and Technology (AECT, 1977) defined “Instructional technology is a systematic way of designing, implementing, and evaluating the overall learning and teaching process in terms of specific objectives, based on human learning and communication research, and using a combination of human and non-human resources to make education more effective” (p.1). It implies that the systematic design of planning, production, selection, utilization, and management. Meanwhile, as for instructional technology, according to Kurt (2017), it involves realistic instructional delivery approaches that consistently strive for successful learning, whether they require the use of media or not. One of the primary goals of instructional technology is to encourage and facilitate the use of these well-known and established procedures in the design and delivery of instruction. Clearly, the above description of instructional technology related to the process in the practice of systematic teaching design, thus improve teaching and learning or facilitate human learning.

The integration of interactive computers, the Internet, CDs, and other ICT innovations in the field of instructional technology during the 1990s had a significant impact on the future of this field. The involvement of IT (Information Technology) and now ICT (Information and Communication Technology) in education demonstrates that instructional technology is primarily focused on products or media. Even so, the effects of ICT have greatly influenced the direction of educational technology in Malaysia. Nowadays, ICT or computer technologies are overwhelming educational institutions hoping that they will ease the challenges of instructional and learning. Although instructional technology has a wide range of uses and benefits, it all serves the same goal: to involve students and provide them with meaningful learning experiences. This aims to enable students to understand what they are learning. Instructional technology can provide many benefits to the educational process, such as improved access to information, increased communication opportunities, and improved skills to meet the needs of diverse learners.

3. THE COVID-19 PANDEMIC AND THE PUSH TO ONLINE LEARNING

In early 2020, mandatory lockdown globally has forced educational institutions to close and pushed most of the world into emergency distance learning situations. The situation has certainly triggered drastic changes to higher education. Before the outbreak, educators may never have imagined that educational institutions would face great challenges in providing teaching and learning needs for students through distance learning mode. Those emergency distance teaching experiences highlighted the global barriers to digital learning adoption and tech-enabled education. As of April 9, 2020, there were more than 1,500,000,000 students worldwide from primary to secondary school levels who were unable to attend school because of the unprecedented COVID-19 pandemic to students (UNESCO, 2020). Affected countries and communities are forced to find quick solutions in different digital learning platforms due to the massive and unexpected closure of educational institutions (Jandrić, 2020).

Before the COVID-19 pandemic spread around the world, lecturers at HLIs have begun to take steps to meet the challenge of digital transformation through the method of delivering lectures in a Massive Open Online Course (MOOC) and also blended learning defined as an approach to learning that combines face-to-face and online learning experiences. Millions of people and students are taking advantage and improve existing skills from MOOCs that have been recognized as important developments in higher education (Gupta & Gupta, 2020). The Globalized Online Learning (GOL) movement is outlined in Shift 9 of the Malaysia Education Blueprint of Higher Education 2015-2025. A comprehensive and sustainable framework that requires a paradigm shift from educators and students, namely their use of digital technology and e-content creation, is part of the global online learning environment.

According to the Cambridge dictionary (2021), academia is the part of society, particularly universities, that is associated with studying and thinking, as well as the activity or job of studying. Professional academics and students who are involved in higher education and science, typically based around colleges and universities. The meaning of academia also refers to the atmosphere or culture dedicated to science, education, and scholarship (Jessani et al., 2020). Academia not only supports the industry by teaching students about the importance of global interaction through virtual learning but also benefits by incorporating new methods into the learning environment. Universities are increasingly using virtual applications to teach technology and interpersonal skills to students, thus preparing them to work in the global marketplace. Online learning also could develop new interests in information technology by emphasizing its role in remote communication.

Due to the coronavirus outbreak (COVID-19), the changes in the learning environment of Malaysia's education system have had a huge impact on educators and students. The introduction of open and distance learning systems or better known as Open Distance Learning (ODL), is no longer a new thing as a learning method used for all levels of study. ODL is not something new in the west, as the existence of the ODL that they pioneered has also inspired many countries to follow in this proactive step, including Malaysia. This change in the ODL learning method has been implemented at all levels in the national education system involving the learning sessions of kindergarten children, primary and secondary school students, as well as students at the university level. The implementation of ODL is also in line with the Industrial Revolution 4.0, which covers automation technology that challenges all sectors, including education in Malaysia, which necessitates changes as well as digital transformation to produce dynamic students who are competitive both nationally and internationally.

4. TECHNOLOGICAL TOOLS

Technology is a system created by humans for a specific purpose. Technology can be interpreted as a method of knowledge. Thus, the notion of technology is a way of doing something to meet human needs with the help of tools, methods, or with certain systems. Online education can be synchronous or asynchronous; in synchronous education, teachers and students work at the same pace and are connected online at the same time, making it more like a face-to-face class (Cakiroglu & Kiliç, 2018). Students prefer to use 'Asynchronous' learning because this learning takes place via online channels without real-time interaction. Educators provide learning materials that students can access anytime (Putra, 2018). The use of this learning also does not consume much data quota because students can learn according to their flexibility, pacing, and affordability. This is different from 'Synchronous' learning, where this learning happens in real-time. Instructors and students are online at the same time and using the same learning platform. When live video conferencing takes place, a lot of data quotas will be used and require stable internet access. But the benefits that can be gained from this learning are classroom engagement, dynamic learning, and instructional depth (Lockee, 2021). The following are commonly used tools incorporating technology in Open Distance Learning (ODL).

4.1 Synchronous Technology Applications

If educators choose to use a 'synchronous' type of technology applications, there are several things to keep in mind, namely, Internet line stability, student coordination, student number limitations per application, and loss of nuances of interaction commonly found during face-to-face learning. There are some flaws in the use of 'synchronous' technology that teachers and students will encounter, such as rigid schedules, technological difficulties, and the need for compatible systems to facilitate immediate interaction. Examples of technology applications that enable this type of interaction are Skype, Google Hangout, Google Meet, YouTube Live, Facebook Live, and Zoom Meeting. Educators can conduct lectures as usual without having to gather in the lecture hall, thus lowering the risk of COVID-19 infection.

4.1.1 Online Discussion

Online discussion enables distance students to converse about interesting topics with others. Digital video conferencing tools like Zoom, Microsoft Teams, and WebEx, as well as Google Classroom, are being adopted by the education industry (Larry, 2020). The use of these platforms also keeps all participating students up to date and involved, no matter where or when they log on. Besides, more and more Internet users find themselves meeting in real-time via interactive, multiuser features. The benefits are to save time, reduce the use of paper, and easier to create classes, interact, distribute assignments, and stay organized. These tools are very useful for promoting collaborative online learning and for working on shared tasks in small groups. Through this platform, sometimes students and educators are unable to maintain attention during live lectures. Their engagement also began to wane. As a result, they must meet again for the next lecture to complete a particular topic and spend twice the amount of time. This has affected performance in assignments and exams.

4.1.2 Messaging Applications

Between educators and students, a multiplatform messaging application has the potential to mediate focused discussions with prompt feedback. Thus, it appears to have the potential for high-quality interaction in distance learning settings (Burnett, 2003) and thereby improve student satisfaction and perceived learning. Messaging applications such as WhatsApp and Telegram rely on data to send messages, text, chat, and share media, including voice messages and video, with individuals or groups.

4.2 Asynchronous Technology Applications

The application of 'asynchronous' technology allows learning interactions to take place without requiring educators and students to be present at the same time. Learning Management Systems (LMS), e-bulletin boards, emails, social media platforms, and learning video recordings are examples of types of technology that can be used 'asynchronously.' Frequent problems with 'asynchronous' technology such as isolation, risk of apathy, no immediate feedback, difficulty to keep track of collaboration such as email overload and information must be organized and searchable, or it is lost. Teaching and learning in the form of 'asynchronous' should emphasize the 'immediacy' of communication between students and educators. The time taken for educators to respond to comments and questions will affect the quality of learning experienced by students.

4.2.1 Email

In distance education, the use of email is to send individual messages. E-mail is a personal messaging tool to communicate one-on-one between learners and educators. Educators can interact with a student using electronic mail, or a student can share knowledge with other students. Therefore, e-mail is a tool for facilitating learning practices by collecting input from educators or other students.

4.2.2 Online Resources

Distance students can conduct research or gather relevant information to assist their learning by using an online search engine. Online academic search includes databases, such as EBSCOhost, Emerald, Scopus, and online catalogues to obtain bibliographic information. Web searches are conducted with such Web browsers as Chrome or Internet Explorer through hybrids to find resources from websites. Subject directories such as Yahoo and Google provide valuable information by using a mouse to navigate established categories (Lilla et al., 1999). Some websites, like ResearchGate or Google Scholar, provide a collection of Internet resources that are themselves subject directories addition, electronic journals also provide high accessibility and immediate resources for distance students. Electronic journals refer to any journal, magazine, newsletter, or other types of electronic publication available over the Internet.

4.2.3 Learning Management Systems

Higher Learning Institutions (HLIs) in Malaysia, on average, have their own LMS system. For example, Universiti Teknologi MARA has *iLearn* and *ufuture* that also supports asynchronous interaction. LMSs include several time-saving features for instructors' convenience (West et al., 2007). It is a digital software environment for managing user learning interventions as well as providing students with learning content and resources. For instance, students use *iLearn* or *ufuture* to get notes, and even discussions on learning topics can also be done with the lecturer. While lecturers use LMS aims to insert notes and provide information on the latest issues to students.

4.2.4 Online Courseware

The online course platform chosen to deliver the MOOC in Malaysia is OpenLearning. OpenLearning provides an attractive platform such as a forum to enable students to give and receive comments and further encourage interaction while learning. MOOCs (Massive Online Open Courses) have developed higher educational boundaries. MOOCs are a large-scale, free-to-use distance learning method that is accessible to anyone and wherever they are in the world. Besides, students can participate in interactive user forums, which are typically provided by MOOCs, and these interactive forums help educators and students build communities. According to the findings of a study conducted by Zulkifli et al. (2020), technological facilities are a major obstacle to the use of Massive Open Online Courses (MOOCs) in the teaching and learning process, even though students are committed and motivated to use MOOCs. There is a study done at a private university in Manila that revealed the limitations and challenges of facilities like poor Internet access that resulted in students skipping online discussion or not being able to complete assigned tasks (Mabuan & Ebron, 2019). In Malaysia's context, MOOC Malaysia is the main agenda of the Ministry of Education under Shift 9 of the Malaysia Education Blueprint of Higher Education 2015-2025.

5. ONLINE PLATFORMS FEATURES

5.1 Interactivity and Feedback

Interactivity can encourage active learning to occur among students at any age, and computers are the only tools that have such potential (Sewell, 1990). The more dynamic the interactivity, the more active the learning process will take place. Through active learning, many advantages can be achieved, such as attracting students, building long-term memory, faster learning, and increasing motivation to learn. Online learning provides distance students more interactive activities and a greater exchange of information. Besides, distance students can easily receive feedback through Internet communications. Supported by the Internet, distance education allows educators and students to have access at their convenient times. Student access to the Internet could be from home, office, or a computer laboratory on time. Besides, students can brainstorm and improve their problem-solving abilities and social skills via collaborative learning. Therefore, learners may benefit from high interactivity and immediate feedback provided by electronically mediated human communication. E-mail, online discussion tools, or messaging applications via the Internet can keep all students for a learning group up to date and involved no matter where or when they log in. Class discussions can be formed and maintained by group teams online when learners are studying at a distance, with discussion or posting messages at any time.

5.2 Encourage Self-Learning

The provision of self-learning platforms, as well as student-friendly learning schedules, are two advantages of teaching software in instructional technology that has been proven through research. With the application of instructional technology, students are free to choose the learning medium, time, and place of learning that they think is appropriate. Model by Song and Hill (2007) states that the concept of self-learning can be supported by learning methods conducted online, as shown in the diagram below.

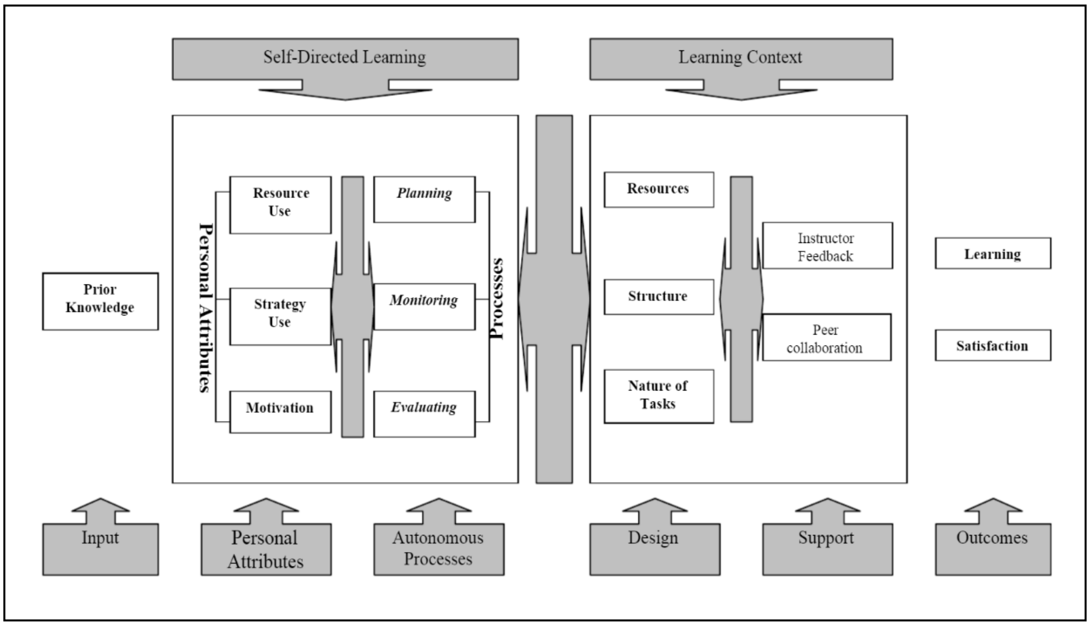

Diagram 1. Self-learning Concept Model

5.3 Cooperative Approach

Since ODL cannot have face-to-face interaction like a typical classroom, interaction is essential for distance education (Comeaux, 1995; McDonald & Gibson, 1998; McHenry & Bozik, 1995). A cooperative approach is learning that involves students working together to learn and taking responsibility for each member of their group. In this approach, all members should work together in a group to solve a given problem. Educators are responsible for ensuring that students can work well in groups. Social skills among group members are emphasized to help other group members to achieve objectives and maintain positive relationships. For the implementation of this approach, educators need to motivate students, such as recognition and appreciation, if they can perform the tasks that have been given well.

5.4 Pace of Learning

Distance students can benefit from online learning from increased control over the timing, place, and pace of learning, as well as from access to resources that are available online. The Web provides students with high control in directing their learning according to their interests and learning preferences. Besides, the educators or instructional designer controls the pacing strategy of predetermined Web-based instruction. The role of the educator is to guide students, provide feedback on their progress, and customize the learning environment to meet their needs. As group learning is conducted, the learning group controls the pace for the synchronous communication environment. For asynchronous discussions, however, the student can control the time and pace of interaction because participants access the online platform at different times. Thus, the students are able to learn at the same speed as others, with less pressure to finish their assessments.

5.5 Sharing and Exchange of Information

Students use networks to access information resources such as databases, online catalogues, and software. The Internet gives us an effective and efficient method of exchanging and sharing information with the development of online libraries in higher education that provides services such as library catalogues and online databases accessible to individuals searching for bibliographic information on the Internet. Thus, Trentin (1999) has classified network services as a tool for accessing and sharing information. The Internet provides a wonderful environment for learning foreign languages, cultures, and world geography and history through the sharing or exchange of knowledge.

6. CONCLUSION

Instructional technology is part of a larger technology, namely educational technology. It is a combination of learning, development, and management technology. Instructional technology can be combined with other technologies to form a larger and higher technology. From the perspective of instructional technology in education, three main elements have helped the field of education in empowering our national education system today. The three elements are instructional technology changing decision-making stages, instructional technology changing teaching systems or approaches, and instructional technology changing learning experiences. Tzotzou (2018) stated that trained educators are required to perform online learning to integrate technology in pedagogy and to prevent technical problems. Although online classes allow students to interact more effectively, it is difficult to express feelings to others (Sobko et al., 2020). Possible ways to convey something are not reachable through ODL. Problems will occur when students misunderstand what is being taught by the educators. However, given the current situation, educators themselves must explore and adapt to online learning, as it is the new norm for learning and teaching through various platforms. Educators and students have greatly benefited by this instructional technology. Through online learning environment activities, they can promote active learning, encouraging entertaining learning, building students' cognitive skills, encouraging self-learning, saving learning time, diversifying learning methods, overcoming large numbers of students, and many more.

Due to the pandemic, online and web-based learning platforms have grown in popularity, particularly when all face-to-face educational activities are halted. According to a study, online learning enhances knowledge retention and takes less time, suggesting that the improvements brought on by the coronavirus may have continued (Li & Lalani, 2020). However, dependency on technology for teaching and learning decreases students' logical thought, manipulating, and gazing to solve problems; with external intervention, problems emerge, as well as copying and pasting (Pazilah et al., 2019). According to Mohd Najib et al. (2016), ODL is a model of lifelong learning that enables students to monitor aspects of their learning, such as time and place. The most significant element that plays an important role in the success of ODL is students' self-nature, also known as student motivation. Online education in the future will be less constrained by the traditions of single teaching styles, as educators will be able to support pedagogical methods from a menu of instructional delivery choices, a combination that previous generations of online educators have embraced (Dunlap & Lowenthal, 2018). It has been clear that through this pandemic, disseminating knowledge across borders, industries, and all parts of society is very important. Educators of this century need to learn to be as flexible as possible and create a teaching technique openly based on student accessibility without taking the question of becoming a student themselves lightly. Now, the technology of online learning considers as an important role. It is up to educators and students to explore and discover its full potential.

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COVID-19: Travel Intention and Restoring Travellers' Confidence

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ABSTRACT

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The study examined the non-economic impact of COVID-19 on tourist behaviour, specifically from the perspective of travel intention and restoration of travellers' confidence in travelling again during and post-pandemic. Data were collected with an online questionnaire using the snowball sampling method. A total of 150 respondents completed the questionnaire. A descriptive statistical test was used to analyse the data collected. Research findings reveal a pessimistic outlook on travel intention. Individuals may feel sceptical and wait six months or longer before engaging in tourism activities again, even after the pandemic is brought under control. Most individuals may only be motivated to travel again when the COVID-19 vaccine becomes available. It was also discovered that when it comes to the restoration of travellers' confidence, measures that can be seen, calculated, or proved may work best, such as face mask-wearing, social distancing, hand sanitising as well as disinfection and sterilisation. There may also be a perception difference between what service providers perceive as critical and what travellers perceive as indispensable for the restoration of travellers' confidence. It is the latter's perception that will and should matter the most. Research findings are based on travellers' perception, hence the importance of expanding research scope to examine actual travel behaviour when COVID-19 is over and tourism bounces back to "normal."

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1. INTRODUCTION

In studies related to the occurrence of pandemics, tourism plays a dual role as both a vector and a victim (Gössling, Scott & Hall, 2020). On the one hand, tourism can substantially be affected by pandemics. Fear, uncertainty, and anxiety are the principal issues associated with pandemics (and other crises and disasters). They can significantly influence visitors' perception and travelling activities, irrespective of the visitor profile and travel motivation. Due to the unpredictable nature of crises and disasters such as the outbreaks of epidemic/pandemic, a tremendous amount of shock and stress can affect a travel destination as it creates a negative image for the destination, increases visitors' anxiety, negatively influences visitors' travel intention and causes reluctancy among visitors to visit or even to avoid the destination that they perceive to be risky (Huang, Dai & Xu, 2020; Wolff, Larsen & Øgaard, 2019; Sebento & Hon 2018; Chien, Sharifpour, Ritchie & Watson., 2017; Osland, Mackoy & McCormick, 2017; Wang, 2017; Hajibaba, Gretzel, Leisch, & Dolnicar, 2015).

On the other hand, tourism can contribute to the transmission of diseases and its economic growth (Gössling et al., 2020). Some of the reasons identified as driving the growth rate of epidemic/pandemic outbreaks are directly and indirectly associated with tourism, such as greater mobility across global borders (international tourism involves movement and interaction across national, regional and global borders), urbanisation, and concentration of people (tourism brings about employment opportunities that are primarily available in cities and encourages the development of areas), rising consumption of higher-order foods including exotic meat (this may be particularly associated with special-interest tourism or culinary tourism where an increasing number of visitors seek to experience foods that are considered outside of the "normal food" bubble), and the development of international transport networks such as the airline industry. All of these can act as vectors in the transmission of pathogens (Gössling et al., 2020 Labonté, Mohindra & Schrecker, 2011; Pongsiri et al., 2009).

The global pandemic of COVID-19 has brought the world to a standstill, and the tourism industry has been one of the hardest-hit economic sectors (UNWTO, 2020a; WTTC, 2020). The pandemic is an unprecedented crisis for the tourism economy. There is quite an extensive number of studies that have examined the economic impacts of COVID-19 on the tourism industry. For example, the Organization for Economic Co-operation and Development estimated a 60 per cent decline in international tourism in the year 2020. The number could rise to 80 per cent if recovery is delayed until December 2020 (OECD, 2020). The United Nations World Tourism Organization reported that as many as 100 million tourism jobs are at risk, on top of the labour-intensive, tourism-associated sectors such as the accommodation and the foodservice industries that account for 144 million jobs worldwide (UNWTO, 2020b).

While the economic impacts of COVID-19 on tourism are substantial and maybe more objectively gauged, the non-economic effects of COVID-19 on tourism are also significant. They should be given as much research attention as the economic impacts. Due to the unprecedented and enormous scale of COVID-19, its impact on tourist behaviour is yet to be fully proven (Matiza, 2020). With health, hygiene, and safety identified as top priorities for travellers during and post-COVID-19 (PWC, 2020), the resumption of the tourism sector will need to effectively address these areas of concern to restore travellers' confidence and add value to their travel experience (PWC, 2020; WTTC, 2020; UNWTO, 2020a).

In Malaysia, the first COVID-19 case was confirmed on January 25, 2020, involving three Chinese nationals who had entered the country via neighbouring Singapore (Foo, Chin, Tan & Phuah, 2020). From January 3 to December 14, 2020, Malaysia has recorded 83,475 confirmed COVID-19 cases with 415 deaths (WHO, 2020). Although the number of COVID-19 infection and mortality rates in Malaysia is relatively low compared to such countries as the USA, the UK, Italy, Brazil, and India, the impacts of COVID-19 on the Malaysian tourism industry are substantial, given the fact that tourism is one of the principal economic activities of the nation.

In the first half of 2020, the losses suffered by the tourism industry in Malaysia amounted close to MYR45 billion, and the pandemic has jeopardised the tourism campaign Visit Malaysia 2020 (Bernama, 2020; Foo et al., 2020). Due to the dramatic loss of revenue and profit, all the three major Malaysia-based airlines (i.e., Air Asia, Malaysia Airlines, and Malindo Air) were confronted with a high risk of bankruptcy (Foo et al., 2020). Moreover, between January and March 2020, many tours and thousands of hotel room bookings were cancelled (Foo et al., 2020).

In light of this, the current paper aims to examine the non-economic impact of COVID-19 on tourist behaviour, specifically from the perspectives of travel intention and restoration of travellers' confidence in travelling again, during, and post COVID-19. A look into travel intention during and post COVID-19 is critical to make an informed assessment of travellers' perception and behaviour associated with risk, uncertainty, and anxiety. Examining ways to restore travellers" confidence is crucial. Tourism businesses and operators that can convince and re-assure travellers of their health, hygiene, and safety during and post COVID-19 are believed to be the ones that will stand out and create a strong image and brand trust in the travellers" minds.

To the best of the researchers' knowledge, research into the impact of COVID-19 on tourist behaviour in Malaysia represents a significant gap. Several studies that have looked into COVID-19 within the context of Malaysia are Foo et al. (2020,) who studied the impact of COVID-19 specifically on airlines and hotel businesses as well as the stimulus packages offered by the Malaysian government; Karim, Haque, Anis, and Ulfy (2020) who explored the impact of Movement Control Order (MCO) on the tourism and hospitality sector in Malaysia; Awan, Shamim and Ahn (2020) who examined the new normal for service customers and the new service design for the hotel industry in Malaysia, and Tilaki, Abooali, Marzbali and Samat (2021) who looked into the attitudes and perceptions of vendors toward international tourists within the context of the night market in Malaysia. Given the scarce representation of studies related to the impact of COVID-19 on tourist behaviour within Malaysia's context, the current research can be among the first to investigate the immediate impact of COVID-19 on tourist behaviour.

2. LITERATURE REVIEW

2.1 Crises, Natural Disasters and Tourism

The tourism industry is susceptible to crises and disasters, including political instability, natural disasters, epidemic outbreaks, terrorism, and economic and financial crisis (Lado-Sestayo, Vivel-Búa, & Otero-González, 2016). A decline in visitor arrivals, visitor plans for travelling, unemployment, and business venture are some of the principal areas that will be profoundly influenced by both crises and disasters (Senbento & Hon, 2018). Since crises and disasters are significantly associated with uncertainty, disruption, and risk, the implications they have on the tourist behaviour and expenditure patterns are weighty in terms of changing behaviour, influencing tourists' decision to travel, and changing normal tourism trends

(Senbento & Hon, 2018; Xu, Zhou & Xu, 2011; Floyd, Gibson, Pennington-Gray & Thapa, 2004).

Floyd et al. (2004) stated that perception plays a critical role in tourist behaviour and decision-making when a crisis or a disaster occurs. Their finding was later supported by Kozak, Crotts and Law (2007), who posited that travelling during a crisis or a disaster is largely contingent upon tourists' perceptions of risks and uncertainty, and Xu et al. (2011), who mentioned that the risk and uncertainty linked with a crisis or a disaster are the key issues influencing or shaping individual tourists' crisis perceptions.

Senbento and Hon (2018) asserted that due to the unpredictable nature of crises and disasters, they cause shock and stress to the destination. The shock and stress are transferred to visitors, whose perception is influenced by fear, uncertainty, and anxiety attributable to the natural disaster or pandemic. In the case of pandemics specifically, they can bring about great anxiety among visitors and influence their travelling patterns regardless of profile and purpose (Senbento & Hon, 2018). Moreover, due to the intangible and perishable nature of services such as the hospitality and tourism industry, the impact of perceived risk seems to be profoundly more noticeable in the decisions to consume a service compared to the decision to consume a physical product (Matiza, 2020).

Previous researchers (Wolff et al., 2019; Osland et al., 2017; Wang, 2017; Chien et al., 2017; Hajibaba et al., 2015; Fuchs and Reichel, 2011; Reisinger & Mavondo, 2005) have all submitted that crises and disasters, natural or human-made, can bring about a negative image for the destination, and the perceived risk associated with crises and disasters heightens anxiety, negatively influences a visitor's travel intention, and makes visitors reluctant to visit or want to avoid destinations that they perceive to be risky (termed as avoidance behaviour). For example, in their research on perceptions of personal risk in tourists' destination choices of nature tours in Mexico, Osland et al. (2017) established that when facing risk, tourists are likely to re-schedule their travel plans, re-evaluate their destination choice and look to alleviate the perceived risk or cancel their trips altogether. In another example, Huang et al., 2020, in their study of tourists' health risk preventative behaviour and travelling satisfaction in Tibet, concluded that tourists adopt the avoidance behaviour as a means of diminishing health risks linked with tourism to Tibet.

In the case of pandemics specifically, research on pandemics has resulted in one of the critical realisations that at the core of epidemiology and disease surveillance is travel and tourism (Hon, 2013; Khan et al., 2009). While travel and tourism can be significantly impacted by pandemics which can bring about great anxiety among tourists and influence travelling regardless of visitor profile and purpose (Gössling et al., 2020; Senbeto & Hon, 2018), travel and tourism can also contribute to the transmission of disease and its economic consequences (Gössling et al., 2020). The specific role of tourism as both a vector and a victim in the study and occurrence of pandemics makes pandemics and tourism a fascinating and multidisciplinary research field. What is more, tourism is especially vulnerable to measures to offset pandemics that entail restricted movement and social distancing (Gössling et al., 2020).

The rate at which major epidemics and pandemics occur goes hand-in-hand with the rate at which global change occurs (Gössling et al., 2020). To demonstrate this, a look at the comparison between the 20th-century pandemics and the 21st-century pandemics can be valuable and enlightening. In the 20th century, three major pandemics were recognised - the "Spanish" flu or influenza of 1918-19, the "Asian" flu (H2N2) of 1957, and the "Hong Kong" flu of 1968. In the 21st century, four pandemics have already been experienced - SARS in 2002, "Bird flu" in 2009, MERS in 2012, and Ebola in 2013-14. Several researchers (Gössling et al., 2020; Labonté et al., 2011; Pongsiri et al., 2009) have identified several reasons for the swelling pandemic threat in the 21st century. These reasons include a fast-growing and mobile world population, urbanisation and concentration of people, industrialisation of food production in international value chains, rising consumption of higher-order foods including meat, and the development of international transport links acting as mediums in the spread of pathogens.

Just as the other crises and disasters, pandemics can negatively impact the tourism industry. In one example, Siu and Wong (2004) reported that travel, tourism, and retail in Hong Kong were significantly affected due to the short-term decrease in visitation attributable to SARS. In another example, Cahyanto, Wiblishauser, Gray and Schroeder (2016), in their study of the Ebola outbreak in the USA, suggested that the outbreak exacerbated domestic tourists' perception of health risk and severity, which resulted in the engagement of avoidance behaviour (i.e., avoiding travelling) and reduction in domestic tourism activities. Rassy and Smith (2013), in their research on the effects of the swine flu on tourism in Mexico, reported that the nation lost close to a million international visitors in the span of just five months, which meant losses of approximately USD2.8 billion. MERS, the viral respiratory disease identified in Egypt in 2012 and spread across the Middle East, substantially reduced the number of people participating in the yearly annual hajj pilgrimage to Saudi Arabia (Al-Tawfiq, Zumla & Memish, 2014). All of these examples demonstrate just how substantial and negative the impacts of pandemics are on tourism.

2.2 COVID-19, Tourism and Tourist Behavior

The 21st century has witnessed some of the world's most impactful events, and COVID-19 is one of them (Zenker & Kock, 2020). Although the world has experienced several major epidemics/pandemics in the last few decades, none had similar implications for the global economy as the COVID-19 pandemic (Gössling et al., 2020). None of the previous epidemics/pandemics resulted in a longer-term decrease in international tourism development than COVID-19 (Gössling et al., 2020).

As countries worldwide struggled to curb the spread of COVID-19 and lower the infection and mortality rates, unprecedented global travel restrictions and stay-at-home orders were put in place. Such lockdown and slowdown efforts have resulted in unsparing disruptions to the global economy since World War II (Gössling et al., 2020). The travel and tourism sector has tremendously suffered the consequences of COVID-19. In what seemed like overnight, hundreds of countries suspended flights or halted international travel. With global travel bans (including travel bans from selective countries, arrival quarantines, or health certificate requirements) affecting more than 90 per cent of the world population and extensive restrictions on public gatherings and community mobility, tourism largely came to an abrupt halt in March 2020. (Gössling et al., 2020; WTTC, 2020; UNWTO, 2020a). UNWTO (2020a), in their early projections of the impacts of COVID-19 on tourism, suggested that there could be a 20 per cent to 30 per cent of reduction in international arrivals compared to the previous year 2019. Due to the unprecedented and enormous scale of COVID-19, its impact on tourist behaviour is yet to be fully proven (Matiza, 2020).

Several prior research on COVID-19 and tourism has predicted a consequential situation characterised by intensified perceived risk and the potential cognitive dissonance that may negatively affect tourists' decision-making process (Gössling et al., 2020; Nepal, 2020; Matiza, 2020). One of the most exciting studies concerning the non-economic impact of COVID-19 on tourism is Kock, Norfelt, Josiassen, Assaf and Tsionas (2020), which used the Evolutionary Tourism Paradigm to understand the impact of COVID-19 on the tourist psyche.

Their research yielded two significant findings, firstly, perceived COVID-19 infectability relates positively to tourists' crowding perceptions, xenophobia, and ethnocentrism, and that perceived infectability correlates negatively with tourists' anticipated comfort with being in a crowded situation, and secondly, perceived COVID-19 infectability relates positively to group travel, intention to book travel insurance and destination loyalty. Hong, Cai, Mo, Gao, Xu, Jiang and Jiang (2020), who explored the impact of COVID-19 on tourist satisfaction with B&B in China, revealed that COVID-19 would shift guests' priority areas after the pandemic where in post-COVID-19, guests would be more concerned with natural and safe experience associated with B&Bs, would prefer scattered room layouts and non-centralised air-conditioning, and would prefer small-scale B&Bs with few and exquisite rooms.

Bae and Chang (2020), in their research related to the effect of COVID-19 risk perception on behavioural intention, highlighted that affective risk perception is a significant antecedent of attitude and applied the concept of "untact tourism" to explain a new behavioural pattern among tourists during the pandemic (i.e., a favourable attitude toward untact tourism based on individuals' safety concerns for themselves and their families, rather than based on a disease's threatening numbers). Wachyuni and Kusumaningrum (2020), in their research on the travel intentions of Indonesians after the COVID-19 pandemic, discovered positive travel intentions where the majority of their respondents indicated an intention to travel again in the near future, to go on a short-period tour (1 to 4 days) and that travel intention outweighed travel anxiety. Zheng, Luo and Ritchie (2021), whose research aimed to explore the antecedents and behavioural consequences of individuals' "travel fear" after the COVID-19 pandemic outbreak, found that threat severity and susceptibility can cause travel fear (which leads to protection motivation and protective travel behaviours after the COVID-19 pandemic outbreak) and that travel fear can arouse different coping mechanisms (which increases people's psychological resilience and adoption of cautious travel behaviours).

3. METHOD

The current research was conducted in collaboration with Borneo Eco Tours, one of the most established tour operators in Sabah, Malaysian Borneo. It was part of a more significant research project aimed at investigating the hospitality and tourism industry's resilience in the midst and post COVID-19, particularly in Sukau, Kinabatangan, where a substantial number of lodging operators and tourism activities exist.

The nature of the current research was descriptive and quantitative. It collected numerical data to describe the non-economic impact of COVID-19 on travel behaviour. Specifically, it examined and described the impact of COVID-19 on travel intention and restoration of travellers' confidence in travelling again, during, and after COVID-19. Data collection was done via an online questionnaire that was created using Google Forms. The sample of the study was residents in Sabah, Malaysian Borneo. The link to the online questionnaire was disseminated via a popular social media platform, Facebook. Due to time limitations (the researchers had only one month from early July 2020 until early August 2020 to collect data), the non-random snowball sampling method was adopted. Initial respondents were kindly requested to share the online questionnaire with their family and friends to reach a wider population. A total of 150 completed questionnaires were collected and used for data analysis.

The online questionnaire consisted of three sections: Section A, which comprised categorical questions/items concerning the respondents' demographic profile (gender, age, and origins) and their pre-COVID-19 travel activities (travel frequency, travel motivation, and travel destinations); Section B which contained categorical questions/items regarding the respondents' travel intention measured by three factors, i.e., travel concerns, travel motivations and travel eagerness during and post-COVID-19; and Section C which also consisted of categorical questions/items to identify measures that could potentially aid in restoring travellers' confidence. The questions/items of the online questionnaire were adapted from prior studies and news articles that reported extensively on topics related to the current research, such as the various news articles reported by TravelMole (major tourism and hospitality online news agency), OECD (2020), PWC (2020), Travel Weekly Asia (2020) and WTTC (2020). The data collected were analysed using Statistical Package for the Social Sciences (SPSS), version 26. Because all the data were categorical, descriptive analysis was used to collect percentages of the data.

4. DATA ANALYSIS AND RESULTS

4.1 Respondents' Demographic Profile and Pre COVID-19 Travel Activities

As shown in Table 1, the majority of the respondents were female (70%). More than half of them (62%) were within the Millennial age group of 18 – 24 years old, where almost a quarter (20%) were the Generation Xers or Baby Boomers aged 45 years old and above. Approximate three-quarters of the respondents (70%) were from Sabah, while the remaining were from the other states or federal territories of Malaysia.

As far as their travel activities/preferences before COVID-19 are concerned, the majority of them (91% travelled a few times in a year (defined as between 3 and 6 times in a year), travelled domestically (85%), and for pleasure/leisure (91%).

Table 1. Respondents' Demographic Profile and Pre COVID-19 Travel Activities

	Demographic		**Pre COVID-19 Travel Activities**		
Gender	Female	70%	Travel frequency	Always	5.3%
	Male	30%		Sometimes	90.7%
Age	Below 18	0.7%		Rarely	2.0%
	18 – 24	62%		Never	2.0%
	25 – 34	14.7%	Travel reasons	Business	4.7%
	35 - 44	2.7%		Leisure	91.3%
	Above 44	20%		Business & leisure	2.7%
Origins	Sabah	66.9%		Academic	1.3%
	Other parts of Malaysia	33.1%	Travel destinations	Domestic	84.3%
				International	15.7%

4.2 Respondents' Travel Intention During and Post COVID-19

The respondents' travel intention during and after COVID-19 was analysed using three variables, namely travel concerns, travel motivations, and travel eagerness. When it comes to their travel concerns, almost half of them (46%) were concerned about their overall health and safety wellbeing, as shown in Table 2. They represent individuals who may strictly adhere to the recommended health, safety, and hygiene Standard Operating Procedures (SOPs) and expect the tourism and hospitality operators to do the same if and when they will travel again during and post COVID-19. Therefore, they may avoid what the Malaysian Health Ministry termed as the 3C - crowded place, confined place and close contact, and may practice the 3W - wash hands frequently, wear face mask especially in public places and warn self and others of such practices as avoiding shaking hands or touching others, disinfecting touched surfaces frequently, staying at home and seeking treatment if symptomatic. When translated into travel intention, those respondents represent individuals who may be sceptical or wait a period of time before they will engage in tourism activities, even after district/national/regional/international borders have reopened and tourism activities resumed to a certain degree. They may require a significant amount of reassurance or convincing that tourism and hospitality operators will strictly adhere to the recommended health, safety, and hygiene SOPs.

Almost a quarter of the respondents (23%) were concerned about crowds. Understandably, crowds are an essential travel concern because crowded places are fertile grounds for the spread of the novel coronavirus. When translated into travel intention, crowds-concerned individuals may avoid taking part in tourism activities that involve masses of people or large public gatherings such as big group tours, entertainment outlets and activities, excessively promoted and visited places of interest and so on (in light of this, COVID-19 is probably a "wake-up" call for more sustainable small-scale forms of tourism and less emphasis on the destructive profit-oriented mass tourism), may prefer less visited, remote, even less accessible places of interest and more meaningful travel activities (such that will render them a sense of giving back to the environment and/or community), may prefer to use private transportation (a finding that is in line with the finding of PWC (2020) that public transport such as train, bus and airline are perceived to be risky, and with the finding of Li, Nguyen & Coca-Stefaniak (2020) that COVID-19 has caused a decline in intentions to use public transport and an increase in willingness to travel by private car) and may choose small-scale lodging operators. Encountering the asymptomatic individual(s) was another critical travel concern (23%). Those respondents may share the travel intention characteristics of those respondents who were concerned about their overall health, safety, and hygiene wellbeing.

Regarding the respondents' motivations to travel again during and post COVID-19, more than half of them (55%) indicated that they would only be motivated to travel again if and when the COVID-19 vaccine would become available. Even extremely tempting deals such as super low fares and generous offers such as flexible change and cancellation policies might not be reasons enough to drive most of the respondents to travel again during and after COVID-19. Therefore, when it comes to travel intention, most individuals may be anxious to travel again, so that they will wait. They may only travel again when COVID-19 becomes available, despite tourism and hospitality operators religiously following all the recommended health, safety, and hygiene SOPs. This finding may indicate that only such tangible and objective reassurance as the vaccine will make individuals want to travel again without fear, uncertainty, and anxiety (the three principal issues associated with epidemic/pandemic outbreaks and other crises and disasters).

As far as the respondents' travel eagerness is concerned, most of the respondents (85%) indicated a pessimistic prospect of travelling again after borders reopened and tourism activities resumed, where 29 per cent of them would wait at least three months, 29 per cent would wait at least six months, and 27 per cent would be hesitant or afraid to travel again for the foreseeable future. This finding confirms the findings of some prior studies, such as Li et al. (2020), who discovered that around half of their respondents intended on taking their next holiday six months or longer even after the pandemic was brought under control and with generally shorter holidays planned.

These findings are in line with what many previous researchers (Floyd et al., 2020; Sembada & Kalantari, 2020; Wolff et al., 2019; Sebento & Hon 2018; Osland et al., 2017; Wang, 2017; Chien et al., 2017; Hajibaba et al., 2015; Xu, Zhou & Xu, 2011) have suggested as far as the impacts of crises and disasters on travel behaviour are concerned. When a crisis such as the outbreak of epidemic/pandemic occurs, the risk, anxiety, and fear associated with the crisis can negatively influence tourists' perception, which plays a critical role in tourist behaviour and decision making (including travel intention). In most cases, because of fear, anxiety, and fear associated with a crisis like a pandemic, people will most likely engage in what is termed as avoidance behaviour (i.e., reluctant to travel or avoid destinations that are perceived to be risky).

Table 2. Respondents' Travel Intention During and Post COVID-19

Travel concerns	My overall wellbeing	46%	Travel eagerness	Have travelled again	0.7%
	Using public facilities	4%		As soon as I can	12%
	Crowds	23.3%		Wait at least three months	28.7%
	Contact with asymptomatic individual	22.7%		Wait at least six months	28.7%
Travel motivations	Low fares	23.3%		Will be afraid/hesitant for the foreseeable future	27.3%
	Flexible change & cancellation policies	16%		Maybe/not sure/don't know/depend/travel only need to	2.7%
	COVID-19 vaccine	55.3%			

4.3 Restoring Travelers' Confidence

The respondents were also asked to indicate measures to restore their confidence in travelling again (before the COVID-19 vaccine becomes available). As Table 3 exhibits, the top five health, safety, and hygiene measures that might help restore travellers' confidence were mask-wearing (91%), social distancing (88%), hand sanitising (88%), non-crowded places (7%) and disinfection and sterilisation (6%). This finding is in line with the conclusion of a study conducted by Travel Weekly Asia (2020) that reported the importance of enforcing social distancing rules, mandatory use of face masks, and ready access to sanitising gels or wipes for all parts of a travel journey. In the researchers' viewpoint, the respondents might have indicated the absolute importance of these measures in restoring their travel confidence because these measures are the measures that the health authorities such as the Ministry of Health have regularly promoted and emphasised. Furthermore, it may be that the respondents indicated these measures to be critical in re-building their travel confidence because these measures are much more "tangible", "objective", "measurable", "provable", compared to the other measures such as contact tracing, for example. It may be something similar to seeing is believing. Seeing a face mask covering an individual's nose and mouth, being able to measure the one or two-meter social distancing mark, seeing the availability of hand sanitisers placed in different corners, being able to count heads to gauge the level of crowdedness, and seeing operators constantly disinfect or sterilise property surfaces and items may restore confidence because they can be seen, calculated, or proved.

COVID-19 travel insurance was also considered important (51%). While the benefits of a travel insurance plan are not immediately visible or tangible, or provable, comprehensive travel insurance may assure individuals that they have something to fall back on in the event of an unfortunate situation such as being quarantined, cancellation of a flight, and so on. In other words, COVID-19 travel insurance may help reduce risk and anxiety, the elements that negatively influence tourists' perception of safety and health during the pandemic. This finding advocates the suggestion made by Sarman, Curtale and Hajibaba (2019) that the provision of more comprehensive travel insurance may be one of the strategies that give travellers further justifications to downplay the risk. TravelMole (2020a) reported recent survey findings that most holidaymakers would not buy travel insurance unless it includes cover for COVID-19 related cancellations and disruption. Given the importance of COVID-19 related travel insurance in building consumer confidence, Jet2 Holidays introduced its

COVID-19 insurance policy that includes medical cover should a customer contract Covid-19 overseas and cancellation cover should a customer test positive for Covid-19 up to 14 days before travel, rising to 28 days if someone is hospitalised. Additionally, policyholders will be protected if they are prevented from boarding a flight due to a positive Covid-19 test or raised temperature (TravelMole, 2020b). Air Canada has also recently launched its free COVID-19 insurance policy that covers C$200,000 for COVID-19 related medical expenses and up to C$150 per person per day for quarantine costs (TravelMole, 2020c).

Table 3 also demonstrates that although respondents indicated such measures as COVID-19 test before departure, provision of personal protective equipment (PPE), contact tracing, and self-quarantine to be necessary, they did not consider them to be as critical as the measures previously mentioned (test before departure – 47%; PPE provision – 47%; contact tracing – 43%; and self-quarantine – 42%). Compared to the previously mentioned measures, test before departure, PPE, contact tracing, and self-quarantine may be less visible, measurable, or provable. They may still leave some room for anxiety, fear, question. For example, test before departure may raise such questions as "what about the test after arrival?", "what if the infection happens during the time between after departure and before arrival?". Also, test effectiveness is a question that may cause more doubt than assurance, especially the COVID-19 test that yields a result within a few hours. When it comes to the provision of PPE by tourism and hospitality operators, on the one hand, individuals will usually have their own face masks, hand sanitisers, face shield, and gloves, given the fact that such PPE has become the everyday weapons since the start of COVID-19. They have become deeply embedded in virtually everyone's daily, normal routines and practices. Thus, there may not be a critical need for the tourism and hospitality operators to provide consumers with PPE to restore consumer confidence in using their services again. On the other hand, while the act of supplying PPE may render individual travellers with a sense of "caring, generous, responsible", it may raise the doubtful question of "why would I want to use the PPE provided by someone else, the health, safety, and hygiene standards of which I can't guarantee 100 per cent, especially when I have my own PPE?"

The last four measures – flexible meal plans, flexible change and cancellation policies, single occupancy at a discounted rate, and outdoor fitness programs – have often been pointed out by tourism and hospitality operators and organisations as ways to restore travellers' confidence. For instance, G Adventures introduced its "Travel with Confidence" policy that entails such practices/protocols as social distancing, small group tours, single occupancy, and flexibility to delay (TravelMole, 2020d). Both Norwegian Cruise Line (TravelMole, 2020e) and Easy Jets (TravelMole, 2020f) have extended their cancellation/refund policy to restore consumer confidence. Hilton Hotels offers Travel Plan Flexibility that allows guests fully flexible booking options with free changes and cancellations (Hilton Hotels, 2020). While such measures may encourage individuals to plan a trip, book a flight or book a hotel room, they may not effectively restore travellers' confidence, as demonstrated in Table 3. In other words, these measures are what the tourism and hospitality operators think will be crucial in restoring travellers' confidence and not what the travellers themselves believe will be critical in restoring their confidence. Thus, there may be a perception difference between what service providers perceive as essential and what travellers perceive as indispensable for the restoration of travellers' confidence. It is the perception of the latter that will and should matter the most.

Table 3. Measures to Restore Travelers' Confidence to Travel During and Post COVID-19

Mask wearing	90.7%	Provision of PPE	47.3%
Social distancing	88%	Contact tracing	43.3%
Hand sanitising	88%	Self-quarantine	42%
Non-crowded places	75.3%	Flexible meal plans	36.7%
Daily disinfecting practice	59.3%	Flexible change & cancellation policies	34%
COVID-19 travel insurance	51.3%	Single occupancy at a discounted rate	30%
Test before departure	47.3%	Outdoor fitness program	20%

5. DISCUSSION AND CONCLUSION

The paper examined the non-economic impact of COVID-19 on tourist behaviour, specifically from the perspective of travel intention and restoration of travellers' confidence in travelling again, during and post COVID-19. A look into travel intention during and post COVID-19 was critical in making an informed assessment of travellers' perception and behaviour associated with risk, uncertainty, and anxiety. Devising ways to restore travellers' confidence was crucial because tourism businesses and operators that could convince and re-assure travellers of their health, hygiene, and safety during and post COVID-19 could be the ones that stand out and create a strong image and brand trust in the travellers' minds.

Travel intention was analysed using three variables, namely travel concerns, travel motivations, and travel eagerness. The biggest travel concerns were overall health and safety wellbeing, crowds, and potential contact with the asymptomatic individual(s). Such concerns may result in scepticism in individuals to travel during and post COVID-19; thus, they may wait a period of time before they will engage in tourism activities even after the pandemic is brought under control. Moreover, they may avoid engaging in tourism activities involving masses of people or large public gatherings, prefer remote, less visited, and less accessible places of interest and more meaningful travel activities, prefer to use private transportation, and choose small-scale lodging operators. In terms of travel motivations, it was discovered that most individuals might only travel again when the COVID-19 vaccine becomes available, despite tourism and hospitality operators religiously following all the recommended health, safety, and hygiene SOPs. This finding may indicate that only such tangible and objective reassurance as the vaccine will make individuals want to travel again without fear, uncertainty, and anxiety. As far as travel eagerness is concerned, there is a gloomy prospect of individuals travelling again even after borders have reopened and tourism activities resumed to a certain extent; thus, they will wait six months or longer to take their next holiday.

When it comes to restoring travellers' confidence, it was discovered that it might take measures that can be seen, calculated, or proved to restore travellers' confidence, such as seeing a face mask covering an individual's nose and mouth, being able to measure the one or two-meter social distancing mark, seeing the availability of hand sanitisers placed in different corners, being able to count heads to gauge the level of crowdedness, and seeing operators constantly disinfect or sterilise property surfaces and items. It may be something similar to seeing is believing. The research also discovered that COVID-19 travel insurance is an important measure to restore travellers' confidence because it may help reduce risk and anxiety, the elements that negatively influence tourists' perception of safety and health during the pandemic. Furthermore, the research revealed that although such measures as flexible meal plans, flexible change and cancellation policies, single occupancy at a discounted rate, and outdoor fitness programs have been deemed essential and implemented by some tourism and hospitality operators as ways to restore travellers' confidence, they may not necessarily be considered vital in restoring confidence from the perspective of the travellers themselves. In other words, there may be a perception difference between what service providers perceive as critical and what travellers perceive as indispensable when it comes to the restoration of travellers' confidence. It is the perception of the latter that will and should matter the most.

Theoretically, the research contributes to the literature of tourism crises and disaster, specifically in the area of epidemic/pandemic outbreaks, by advocating the findings of prior research that when a crisis such as the outbreak of a pandemic occurs, the risk, anxiety, and fear associated with the crisis can negatively influence tourists' perception which plays a critical role in tourist behaviour and decision making (including travel intention). In most cases, because of fear, anxiety, and fear associated with a crisis like a pandemic, people will most likely engage in what is termed as avoidance behaviour (i.e., reluctant to travel or avoid destinations that are perceived to be risky). From a managerial standpoint, the research findings may be used by tourism and hospitality operators to understand travellers' perception of risk, which, in turn, shapes their travel behaviour and decision-making. Such understanding is vital in allowing tourism and hospitality operators to mitigate the perceived risk by providing measures that may help restore travellers'' confidence from travellers' perspectives and not from tourism and hospitality operators' perspectives.

The research is not without its share of limitations. The sample size of 150 might be too small for the research findings to represent the wider population. The use of snowball sampling may contribute to the possibility of oversampling a particular network of peers, leading to bias. Because snowball sampling does not determine the actual pattern of population distribution, there is no guarantee about the representativeness of the sample. Moreover, it is impossible to decide on the sampling error and make statistical inferences from the sample to the population due to the absence of random sample selection. Considering these limitations, the researchers would suggest expanding the sample size and using a random sampling method so the sample would be more representative of the wider population and statistical inferences can be made from the sample to the population.

Lastly, the research was conducted when COVID-19 was still out of control, when state/national/regional/international borders were still closed and tourism activities were halted entirely. Thus, the research findings are the only perception of traveller behaviour and decision making (what travellers perceive as essential). In view of this, it may be important to conduct another research to examine travellers' actual travel behaviour, and decision making after COVID-19 is brought under control, borders have reopened, and both domestic and international tourism has resumed.

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Elucidating a Muslim Scholar's Speech Skills through Digital Storytelling: A Qualitative Content Analysis

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ABSTRACT

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Muslim scholar

In the globalized era, Muslim scholars use digital storytelling to talk about situational issues. With millions of social media followers, they are deemed influential. However, studies to understand their speech skills are too scarce, although they deal with communication the most. The aim of this paper is twofold. First, it aimed at understanding the speech skills employed by a Muslim scholar chosen as one of the World's 500 Most Influential Muslims in the year 2020. Secondly, it aimed at exploring the advice put forth by him about the issue of the COVID-19 pandemic. This study used a qualitative content analysis with the directed approach research design. A purposive sample of an influential Muslim scholar was selected. The data source was his digital story posted on YouTube about the COVID-19 issue. The findings indicated that he had utilized a repertoire of speech skills, such as soft conversational tone, easily comprehended words, clear narration and being respectful of the audience. The advice delineated was to remind all that everyone is equal, with death being the greatest equalizer, all possessions are only temporary, and submission to Allah in both good and bad times is unsurpassed. The speech skills may provide a useful point for class practitioners who wish to provide some guidance for their students about communication techniques. The advice may relieve the restlessness felt by many while fighting the invisible but threatening COVID-19 pandemic.

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1. INTRODUCTION

Speech skills are oral communication techniques that can be learnt and used by many so that information can be effectively conveyed to and shared with others besides allowing them to be persuasive (Lucas, 2015). In the light of the benefits, speech skills are taught to students of all stages across the world to empower themselves and others (Al Jahromi, 2020), especially when much sooner they have to face the never-ending demands of the career world. Thus, this will require them to be orally competent, which can also lead to the development of their self-esteem and interpersonal relationships (Bobkina, Romero & Ortiz, 2020). The arguments put forth by the researchers aforementioned brings an inference that being orally competent is crucial as it can make a difference in people’s personal and professional lives.

Studies on speech skills have been administered to analyze how successful people exercise them so that these skills can be propagated for the benefits of others. For example, there were some studies done on speech skills of those who belong to managerial posts like leaders (Barrett, 2006), CEOs (Helfat & Peteraf, 2015) and planners (Elliot, 2019). However, studies to understand the speech skills of Muslim scholars are scarce. This inattention is interesting given that Muslim scholars, whose speech skills can be studied, offers such a rich context.

The representation of Muslim scholars in past research is mainly shown with respect to their *dakwah* or sermons (Hirschkind, 2012). Dakwah is communication that entails information being shared. This communication has been made possible among people living in almost all parts of the world with tremendous technological advancement. Since English is becoming the world’s most widely spoken language in this globalized era (Abdalgane, 2020), it is understandable that Muslim scholars who speak eloquent English would be better able to connect to voluminous social media viewers around the world to disseminate their dakwah through digital storytelling.

Digital storytelling is a practice that involves the use of digital media in empowering individuals to broadcast their honest and simple stories in videos whose contents are either in the form of textual, spoken or visual or the combination of all of them (Lambert, 2010). Lambert (2010) claims that it is widely used by community activists, health and human agencies, and business professionals. It is also used in education (Aboo Bakar, 2019) and religion (Kaare, 2017) contents. Although digital storytelling has its specific particular approach, Aboo Bakar (2015) wrote that in her personal communication with Amy Hill, the Director for Center for Digital Storytelling, the latter agreed that digital storytelling had been modified or adapted in various parts of the world and thus whatever interpretation that was brought to the material are added value. In this paper, digital storytelling was interpreted as a short dakwah video that was featured on YouTube by a famous and prominent Muslim scholar.

Effective speakers can not only talk about various subjects but are also those who care about situational issues and demands (Muhammad & Omer, 2016). The most pressing situational issue that is plaguing the world now is none other than the Coronavirus disease (COVID-19) pandemic. As this paper was being written, more than twenty-two million people had been affected worldwide, and the death toll had amounted to nearing 800,000 deaths (WHO, 2020). In this time of adversity, Muslim scholars have a role to play to help others cope with their stress. Previous studies on the qualitative content analysis of Muslim scholars’ digital storytelling presented on Youtube are scarce, and most are on issues of conserving moderate Islam in Indonesia (Salik, 2019) and Malaysian Muslim scholars practising rhetorical styles to attract an audience with skillful, powerful, and effective speeches about various issues in

Islam (Zain, 2018). Thus, conducting a study on a world-renowned Muslim scholar's digital storytelling on Youtube is called for.

Thus, the purpose of this paper was twofold. First, it was to understand the speech skills employed by a Muslim scholar in disseminating his dakwah. It was aimed to answer the question of how a Muslim scholar communicated with audiences using different speaking skills. Findings may then be utilized with students learning speech skills. Second, it aimed to explore the advice put forth by him to the social media viewers about the issue of COVID-19. It aimed to answer what guidance he offered others in coping with COVID-19. By combining the analysis of speech skills and guidance put forth about COVID-19, the authors aimed to contribute to a more profound understanding of how and what a prominent Muslim scholar communicated through digital storytelling.

2. METHODOLOGY

2.1 Research Design

In this study, the speech skills of a prominent Muslim scholar in disseminating dakwah and the advice he gave about the COVID-19 issue were interpreted using directed qualitative content analysis. Directed qualitative content analysis requires subjective interpretation and starts with a theory or model from which codes or relationships between codes are initially determined before and during data analysis (Hsieh & Shannon, 2005). In this study, the Islamic Communication Skills model by Muhammad and Omer (2016) was used as a base to understand prominent Muslim scholars' speech skills. The categorization matrix was developed with respect to the model. Table 1 presents the categorization matrix used in this study and examples for each sub-category.

Table 1. Categorization matrix and examples

Category	Sub-category	Example
Tone of voice	Soft-tone and low (per demand of situation)	The audience feels comfortable listening to him
Selection of words	Easy and graspable	"We ask Allah to forgive us."
Mental level of the listener	The audience should be able to grasp the narration	The message is clear, and understanding is easy.
Avoiding reproaches	Caring for the feeling of others	"It's very humbling for us to be in this situation."

The first category, 'tone of voice', focuses on preachers using a soft tone so that listeners would feel comfortable listening to them and long for their company. Islam also advocates selecting a suitable volume of voice according to the number of listeners. A loud voice that can cause nuisance and irritation is disallowed. The second category 'selection of words', focuses on suitable and graspable words being used so that messages can be easily sent across and comprehended by the listeners. The third category, 'mental level of the listener', emphasizes that the IQ levels of the listeners are considered as messages need to be related to their lives and can be easily digested by them. The final category, 'avoiding reproaches', advocates that preachers should consider the feelings and emotions of the listeners. Messages need to be relayed in a respectful way full of tolerance and mutual understanding.

2.2 Sampling

Convenience sampling was used to select a prominent Muslim scholar to be studied in this paper. This derives from the explanation put forth by (Bengtsson, 2016) that in qualitative studies, data commonly come from one to thirty informants and that there are no established criteria when using content analysis. However, the sample size should be determined on the basis of informational needs so that the research question can be answered with sufficient confidence. Thus, the researchers assumed a digital story from an individual should offer enough data to classify themes and conduct cross-case theme analysis.

The prominent Muslim scholar chosen to be studied in this paper was Omar Suleiman, who was named among the World's 500 Most Influential Muslims in 2020 (RISSC, 2020). This American Muslim scholar was born in 1986 and a Professor of Islamic Studies at Southern Methodist University, USA. Collectively, he has millions of social media followers and each of his digital stories being watched by thousands of viewers.

2.3 Data Collection

Data were collected from Omar Suleiman's digital story posted on YouTube entitled 'Neglected blessings and unique opportunities'. The length of the digital story was 31 minutes, with viewers amounting to more than 86 000. The digital story was transcribed into a written form following the steps by Bailey (2008).

In a qualitative study, validity means that the results reflect the phenomenon studied, and reliability entails that the same results will be obtained if the study is replicated (Richards et al., 2015). To increase the validity of this study, the researchers had performed their analyses separately and then discussed the results to obtain consensus following the methods suggested by Graneheim & Lundman (2004), known as a form of triangulation.

The data were then again sent for validity and reliability check (Stemler, 2001). Speech skills that were identified from the digital story were listed with examples for each category and sent for validation through the approval of another two coders. The two coders chosen were an Islamic Studies lecturer and an English Public Speaking lecturer with broad knowledge and independently working in their respective fields. The percentage of approval was calculated, and the results achieved 100 per cent agreement which means the data were valid with perfect agreement from both coders.

3. DATA ANALYSIS AND RESULTS

The findings are presented according to the categories outlined by the Islamic Communication Skills model (Muhammad & Omer, 2016). For each category, the speech skills employed by the Muslim scholar in disseminating dakwah and the advice given by him about Covid-19 were interwoven, discussed with examples, and presented in Table 2.

3.1 Tone of Voice

The analysis of Omar Suleiman's digital story showed that he normally used a quiet, conversational and calm tone of voice which suggested that he was someone balanced and people may want to hear from him much more. The messages he sent to others were clear and precise, making the audience feel comfortable listening to him.

3.2 Selection of Words

The analysis of Omar Suleiman's digital story showed that he used words that were soothing and could easily be understood by the audience. He said:

> *"We ask Allah to protect everyone. We ask Allah to accept the intention for the good deeds that we had planned to do. We ask Allah to write down for us fully. ... We ask Allah to forgive us for our inability."*

In the speech, the word 'we' was used oftentimes, indicating that he and the audience should be together in undergoing the difficulty and uneasiness when COVID-19 struck. Also, the phrase "We ask Allah" was repeated in all the lines signifying that the Muslim scholar was pleading with the audience to ask for Allah's protection and mercy.

3.3 Mental Level of the Listener

The analysis of Omar Suleiman's digital story showed that the messages he put forth were clear, complete, not complicated and could be related by the audience to their lives. He mentioned this:

> *"I want to start with this point. Allah has all of these things that are destined for us that essentially flatten all sorts of differences in terms of status, health, wealth, whatever it may be. The ultimate equalizer is death, right? Because, when we die, it doesn't matter what we had in this world. ... Ultimately, we all reside inside of our graves, and our status is taken away from us. Our wealth is taken away from us. The praise of people is taken away from us. All of that is taken away from us. So, it's the great equalizer, right? And that puts us all in the exact same situation."*

He was advising all that although we may differ in status, wealth and other aspects, we, in the end, are equal as death awaits each of us. Next, the phrase "… taken away from us" was resonated in many lines, and this may indicate that whatever we possess may be relinquished anytime.

3.4 Avoiding Reproaches

The analysis of Omar Suleiman's digital story showed that he used the phrase "Dear brothers and sisters" often. This signified that he was respectful of the audience, and it may also suggest that he wanted the audience to know that religion unifies them and that he cared about them. Next, at the start of every important message, the phrase "We ask Allah Subhanahu Wa Taala" was also uttered. Those words imply that the speaker wanted the audience to always have faith in the Creator and surrender to Him in all good and bad situations. With his speech comes the thematic advice directed to the audience about the COVID-19 pandemic. The speech skills and advice by the Muslim scholar are summarized in Table 2 below.

Table 2. Summary of speech skills and the advice

Speech skills	**Findings**	**Advice**
Tone of voice	Quiet, conversational and calm; the audience may follow up with his speech	
Selection of words	Soothing, hopeful, easily comprehended	Beg for Allah's mercy and have faith in him
Mental level of the listener	Messages were clear, complete and could be related to lives	However different, we are all equal; death is the equalizer; possession may be relinquished anytime
Avoiding reproaches	Respectful of the listeners; all are unified in the name of religion	Have faith in Allah and submit to him in good and bad times

4. DISCUSSION

The study was administered with a twofold purpose. First, it sought to understand the speech skills employed by a Muslim scholar. The study found that the Muslim scholar had utilized a repertoire of speech skills, namely the quiet, conversational and calm tone of voice, the hopeful and non-bombastic choice of words, being mindful of the audience's mental level by choosing to be clear and being respectful of the audience always. Second, this study is intended to explore the advice put forth about the issue of COVID-19. This study found that the Muslim scholar had advised the audience to remember that we are all equal and death is the greatest equalizer, to understand that our possessions may be relinquished at any time at all, and to submit to Allah both in times of happiness and adversity like when facing the pandemic of COVID-19.

Speech and communication is a field that has been dominated by Western-oriented perspectives (Khalil, 2016). However, in this study, the speech skills portrayed by the Muslim scholar were informed by and analysed through the lens of Islamic Communication Skills (Muhammad & Omer, 2016) which emulate the Prophet Muhammad's communication principles which dated back more than 1400 years ago. Even then, the speech skills found exercised by the Muslim scholar is no different from the perspectives put forth by many Western experts in speech and communication and whose ideas are used a lot in teaching oral communication in universities across nations. For example, one of his speech traits is consistent with the idea that to be a great speaker, one should practise a natural conversational style that touches the heart of the audience (Writer, 2014). Then, the Muslim's scholar's clear and simple speech resonates with the classic, famous seven rules of effective communication, especially that of clarity and completeness (Cutlip, 1958). Being respectful of the audience also reverberates a suggestion that a speaker needs to be sensitive to them and the occasion they are in or facing (Lucas, 2015). A new but interesting trait to learn is that the Muslim scholar oftentimes repeated the phrase "brothers and sisters" as opposed to the common phrase "ladies and gentlemen" that is used by many great speakers. This may indicate that the audience and he are related in religion, undivided by the different origins or geographical locations, and thus should be united in undergoing the challenges of the COVID-19 pandemic.

Having trust in God during tough times is recommended and common among many people. For example, in a study done by Pirutinsky et al. (2020) among American Orthodox-Jewish, they found that those who had put their trust in God during the COVID-19 pandemic had experienced a positive impact. However, the advice that the Muslim scholar puts forth to the audience is that we should not only keep a strong faith in tough times, but we should also do so in good times. Next, the reminder that we, regardless of our races and origins, are equal is also found by Domínguez et al. (2020), who wrote that there is a need for a coalition among health experts, health organizations, policymakers and the likes so that they are mindful about the physical and psychological health and equity for all. Besides, however fearful or angry and frustrated we may be because of the COVID-19 pandemic, we need to submit to the Creator. This is also written by Egunjobi (2020) who proposes that one, across races and religions, should take care of his or her own religious or spiritual self now during the COVID-19 pandemic more than ever.

5. CONCLUSION

This research reveals the benefit of using qualitative content analysis to discover the speech skills practised by a Muslim scholar that are rarely researched. Findings have revealed that the speech skills are similar to the ones suggested by Western experts. The results highlight and confirm our understanding that Islam is a religion that celebrates good communication between its scholars and others. In fact, these skills can also be utilised with students who learn oral presentations or communication skills. Further results of this study revealed that the advice the Muslim scholar gives others while undergoing the COVID-19 pandemic is also resonated by other preachers and researchers. Further exploration in future research using qualitative content analysis on more Muslim scholars may shed more light on the speech skills and advice during the COVID-19 pandemic.

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Phonological Nativisation of Malaysian English in the Cartoon Animation Series "Upin and Ipin: The Helping Heroes"

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ABSTRACT

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In Malaysia, "Upin and Ipin: The Helping Heroes" is considered one of the most popular cartoon animations recently being previewed in its main channel on YouTube. This animation series presents several distinguishing features, including basic English as its primary instruction medium. Through much observation, however, this research discovers that subtle phonological nativisations of Malaysian English (ME) seem to be visible in the cartoon, which brings to the question of whether Malaysians can accept the learning of the English language with ME phonology. The identification and examination of phonological nativisation in the study were employed through a phonological analysis. These sounds' characteristics were then categorised into existing phonological features of ME based on previous literature. Findings of the study show that overall, a number of seven categories of ME's phonological nativisation were identified, including; (1) voiced dental fricatives /ð/ replaced with voiced alveolar stops /d/; (2) voiceless dental fricative /θ/ replaced with voiceless alveolar stops /t/; (3) the omission of single coda consonants; (4) the omission of final consonant clusters; (5) the omission of morphological markers in final clusters; (6) the lengthening of vowels in unstressed syllables; and (7) the shortening of vowels in stressed syllables. Thus, it can be concluded that based on a large number of viewers, the identification of phonological nativisations of ME in the cartoon clearly reflects that the variety is gradually and unconsciously becoming accepted by Malaysians despite disagreements on the damages it may cause towards English language development.

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1. INTRODUCTION

Language development is a critical part of a child’s upbringing. Apart from receiving formal education at school, numerous studies have proven that children can also acquire language through exposure to cartoon animations (Lodhi, Ibrar, Shamim, & Naz, 2018). In this new world, the impact of globalisation has allowed this exposure to become greater than before as the increase of telecommunication infrastructures enables children to watch their favourite cartoons not just through the screens of their television but through other various technologies such as cellphones and tablets as well, which indirectly increases the number of time children spends watching and learning through these cartoons per day. In Malaysia, the growth of new media has played a tremendous role and influence on society in many aspects, including mental and emotional development (Alivi, Ghazali, Tamam, & Osman, 2018). With children having more accessibility towards the media in Malaysia, there is a great responsibility upon local animation companies and societies to uphold decent socio-cultural values within these cartoons so that younger generations can inculcate virtuous principles. Among some of the legendary cartoon animations in Malaysia is the *Sang Kancil* Series created during the 1980s, *Keluang Man*, *Anak-Anak Sidek* and *Usop Santorian* in the 1990s (Muthalib, 2004).

Later on, with the help and support of the Malaysian government, agencies such as the Multimedia Development Corporation (MDC), the Malaysian Animation Creative Content Centre (MAC3) as well as non-profit, governmental organisations such as the Animation Society of Malaysia (ANIMAS) have all contributed in improving the quality and performance of today’s cartoon animations in Malaysia, producing outstanding, award-winning international animations such as the *Upin* and *Ipin* Series from Les’ Copaque Production, *Ejen Ali* from WAU Animation and *Boboboi* from Animonsta Studios (Muthalib, 2010). All three cartoon animations above have won many children's hearts in Malaysia, each showcasing its distinctive storylines and attractions. However, despite the differences, much observation shows that there seems to be a similar trend of the language features. Apart from Bahasa Malaysia being used as the main medium of communication in these cartoons, considerable emphasis on English words and phrases is also clearly present. According to a study by Krishnan and Yunus (2018), English-based animated cartoons is said to have a positive impact on second language learning in Malaysia, especially in terms of developing vocabulary knowledge, pronunciation, and enhancing listening skills.

In a way, the selection of English words and phrases in these cartoons not only can promote Malaysian children in acquiring the language, but it also portrays how powerful the media can be in shaping and influencing language use in society (Thorne, Black, & Sykes, 2009). Thus, with English becoming such a high command in Malaysia, the animation production company Les’ Copaque recently premiered its newest cartoon series through its main channel on YouTube on the 22nd of May 2020 entitled “*Upin* and *Ipin*: The Helping Heroes”, highlighting basic English as its main medium of instruction. According to the company, their newest animated production features a slight difference in terms of the appearances of the main characters, who are *Upin* and *Ipin*, where the twins are presented with cutting-edge superhero costumes as well as the inclusion of several new, catchy songs. Moreover, the decision to promote basic English in the series was intentionally made in order to help little kids develop the language as the company was much aware that their major viewers consist of young children.

It is claimed that the series was such as success, even its 32-second trailer received more than 200 hundred thousand views, with more than 4000 thousand likes, and by the end of 2020, “*Upin* and *Ipin*: The Helping Heroes” reached over 10 billion subscribers on YouTube, making it the first YouTube channel in Malaysia to achieve such success (Daud, 2020). Since this much-loved cartoon animation is perceived as immensely influential to young children and toddlers, this study, therefore, believes that there is a need to explore its linguistic features so that researchers are able to understand certain language trends in which the new generation are comfortable and familiar with. Through much observation, this research discovers through the method of phonological analysis that subtle phonological features of Malaysian-English (ME) seems to be visible. Thus, the main objective of this research is to identify and examine phonological features of ME in the cartoon animation series, "*Upin* and *Ipin*: The Helping Heroes".

The purpose of conducting this study is also due to the fact that existing literature of ME's linguistic features show a lack of investigation upon current cartoon animations in Malaysia. Numerous research studies in the field of animation show that more focus is directed towards the study of Standard English and its impact on language learning, pedagogical and cultural values, as well as media literacy (Lodhi, Ibrar, Shamim, & Naz, 2018; Vitasmoro, Jatmiko & Candra, 2019; Chopra & Trehan, 2019; Supri, Shidiq, & Awwali, 2020).Thus, the result of this study is believed to be beneficial for many parties, including sociolinguists, educators, the mass media and especially those working in the world of cartoon animation, so that a clear picture of young children's English language level and preference for the purpose of language development in Malaysia can be understood.

2. STATEMENT OF THE PROBLEM

In Malaysia, Bahasa Malaysia is frequently used as the main medium of instruction for both high varieties and low varieties. Nevertheless, English is also another popular language of communication used by various age groups, both for formal and informal domains. In fact, according to Muniandy (2010), English is the most important foreign language in Malaysia as it is regarded as a familiar language, widely practised and appointed as the country's official second language. Yet, in many cases, the nature of language is that it slowly adapts to the needs of its users by absorbing local elements, causing the language to develop its own variety (Kachru, 2006). This includes English in Malaysia, where the process of nativisation has developed a new variety known as Malaysian English (ME) which is widely used within the Malaysian socio-cultural context. It is claimed that ME not only has developed to become a preferable vernacular language as the means of communication, but it has also been marked as the country's unique social and national identity (Mavić & Abram, 2013). However, for some time, this phenomenon is said to be unacceptable, and some linguists have even regarded this process as 'heretical' because of its deviations from the language (Nair, 2017).

Until now, the issue of New Englishes remains a debatable topic even among Malaysians where prior studies have shown that matters arising the growth of ME is mainly due to the fear that this variety could harm Standard English language developments as well as the decline in the usage of Bahasa Malaysia (Lin, Choo, Kasuma, & Ganapathy, 2018). Besides that, several studies by Lee and Gir (2015) on the impact of English towards identity construction in Malaysia found that there was resentment in certain localised contexts among the Malays towards English as their respondents perceived the use of English as an attempt to show off and as a betrayal of the Malay cultural identity. Thus, the issues above further invite questions on the purpose and significance of ME in Malaysia. Buchstaller (2008) explains that the phenomenon of language change in Malaysia or any other country is mainly due to the existence and effects of globalisation as the increase of localisation is parallel with the increase of global developments. This is agreed by Hajar and Manan (2014,) who perceives ME as undergoing a similar process described by Buchstaller. They explained that in

Malaysia, while Standard British English is still being emphasised, signs of increased localisation through various studies show that the variety is developing even greater than before because of globalisation.

This circumstance can be further understood through a study conducted by Kirkpatrick (2012) explaining that before, the goal of English language learning amongst Asian countries was to primarily achieve the native-like competency. Although this still remains as a realistic ideology, the rise of English varieties in Asia has led to the belief that multilinguals do not have to necessarily sound and talk like native speakers. Instead, while users remain appreciative of the importance of Standard English, this does not mean that they need to assimilate and imitate the exact grammatical forms and accent of the native language in their speech.

3. LITERATURE REVIEW

3.1 Phonological Development

In the systems of a language, besides morphology, syntax, semantics and pragmatics, phonology is often regarded as one of the essential components in which concerns the rules governing the structure, distribution and sequencing of speech sounds and syllables (Owens, 2007). The term also refers to the sound system of any particular language or variety related to syllables, onset and rime, as well as articulatory gestures and features, structured to convey linguistic meanings (Brentari, Fenlon, & Cormier, 2018).

When studying the field of phonology, researchers often transcribe sounds using phonetic symbols. While phonology is described as the way, sounds function within a given language, phonetic concerns the physical production, acoustic transmission and perception of the sounds of speech (Carr, 2003). Furthermore, phonology also relates to topics such as phonotactics, phonological alternation, prosody, and suprasegmental aspects such as stress and intonation. Phonological development, on the other hand, refers to how children learn to organise sounds into meaning or language during their stages of growth (Hoff, 2009). For any child, the process of language learning starts with sound, and in order to acquire words and sentences, children must learn to distinguish different sounds into meaningful units (Hoff & Naigles, 2002). Before that, however, researchers believe that children are only able to produce speech through instinctive and intelligent imitations of the sounds (Mercado, Mantell, & Pfordresher, 2014).

Empirical research on phonological development among young children have shown that the act of imitating sounds helps toddlers to firm up their language knowledge as language is held within the way sounds and symbols are combined (Owens, 2007). Nevertheless, knowledge of a certain language or variety can be bound by socio-cultural norms of a speech community which is why for most children in the Asian regions, phonological development involves the process of learning to recognise and pronounce the sounds of language as spoken in the community (Ferguson & Garnica, 1975). Besides that, phonological development is also said to be largely dependent on the background or sociolinguistic accents of a child’s family (Schneider, 2007). This can be seen in Malaysia, where ethnicity plays a vital role in how a speaker uses ME and how it affects speakers’ pronunciation upon the variety (Pillai, 2013). However, although one cannot assume that all Malaysians sound alike when they speak in English, many phonological features of ME show common similarities among the major ethnic groups of the country (Phoon, Abdullah & Maclagan, 2013).

Based on the literature above, it can be concluded that the surroundings and socio-cultural context of a child's upbringing clearly affect the development of their phonological awareness and performance. It is during this time that language acquisition is determined by the number of words heard from a child's everyday environment by stimulating cognitive memories on how the words are being pronounced (Hoff & Naigles, 2002). Hence as nowadays, children around the world between the ages of 4 to 15 spend and an average of 85 minutes per day watching YouTube videos (Kanozia & Jindal, 2019), the new media is perceived as an influential source that could mould the way children practice language use, including the way words, are pronounced (Hanson, 2017).

3.2 Malaysian English (ME) Phonology

The study of New Englishes was pioneered by Braj B. Kachru, a scholar who wrote the book "The Indianization of English", which describes the non-native varieties of English (Crystal, 2003). The term New Englishes refers to regional and national varieties of the English language used in places where it is not the mother tongue of the majority of the population. Examples of New Englishes are Nigerian English, Indian English, Singapore English and Malaysia English in which all have their own identity and characteristics, differing from the original British or American Standard English (Mollin, 2006).

Some past research on the topic of ME language development can be seen from Thirusanku and Yunus (2012), who investigated the history and development of English varieties and confirmed that ME went through the phase of nativisation or also called phase 3 in terms of sociolinguistic status and domains of usage around the 18th century. This could be reflected by the distinct phonology influenced by local ethnic tongues, grounded lexical items and syntactic structures in the Malay form. In fact, Thirusanku and Yunus (2012) stated that English in Malaysia had changed so much it can be seen in all levels of language organisation, including phonological features such as vowel merges, accent shifts, suprasegmental features like intonation and syllable-timed rhythm, the omission of single coda consonants, and final consonant cluster reduction.

For Malaysian English (ME), the variety includes components of British English, American English, Malay, Chinese, Indian, Arab and other languages in its vocabulary, pronunciation, and grammar (Yamaguchi & Deterding, 2016). Furthermore, ample research reveals that ME show differences from other New Englishes in terms of simplification in its grammar and pronunciation, such as the switching of diphthongs and monophthongs, frequent stops instead of dental fricatives as well as the simplification of consonant clusters (Azirah & Tan, 2012). In some instance at the phonemic or sub-phonemic level, ME is manifested in the introduction of an additional sub-system such as labiodental fricatives /f/ and /v/ in the Malay phonemic inventory, which is said to exist due to an interference speech phenomenon from speakers with the knowledge of Arabic or English language as well as the distribution of the *shwa* sound due to the emergence of English loan-words (Omar, 1982).

In terms of segmental phonological features, ME has a tendency of reducing sound clusters to one or two elements less than is necessary, especially in clusters involving stops and fricatives and the lateral element, as well as the tendency to devoice fricatives so that voiced fricatives such as /v, ð, z, ʒ/ occur as voiceless fricatives (Baskaran, 2004). Besides that, dental fricatives like /θ/ and /ð/ are often substituted by the corresponding alveolar stops /t/ and /d/ and stressing on other syllables in the English words is also a usual practice (Mavić & Abram, 2013). Other phonological features of ME also includes; devoicing of intervocalic and final voiced consonants, flapping of intervocalic, omission of dark *ɫ*, rhoticity, omission of morphological markers in final clusters, a distinction of vowel length, long tense vowel and short lax vowel, as well as realisation of full vowels in unstressed syllables (Phoon, Abdullah & Maclagan, 2013).

4. METHOD

To identify and examine nativised phonological features of ME in the cartoon animation series "*Upin* and *Ipin*: The Helping Heroes", a phonological analysis was employed through attentive listening and observation skills by the researcher. In order to do so, quality headphones were used to obtain clear phonological sounds from the speeches and constant pauses and repetitions over the dialogues were also made and examined extremely carefully so that the researcher was able to confirm the production of the sounds. Once the phonological sounds were confirmed, findings on the characteristics of these sounds were then categorised into the existing features of phonological nativisation of ME based on previous pieces of literature from Omar (1982); Baskaran (2004); Thirusanku and Yunus (2012); Mavić and Abram (2013); Phoon, Abdullah and Maclagan (2013); and Yamaguchi and Deterding (2016) where each word taken from the excerpts were then transcribed into phonetic forms in order to show differences between the Standard English pronunciation and the ME pronunciation. All ten series of the cartoon animation

5. FINDINGS AND DISCUSSION

5.1 Voiced Dental Fricative /Ð/ Replaced with Voiced Alveolar Stop /D/

i) Episode 1: …yes, yes, yes together…

At the very beginning of this cartoon animation, this research identifies the character *Ipin* pronouncing the word 'together' as [təˈgedə(r)] instead of [təˈgeðə(r)].

ii) Episode 1: …help is on the way…

In the same episode, *Upin* and *Ipin* pronounce 'the' as [də] instead of voicing out the dental fricative as [ðə]. This is repeated continuously for all other episodes as well.

iii) Episode 2: I am *Upin*, and that is my twin, *Ipin*…

In the second episode, *Upin* repeats the same practice of replacing the voiced dental fricative by pronouncing the word 'that' as [dæt] instead of [ðæt]. Similar to the word 'the', this action is repeatedly done with other words of 'that' in the cartoon animation.

iv) Episode 2: …we love to help others…

Again, in episode two, the twin character pronounces the word 'others' as [ˈʌdə(r)z] rather than [ˈʌðə(r)z] as the standard English pronunciation.

v) Episode 4: Hello there, uhhh are you okay…

In the fourth episode, *Upin* is detected pronouncing the word 'there' as [deə(r)] instead of [ðeə(r)]. The word is pronounced similarly with other episodes as well.

vi) Episode 5: …can you help this tiny plant to grow…

In episode five, *Ipin* asks a favour from Mr. Sun to help his friend, the plant. He is heard pronouncing the word ‘this’ as [d̲iːs] instead of [ðɪs], which is perceived quite far from the native English pronunciation.

vii) Episode 5: What’s the wea<u>th</u>er like today…

In the middle of episode five, *Upin* and *Ipin* sing together a song about the weather. In the song, it can be heard many times that the characters pronounced the word ‘weather’ as [ˈwɛd̲ə(r)] instead of [ˈwɛð̲ə(r)].

viii) Episode 6: Yeah! We got <u>th</u>em all!

Near the end of episode six, when the twins have completed their task, *Upin* is heard shouting out the word ‘them’ as [d̲ɛm] instead of [ð̲ɛm]. The same pronunciation is also heard for other words of ‘them’ in other episodes.

5.2 Voiceless Dental Fricative /Θ/ Replaced with Voiceless Alveolar Stop /T/

i) Episode 5: <u>Th</u>ank you, Mr. Wind…

An example of the replacement of the voiceless dental fricative /θ/ with the voiceless alveolar stop /t/ can be heard in episode five where both *Upin* and *Ipin* is heard pronouncing the phrase ‘thank you’ as [t̲æŋk juː] instead of [θ̲æŋk juː]. Similar pronunciations were also heard in several other episodes.

ii) Episode 6: …now we have <u>th</u>ree emotions!
iii) Episode 7: The bees are buzzing <u>th</u>ree by <u>th</u>ree hurrah, hurrah…

In episode six and seven, the twins are heard using the word ‘three’ and pronouncing it as [t̲riː] instead of [θ̲riː], showing the replacement of the voiceless dental fricative /θ/ with the voiceless alveolar stop /t/.

5.3 Omission of Single Coda Consonants

i) Introduction: We’<u>re</u> gonna help everybody…

In *Upin* & *Ipin*: The Helping Heroes’ introduction song, the twins can be heard omitting the single voiced alveolar trill consonant /r/ from the phrase ‘we are’ making them sound like they are saying [w<u>iː</u>] ‘We gonna help everybody’ instead of [wɪ<u>ə(r)</u>] ‘We’re gonna help everybody’.

5.4 Omission of Final Consonant Clusters

i) Episode 3: …ne<u>xt</u> is Mars at number four…

The omission of a final consonant cluster was identified in episode three. When the twins sang the planet song for their friend who lost his way home, they pronounced the word ‘next’ as [nɛ<u>ks</u>] rather than [nɛ<u>kst</u>] in which the final voiceless alveolar consonant /t/ should have been clearer.

ii) Episode 4: A triangle has three si<u>des</u>…

Another example of the omission of a two-sound final consonant cluster can be heard in episode four where during *Upin* and *Ipin's* shape song, the word 'sides' is pronounced as [saɪd] instead of [saɪdz]. Here, it can be seen that the voiced alveolar fricative consonant /z/ is missing. In the same song, this particular word is heard being repeated again and again by omitting the /z/ sound.

iii) Episode 6: If you're angry and you know it stomps your feet…

In episode six, when *Upin* and *Ipin* sang the emotion song together with their friend Annie, they mentioned the word 'stomp'. However, in the song, the particular word is heard pronounced as [stɒm] instead of [stɒmp], revealing the omission of the voiceless bilabial stop /p/ in the final consonant cluster /mp/.

5.5 Omission of Morphological Markers in Final Clusters

i) Episode 3: …it sounds like something crashed!

Besides the omission of single coda consonants and final consonant clusters, another category of sound reduction is the omission of morphological markers in final clusters where in this case, *Ipin* is heard pronouncing the word 'crashed' as [kræʃ] instead of [kræʃt].

ii) Episode 3: …like a red ball to be explored…

In the same episode, the twins repeat the same action for the word 'explored' where the omission of morphological markers in final clusters can be heard once again. Instead of pronouncing the particular word as [ɪksˈplɔː(r)d], the twins are heard pronouncing it as [ɪksˈplɔː(r)].

iii) Episode 6: …let us find out what happened!

Similarly like the previous words, *Upin* once again omits the morphological markers in final clusters for the word 'happened' as he was heard pronouncing it as [ˈhæpən] rather than [ˈhæpənd].

iv) Episode 10: Someone kidnapped my friend, Mr. Sun!

In the last episode, the omission of morphological markers in final clusters is heard from Mr. Moon as he cries for help from *Upin* and *Ipin*. Instead of pronouncing the word 'kidnapped' as [ˈkɪdnæpt], Mr. Moon is heard pronouncing it as [ˈkɪdnæp].

5.6 Lengthening of Vowels in Unstressed Syllables

i) Introduction: We are the helping heroes…

In each and every opening scene for this cartoon animation, *Upin* and *Ipin* would introduce themselves as the helping heroes. The word 'heroes' is often heard, putting more stress in the first syllable instead of the second syllable. Therefore, rather than pronouncing the word as [ˈhɪəɹəʊz] or [ˈhɪɹoʊz] for American English, the word is now heard as [ˈhiːɹoʊz].

ii) Episode 1: Hye everyone, I'm Upin, and this is my twin, Ipin…

The word ‘this’ in *Upin* and *Ipin*: The Helping Heroes is indeed heard several times. Besides replacing the dental fricative /ð/ with /d/, the particular word is also heard having long vowels in the syllables in which it is not supposed to be stressed upon. For example, instead of pronouncing the letter ‘i’ as /ɪ/ so that less stress is being put and a short vowel is pronounced, the letter is now heard as a long vowel, putting more stress and making the letter sound like the tense high front unrounded vowel /iː/. Thus, the particular word is pronounced as [diːs] instead of [ðɪs].

iii) Episode 2: …and on the farm, there is a chicken…
iv) Episode 10: The sun is shining bright, bright, bright! It is the day!

In many times during *Upin* and *Ipin’s* conversation, such as the example from episode two and during their songs as well such as the example from episode ten, the twins are heard stressing the lax high front unrounded vowel /ɪ/ sound in the word ‘is’ longer than it should be. Thus, the particular word is pronounced as [iːz] rather than [iz].

v) Episode 3: …of course! An alien lives in space!

Another example of the lengthening of vowels in unstressed syllables is heard in episode three when *Ipin* figures out that aliens live in space. In his speech, the word ‘lives’ is heard as ‘leaves’ as once again, and the lax high front unrounded vowel /ɪ/ sound is being stressed upon, causing the word to have a long vowel. So instead of saying ‘an alien life [ɭivz] in space’, Ipin is heard saying ‘an alien leaves [ɭiːvz] in space’.

vi) Episode 3: …it needs something else…

Such as the previous examples of vowels being lengthened in unstressed syllables, the word ‘it’ is also frequently heard pronounced as [iːt] rather than [it].

vii) Episode 6: If you’re excited, and you know it, shout hooray…

Besides the lengthening of the lax high front unrounded vowel /ɪ/ sound, another interesting finding is detected in episode six when the twins pronounced the word ‘excited’ as [ˈɛkˈssaɪtɪd] instead of [ɪkˈsaɪtɪd]. Here it can be seen that not only the /ɪ/ sound is replaced with a lax mid front unrounded vowel /ɛ/, but more stress is also being put on the voiceless alveolar fricative /s/ sound in the first syllable, making it appear longer than usual.

viii) Episode 9: Hahahahaha, you look silly!

Once again, in episode nine, this research identifies the stressing of the lax high front unrounded vowel /ɪ/ sound, making the second syllable appear longer, similarly like the tense high front unrounded vowel /iː/ sound. In this case, instead of pronouncing the word ‘silly’ as [ˈsɪli], the research detects Ipin pronouncing it as [sɪliː].

5.7 Shortening of Vowels in Stressed Syllables

i) Episode 5: Sure, leave it to me!

Interestingly in episode five, the identification of shortened vowels in stressed syllables is also found. Although a lot of the instances show that the lax high front unrounded vowel /ɪ/ sound is often replaced with the tense high front unrounded vowel /iː/ sound, the case in episode five shows that the words ‘leave’ and ‘live’ may occasionally interchange as this time Mr. Sun is heard pronouncing the word ‘leave’ as [liv] instead of [liːv].

6. CONCLUSION

Overall, a number of seven categories that featured ME’s phonological nativisation were identified in the latest Malaysian cartoon animation, “*Upin* and *Ipin*: The Helping Heroes”. These categories include; (1) voiced dental fricatives /ð/ replaced with voiced alveolar stops /d/ with a number of eight excerpts; (2) voiceless dental fricative /θ/ replaced with voiceless alveolar stop /t/ with three excerpts; (3) the omission of single coda consonants with one excerpt; (4) the omission of final consonant clusters with three excerpts; (5) the omission of morphological markers in final clusters with four excerpts; (6) the lengthening of vowels in unstressed syllables with eight excerpts; and (7) the shortening of vowels in stressed syllables with one excerpt.

Among all seven categories, the highest number of excerpts can be seen under; (1) voiced dental fricatives /ð/ replaced with voiced alveolar stops /d/ as well as (6) the lengthening of vowels in unstressed syllables. In a way, both these categories are possible indications that certain distinctive features of phonological nativisations are being practised more than other phonological features in this particular variety. This was clearly mentioned in a study by Mavić and Abram (2013), who stated that in ME, dental fricatives like /θ/ and /ð/is often substituted by the corresponding alveolar stops /t/ and /d/ and stressing on other syllables in the English words is also a usual practice.

Thus, it can be concluded that based on a large number of viewers, the identification of phonological nativisations of ME in the cartoon clearly reflects that the variety is gradually and unconsciously becoming accepted by Malaysians despite disagreements on the damages it may cause towards English language development. This could also mean that for Malaysians, even though pronunciations of the words may seem inaccurately similar to Standard English, it is still acceptable as long as the vocabulary and grammar are correct. Moreover, with the success of this cartoon animation’s tremendous reception among little children, parents, and teachers of different backgrounds and race, it is evident that today, Malaysians are becoming more open in the idea of publicly displaying features of ME’s phonological nativisation for English language development purposes through the new media.

This current situation is definitely in parallel with the statement from Kirkpatrick (2012), who explained that before, the goal of English language learning amongst Asian countries was to achieve the native-like competency primarily, and although this remains as a realistic ideology, the rise of English varieties in Asia has led to the belief that multilinguals do not have to sound and talk like native speakers necessarily. Instead, while users remain appreciative of Standard English's importance, this does not mean that they need to assimilate and imitate the exact grammatical forms and accent of the native language in their speech.

Hence, as this particular study only focuses on the identification and examination of ME’s phonological nativisation in “*Upin* and *Ipin*: The Helpling Heroes”, further recommendations suggests that more research should be conducted in exploring the various linguistic features of ME from other local cartoon animations in Malaysia and also from other sources of the new media as it is obvious that the variety is growing towards an endonormative stage of language stabilisation. Other suggestions include extensive studies on Malaysian parents’ perspectives towards the use of ME’s phonological nativisation in local cartoon animations in Malaysia and the impact of ME’s phonological nativisation in local cartoon animations towards English language development among children in Malaysia.

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