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APPLICATION OF PROPAGANDA TECHNIQUES BY BARISAN NASIONAL IN MALACCA'S STATE ELECTION 2021

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Abstract

Malaysia's political situation has remained unstable since General Election 14 (GE14) in 2018. Since the *Langkah Sheraton* and the COVID-19 pandemic, the country has witnessed three state elections, in Sabah, Malacca, and Johor. Nonetheless, political instability persists. Malacca's State Election is unique among elections being that this was the first time the election has been held during a period of high COVID-19 infection, when most of the public have recently completed their vaccination. Numerous incidents were observed where political leaders and their supporters violated Malaysian National Security Council's (MKN) Standard Operating Procedures (SOP) which led to an uproar among netizens. As a result, Election Commission of Malaysia (SPR) has prohibited any physical campaigning for the Malacca State Election 2021. Consequently, political parties have resorted to social media campaigns. Historically, the opposition has been more adept at using social media for political campaigns than Barisan Nasional (BN), due to BN's affiliation with mainstream media. Thus, the purpose of this paper is to identify the propaganda techniques employed by BN during Malacca's State Election that led to their victory. This study found that BN used propaganda techniques specifically card-stacking, glittering generalities, plain folks, and testimonial to garner votes. The findings have implications on propaganda techniques for elections and aids voters in comprehending the propaganda techniques used by politicians and avoid being swayed.

Keywords: propaganda techniques, Barisan Nasional, Malacca's State Election, COVID-19, social media

Introduction

Since General Election 14 (GE14) in 2018, the current political situation in Malaysia is still unstable, both at the federal level or state level (Taib & Vivian, 2022). This can be seen from the series of political crisis that started with the collapse of Pakatan Harapan (PH) Federal government in February 2020 when 11 Member of Parliament from Parti Keadilan Rakyat and en bloc of Parti Pribumi Bersatu Malaysia Member of Parliaments decided to withdraw their support for PH government.

The latest incident that took place in Malacca, on 4th October 2021, four Assemblymen of the Malacca State Legislative announced the withdrawal of support for UMNO's Chief Minister Sulaiman Md

Ali (Saat, 2021) and declared that they have lost confidence in Sulaiman's leadership, hence technically caused the state government to collapse (*Chronology of Melaka Political Crisis*, 2021). This is the second time since the GE14 that Malacca witnessed a change of State government where in March 2020, Perikatan Nasional (PN) wrestled the State government from PH also through defections of four Assemblymen. Before the latest withdrawal, the UMNO-led PN State government in Malacca had 17 seats, while the opposition PH held 11 seats (Saat, 2021). On 5th October 2021, Melaka State Assembly Speaker, Datuk Seri Ab Rauf made a surprise announcement of the dissolution of the State Assembly, which paved the way for the State Election (Chronology of Melaka Political Crisis, 2021).

However, through a series of political maneuvers after GE14, including Bersatu departure from PH in February 2020 and UMNO reclaiming the coveted prime minister's post in August 2020, BN has returned to the centrestage of Malaysia politics. Three heated fights between BN, PH and PN are unavoidable because of the disagreement on certain terms and principles especially between BN and Bersatu although PAS tried to become "the bridge" between two parties. The state election also has become a useful barometer of the electoral fortunes of Malaysia's shifting alliances and overlapping coalitions, particularly on the Peninsula (Hutchinson & Zhang, 2021).

Historically, BN had been dominating the political scene in Malaysia since Independence, winning every general election, except for GE14. According to Funston (2018), the BN winning formula relies heavily on Malay support, which happens to be the dominant race in Malaysia and mobilising government institutions to support their political party. During GE14, BN lost the majority to PH for a number of reasons, one of them was due to the PH campaign on social media being more effective than BN (Nadzri, 2018). Each of the PH-component parties established multiple social media teams whose tasks were to produce campaign material that would prove intriguing to Internet savvy voters (Waikar, 2020). PH had to resort to social media campaigns since mainstream media such as TV3, *Berita Harian*, and *Utusan Malaysia* are government-owned and their contents are selected to give positive images to the ruling government (Jamal et al., 2021)

PH social media campaigns enabled them to garner the vote of 80% young voters (Waikar, 2020). The number of voters registered with Election Commission of Malaysia or *Suruhanjaya Pilihan Raya* (SPR) during GE14 was around 14 million and youth make up half of it (Mohd Pilus et al., 2018). Moreover, Hassan et al., 2016) stated that youth are the majority users of social media and the most Internet savvy voters. With this aspect in consideration, PH has successfully managed to defeat the age rule of BN.

From Funston (2018) and (Waikar, 2020) studies, it can be deduced that BN is not as good as the opposition parties in terms of social media campaign. This could be troubling due to former Minister of Health, Khairy Jamaluddin's announcement forbidding any election related activities, gatherings or social gatherings including the launch of election machinery are prohibited from 25 October 2021 to 27 November 2021. The decision was made considering the COVID-19 pandemic is at large and several politicians and parties carelessly breaking the existing SOPs by MKN.

This state election was also the first time that physical campaigning was prohibited from any parties in Malaysia and focused on social media campaigns. Despite physical campaigning which is BN's forte was banned, the party still won the state election. This success presumably due to their successful propaganda messages in their social media campaigns. Hence, this study aimed to identify propaganda techniques used by BN on social media in the Melaka State Election 2021, which in turn could affect people's perception and behaviour on voting in election.

Literature Review

Conceptual Definition

In a general context, propaganda can be seen as an appeal to the emotions rather than to the intellect. Advertising and public relations share a common propaganda technique, where the propaganda could play a role in promoting a commercial product or even shaping the perception of an organisation, person or a brand. Modern propaganda can be seen as an attempt to influence opinion through the communication of ideas and values of a specific persuasive purpose. It is also consciously designed to serve the propagandist's interests either directly or indirectly. In this case, the propaganda can be separated from information that serves to transmit the objective facts that can open the minds of the audiences (Kadir & Hasan, 2014). The definition of seven propaganda techniques below was defined as per Institute for Propaganda Analysis - IPA (1941)

Bandwagon

The desire to be accepted by one's peers has long been acknowledged as a strong factor in society. Propagandists can capitalise on this desire by appealing to the public via the bandwagon tactic. This prevalent propaganda strategy is used to persuade the public to think, say, or act a certain way merely because others are doing so. The public is asked to "get on the bandwagon" and avoid being left behind or excluded as the rest of society practices what they consider to be appropriate conduct. Additionally, the bandwagon effect is one of several hypothesised manifestations of "impersonal influence", effects on individuals' attitudes, beliefs, or behaviours that derive from these persons' impressions about the attitudes, beliefs, or behaviours of collectives of anonymous others outside their personal contact sphere (Mutz, 1998)

Name Calling

When governments, people, or the media use complimentary or derogatory terms to describe another person or organisation, this is called name calling propaganda. The objective is to subtly affect or influence public opinion in order to generate conformity with the propagandists' viewpoints. Governments and their media partners frequently use name-calling propaganda to describe foreign groups. Name-calling is the use of stereotype to describe an opponent and impugning his motives. All forms of name-calling are intended to simplify the issue by belittling the opposition and diverting attention from the real issues.

Transfer

Propagandists may attempt to link two unconnected concepts or objects in order to convince the public to buy what they are selling. Transfer usually works through a process of association. Transfer is generally akin to "admiration by association" rather than "guilt by association". Propagandists use the transfer technique to conjure up either positive or negative ideas, associate them with an unrelated topic or thing, and attempt to compel the audience to act. Frequently, propagandists can link the grandeur or virtue of a historical event to their product or the desired action by the public. On the other hand, transfer can be used to persuade the public to abstain from action in order to avoid an unpleasant outcome.

Glittering Generalities

Propagandists use broad, sweeping assertions (typically slogans or simple catchphrases) that appeal to the audience's strongly held values and ideas without giving evidence or justification. They invoke concepts such as honor, glory, patriotism, a desire for peace and freedom, and family values. Although the words and phrases are ambiguous and may mean different things to different individuals, the implication is always positive. It cannot be established as true or incorrect because it contains very little or no information. This technique is more on associating something with a virtue word – which can be used to make audiences accept the thing in question without examining the evidence.

Card Stacking

Card stacking propaganda is a technique for manipulating facts in order to make one product appear superior to another. This is frequently accomplished by omitting critical facts or unfairly contrasting evidence. For instance, a business may conduct extensive research on a certain subject or product. However, after reviewing all available research, the corporation selects just that which supports and promotes the product. Simultaneously, the benefits of the promoted product are frequently inflated. Consumer testimonials endorsing a product are a regularly utilised kind of advertising card stacking propaganda. Furthermore, this technique involves the selection and use of facts or falsehoods, illustrations or distractions and logical or illogical statements in order to give the best or worst possible case for an idea, program person or product.

Plain Folks

Propagandists employ this strategy to persuade the public that the spokesperson comes from humble origins, is trustworthy, and has their best interests at heart. Propagandists adopt everyday language and mannerisms in order to connect with the audience and convince them of their point of view. When confronted with this tactic, the Institute for Propaganda Analysis proposes that we ask ourselves the following questions before making any decision. Is the individual credible and trustworthy when distanced from the situation at hand? Is the individual attempting to conceal something? What are the pertinent facts? When confronted with this form of propaganda, separate the ideas and recommendations from the presenter's personality. Plain folks can be seen as the method by which a propagandist encourages their audience that his or her ideas are good because they are the people of the plain folks.

Testimonial

Propagandists employ this strategy to entice a recognised individual or someone with experience to support a product or cause by stamping it with their approval, in the hope that the intended audience will follow suit. When confronted with this tactic, the Institute for Propaganda Analysis proposes that we ask themselves the following question.

Who is being referred to in the testimonial? Why should we consider this individual an expert or believe their testimony? Without testimony, does the idea or product have merit? You can defend yourself against this tactic by establishing that the individual providing the testimonial is not a recognised authority, establishing that they have an agenda or vested interest, or establishing that other experts disagree with them. Furthermore, when something consists of having some respected or hated person, say that a given idea or program or product or even a person, is good or bad.

Types of Propaganda

Originally, propaganda tools and techniques were first recognised during the World War II period. It was from this extensive use of propaganda tools that the formal definitions of white, black, and gray propaganda were developed and defined as below according to past literatures:

White Propaganda

White propaganda was that whose origin was clearly labeled and which had a transparent purpose. It typically originates from an openly identified source and is characterised by gentler methods of persuasion, such as standard public relations techniques and one-sided presentation of an argument. White propaganda can be defined as public awareness of attempts to influence them. Typically, this type of propaganda is used by political leaders. For example, political parties and its primary objective is to persuade people, for the simple reason that the source is known, and its purpose and intentions are well-defined. White propaganda can be used to cast a shadow over black propaganda. For example, when black propaganda campaigns aimed to weaken a political party in public's eyes, the political party usually used white propaganda to dispel the black propaganda campaign. White propaganda also presents accurate information, albeit slanted, omitted, or distorted towards a certain party.

Black Propaganda

Black propaganda is attributed to one source but is actually from another. This type of propaganda is most frequently used to conceal the propaganda's true origins, whether they are from an adversarial party or an organisation with a negative public image. Black propaganda was primarily used to disparage, humiliate, and misrepresent the adversary. Those who employ this propaganda frequently have a covert agenda, with sources concealed and difficult to ascertain. For instance, certain political parties frequently engage in black propaganda operations for two distinct reasons. To begin, they are more likely to succeed in persuading their target audience when they employ this type of propaganda. This is because the information they are attempting to influence is masked and their motivations are hidden. The second justification is diplomatic in nature. In this situation, black propaganda can be used to conceal their involvement in any activity that could be detrimental to their foreign policies.

Grey Propaganda

Grey propaganda is propaganda that lacks an identifiable source or author. The author persuades adversaries to believe falsehoods through the use of straw arguments, which are misrepresentations of an adversary's person. Its purpose is to advance viewpoints that are personally relevant to the author but are more receptive to the target audience than official statements. These stem from the fact that, while propaganda materials from a well-known propaganda agency may convince some, similar ideas presented by seemingly neutral outlets are more persuasive.

The Use of Propaganda and Dissemination Mediums in the Past General Elections

According to Md Saad et al. (2018), propaganda commonly used to convey information that propagandists want people to know and influence into, by any means of techniques and could be an essential tool of political campaigns in gathering support for candidates during election. In the current world scenario with the expansion of the Internet and social media, any information can be accessed directly from smart devices. People are using social media to convey their opinion and to support any propaganda provided by their political leader. For instance, YouTube could be used as a medium for propagandists to manipulate and disseminate propaganda and any kind of issues due to its' ease of accessibility to audience as can be seen in GE14 where opposition party use the social media as a platform to express their political propaganda and idea to gain public opinion and supports.

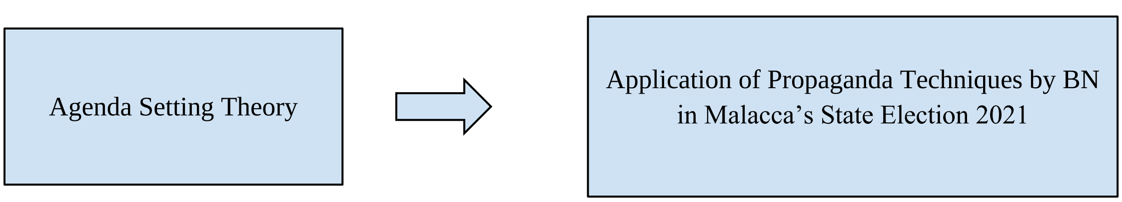
Saabar et al. (2017) explained the importance of political communication in which investigated the types of communication tools used for political electoral processes during Malaysia's 12th General Election. The results of the study suggested that mainstream media played a significant role as the main political information source for voters to get political information. Despite the increasing popularity of social media sites, mainstream media is still relevant as tools of communication in short-term political campaigns, particularly for by-elections in rural and suburban areas where there are more middle-aged people who are either baby boomers or from the Gen-X group of people aged 40 and above. This study provides important implications for political parties wanting to participate in by-elections held in rural and suburban areas with a campaign period of two weeks or less. It is undeniable that although the rapid changes in communication technology have attracted the younger generation to embrace the latest communication tools. However, it is quite obvious that this new technology has very little effect on the more elderly voters in non-urban areas.

On the contrary, the result of GE14 in 2018 showed that BN has lost in a battle on various fronts including social media. Compared to GE12 and GE13, BN's social media machinery established far savvier campaigns featuring viral videos, influencers, and trending slogans like *#Negaraku* (a play on Negaraku) and #*HebatkanNegaraku* (Make My Country Great) and yet this proved insufficient to convince enough citizens to vote in its favor for several reasons such as the 1MDB scandal and the issues of cost of living issues and corruption in its social media propaganda campaign messages (N. Abdullah, 2018). BN's political leaders' scandals were viral on the social media which have share features enable the scandals to spread further. The news and scandal were shared by trusted friends and family for example in Whatsapp which makes it difficult for BN to dispel and control the news (Su Mustaffa et al., 2018)

Theoretical Framework

This study used Agenda Setting theory which explains how mass media affect cognitive change in individuals and society often used during elections (Spring, 2002). Politicians usually used the media to show the public what issues are important and how to think about them, to gain voters or defeat political adversaries (Nott, 2020). This theory is also popular in studies regarding elections and political agendas all over the globe. Locally, agenda setting theory was used by Mat Yakim et al., (2019) to study Malay online newspapers during Semenyih by-election 2019. Thus, considering the locality of the past literature and the suitability of the theory with this study, researchers used Agenda Setting theory to relate to the study and developed a conceptual framework.

Figure 1
Theoretical Framework



Methodology

This study used a qualitative method specifically content analysis. Qualitative method is used to understand people's beliefs, experiences, attitudes, behaviour, phenomenon, and interactions (Pathak et al., 2013). This study is limited to the circumstances of Malacca's State Election 2021 only which is why researchers choose this method. Content analysis is used to analyse the presence, meanings and relationships of such certain words, themes, or concepts. In the context of this study researchers studied propaganda techniques used by BN in Malacca's State Election 2021 that led to their victory.

This study used purposive sampling. The posts that were analysed were posting from Facebook, Instagram, Twitter and Tiktok of prominent candidates from BN namely Datuk Seri Utama Haji Sulaiman, Chief BN Malacca, and Datuk Seri Ab Rauf, State Chairman of UMNO Malacca. Social media postings along with texts, photos and videos were the reflection on the propaganda used by the party and candidates which is why they were examined. The posts were purposely selected from 8th November 2021 until 20th November 2021 since that was the official date for the social media campaign as announced by SPR. Table 1 shows the criteria for sampling selection.

Table 1

Criteria for Sampling Selection

No.	Item	Condition
1.	Social Media Platform	Facebook, Instagram, Twitter and Tiktok.
2.	Focus Content	Posting related to Malacca's State Election 2021 by prominent candidates from BN namely Datuk Seri Utama Haji Sulaiman (Chief BN Malacca) and Datuk Seri Ab Rauf bin Yusoh (State Chairman of UMNO Malacca).
3.	Timeline	8th November 2021 until 20th November 2021

Upon selecting the samples, researchers used seven propaganda techniques by the Institute for Propaganda Analysis (IPA) to identify the propaganda techniques used by BN. Although, IPA was shut down in 1941 their main goal to educate the public about propaganda and help them recognise it was used on several papers such as Perry (2019) in identifying propaganda used by former US President Trump on his Twitters account and Kadir & Hasan (2014) in analysing propaganda in *Harakah* newspapers. Since IPA was used by foreign and local researchers in politics, the institution's propaganda techniques are viable to identify BN propaganda during Malacca's State Election 2021.

The procedures used for data analysis are shown in Table 2.

Table 2

Content Analysis Procedures

Steps	Descriptions
1.	Identify and collect data.
2.	Next, researchers determine the coding categories. Upon selecting the samples, researchers determined the propaganda technique used in the data as defined by IPA. Since there are seven propaganda techniques, hence seven coding categories developed. The definition of seven propaganda techniques were elaborated in subtopic 2.1.
3.	Researchers code the data using Atlas.Ti version 9.1.3. separately and reviewed them

4.	Analysed results
5.	Relevant examples were assigned for better understanding. The results were organised into tables which contained propaganda techniques used and one example was provided for each technique. The descriptions for them were also organised in tables.

Result and Discussion

Types of Propaganda Used by Barisan Nasional

Using the aforementioned method, researchers were able to identify the types of propaganda used by BN in Malacca's State Election 2021. As a result, this study had determined that BN used white, black and grey propaganda as discussed below.

White Propaganda

BN's campaign announcements are more appropriately categorised as white propaganda.This type of propaganda stated clearly its originator and its purpose by its design and content (Malhan, 2020). BN's media team uses this opportunity to share out the main contribution of their candidate during the state election, Datuk Seri Utama Haji Sulaiman to the people of Melaka and the direct impacts that he has on the people based on the policies that he has introduced in the state during his terms.

The video posted on Datuk Seri Utama Haji Sulaiman's Facebook depicted a fisherman expressing gratitude for his policy on 50% petrol subsidy. Additionally, the video portrayed small business owners expressing their relief at being allowed to conduct business without having to seek for a license through the *Program Melaka Bebas Berniaga.* The program was conducted in order to assist small business owners affected by the COVID-19 pandemic in increasing their income since 2021. The clip showed B40 groups such as fishermen and farmers, small business owners namely hawkers, boutiques, car workshops, wedding photographers, tourism-related businesses, and musicians, who were impacted by MCO 1.0 because their sector was prohibited from opening. The video was well-designed because it concentrated on help BN gave to the effects groups due to MCO. Not to mention that each of these individuals explicitly expressed their appreciation to BN, the source of this video. Hence, in this case BN used white propaganda in the Malacca's State Election.

Black Propaganda

For black propaganda, a poster was viral quoting an official statement from Sultan of Johor asking the people of Malacca not to vote for BN and asking UMNO stop deceiving the people with lies during the Malacca's State Election. However, according to the Royal Press Office of Sultan Johor, His Majesty never issued the statement. The statement was made up and circulated by irresponsible unknown parties with unknown motives. The thoughtless culprit used the Sultan of Johor, a notable and exceptional leader of the country, to influence the voters of Malacca not to vote for BN or UMNO.

Another instance can be seen when a photo of a man wearing a PN shirt putting money and their party logo into envelopes to distribute to the public went viral on social media. The envelopes were allegedly given as bribe to voters to vote for PN. Nevertheless, PN denied the claim and said that the way the picture was taken (inability to see the man's face) is a clear indication that it was taken by PN's adversaries. However, a few allegations roamed on social media that PN deliberately posted such a picture to make people think that their adversaries are the ones who are responsible for the picture. Until now, no one knows who are the culprits of both viral propagandas which makes these posts black propaganda.

Propaganda Techniques Used by Datuk Seri Utama Haji Sulaiman (BN Candidate for DUN Lendu and Former Chief Minister of Melaka)

Using the methodology stated earlier, researchers were able to determine our research objective which is to identify the propaganda techniques used by BN on social media in the Malacca's State Election. Therefore, Table 3 shows the propaganda techniques and examples used by Datuk Seri Utama Haji Sulaiman, a prominent BN candidate in Melaka State Election 2021 on social media. From the result, researchers gathered that he used card stacking, glittering generalities and plain folks.

Table 3
Propaganda Techniques Used by Datuk Seri Utama Haji Sulaiman

Propaganda Technique	Description
Card Stacking	BN candidate for DUN Lendu, Datuk Seri Utama Haji Sulaiman posted a record of previous achievement by BN while administering Malacca to show the capability of BN to bring Malacca economy forward and to convince the voters to vote for BN again.
	BN candidate for DUN Lendu, Datuk Seri Utama Haji Sulaiman posted a poster with checklist of achievement by him as Chief Minister of Malacca for a period of 18 month before the dissolution of Malacca State Assembly as a testimony of his capability to head the State government.
Glittering Generalities	BN candidate for DUN Lendu, Datuk Seri Utama Haji Sulaiman posted a poster of himself that tried to convince the voters to continue choosing BN for the "**Stability**" and "**Bright Future**" for the younger generation that can only be fulfilled by BN.
Plain Folks	BN candidate for DUN Lendu, Datuk Seri Utama Haji Sulaiman posted photos of him chatting with local peoples in DUN Lendu, wearing only *baju melayu* and *kopiah*, to show that he is also ordinary people and not the VIP who must be treated differently with the local peoples.

Discussion on the Propaganda Techniques Used by Datuk Seri Utama Haji Sulaiman

From the observation that has been made on the social media account of BN candidate for DUN Lendu, Datuk Seri Haji Sulaiman, he obviously depends very much on Facebook and Twitter accounts for his election campaign. In terms of propaganda techniques, he was seen to focus more on card-stacking, glittering generalities and plain folks techniques. Through-out the campaign, he never used name-calling and transfer techniques even once. This is presumably he wanted to be seen as a "clean" candidate and did not want to be seen doing character assassination on his adversaries and smearing the images of his opponents or conducting negative campaigning. It is also possible that, he did not want to be seen as doing all the dirty work and leave it to the other peoples to do the job, for instance, cybertroopers.

According to Yatun (2021), if Datuk Seri Haji Sulaiman remains to be seen as doing positive campaigning, it will give him more mileage in building his good and positive image. Furthermore, his campaign can be seen focusing on portraying him as a pious leader who always attended prayer congregations at mosques and always recited praying for the good future and good luck for the peoples and state of Malacca. According to Gregory (2015), people naturally prefer positive people rather than negative ones and they naturally respond better to those who are kind than those who are not. Therefore, the ideal strategy for a candidate would be to make his or her campaign as positive and as cordial as possible and avoid smear campaigns. Voters will be more likely to vote for leaders who make them feel positive emotions than for those who either fail to do so or make them feel negative emotions.

Propaganda Techniques Used by Datuk Seri Ab Rauf

Another prominent candidate of BN that was studied was Datuk Seri Ab Rauf, State Chairman of UMNO Malacca. We determined the propaganda techniques used by Datuk Seri Ab Rauf using the same method mentioned above. Therefore, Table 4 shows the propaganda techniques used by Datuk Seri Ab Rauf as well as examples of each technique. Based on the result, researchers established that he used card stacking, glittering generalities, name calling, plain folks and testimonials.

Table 4
Propaganda Techniques Used by Datuk Seri Ab Rauf (State Chairman of UMNO Malacca)

Propaganda Techniques	Description
Card Stacking	Datuk Seri Ab Rauf frequently emphasized the importance of strengthening the younger generation and enrolling young voters during the state election to show that he is progressive especially towards the youths.
Glittering Generalities	UMNO Party fighters published remarks praising Datuk Seri Ab Rauf's credibility in carrying out his duties and defending the rights of the people in his constituency to contest as if he had served there for a long period of time and made no mistakes during his tenure.
Plain Folks	Throughout the campaign period, Datuk Seri Ab Rauf maintained contact with his community, while infusing ideas in the public that he cares for local community issues and his efforts to make their lives better.
Testimonial	On practically every social media platform, Datuk Seri Ab Rauf shared videos of individuals who are pro BN in the constituency where he was contesting. Videos like this boosted his leadership and public trust.

Discussion on Propaganda Techniques Used by Datuk Seri Ab Rauf

According to researchers' analysis, Datuk Seri Ab Rauf, also obviously depends very much on Facebook for his election campaign similar with Datuk Seri Utama Haji Sulaiman. The propaganda techniques used in his campaign were more geared towards card stacking, glittering generalities plain folks and testimonials. The phrase *"Kestabilan dan Kemakmuran"* appears repeatedly and was mentioned in each and every post in his campaign such as posters, media posts, and social media posts. He also stood firm on his stand that UMNO would not collaborate with PN by combining the party's two State Assemblymen (ADUN) in the formation of the state government.

Moreover, he also made postings on social media to influence young voters since past studies determined that BN often lost the interest of youth voters. Other than that, Datuk Ab Rauf constantly updates his activities in which he *"turun padang"* and helped the locals to resolve issues - plain folks' technique. He used social media and the internet more than he did during GE14. Researchers assumed that political leaders even in rural areas acknowledge the benefits of social media for campaigning. Throughout the campaigning period on social media, Datuk Ab Rauf demonstrated his very favorable appearance. For instances, he portrayed that he is an empathic and approachable leader who listen and solved the issues faced by the people.

Recommendations

Prior to Malacca State Elections, we seen many other states elections that occurred due to internal and intra-coalition conflicts. These conflicts and states elections were waste of resources and unbeneficial to the people. Politicians must lessen controversy and focus on the serving the people to maintain good images in the voters' perspectives. Malacca State Elections proved that digital campaigning is possible and should be encourage. This will give incentives to politicians to improve internet connection in their constituents for political campaigns and in turn will make the technological gap in rural area slightly closer to urban area. As for the public, it is essential for them to recognised propaganda techniques used by politicians so that they would not be easily swayed or spreading them unconsciously via sharing and retweeting.

Conclusion

As has been mentioned earlier, the withdrawal of support for the Chief Minister has led to the Malacca's State Election 2021. The state election is different from other elections since this is the first time where physical campaigning is prohibited by the SPR due to the pandemic constraints. This means that political parties only rely on online campaigns which is not BN's forte. Thus, this study aimed to identify the propaganda techniques used by BN during Malacca's State Election 2021.

The study used qualitative methods, specifically content analysis on social media postings made by BN prominent candidates namely Datuk Seri Utama Haji Sulaiman and Datuk Seri Ab Rauf during the campaigning period. During the election, we can see examples of white and black propaganda on social media. The researchers found these top BN leaders in Malacca used propaganda techniques such as card stacking, glittering generalities, name calling, plain folks and testimonials. Due to the propaganda techniques used, BN recorded a landslide win, sweeping 21 out of the 28 constituencies in the state election securing a two-thirds majority to form the new state government. This result, which also marked a significant defeat for PH, with its component party, PKR led by Datuk Seri Anwar Ibrahim, suffering a complete wipeout in the 11 seats it contested.

This study is beneficial towards political leaders for the next elections to come since the world is moving towards the digital era. The upcoming general elections will see more digital campaigns especially on social media than we saw during the GE14. By understanding this paper, political parties may employ similar propaganda techniques used by BN to win over Malacca. Finally, this research is helpful to voters because it informs them the importance of recognising the propaganda techniques frequently used by politicians and to resist being influenced by them. Voters can take a step back and think rationally about the issues politicians attempt to bring up in order to garner support.

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COULD NATIONAL MUSEUMS IN MALAYSIA PROVIDE VARIETIES OF STORYTELLING ON MALAY ETHNICITIES?

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ABSTRACT

Museum dioramas and museum displays are communication media that could potentially be loaded with historical memories. Original artifacts of the fallen empires of the past were often legitimated as museum displays. In a cultural and knowledge production institute called the museum, continuities are displayed as valuable pieces of historical artifacts in mapping an imagined ethnic group. The reassembling of material cultures by national museums in Malaysia formulated a content enabling a discourse on the construction of identities using the past. Because national museums are part of the state apparatus, they are inextricably linked to the realm of nation-state discourse on ethnicity in Malaysia. However, the role of museums in the making of Malay ethnicity could also be included in the critical discourses. Indeed, encoded content on Malay identities could be celebrated alternatively in various discourses. This conceptual paper aims to give a discourse on a potential narrative of Malay identities as a possibility to look at national museums as a public sphere to critically argue types of past memories and fabrics of history in search of Malay identities. It is a well-known fact that Maritime Southeast Asia enjoys a history of points of interaction.

Keywords: Malaysia; national museums; Malay identities; postcolonial discourse; maritime Southeast Asia; museum communication

Introduction: Theorising Museum, Power

This paper is a conceptual paper examining the national museums, especially in peninsular Malaysia. As the discipline of museum studies always involves cross disciplines, we attempted to look at the intersection between Malay ethnicity, museum space and power.

First of all, in discussing this topic, the selection of a background as context is important to understand a museum as a cultural and knowledge production institute in general because of its ownership that is placed under public or community ownership. The establishment of a museum, as a space to deposit knowledge started in the Wunderkammer in the enlightenment era in Europe. However, in the 19th century and the early 20th century, the expansion of imperial power and drastic colonialisation saw museums as the “new media” that archived all the information from the colonial periphery. This information enriched Eurocentric knowledge of ethnologies, environmental ecology, flora and fauna, anthropology and archaeology. Thus, museums meet with power plays (Jules-Rosette, 2020).

Museums are institutions with complex symbols. However, the exhibits at a museum exhibit meaning in its own museum context. The selection and consideration of interpretation narratives on museum displays are very much embedded interpretation of the very recent institutional needs, or at least they cannot deviate from its own terms (Karp & Kratz, 2014). Thus, museum collections are interpreted as a much recent need. These museum collections that are deposited in the museum are artifacts detached from its past social settings and usage. Therefore, a museum gives meaning to these objects that are decontextualised from its original setting. The relatively new interpretation of the objects is influenced by recent disciplinary settings. Museums are to claim its past, for future usage.

Museum is never neutral from power. Museums space is an exhibitionary complex that intersects with ideological background. The arrangement and selection of museum display or storytelling of non-material culture sometimes negotiate the drastic needs for the representation to be in line with political correctness. Propagating the ideas of modernity, nationalism and imperialism would be a fine niche to explain the museum meeting with its poetics of power plays (Bennett, 1995).

The Nation State, Museum and Postcolonial Discourse

National identity is a constantly changing process. Museums serve as a place in its mediation of the current meaning of a particular form of national identity. In the identity constructions, narratives in the museum exhibition involved selection, consideration and negotiation (McLean, 1998).

Discussion of museums in developing countries should not be neglected in the nation's building trajectory. Developing countries that gained independence after World War two and after, are drastically in search of their role, perhaps, a national identity. The identities that are shaped are derived from elements such as ethnicity, religion and ideology. They influence the public museum discourses that are intact with the nation state, especially museums in developing countries since the 20th century.

In the Malaysian context, ethnicity is obviously paramount. The pattern of promoting ethnicity as identity regarding museums flourished in the twentieth century, especially in newly independent countries. These new nation states drastically sought a boundary in the realm of new nation states which received past experience of colonialisation. These relatively new polities also claim neighbouring cultural groups as their ethnic identities. Material representations in the museum institution and its exhibition are used as instruments of assembling an ethnic group's unique identity in pursuit of political power, in a way to unite them (Edouwaye, 2006).

The writings of the state and national museums in Malaysia can be found in scholarly work by two scholars in this paragraph and the next paragraph below. The thoughts of the researchers on national museums in Malaysia are blended into the nation state building, dominated state mediation on Malaysian national museum would count on the elements of ethnicity and religion. National museums in Malaysia are an instrument of nation building, and increasingly subject to nationalism. The type of nationalism is based on the blueprint of national culture policy 1971. The aspirations of national culture policy define the exhibitions and museum deposits of the national museums. The Malay Muslim values are the core promotions of national museums in Malaysia. The representation and the narratives of the past in the so-called official history is Malacca centric (Ahmad, 2015).

Nation state is a relatively new idea in today's world system. The Malayness in Malaysian national museums are defined by the nation state. However, approaches to museum narratives limit themselves to the boundaries of state borders. When it needs transnational concerns, multiple imaginaries for national museums in Malaysia is a critical discourse that this institution needs to revisit in itself (Kalb, 2008).

National museums in Malaysia project Malay identities in a way on state policy framework. The pattern of its policy shapes how museums communicate and legitimise a historical narrative which is needed to formulate ethnic boundaries in the nation state. However, perspectives on museums evolve, no matter whether from the post-colonial relatively new developed nation states or the former colonial imperial power. The National Museum shows have much more diversified museum narratives to add to its explanations of the material culture and non-material culture.

National Museums and the Possibility in Communicating Varies Dimension of Malay Ethnicity

Modern museums in certain European countries have evolved as microcosms that endeavoured to address their coloniality in the past. Debates on the act of returning to cultural patrimony were seen as a significant move to address the imperial past. Besides that, a variety of linguistic and religious groups and community background elements were made into socially significant elements that encouraged the interpretation methods for its present museum display. These attempts are to promote a rich cultural identity for the nation (Simpson, 2001). Museums in European countries are aware of their colonial past. This awareness, at least for scholars and practitioners, is conducive to finding relevancy to deconstruct the colonial past.

The way we discovered archaeology, and soon the material culture that transformed into exhibition items in the museums received negotiations or influences from capitalism, colonialism and nationalism. These ideas were absorbed into the way the museums narrate and formulate their storytelling that is intact with the museum displays. Universally, the experience in these ideologies mentioned applied to the former empires, which are the dominant nations, and their independent former colonies. These negotiated experiences could potentially be deconstructed with the reflection of self-knowledge and consciousness from the ideologies that dominated the narratives on the museum displays (Leone, 2009). Admittedly, museums have turned and evolved into a critical discourse to deconstruct their coloniality. Western museums cannot neglect their colonial imprint and association of anachronism. The discovery of postcoloniality could potentially be accomplished by a trained newer generation of curators. Meanwhile, museum institutions that are willing to absorb elements of critical discourse might look into postcolonial context in understanding museums. Museum curators might build-up communities' collaboration and participate in discussions on museums narratives (Thomas, 2010).

When discussing a museum, its surrounding issues need to be addressed. Identities and nationalism are tied together sometimes in a nation-state framework. However, the alignments of identities and nationalism could be contested over time. The scholarly work addresses the construction of identity formulation that could be based on a few elements: ethnicity, religion, ideology and identity building (Edouwaye, 2006).

A postcolonial thought to look at Malay identities in the national museum is needed. In the nation state, the frame of identity is limited by the imaginary of state boundaries, especially on the nation state divide between Indonesia and Malaysia. Even the racial calcification system inherited the colonial imprint was based on early census and mapping to serve the colonial needs (Mee, 2010).

Since the Malaysian national museums have received many elements of communicating Malay identities in the national museum by aligning itself into the orbit of National Culture Policy, the representation of Malay identities in Malaysia is a state-led aspiration. However, Malay identities does not limit itself to the current nation state system, as civilisation existed much longer compared to the nation state system. In the next section, I will argue the possibility of the national museum in Malaysia absorbing a wide glance of communicating varieties of Malayness in the museum space.

Selected Alternative Museum Narratives in Communicating Malayness in National Museum

This part would explore the elements that might potentially formulate alternatives to narratives of historical memories. This part would also delve into the formulation of the Malay ethnic part not in the historical incidents, but in the name of Malay subethnic identities, maritime Southeast Asian trade and of encounters that formulate a museum narrative beyond nation state building and nationalism.

The ethnic formation of Malayness thought the spectrum of history had been selected, rearranged and reinterpreted to formulate the backbone element of Malay identities. Thus, evaluation on the formulation on the social context is valuable to see the richness of Malay identities in a particular period of context (Andaya, 2019). In Malaysia, the initial census classifications of ethnicity, the shadow of previous colonial racial methods and its ideology continues in the newly formulated nation state until now (Hirschman, 1987). Hence, adding narratives of the formulations of Malay subethnic diversity could enrich the discourse and discussion space in the nation museums in Malaysia.

Discussion on Malayness did not freeze in the Malacca Sultanate. A national museum narrative as a site potentially evaluates the Malay ethnic formulation that is needed to provide a space for critical discourse. The museum presentation is based on the National Culture Policy in Malaysia, the selection of Malacca as the centre is espoused by the nation state. However, besides nation state projection, an alternative that is based on a more diversified narrative could be embraced. Malay civilisations had many zones of memories. The ancient Malacca Sultanate was one of them. But as far as National Culture Policy is concerned, much larger representation has a centre on it, of course, followed by the civilisations that inherited its traditions. In the discussion of Malayness, Borneo has been shaped as a periphery of the Malay world. Nevertheless, the Malay world is not just confined to the imaginary link based on the geographical territory between Sumatra and the Malay Peninsula. Borneo offers insightful elements in the formulation and reconstruction Malayness (Collins, 2019).

In the discussion of Malayness in the museums, besides Malacca, there is always a historical sphere which is much different if it is associated with its local kingdoms and the Sultanate's past in Borneo. It is crucial to look into the diversified historical core, such as the formation of Malayness in maritime Southeast Asia. Before the western colonial powers ruled Sarawak, various influences and feudal political systems came into the picture. As part of the Borneo, Sarawak was admitted to the sphere of influence of the Brunei Sultanate and Sambas Sultanate. Maritime trade was a strategic activity for the said Sultanates (Larsen, 2012).

Surrounded by oceans, in the pathway that is connected to the Indian ocean and South China Sea, by harvesting precious natural products, it remains an entrepôt in the ancient time before western colonialisations. Maritime traffic routes are interconnected, such as interaction of people and cultural transmission.

Besides the historical core that is based on the memories of kingdoms and later Sultanates in maritime Southeast Asia, memories of Malay identities include the history of encounters and connections with vast civilisations in the world. Ancient maritime trade is common in the coastal kingdoms of the Malay Archipelagos. Surrounded by large seas, the contacts of the Indonesian archipelago with the outer world inevitably had to pass through the seas. As an important producing place of high-value natural products, the archipelago has been a focus of international trade, attracting traders from the rest of the world since ancient times, and especially after the age of commerce. Through maritime traffic, communication was active between different places, and people and their cultures were intermingled. In this way, a variety of legacies of the Indonesian archipelago have been created through its maritime history (Ota, 2017).

Oceans are connected to each other, the same is also true for the interconnected trade routes in Maritime Southeast Asia. The maritime trading network is part of the important memories in the Malay Archipelago. In the past, scholars have proposed the circuit of exchanges that was interconnected between the Bay of Bengal, the Malay Archipelago and China until the 16th century. These interconnectivities enable dynamic maritime trade and religion-based interactions. But, the most important part is that maritime Southeast Asia did connect between different entrepreneurs and polities, by not being neglected by the hinterlands that provided supplies of goods to the maritime-based kingdoms (Sen, 2014). Oceanic and sea-based activities play a large part in the ethnic memory in the Malay Archipelago. The interconnected maritime trade and encounters are valuable as a museum narrative, not only for the national museums in Malaysia, but as part of world history.

Conclusion

Museums involve the representation of the past that is presented for future usage. However, the arrangement of material culture and storytelling of non-material culture involves power play. The article looks into the notion of a museum from the point of view on the possibility to communicate the formation of a Malay ethnic identity, which is a state-sponsored initiative, leading to overrepresenion of the history and memories of Malayness in tandem with the requirements of the National Cultural Policy in Malaysia. Museum narratives are important to communicate Malay identities in a more critical discourse on the Malay ethnic past, paving the way for the mapping towards a more macro context. Each historical zone in maritime Southeast Asia represents different meanings of Malayness. A more macro context on Malayness should include its oceanic historical past, where multicultural interaction, encounters are a part of Malay history. It is suggested that National Museum narrative should include the Austronesian macro context so as to enrich the critical discourse of Malayness in Malaysian national museums.

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ENHANCING BRAND LOVE VIA BRANDING ARCHITECTURE AMONG TELECOMMUNICATION SERVICE PROVIDER USERS

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ABSTRACT

The concept of branding can be defined as a set of tangible and intangible attributes that are designed to create awareness and identity, with the aim to build the reputation of a product, service, person, place and organisation. The holistic view of branding as a long-term strategy includes a wide set of few activities ranging from product innovation to marketing communication. In order to ensure that the customers are in "love" with the brand, telecommunication service providers in particular must consider the branding architecture which focuses on three main dimensions which are branded house, stand-alone and brand endorsement. In this era, brand visibility is very important for organisations to ensure that the products and services offered are visible to customers. The implications of this research are that telecommunication service provider will need to consider all three components of branding architecture to ensure long-term business operation and that the outcome of this research will also provide additional insight into business sustainability model.

Keywords: branding architecture; brand visibility; brand love

Introduction

In today's competitive market, customers are exposed to the same products and services, but offered by different brands, and service providers. Hence, branding plays a crucial role here to attract the customer to purchase the product and use the services. The main reason of branding and brand management is to create differentiation for the products and services offered by the organisation. There are studies on branding focusing on product brands (e.g., Alizadeth, Moshabaki, Hoseini & Naiej, 2014). A brand that is successful can be perceived as a product that is easy to recognise, a good service, a person or place in such that the customers perceived as relevant, sophisticated, unique and most importantly, match their needs. This is further supported by Aaker and Joachimsthaler (2000), that customers would like to have a relationship with brands that share the values of the organisation that portray a higher purpose. Conceptually and theoretically, an organisation uses branding as a mechanism to build sales by identifying products and services.

Branding also acts as an initial step to build customer's awareness by naming the offer but to differentiate the offer from the other service providers who are selling and providing the same service and products. In a nutshell, branding is all about being different and staying competitive amongst its competitors (Kay, 2006). According to Claye, Crawford, Freudnt, Lehmann and Meyer (2013), there are three major reasons why branding is crucial in today's market. Firstly, branding influences the decision made by customers. This is where most of the organisations perceive business marketing and branding are all about producing greater products and services offered at reasonably and competitive prices among its competitors (Harvey, 2017). The sales personnel claim that the availability of the products and services will suffice hence make a deal between the organisation and customers. In line with this, they perceive brand as the icing on the cake.

Currently, most of the brands are required to develop strong and positive relationships with customers in which brands should engage in various actions to bond with customers which will lead to brand love. Customers' love for brand is a positive feeling that reflects a strong emotional attachment that goes beyond brand liking (Joshi & Garg, 2020). In recent years, there have been various studies investigating the customers' attitude towards the brand, specifically on the affective component of customers in evaluating a brand, namely, the level of likes or dislikes towards the brand.

In today's brand consumer relationship, brand love is a recent marketing concept has been impacting other variables such as purchase intention and word of mouth. According to Arbouch and Barzi (2021), although brand love can be considered as an important construct in today's market, certain service providers are having difficulties to understand how to generate a love relationship between the brand and customers and what its behavioural consequences may be. Nowadays, customers tend to question the current brands that they are currently using, which in turn, developing the "love" towards the brand is an issue that needs to be solved (Yildiz & Demirel, 2017). Customers are also living in active global communications with the emerging usage of social media, thus the business environment has become more problematical (Shojaee & Azman, 2013). With this in mind, the marketers and organisations are having difficulties to create and increase the brand awareness via brand visibility as they are required to convey and coordinate messages and efforts across media to capture consumers' attention (Shojaee & Azman, 2013).

Literature Review

Telecommunication Industry in Malaysia

Telecommunication industry in Malaysia has been controlled by three most popular companies which are Maxis, Digi and Celcom. The three companies have been competing with each other to be leading the industry in Malaysia. The number of telecommunication companies in Malaysia that are constantly fulfilling the needs of customers to communicate is rising. In the past six years, the telecommunication market has been dominated by major telecommunication companies such as U-Mobile and Tune Talk. Due to the intense competition among telecommunication service providers, it is an undeniable fact that the telecommunication market structure in Malaysia is oligopoly (Adam, Mohd, Wan, Chin, & Vincent, 2012).

Brand Love

The concept of brand love can be best defined as the extent to which a happy and satisfied customer is emotionally and passionately attached to a particular brand or product (Kumar, Murphy, Talwar, Kaur, & Dhir, 2021). Furthermore, the concept of brand love is further supported by Anggraeni and Rachmanita (2015) where this concept is about the attitude that the customers have towards a particular brand which include the customer's ability to think, feel and behave with that particular brand. For example, according to YouGov analysis, Shopee is considered as one of the brands that the customers have definite feeling of love and satisfaction in the year of 2021.

Brand love was also found to influence other brand related concepts such as brand loyalty and word-of mouth. The ability of a customer to be able to recognise and recall of some brand is one of the variables of decision, so that the customers will have a sense of willingness to purchase the same product over time.

Branded house strategy

Branded house can be best defined as the only corporate brand name that is utilised in all sorts of communications of the company whether internally or externally. The "company brand" will become the main discriminator of the branding strategies (Junior, 2018).

According to Kapferer (2008), branded house is identified by a single and one unique brand level, and it is normally associated with the corporate name, and that of the organisation itself. The organisation that adopts or practises this strategy must then fall in line with the value of the brand and will continue to be the carrier of the brand. There are few industries that follow this strategy such as banking, insurance, and consultancy agencies. According to Knox and Bickerton (2003), there is a broader definition of branded house and this includes the visual, verbal and behavioural expression of an organisation's exclusive business model.

Stand-alone strategy

This strategy involves an independent set of stand-alone brands, where the main objective is to maximise the impact on the market it offers (Aaker & Joachimsthaler, 2000). According to Rao et al. (2004), this strategy does not leverage on its main name or corporate name for branding its products and services. Instead, the organisation chooses individual brand names to position its brand in the market. In this strategy also, each brand under this strategy operates independently to boost its market share and financial return. In such a branding strategy approach, the underlying theory is that the total sum performance of the range of independent brands will be higher as compared to the situation where the brands were managed by a single master brand.

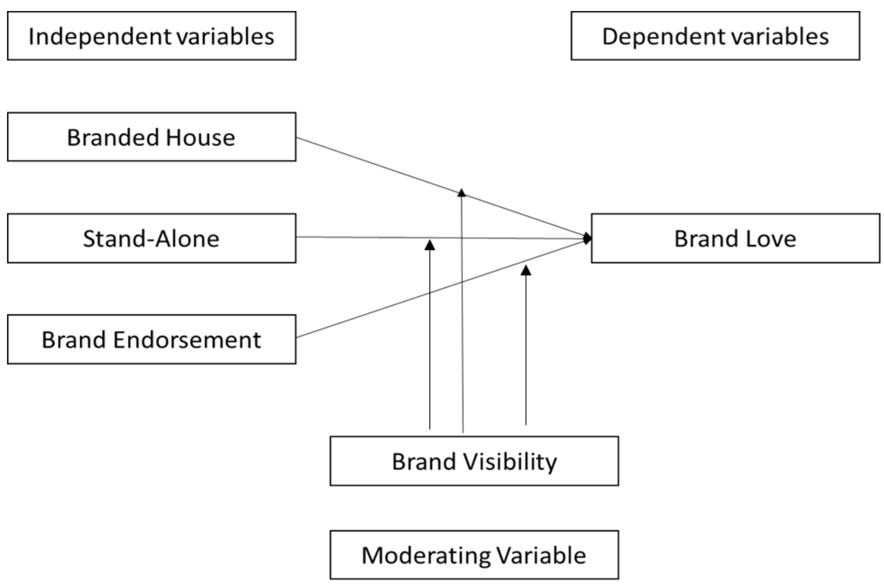
Brand endorsement strategy

In this branding strategy, two brand names, which are corporate and individual products brand names are utilised together with the aim to vary the visibilities to brand the products and services offered by the organisation. According to Rao et al. (2004), in a brand endorsement strategy, the organisations engage a set of house or family brands, such as subsidiary names, in their portfolio and this is an addition to using the corporate name for certain services and products offered by the organisations. Brands with names other than the organisation's name are typically durable and will bring value to the organisation.

Brand visibility

According to Bhasin (2016), the term brand visibility (known and getting known) is perceived as the single, and the most dominated way that a customer can receive from the organisation. The message that the customer receives from the organisation is about the product and this is ultimately to gain trust from customers. Brand visibility allows, encourages and motivates the customers to have an eagle-eye view of the products and this includes brand attributes. In any organisation, to increase the brand visibility, the managers engage several media agencies with the focus on home media, television, online marketing and social media.

Figure 1
Conceptual framework of this study



Method of Study

The correlation study analysed the relationship between three variables, namely, the independent, dependent and moderating variables to identify the branding architecture that can contribute towards brand love. The independent variable for this study is brand architecture, the dependent variable is brand love and the moderating variable is brand visibility.

Table 1 indicates the demographic factors. In regard to the gender factor, majority of the respondents were female with 226 number of respondents (53.8%) followed by male 194 (46.2%). In terms of age, 111 (26.4%) of the respondents were 27 years old and above, followed by 110 (26.2%) of the respondents were between 24-26 years old. 102 of the respondents (24.3%) of the respondents were between 21-23 years old and lastly, only 97 (23.1%) of the respondents were between 18-20 years old. As for race, 198 (47.1%) of the respondents are Malay, followed by Chinese with 180 (42.9%) respondents and lastly Indian with 42 (10%) respondents.

Table 1

Demographic profile of the respondents

Variable	Descriptive	Frequency	Percentage
Gender	Male	194	46.2
	Female	226	53.8
Age	18-20 years old	97	23.1
	21-23 years old	102	24.3
	24-26 years old	110	26.2
	27 years old and above	111	26.4
Race	Malay	198	47.1
	Chinese	180	42.9
	Indian	42	10

For this study, the assumptions were 95% confidence level, .5 standard deviation, and a margin of error (confidence interval) of +/- 5%. If the confidence level is 95%, therefore the Z Score = 1.96.

$$((1.96)^2 \times .5(.5)) / (.05)^2$$
$$(3.8416 \times .25) / .0025$$
$$.9604 / .0025$$
$$384.16$$

385 respondents are needed

According to the rule of thumb by Krejcie and Morgan (1970), a sample size of 1.79 million population needs 384 respondents. To ensure that the respondents represent the entire population of this study, the figure is rounded up to 420 and divided equally among telecommunication service provider customers.

Results and Discussion

The respondents were asked about their preferred telecommunication service provider brand. Out of 420 respondents, 123 (29.3%) of the respondents are using Maxis, followed by Tune Talk with 91 (21.7%) respondents, Digi with 78 (18.6%), Celcom with 76 (18.1%) respondents and lastly U-Mobile with 52 (12.4% respondents. Lastly, the respondents were asked on the duration of usage. Majority of the respondents 171(40.7%) of the respondents have used their telco brand for three years and above, followed by two years with 128 (30.5%) and lastly, one year with 121 (28.8%).

Table 2

Respondents' preferred telecommunication service provider brand

Item		Frequency	Percentage
Preferred Telco	Maxis	123	29.3
	Celcom	76	18.1
	U-Mobile	52	12.4
	Digi	78	18.6
	Tune Talk	91	21.7
Duration of usage	One year	121	28.8
	Two years	128	30.5
	Three years and above	171	40.7

Pearson correlation coefficients indicate the inter-correlation among the variables entailed in this study (Table 3). Most of the correlations were very low. The correlation between branded house and brand love is very low negative (r = -.135, p<0.01). As for correlation between stand alone and brand love (r =.137, p<0.01), it is very low. Brand endorsement and brand love have a low positive correlation (r =.237, p<0.01). Next, the correlation between the moderating variable, brand love has a very low negative relationship with brand love (r=-.011, p <0.01).

Table 3

Correlations of the study

Variables	Mean	SD	1 Branded House	2 Stand Alone	3 Brand Endorsement	4 Brand Visibility	5 Brand Love
Branded House	4.10	0.35					
Stand-alone	3.74	0.50	.743**				
Brand Endorsement	4.05	0.34	.378**	.574**			
Brand Visibility	4.11	0.38	.830**	.642**	.101**		
Brand Love	4.25	0.43	-.135**	.137**	.237**	-.011**	

Table 4

Mean score for dimensions of branding architecture (N=420)

	Mean	Std. Deviation	N
Branded House	4.10	0.35	420
Stand-alone	3.74	0.50	420
Brand Endorsement	4.05	0.34	420
Brand Visibility	4.11	0.38	420
Brand Love	4.25	0.43	420

The five dimensions of branding architecture are branded house, stand-alone brand, brand endorsement, brand visibility, and brand love. Table 4 shows that branded house has the highest mean score (M=4.10, SD=0.35) and it shows that customers perceive that the reputation of the telecommunication service providers plays a crucial role. Hatch and Schultz (2003) stated that a good branded house ensures that the good reputation of the company should be maintained for a long period of time to ensure that the customers will have a favourable perception of the brand.

The second highest mean score is for Brand Endorsement (M=4.05, SD=0.34). This indicates that the customers prefer the brand that they are familiar with for any transaction. This is further supported by Souiden, Kassim, and Hong (2006) who stated that organisations must focus on building their corporate name recognition which includes the parent brand and product brand among the public. This is to ensure that the customers will stay loyal and develop the “love” feeling towards the brand.

Stand alone is the third highest mean score in the independent variable dimension with (M=3.74, SD= 0.50) and this indicates that customers are concerned with the quality that the telecommunication service provider has to offer. This is in line with a study by Vera (2015) that, it is crucial for organisations to generate the customers’ perception of high quality to increase the customers’ preferences towards paying and purchasing premium price for the products and services offered by the organisation. The attributes of the products and services is one of the factors that shape the perceived quality among the customers. Product attributes will drive the credibility of the products and services.

The moderating variable of this study which is brand visibility also has a high score (M=4.11, SD=0.38). This indicates that the customers are leveraging on social media to get the information from the telecommunication service provider. Organisations utilise social media tools and perhaps networking sites to promote the services and products offered by the organisation via electronic forms to create brand visibility.

Lastly, in relation to dependent variable, it was found that brand love also scored a high score (M=4.11, SD=0.38). This indicates that the customers are happy and satisfied with their telecommunication service provider users. Caroll and Ahuvia (2006) has mentioned that the brand love is developed when the customers feel positive and this reflects their emotional attachment towards the brand and because of this, they are willing to invest their time, energy and money towards the brand.

Table 5

Multiple Regression Analysis

Model	Standardised Coefficients Beta
Branded house	-.508**
Stand-alone	.400**
Brand Endorsement	.200**
R	.413
R2	.171
Adjusted R2	.165
F Change	28.575
Significance F Change	.001
Durbin Watson	2.277

As illustrated in Table 5, the regression table indicates significant F score ($F = 28.575$, $p < 0.01$). The group of independent variables (branded house, stand-alone and brand endorsement) significantly produce joint effects on the regression model. However, F-statistic is not sufficient enough to make a conclusion of this study. R-Square (R^2) explains the variance in the dependent variable which was contributed by the independent variables. The regression table shows R^2 of 0.171 which indicates that 17.1% of the variance in brand love is sufficiently explained by three dimensions of branding architecture. All three independent variables are significant predictors of brand love.

The concept of branded house is all about having a favourable and unique brand that captures the attention of the customers. According to Nawaz, Jiang, Alam, and Nawaz, (2020) branded house has a positive relationship to brand love as favorable reputation of the corporate brand would develop passion and emotional feelings of customers for a particular brand which further creates attitudinal attachments of the customers for a brand that they love and consider better than other brands of the same kind.

Next, hypothesis 2 was also found to be significant with brand love. Branded house strategy is a strategy that organises products and services. An independent brand allows an organisation to gain compatible sustainable competitive advantage. Branded house strategy allows the organisation to achieve brand love by operating in a tactical way and broadens their market coverage to different kinds of customers as the organisations offer various products and services targeted at different markets. In this strategy also, the brands are being leveraged in the design, name of the brand, brand identity, brand personality, brand value, positioning of the brand and the communication for specific targeted market and this allows organisation to create intimate relationship with targeted customers which will create "repeat customers".

According to Rao, Agarwal, and Dahlhoff (2004), brand endorsement strategy assists the customers to develop brand love by providing both the benefits of the corporate brand strategy and increases the possibility to create a different product-class associations for various brands offered by the organisation. Multiple brands under brand endorsement allows the organisation to serve various market segments by tailoring offers to suit market needs. Customers may have difficulties to choose a brand that suits their need. hence, brand love can be developed via brand endorsement strategy if the product is specifically tailored to the needs and wants of the customers.

Table 6

Moderated Regression Analysis

	Model 1	Standardised Beta Model 2	Model 3
Independent Variables			
Branded House	-.508**	-.943**	-.027
Stand-alone	.400**	.237**	-.3819
Brand Endorsement	.200**	.399**	.655
Moderator Variable			
Brand Visibility		.579**	-1.027 **
Interaction terms			
BH X Brand Visibility			-1.807
SAX Brand Visibility			6.707**
BE X Brand Visibility			-.870
R2	.171	.248	.304
Adjusted R2	.165	.241	.292
R2 Change	.171	.077	.056
F change	28.575	42.718	11.025
Significant *F* change	.001	.001	.001
Durbin Watson			2.082

Table 6 summarises the result of the moderating effect of brand visibility on the relationship between branding architecture and brand love. The significance F change of the regression model shows a significant value (F = 11.025, p = .000). However, the significant increment of 5.6% to the effect size is by no means small. Small effects can be important not only because they have practical consequences, nor because they accrue into larger effects, nor because they lead to theoretical revision but also because they hold even under the most inauspicious circumstances. Based on the findings, brand visibility has one (1) moderating effect on the relationship between the independent variables (stand-alone) and brand love.

When an organisation that practises stand-alone enters the arena of social media, they will tactfully design their communications to their stakeholders to maintain a consistency that is reflecting their organisational values. By doing so, organisation realises the importance of having social media as 24 part of their promotional efforts. It is important to have social media in the company that is practicing brand dominant as part of branding strategy. By having social media, it allows the organisation to communicate to their consumers and it also allows the consumers to communicate regarding brand to one another (Mangold & Faulds, 2009).

However, based on the result above, brand visibility does not moderate some of the relationship between branding strategies and business sustainability. Previous research showed that brand visibility does not necessarily bring favourable impacts to the marketing and branding field; instead there are also negative impacts that should be addressed by the organisation. There are a few reasons that might have contributed to this result. In business, brand image is the utmost crucial factor that needs to be considered for the organisation to sustain their business and to create customer loyalty. Many years are spent to build positive reputation that can be destroyed with one single bad remark. The main concern in this is the negative post responses. This is where, unhappy customers or perhaps industry competitors are able to express their dissatisfaction and offensive photos in which there is nothing much the organisation can do to prevent these occurrences (Cheung & Thadani, 2012). The problem with social media is that, customers could make it worse by posting their dissatisfaction on a social media platform, for example, Facebook, for the world to see. Henceforth, organisations must decide if the business is strong enough to combat any negative feedback that will be posted by customers. A tarnished reputation is very difficult and time consuming for an organisation to redeem.

In today's era, most of the brands have adopted social media platform to create a strong relationship with their customers. Brand visibility via social media is an approach that the brands are using to connect with their target to further improve their brand image, brand loyalty and brand love (Salem & Salem, 2019). Henceforth, brands that are leveraging on social media will assist in creating strong awareness and will assist the customers to develop a strong emotional connection with the brand. When the customers are made aware of the brand, they will have favourable attitudes towards the brand which results in a stronger bond with the brand.

In this current era, social media offers organisations to improve communication between organisations and customers. Most of the renowned companies such as Procter and Gamble and Unilever are already leveraging on the power of social media to shape business process management in gaining "love" from customers. According to Sandle (2018), brand visibility moderates the relationship between stand-alone and brand love when social media is proven to be an excellent tool for bridging the gap between the organisation and the external parties especially when the customers are not aware of the parent organisation.

Hence, it is very important for organisations that are practising stand-alone to ensure the brand love can be sustained and this can be achieved with the proper usage of social media. Customers are expecting quality products from organisations. Hence, organisations may use the social media to answer customer questions and solve problems. Organisations can enhance its customer satisfaction by regularly monitoring its social media platform such as Facebook and Twitter (Schiff, 2015). These two platforms are most commonly used by organisation especially with stand-alone strategy to educate customers about the individual brands of the organisations. On the other hand, customers also use Facebook and Twitter to ask questions, or perhaps making complaints. Organisations can use this opportunity to connect with customers by providing prompt response to ensure that the customers are having a good experience dealing with the organisations.

Research Contribution

Theoretical contribution

This research has combined several theories within the areas of branding architecture and brand love, which also include the moderating effect of brand visibility into one unified framework. The resource-based view theory serves as a main theory that bonds the variables involved in this study. Previously, studies on resource-based view, branding architecture strategies and brand love were exclusively positioned based on the view from the organisation without considering the customers' perspective.

As mentioned by the theory, resource-based view via its framework which is Value, Rarity, Imitability and Organization (VRIO) can be used by organisations as a market-based resources in which the organisations can build their brands, choose the right branding architecture strategies and enhance relationship with the customers. This market-based resource recommends that marketing and branding research should focus more on the intangible, complementary resources which are vital in sustaining a business. One of the advantages of using resource-based view theory is that the organisation would be able to expand its business operation to cater to the needs of the internal and external customers in which it will assist the organisation to achieve sustained competitive advantage. Hence, this study provides the theoretical support in terms of considering branding architecture strategies as the predictor for brand love.

Managerial contribution

The findings are useful ti organisations especially telecommunication industry to be aware of the branding architecture choices as it will give a huge impact to the reputation of the organisation. Since telecommunication industry is a B2C in nature, it is very important for the organisations to consider their customers in choosing the right branding architecture as the customers might be the external factor for brand love. Telco industry would be able to strategise carefully and choose the right branding architecture as the customers are now having the choice to "port-out" to another telco brand**.**

Conclusion and Recommendations

There are a few suggestions for potential researchers to consider incorporating into their studies to make the findings more acceptable and generalisable in terms of branding architecture and brand love such as leveraging on qualitative method and enhancing the sample size.

As product markets continue to change rapidly, it is very important to both marketing and branding managers to seize the opportunity to optimise the available resources to create a very comprehensive and reliable branding architecture strategies. The role of branding in sustaining a business and position the organisation in the global marketplace requires establishing an innovative branding architecture. Overall, the study has generated valuable insights on branding architecture, brand love and brand visibility. The contribution of this study is derived from the resource-based view theory which measures the branding architecture and brand love from the view of the customers, which creates a new perspective to the organisation.

The framework of this study can portray the relationships among branding architecture, brand love and brand visibility among telecommunication service provider users, including brand visibility as the moderating variable. This study has also produced an understanding of how organisations should include external customers in their decision-making process.

To sum up, branding architecture is the secret weapon of most organisations. It is a fact that branding helps organisations to identify and recognise the products and services. Besides, a good branding architecture allows the organisations to connect with customers emotionally. In line with this, branding architecture will assist the organisations to build trust with the target market, create brand loyalty, brand love and most importantly, the organisations would be able to sustain and achieve competitive advantage.

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USAGE OF SOCIAL MEDIA RELATED TO MUSLIM FRIENDLY HOSPITALITY TOURISM AMONG USERS

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Abstract

Social media is a social networking platform that allows users to create and share content. The tourism sector uses this platform to manage and promote its business, especially with regard to Sharia-compliant tourism or Muslim-friendly hospitality. Muslim-friendly hospitality in tourism takes into account the needs of Muslim travellers, which include halal food, prayer facilities, cleanliness and safety according to Maqasid Sharia. Therefore, social media is considered as a platform that provides information for decision- making regarding travelling purposes. Thus, the aim of this study is to investigate the relationship between the use and impact of social media on Muslim-friendly hospitality in tourism among users. Questionnaire data were collected from August to December 2021. Respondents were selected from social media platforms. The results showed a positive relationship between social media and Muslim-friendly hospitality in tourism among users. Social media plays a significant role in helping users with information and decision-making. Tourism industry players are recommended to take advantage of social media for the growth of tourism revenue in Malaysia.

Keywords: social media, sharia-compliance tourism, Muslim-friendly hospitality, halal, tourism

Introduction

Social media is a platform where people create, share or exchange information on a website and an application that allows them to participate in social networking. The term social media also refers to the new form of media that involves interactive participation (Manning, 2016). Nowadays, this platform has a strong influence on the decision-making process. For example, when it comes to visiting a place, people use social media channels to promote tourism activities. According to Rosninawati Hussin et al. (2021), people around the world now prefer to search social media for information related to their work, study, society and entertainment. Some tourism providers use social media to sell holiday packages, and they negotiate with their potential customers about the price, the components of the package and the facilities.

Moreover, this new media platform has become one of the most important media in today's modern era. The rapid development of technology has increased the number of social media users regardless of age and place of residence. There is no denying that social media platforms such as Instagram, Facebook and Twitter are used by children or the elderly. Social media can be defined as web-based platforms that transform conversations into interactive dialogue. However, there are some previous studies that dispute the benefits of social media (Abudabbous, 2021; Desai et al, 2022; Drahošová & Balco, 2017; Dwivedi et al, 2018; Raj & Sunitha, 2019). According to these researchers, social media problems include lack of safety, internet addiction, information overload, inaccurate information, excessive time spent on social media, and negative psychological consequences (Drahošová & Balco, 2017; Dwivedi et al., 2018). Some people are not happy about this development as they are concerned that their loved ones, such as children and adolescents, who spend excessive time on social media, leading to loss of social contacts instead of spending time with family and real people. Besides the negative effects, the benefits and use of social media from a positive point of view are still the reason why this platform is chosen as the main communication medium, especially in business.

This study therefore examines the importance of social media to society and the economy in terms of the frequency of visiting Sharia-compliant travel agency websites, their openness on the website regarding Muslim-friendly hospitality in tourism, and interest in Muslim friendly hospitality travel agency websites.

Social Media

Social media is a communication method that allows users to create and share their content or participate in social networks. It is a computer-based technology that enables the exchange of thoughts, ideas, and information through virtual networks and communities. Disseminating information through social media is one of the options used by organisations or even governments to convey important messages to their target audiences.

Many entrepreneurs are taking advantage of the increasing use of social media platforms to build their businesses. Businesses can use social networks to gain access to resources they otherwise would not have. In addition, it can help increase a company's visibility, shape customer and vendor relationships, monitor what sources and cash are available, encourage innovation, and leverage resources to form strategic collaborations (Zontanos & Anderson, 2004). Many companies are increasingly recognising that social media is a valuable communications tool that, when used properly, can significantly increase their web presence through effective promotion. Mark Zukerberg, co-founder of Facebook, agrees, pointing out that marketing is rapidly evolving and that companies should examine how they can leverage the Internet generation to stay relevant (Maymann, 2008).

Social media provides users with advanced features and helps them to search, evaluate, select, and purchase goods and services efficiently (Albors et al., 2008). In addition, people use social media sites to search for products, services, and company information because they believe these sources are more accurate and relevant than traditional communication platforms (Bruhn et al., 2012; Chatzigeorgiou & Christou, 2019; Sinclaire & Vogus, 2011). The use of social media has opened up two significant opportunities. First, the way some service providers effectively deliver services without a face-to-face meeting between two parties (Chatzigeorgiou & Christou, 2019; Spyridou, 2017). Second, the way users respond to the given information and how they evaluate their service encounters (Chatzigeorgiou & Christou, 2019; Zeithaml et al., 2002) and customer value (Schulze et al., 2012) at low cost and in a short time.

Therefore, social media is becoming one of the most important modern means for disseminating information, such as information about news, businesses, services, or other trivial matters. As social media users, they can access the information instantly through mobile devices such as smartphones and tablets. They usually own these devices for convenience, as they can browse news or current affairs in the absence of television and newspapers, they can shop by simply lying on the couch at home, and they can plan their vacations via electronic travel shopping through social media (Chatzigeorgiou & Christou, 2019). In the social media atmosphere, users look for suggestions on products and services from friends, classmates, and other acquaintances as a solid and reliable source of information, and as a result, people rely more and more on social media to get the information they need before making a consumption decision (Fardous et al., 2017). However, the information from different users who have already been exposed to a particular product and are still willing to provide information or feedback is considered as the preferred source and the most powerful source for travel-related decisions, regardless of the presence of different online sources (Fotis et al., 2011).

Moreover, users can fulfil their needs by simply browsing the information provided on the website. For example, if a user is looking for Muslim-friendly hospitality in tourism, all they need to do is Google and they will find a variety of information through social media that comes from specific providers. The role of social media in providing information about Muslim-friendly hospitality in tourism is overwhelming online and has exceeded the limited traditional functions of regular websites in sharing and disseminating information (Alghizzawi, Salloum, & Habes, 2018).

Muslim-Friendly Hospitality Tourism in Malaysia

The tourism industry is starting to work again after a long break COVID -19 pandemic lockdown. Tourists from home and abroad dare to travel and plan their vacations again, since the pandemic is now endemic. The same scenario seems to be playing out in Malaysia, where tourism is now being actively promoted among locals with various offers and prices. Consequently, there are special offers for Muslim tourists who are always on the lookout for Sharia-compliant establishments during their holiday. The Sharia-compliant tourism industry is developing rapidly around the world, a business based on the Islamic economic system.

To cater to this particular need, the Malaysian government has created an entity that is managed and overseen by the Islamic Tourism Centre (ITC), an agency under the Ministry of Tourism and Culture (MOTAC). This agency plays a role as a focal point for all activities related to Muslim-friendly hospitality, especially those related to tourism. MOTAC's uninterrupted promotional activities have shown positive results in promoting Muslim-friendly hospitality in tourism in Malaysia. Among the activities are the ministry has held a series of working visits by the Ministry to promote Islamic tourism abroad and the promotion of other activities related to mosques as added value nationwide.

Muslim-friendly hospitality in tourism is developed only by Muslim-majority countries, but also by countries where part of the population is Muslim. Europe, Japan, Korea and Thailand have started to develop halal tourism and they have even prepared related facilities such as mosques, prayer houses, halal food and others (Priyadi & Abadi, 2016). Indonesia and Malaysia are countries with a majority Muslim population and have a strong potential to establish themselves as a landmark for Muslim-friendly hospitality in tourism worldwide. To date, Muslim tourism stakeholders have been primarily active in the Umrah and Hajj sectors. However, the potential to bring Muslim tourists from around the world to Indonesia and Malaysia is also great. DinarStandard (2018), a leading U.S.-based Muslim travel market survey firm presented during the 2013 International Tourism Exchange (ITB) in Berlin, Germany, mentioned that Malaysia is one of the world's most popular destinations for Muslim travellers, along with Turkey and the United Arab Emirates (UAE). As a Muslim country that places great emphasis on the comfort and convenience of its Muslim residents and guests, Malaysia perfectly caters to the needs of Muslim travellers. In the survey, travellers cited prayer facilities, halal food and a Muslim-friendly atmosphere as the most important factors determining their choice (Islamic Tourism Centre, 2021). This great potential can be continuously developed through the role of government, stakeholders, business and society.

As an advanced Muslim country with consistent economic development and growth rate, as well as political and social stability, Malaysia is a world leader in the halal industry. As a Muslim country that attaches great importance to the comfort and convenience of its Muslim residents and guests, Malaysia perfectly caters to the needs of Muslim travellers. Malaysia Airline, Malaysia's national carrier, even offers the world's first halal in-flight catering. There is no denying that halal food is one of the most important factors that make Malaysia a must-visit destination, as the rich culture of the multi-ethnic country promises a multicultural cuisine that has its own unique identity. Thus, tourists who value halal food will have no problem consuming it during their holiday in Malaysia. With an abundance of halal food, prayer facilities and Islamic attractions, Malaysia is perfectly catering to the needs of Muslim travellers from all over the world.

By April 2022, a total of 460,000 Muslim tourists are expected to have arrived in the country, and it is estimated that this number will increase to one million tourists by the end of 2022. Malaysia is targeting the arrival of 230 million Muslim tourists by 2028 and expects to generate US$225 billion (RM990 billion) in revenue (The Malay Mail, 2022). In addition, recent surveys by Singapore's Crescent Rating and the United States' Dinar Standard have ranked Malaysia as the world's best destination for Muslim travellers three years in a row (Tourism Malaysia, 2022). According to the survey, countries were ranked on how well they meet the needs of Muslim travellers. These include readily available halal food and prayer facilities, hotels that cater to the needs of Muslim guests, and the level of safety. This is what attracts Muslim travellers from Gulf countries such as Saudi Arabia, the United Arab Emirates, Oman and Kuwait among tourists who prefer Malaysia as a Muslim-friendly holiday destination (https://www.arabnews.com, May 29, 2014). Among the 50 countries listed in this study, Malaysia ranked first with a score of 8.3 out of 10 (Islamic Tourism Centre, 2021). In addition, Malaysia's Muslim-friendly hospitality is designed to provide a comfortable environment for all Muslim families that is consistent with the Islamic lifestyle. In addition, the Malaysian government prohibits all activities that violate Islamic laws in order to make Arab tourists feel that they are in a Muslim country. At the same time, the government is eager to prove that the country has a halal tourism sector that targets a large number of tourists from Arab Gulf countries.

Meanwhile, local Muslim travellers in Malaysia are also satisfied with the current facilities for their vacations, especially with their families. Most of the recreation and relaxation areas, shopping malls, restaurants, hotels and other places have facilities that allow five times prayer. It is important for travellers to have a convenient place to pray, especially for elderly travellers who need convenient facilities due to their physical weakness. Online information about the facilities offered, provides travellers with clear information. Muslim-friendly hospitality providers need to create Muslim-friendly travel content. This way, they can help tourists feel welcome and included.

Promoting Muslim-Friendly Hospitality Tourism via Social Media

Social media refers to Internet applications that allow their users to create, share, and consume user-generated content (Lange-Faria & Elliot, 2012). This platform is now the normal way for people to search and share information about holiday spots by researching reviews and experiences from others' posts (Tussyadiah & Zach, 2013). It also provides people with the opportunity to communicate and share their interests and personal information with others from around the world (Al-Badi, Tarhini & Al-Sawaei, 2017).

The role of social media and technology 4.0 is strongly expected for the development of businesses and services (Farida, Zulaikha & Hartopo, 2019). Tourism sector is one of them, most tourism providers use this platform to manage and promote their business, especially with the introduction of Halal/Sharia tourism or Muslim-friendly hospitality as a new brand in tourism (Al-Zedjali, Al-Harrasi, Al-Badi, 2014). Thus, potential customers have more sources to search for information that interests them. On the other hand, this possibility really makes things easier, especially for Muslims who have to make a decision to travel to a non-Muslim country (Eska Prima et al., 2020). According to Eska Prima et al. (2020), the increasing demand of Muslims for halal products in non-Muslim countries leads the country to be interested in developing Muslim-friendly hospitality tourism as a promising business opportunity.

Therefore, popular social media platforms include Twitter, Facebook, Wiki, Instagram, LinkedIn, blogs, and YouTube, which have proven to be a tool that changes the way people communicate (Obeidat et al., 2016). Communication through these platforms influences the decision-making process of all interested parties, especially when it comes to travel and vacations (Chatzigeorgiou & Christou, 2019). For Muslims, there are many criteria to consider before deciding places to go. The increasing demand for halal products has grown in terms of food and beverage, cosmetics, clothing, education, property, finance, hospitals, and tourism industries (Zainab & Nur Amira, 2018). Zainab and Nur Amira (2018) agree that these are the things that Muslims usually negotiate before deciding whether the place interests them to choose. To negotiate the above interests, social media is the right platform to research all the information for their holiday (Lee, Lowry & Delconte, 2015).

In addition, people's interest in travel and holiday is growing, especially after being locked down due to COVID -19 for two years. The tremendous influence of other social media users on their experiences and adventures through this technology influences other users. Sharing, allows acquaintances and followers to see the photos, activities, or adventures, users experience while on holiday. It was like an unofficial evaluation by users regarding the destination, hotels, food, adventure, and activities, which are in line with the development of Muslim-friendly hospitality in tourism. According to Al-Badi et al. (2017), social media can be used to create, share, or exchange information about the industry in images or videos for virtual communities and networks. In this way, the information about Muslim-friendly hospitality in tourism activities can be spread worldwide through social media, and it helps to encourage the community to share the details before making a decision.

In addition, social media users tend to share their personal life story, which influences other users' behaviour, including purchase decision and destination choice. Thus, the decision-making process is significantly influenced by the availability and straightforwardness of information. According to Lee (2013), this influence can lead to future behaviour that users are most likely to engage in. Fotis (2015) explains that there are two potential effects of social media, namely that users' characteristics regarding the service depend not only on the correspondence messages from the service provider, but also on the characteristics and opinions of other buyers posted on social media because they themselves were involved in consumption. Second, the flow of correspondence between the service provider (Muslim-friendly hospitality in tourism) and the buyer (social media users who experienced the service) is defined as unidirectional in the model. Thus, social media enables both the service provider and the buyers to create bidirectional channels of correspondence (social media users who are looking for the same service).

Method of Study

Questionnaire data were collected from 200 working respondents, aged 20 to 60, who can regularly afford tourist activities. Due to COVID-19 and the movement control order, the preparation and implementation of the data collection, which was supposed to start in 2020, was postponed to 2021. Therefore, the online questionnaire was supposed to be answered before the COVID-19 pandemic.

Table 1 shows the respondents' gender, age, and social media use (frequency, mean, and standard deviation).

Table 1 shows that the majority of female respondents were 124 (62%) and male respondents were 76 (38%). In terms of age, the majority of respondents were 20-29 years old (n=73), followed by 40-49 years old (n=61), 30-39 years old (n=47), 50 and older (n=15), and under 20 years old (n=4). However, education shows that the majority of respondents have a bachelor's degree (n= 117). This is much higher than the other education levels, namely diploma (n=29), master's (n= 25), doctor of philosophy (n= 16), secondary school (n= 12), and finally elementary school (n=1). The Malay population is represented by 193 respondents and only seven belong to other races. The Malays are all Muslims. Employment status shows that 59 respondents (29.5%) belong to the government and private sector, 24.5% respondents are unemployed (n=49), the lowest number is found among the self-employed (n=28), and only five respondents have other occupations. It can be seen that the majority in this study consists of women between the ages of 20 and 49.

Table 1
Demographic Background of Respondents according to Gender, Age, Education, Nation, Religion and Career (n=200)

	Frequency	%
Gender		
- Male	76	38.0
- Female	124	62.0
Age		
- Less than 20 years old	4	4.0
- 20-29	73	36.5
- 30-39	47	23.5
- 40-49	61	30.5
- More than 50 years old	15	7.5
Education		
- Primary School	1	0.5
- Secondary School	12	6.0
- Diploma	29	14.5
- Bachelor's degree	117	58.5
- Master	25	12.5
- Doctor of Philosophy	16	8.0
Race		
- Malay	193	96.5
- Others	7	3.5
Religion		
- Islam	200	100
Job-status		
- Government	59	29.5
- Private Sectors	59	29.5
- Self-employed	28	14.0
- Unemployed	49	24.5
- Others	5	2.5

The researchers investigated the responses of the general public, which is considered as a potential target group for local and global tourism activities. Since Muslim-friendly hospitality in tourism targets both Muslims and non-Muslims, the religious background is omitted, although 100% of the respondents in this study were Muslims. In addition, the second part of the questionnaire asked about the frequency of the respondents' visits to the website on Muslim-friendly hospitality in tourism.

Results and Discussion

Based on Table 2, the majority (n=65) of respondents visited the Sharia-compliant travel agency website as neutral, one year before COVID-19. 22.5% (n=45) of respondents visited the Sharia-compliant travel agency website very rarely, followed by not often (n=50), often (n=27), and very often (n=13). Idris and Abd Rahman (2017) stated that social media has an impact on the decision to patronise, but without a proper marketing strategy for Muslim-friendly hospitality among tourism providers, users would not be attracted to the specific website. The development of social media is an opportunity but also a challenge for the Muslim-friendly hospitality industry. This is one of the challenges for providers to ensure that their services are visible to as many potential customers as possible. Those involved with Muslim-friendly hospitality in tourism need to be up to date with the current technologies and features of social media offerings to increase their business and visibility among users of this platform (Aziz, 2018, Maymann, 2008). Nowadays, social media websites such as Twitter, Facebook, WhatsApp, TikTok, Instagram, and YouTube have become a significant and relevant part of everyone's daily life, including communication, sharing data or information, and even for business purposes. According to Nolasco and Cruz (2016), 75% of tourists surveyed are motivated to visit a destination by advertising on the website or social media. In addition to the frequency with which respondents visit the Muslim-friendly hospitality in tourism website, this study also examined the amount of time they spend on the Sharia-compliant travel agency website.

Table 2

Frequency of visiting Sharia-compliant travel agency websites in the year before the COVID-19 pandemic (n=200)

Item	Frequency	%
- Very infrequently	45	22.5
- Not often	50	25.0
- Neutral	65	32.5
- Often	27	13.5
- Very frequently	13	6.5

Table 3 shows that the majority of respondents spent 15 minutes each on the website. A smaller number of respondents can be found spending 30 minutes (n=56), 45 minutes (n=15), and six respondents each spending 60 minutes (3%) and more than 60 minutes (3%). Scott et al. (2017) found that the more time spent on social media, the more information users seek or share. Time spent takes into account the volume, variety, and context when posting or reading information, examining not only frequency but also engagement, are timely and relevance. According to Lindsey-Mullikin and Borin (2017), a smart business provider should spend more time with their potential consumers on social media sites to make them aware of the product they sell. They assume how consumers spend their time and develop interesting content to convey delight and ultimately close the deal. However, the amount of time spent does not bode well for the success of the sale. This is because the ability to buy immediately, combined with good feedback from online communities, can reduce the amount of time consumers spend browsing online, which speeds up the process of evaluation to purchase (Lindsey-Mullikin & Borin, 2017).

Table 3

Duration of time spent on Sharia-compliant travel agency website (n=200)

Item		Frequency	%
-	15 Minutes	117	58.5
-	30 Minutes	56	28.0
-	45 Minutes	15	7.5
-	60 Minutes	6	3.0
-	More than 60 minutes	6	3.0

The next question asked respondents about their openness on the website regarding Muslim-friendly hospitality in tourism (Table 4). Openness refers to how open a person is to experiences. Individuals who tend to have high openness are more likely to engage in new things, fresh ideas, and novel experiences (McCrae & Sutin, 2009). Table 4 shows that the mean score of respondents' openness is 2.48 (SD =.910), which indicates that the respondents' level of openness is less than neutral. However, item number four shows a higher mean of 3.35 (SD = 1.124) for the items related to the information provided by the Muslim-friendly hospitality travel agencies, which are not able to show the benefits of Sharia-compliant tourism. Although Muslim-friendly hospitality providers in the tourism sector do not fully utilise social media to promote their services to the public, most of them continue to open their doors and show their presence in the service sector (Aziz, 2018). However, they are aware that social media is needed to boost their business, it is only a matter of time before they update their website (Aziz, 2018; Maymann, 2008). Respondents were found to have difficulty in obtaining information about Sharia-compliant tourism through the travel agency's website before the COVID-19 pandemic. Hashim and Murphy (2007) mentioned in their research that most tourism websites in Malaysia have minimal representation of Muslim values. However, the trend has changed with the establishment of the Islamic Tourism Centre (ITC) in 2009. The ITC's mission is to support and promote the development of Muslim-friendly hospitality in tourism in Malaysia. Slowly, the ITC is helping operators, especially in rural areas, to boost the industry and supporting them with courses and training. Instead, the ITC provides information on Islamic tourism through its website, https://itc.gov.my, including information on halal-certified hotels, resorts, restaurants, tour operators, and anything else travellers may want to know about the sector. In contrast, the other items show neutral openness on the remaining items, which is less than 2.55. As Feizollah et al. (2021) stated, there were positive feedback compared to negative emotions when it comes to attitude towards halal tourism. Social media users were willing to post their opinions about halal tourism online without bias. This indicates that the respondents have a neutral openness towards the information provided by the Muslim-friendly hospitality travel agency before COVID-19. Table 5 shows that the majority of the respondents have a medium openness towards the website of a Muslim-friendly hospitality travel agency, which is 145 (72.5%).

Table 4

Respondents' openness on the website regarding Muslim-friendly hospitality in tourism (N=200)

No	Item	Mean	SD
1.	Before the COVID-19 pandemic, the information provided by the Muslim Friendly Hospitality travel agency on social media (Website/Facebook/Instagram) was incomplete.	2.53	.945
2.	Before the COVID-19 pandemic, the information provided on the social media (Website/Facebook/Instagram) of the Muslim Friendly Hospitality travel agency gave me exposure regarding Muslim Friendly Hospitality tourism.	2.32	.895
3.	Before the COVID-19 pandemic, I gave positive feedback after reading information on social media (Website/Facebook/Instagram) about the Muslim Friendly Hospitality travel agency.	2.38	.872
4.	Before the COVID-19 pandemic, the information provided by the Muslim Friendly Hospitality travel agency was unable to show the advantages of Sharia-compliant tourism.	3.35	1.124
5.	Before the COVID-19 pandemic, the information available on the social media (Website/Facebook/Instagram) of the Muslim Friendly Hospitality travel agency was reliable.	2.28	.891
6.	Before the COVID-19 pandemic, I supported the information available on social media (Website/Facebook/Instagram) of the Muslim Friendly Hospitality travel agency.	2.25	.768
7.	Before the COVID-19 pandemic, the information provided by the Muslim Friendly Hospitality travel agency on social media (Website/Facebook/Instagram) was very helpful.	2.24	.876
	Overall Mean	2.48	.910

Table 5

Distribution of respondents on level of openness according to Frequency and Percentage

Valid	Frequency	%
Low	50	25.0
Medium	145	72.5
High	5	2.5

On the other hand, an almost equal number of respondents are found at low and medium levels, i.e. 93 and 95 respondents, respectively, as shown in Table 6, regarding the respondents' perception of Muslim-friendly hospitality branding in tourism. Only 12 respondents indicated that they perceived the branding of a Muslim-friendly travel agency's website to be high. The analysis of the perception level showed that almost 50% had a medium level regarding Muslim-friendly hospitality in tourism. According to Kotler (1993), brand perception exists in the customer's mind when the brand creates its own image after the customer has a strong belief, idea, and impression regarding the brand. On the other hand, any information related to Muslim-friendly hospitality in tourism can have a tremendous effect (positive or negative) on brand image and customer perception. In addition, this research found that the respondents did not know any viral or influential information about Muslim-friendly hospitality in tourism, which resulted in moderate brand perception for this type of tourism (Kotler, 1993).

Table 6

Perception of Branding on Muslim Friendly Hospitality Travel Agency according to Level (n=200)

Valid	Frequency	%
Low	93	46.5
Medium	95	47.5
High	12	6.0

Social media helps service providers build their brand awareness, trust, and brand identity. Regardless of whether it is a small or a large company, once it is on social media, people will talk about and users are always made aware of it; this creates interest in the brand. As shown in Table 7, this study revealed that the majority of respondents have a medium level of interest in Muslim-friendly travel agency websites (N=177, 88.5%). A lower interest is shown by 17 respondents (8.5%), and high interest score is 3% (6 respondents). At this point, it can create customer perception about this branding and influence users' interest regarding the information about Muslim-friendly hospitality in tourism (Che Zainab & Nur Amira, 2018). Social media users' interest in the brand is intriguing, and this encourages them to inquire or learn more about the brand because Muslim-friendly hospitality in tourism is a new tourism attraction that now includes every destination in the world that is not only attractive to the Muslim community, but non-Muslims can also enjoy these vacations. These tourism activities have directly affected the interest of social media users who are Muslim travellers and the main customers in this business (Rachmad, 2017; Zulkharnain & Jamal, 2012). Interest has probably developed a tendency in the heart of a person to experience the activities or desire to do or have something caused by a lack of response or the incentive for this activity. In addition, interest is a motivation that drives someone to do what they want (Nguyen et al., 2017).

Table 7

Level of Interests in Muslim Friendly Hospitality Travel Agency Websites According to Mean (M) and Standard Deviation (SD)

Valid	Frequency	%
Low	17	8.5
Medium	177	88.5
High	6	3.0

A Pearson product-moment correlation coefficient was calculated to evaluate the relationship between social media use and the degree of openness, branding, and interest of Muslim-friendly hospitality in tourism. Thus, the correlation showed that there is a positive relationship between openness, branding and interest. The correlation value for openness and branding is $r = 0.639$, $p = 0.000$, the relationship between openness and interest is $r= 0.625$, $p= 0.000$, and finally the relationship between branding and interest is $r= 0.578$, $p= 0.000$, indicating that the use of social media can increase users' awareness and interest of Muslim-friendly hospitality in tourism. It can be assumed that social media plays a significant role in the success of Muslim-friendly hospitality in tourism. This study considers social media as an alternative platform to change the public's attitude and behaviour. They communicate information by using this new media platform to make a topic or relevance or interest known to the public (Hasanah & Harun, 2018).

Table 8

Correlation Analysis among Openness, Perception of Branding and Interests at Muslim Friendly Hospitality Travel Agency Websites (N=200)

Variables	Openness		Branding		Interests	
	r	*p*	*r*	*p*	*r*	*p*
Openness	-	-	0.639	0.000	0.625	0.000
Branding	0.639	0.000	-	-	0.578	0.000
Interests	0.625	0.000	0.578	0.000	-	-

Conclusion

This study investigated the use of social media for Muslim-friendly hospitality in tourism services among Malaysians. Social media is an important contributor to business, especially in the context of Muslim-friendly hospitality in tourism. Social media has helped to disseminate information about this new type of tourism, advertise, and also provide and receive support and advice. Consumers are increasingly able to influence brands through online communities, while companies are able to get quick feedback and gain insights into individual preferences without observer effects, and use this data to develop new products. The persuasiveness of Muslim-friendly hospitality in tourism through social media is satisfactory, according to the results. However, the low frequency with which users visit websites related to Muslim-friendly hospitality in tourism before COVID-19 could be due to various problems. Therefore, the researchers make some suggestions to improve the way information is published in social media. It can provide more information about Muslim-friendly hospitality branding, especially in relation to the needs of Muslim travellers, which include readily available halal food, prayer facilities, hotel meals that meet the needs of Muslim guests, and the level of safety.

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INVESTIGATING INFLUENCING FACTORS OF EFL PRESERVICE TEACHERS' IDENTITY CONSTRUCTION IN RURAL AREAS

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Abstract

Although a substantial body of literature has investigated the identity formation of English language teachers, studies examining such construction on preservice English as a Foreign Language (EFL) teachers in a remote area of Indonesia remain limited. The present study investigates the influencing factors of teachers' identity construction and how EFL teachers have preserved their identity amidst foreign language teaching. Questionnaires and in-depth interviews were employed for 26 EFL preservice teachers in Landak Regency, Indonesia. The study identified six factors influencing their professional identity: values, efficacy, commitment, knowledge and belief, emotion, and macropolitics. The findings revealed that the teachers are most confident with their value, efficacy, knowledge, emotion, and micropolitics at school. Although teachers have positive response toward those six factors, they are less committed to becoming English for their future profession. The study also finds that teachers' identities could be constructed by integrating their experiences during their theoretical-practicum courses and with their past encounters and future teaching aspirations.

Keywords: EFL preservice teachers, teacher identity, mixed-method

Introduction

The topic of language teacher professional identity has rapidly become an essential topic of research interest. A wide range of research literature shows that professional identities and how they perceive their identities influence teachers' development (Kanno & Stuart, 2011), pedagogical and instructional practices (Duff & Uchida, 1997), interactions with fellow teachers and colleagues (Kayi-Aydar, 2015), and access to power and ownership of language (De Costa & Norton, 2017; Varghese et al., 2016). Therefore, understanding how EFL teachers construct their identity is essential to apprehend teacher characteristics and choices, helping create better teaching preparation programs.

Despite significant academic attention over the last several decades, teacher professional identity has remained an unexplored area of academic research, especially in rural areas of Indonesia. EFL teachers encounter several problems as English is not used daily in Indonesia. In addition, teachers in rural areas also need more facilities and infrastructure that support learning English. Therefore, teachers' identities in the regions need to be investigated because they have never met and interacted actively in foreign countries. According to Kuliawati and Radjasa (2019), the three major challenges to education in Indonesia are access to education for everyone, the uneven quality of education, and budget allocation and the seriousness of local governments in improving the quality of education. EFL teachers in the area also encounter a similar problem. Although it is generally recognised that a teacher's participation and interaction in a teacher community fundamentally shape professional identity, little research on pre-service teachers has also been conducted.

Therefore, considering the importance of a teacher's professional identity and how teachers construct their identity, our study covered an analysis of identity construction from ESL pre-service teachers in rural areas and analysed what factors they consider influencing their identity.

Literature Review

Teacher's professional identity

Professional identity is crucial in apprehending teachers' motivation, classroom instruction, and career decisions. Several studies have identified teachers' professional identity as a critical factor for teachers in shaping their effectiveness, motivation, and retention at work (Avalos & Aylwin, 2007; Day, Elliot, & Kington, 2005; Lasky, 2005).

Although there have been various definitions of teacher professional identity, the concept of teachers' identity primarily refers to teachers' perceptions, views, beliefs, emotions, motivations, and attitudes about their role (Hong,2010; Day et al., 2006; Zhao & Zhang, 2017). Professional identity is also defined as a set of beliefs and assumptions about how teachers perceive themselves as educators (Fejes & Köpsén, 2014). In conclusion, a teacher's professional identity refers to someone's beliefs and views in relation to their professional job as a teacher.

According to Watson (2006), professional identity is also related to how teachers perceive themselves and influence their decisions and actions. A teacher's professional identity also encompasses the mission and core characteristics of the individual teacher and is framed by subject knowledge, competence, performance, life stories, professional development, and context (Mockler, 2020; Rodrigues & Mogarro, 2019).

Understanding their identity is pivotal to seeing how they interact with their surroundings and make decisions professionally. Therefore, professional identity must be seen as fluid, dynamic, continued, and actively constructed on an ongoing basis. Teachers' identity is developed over time. Many scholars have investigated how teachers acquire their sense of self as teachers (Bullough & Knowles, 1990, 1991). Kagan (1992) mentions that teachers tend to change over time regarding their behaviours, knowledge, beliefs, or image as a teacher, which means their identities are also changed. Teachers in each stage go through different issues and assignments, and thus it is necessary to consider their developmental change in understanding teachers' emerging identity and decision-making. As teacher identity research has evolved, the concept of identity has been used to refer to various ideas, frameworks, and factors contributing to our understanding of how teachers perceive their identity as professional teachers.

Factors influencing identity construction

Many researchers indicated numerous elements that influence constructing a professional identity, namely implicit beliefs and identities about students, the teaching subject, and the teaching role and responsibilities (Hong, 2010; Suarez & McGrath, 2022). Similarly, the sense of belonging in professional communities assists teachers in reflecting on, constructing, and adopting identity positions for themselves (Bucholtz & Hall, 2005).

Hong (2010) mentions that teachers' professional identity is influenced by six factors: value, efficacy, commitment, emotions, knowledge and beliefs, and micropolitics. ILasky (2003) also examined and identified several elements that affect a teacher's identity, including commitment, knowledge, beliefs, values, emotional stability, and vulnerability. Similarly, identity is created within various contexts involving connections and emotions and the reconstruction of meaning through tales across time (Rodgers & Scott, 2008). As noted by these scholars, the contexts, such as micropolitics and the relationships at schools, have created experience during the process. They play crucial roles in identity development. Therefore, the investigation of how EFL preservice teachers adjust to their professional roles should include the local context to show the internal and external influences that shape each teacher's identity.

Previous Studies

The literature shows the importance of teachers' professional identity in language learning (Hong, 2010; Suarez & McGrath, 2022). Several studies on professional identity define teachers' identities as perceptions, views, beliefs, emotions, motivations, and attitudes about their role (Hong, 2010; 2019; Fejes & Köpsén, 2014; Zhao & Zhang, 2017).

Hong (2010) reveals some factors which affect teachers' professional identity, such as value, efficacy, commitment, emotions, knowledge and beliefs, and micropolitics. The first factor is teachers' value in teaching. Numerous studies show that teachers' personal and social values help them foster their skills in managing behaviours and creating a supportive learning environment (Brady, 2011; Barni et al., 2018; Halstead & Taylor, 2000). By examining four major and contemporary approaches to values education in Australian schools, Brady (2011) reveals that a teacher's choice of subject material and teaching methods and structures are values-driven. Therefore, values are crucial for a teacher.

The second factor is efficacy. Tschannen-Moran and Hoy (2001) stated that efficacy deals with the ability of a teacher to achieve the appropriate levels of student engagement and learning. Their study further confirms that, in addition to student achievement, teachers' sense of efficacy was strongly correlated with the percentage of project goals attained, the degree of teacher change, and the sustained application of project methods and materials after the project was completed. The finding is in line with other experts on efficacy in learning (Tschannen-Moran et al., 1998, 2001).

The third factor deals with commitment. Ma (2022) investigated the role of motivation and commitment in teachers' professional identity. In her study, she finds that commitment is essential for educators to become involved in some duties and have a solid professional identity as a teacher. The result is in line with the other studies (Kotzé & Nel, 2020; Crosswell & Elliott, 2004; Day, 2008).

The next factor deals with knowledge and belief. Grossman and Richert (1988) defined teacher knowledge as teachers' beliefs and knowledge both in the pedagogical realm and in the subject matter that they teach. Further, Sebarwal et al. (2022) reveal that teacher knowledge and beliefs can affect student outcomes. Their research employed a survey administered to 20,000 teachers across nine developing countries. Teachers have preconceived notions about how well-off pupils can learn. For instance, approximately 43% of teachers think that if the parents are ignorant, "there is nothing they can do to help a pupil develop." Teacher knowledge and beliefs are central to fostering teachers' pedagogical concepts and academic abilities, which is their primary responsibility (Ben-Peretz, 2011).

The fifth factor is related to emotion. Zembylas (2005) mentions that, despite being the most frequently cited as being crucial and deserving of additional study, emotion is the area of teaching research that has received the least attention. Ortony, Norman, and Revelle (2005) define emotion as interpreted feelings. Gill and Hardin (2014) further show the importance of studying emotion in teaching by acknowledging the role of emotions and affect. Teachers' opinions are crucial, but if we analyse only cognitive aspects, we are disregarding a critical aspect of teachers' decision-making, behaviour, and emotion.

The last factor deals with micropolitics. Micropolitics refers to the methods and techniques individuals and groups utilise to further their own objectives (Hoyle, 1982). A study conducted by Kaunisto, Syrjala, and Estola (2014) using a narrative approach shows that based on short stories based on peer group talks of 11 Finnish teachers that were captured on film, micropolitical environment plays a crucial role in how a new teacher's identity is built through a variety of emotionally significant connections. Kelchtermans and Ballet (2002) also confirm the finding by saying that learning how to deal with the unavoidable micropolitical components of their jobs is an essential aspect of teachers' professional development and should be addressed in any relevant theory on teacher development.

Methodology

A mixed-method approach concerning qualitative and quantitative analysis was chosen to explore how EFL PST constructs their professional identities using the analytical description from the survey and interview. The approach was suggested with the presumption that it allowed a thorough exploration of the teacher's professional identities. It could offer a more persuasive picture by assembling data from a variety of occurrences that are also spatially and chronologically connected. However, crucial details might be overlooked if one method was utilised.

The present study used quantitative surveys to understand the participants' perceptions of identity in their teaching profession. The qualitative interviews then came after to explain further and demonstrate these responses. The study used mixed methods following Hong's (2010) methodology for two main reasons: 1) The primary justification was "complementary," which allowed for the use of several data to seek clarification or elaboration in EFL preservice teacher responses, 2) the secondary justification was "triangulation," which seeks to confirm and maintain the integrity of findings to provide valid evidence.

Twenty-six EFL pre-service teachers participated in this study. All of them were conducting their final teaching program semester in the English language Education Program of a university in West Kalimantan. EFL pre-service teachers were required to enroll in a six-months teaching program where they put their pedagogical, professional, and personal knowledge and skills into practice at schools. From the demographic feature, there were eight male and eighteen female teachers. Twenty-two teachers have never been overseas but are eager to be English teachers in their area.

Table 1

Participants' demographic information

Aspects	Description	%
Sex	Female	69%
	Male	31%
Place of Origin	Landak	92%
	Sanggau	4%
	Others	4%
International Visit	Yes	15%
	No	85%
Dream Job	Teachers	46%
	Entrepreneur	38%
	Gov. Officials	8%
	Others	8%

As shown in Table 1, most participants come from Landak Regency, West Kalimantan. Only 8% of them come from different regencies. Eighty-five percent of participants have yet to be abroad. Therefore, they never use English for real-life communication in an international setting. From an interview, all participants do not speak English daily. They speak Indonesian or Dayaknese languages. Unfortunately, although they understand that the study program prepares them to be future educators or teachers, only 46% of EFL pre-service teachers want to pursue teaching as their profession.

The perception questionnaire was adopted from Hong (2010). The questionnaire is an instrument that connects EFL Preservice teachers with their perceptions of professional identity. The interview was then conducted to confirm the respondents' responses regarding their professional identity. A list of open-ended questions pertaining to the focus on teachers' identity was asked. This interview method's key benefit was that it generated a high response rate and enabled the researcher to explain the complex and ambiguous questions thoroughly.

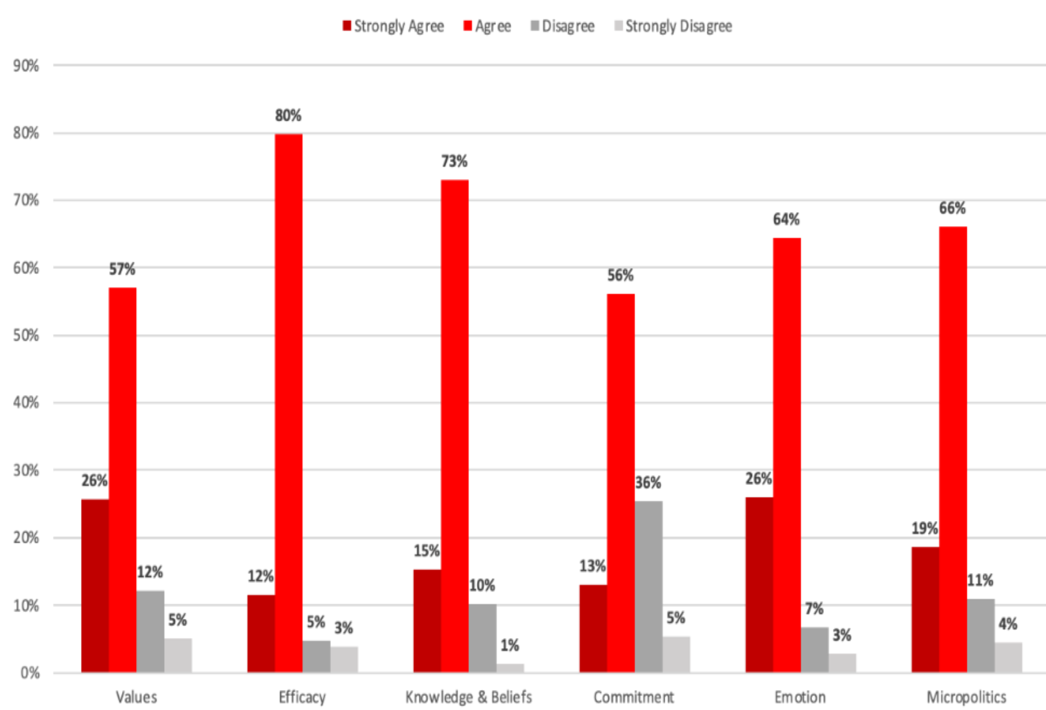
Semi-structured interviews were created based on the questionnaire results on the teachers' identity of the participants. Twenty-six participants took part in virtual interviews. Each interview was conducted individually and audio-recorded. To examine participants' views, pre-developed core questions were asked, and based on their responses, probes were used. The primary research questions served as a framework for the pre-developed interview questions, which included examples like "How do you identify yourself?" and "What do you think are the most essential qualities from a teacher?" The data analysis technique in this study consisted of the data reduction stage, the data presentation stage, and the verification/conclusion stage.

Results and Discussion

The present study shows several factors that influence teachers' professional identity as EFL preservice teachers. Those six factors include value, efficacy, commitment, emotions, knowledge and beliefs, and micropolitics. Each category has different influences on teachers. Figure 1 illustrates the findings for each factor.

Figure 1

Factors influencing teachers' professional identity of EFL PST



The results show that most students come to Landak Regency, 92.3%. Landak Regency is a developing area, 174 km from the provincial capital of West Kalimantan. The region is still categorised as a rural area based on the HDI and literacy level, which is still at the national average. In addition, this city also has a population of 300,000 inhabitants. Apart from Porcupines, some also came from Sanggau Regency and others.

As many as 84.6% of the respondents had never been abroad. During the interview, some teachers mentioned that they had been to Malaysia. However, they did not really speak English because they traveled with their family who helped them communicate during the trip. Therefore, all EFL preservice teachers acknowledged that they never speak English actively on a daily basis.

The results on the descriptive accounts of teachers' professional identity in rural areas of Indonesia add to previous findings which wre in developed country settings with participants from urban areas. Professional identity is essential in understanding how teachers form their professional identity as English teachers (Kagan, 1992; Hong, 2010; Suarez & McGrath, 2019).

Further investigation on each factor influencing teachers' professional identity shows that they are confident in five factors, namely, values, efficacy, knowledge and belief, emotion, and micropolitics. However, the factor of commitment is the only factor where teachers are least confident. The findings on each factor are explained next.

Value

The EFL preservice teachers generally have positive values in teaching English because 82.67% of preservice teachers agree and strongly agree that English is a global language and an important subject to learn, even in rural areas. The interview reveals that although they have never been abroad, most EFL preservice teachers believe that globalisation puts English as a key for the international community.

However, the study also reveals that 11.50% of teachers believe that English is not essential for students, especially in rural areas. According to these teachers, English is not required to look for jobs in rural areas. T1 mentioned that English is vital for global communication. However, T7 contrasted the statement by saying that people in rural areas do not need English. "They need literacy skills in Indonesian language to work in their area. It is not like they will work abroad."

The finding exhibits the importance of positive values in teaching. Values are teachers' identified qualities that might be taught to prospective teachers in the professional studies or education strands of teacher education courses that involve promoting an understanding of the strategies necessary to teach values to school students (Brady, 2011). Further, value refers to the aspect of the educational practice that entails core principles and skills believed by the teachers. Intrinsic value is the interest and enjoyment the individual gets from the activity, and attainment value, which refers to the importance of doing well on a given task, is critical for teachers (Hong, 2010).

Efficacy

Efficacy refers to people's judgments of their capabilities. A majority (91.30%) of EFL preservice teachers have positive efficacy in English language classes. Teachers believe that they are able to craft good questions and instructions in English and implement alternative classroom strategies. In addition, 96.10% of teachers also believe that they can help students value learning. Based on the interview, teachers show their confidence level in teaching English. T3 mentioned, *"*I think I am a good teacher. I am confident that I have interesting strategies for my English class.*"*

However, the survey also reveals that 8.60% of teachers disagree and strongly disagree that they can implement good strategies in teaching. From the interview, teachers mention that they still need to be more confident in implementing specific strategies due to the fear of making mistakes. T20 mentioned*,* “I am a little stressed because my students do not respond to my instruction well. I am constantly afraid that I will make mistakes during my teaching.”

According to Tschannen-Moran and Hoy (2001), a teacher’s efficacy refers to a judgment of his or her capabilities to bring the desired outcomes of student engagement and learning. Therefore, the level of aspiration, the goals they establish, and the amount of work that teachers put into teaching are all impacted by efficacy. Teachers who feel very effective typically display higher levels of organisation and planning.

Knowledge and Beliefs

There are 88.4% of teachers believe that they have the knowledge and skills to teach English. The result is also confirmed by 81% of them, who are confident in their ability in English. Therefore, it can be concluded that most EFL preservice teachers believe that they have the knowledge and skills to teach English. T3 mentioned that "I think I'm a good teacher. I am confident that I have interesting strategies for my English class."

However, From the interview, there are still EFL preservice teachers who need more confidence in their knowledge and think they need to remember all materials they should teach to students. T20 *mentioned "*I am a little stressed because I feel that my students do not respond to my instruction well. I am constantly afraid that I will make mistakes during my teaching.*"* This finding also strengthens the finding of Borko and Putnam (1996), who exhibits that preservice teachers tended to perceive that they had weak pedagogical content knowledge.

Based on Borko and Putnam (1996), knowledge refers to knowledge of facts and concepts in subject matter and pedagogical content knowledge, which means transforming content knowledge into the way that best facilitates student learning. Knowledge and beliefs are necessary because they deal with the knowledge of facts and concepts in subject matter and pedagogical content knowledge to facilitate student learning.

Sabarwal, Abu-Jawdeh, and Kapoor (2022) mention that teacher beliefs influence student outcomes. Teachers' beliefs and knowledge have been extended from subject-related knowledge, curriculum, and pedagogical content knowledge to general themes like global issues and multiculturalism. Therefore, teachers' knowledge and beliefs will also impact how they implement teaching and learning practices.

Commitment

Commitment refers to the act of binding to a course of action or assignment. Although most EFL preservice teachers are confident in their ability in English, a significant amount of them (46%) believe that English teaching is not their only occupation. There are 35% of EFL PST who consider more than one job for their professional career in the future.

Compared to the other factors, commitment is the factor teachers do not feel confident about the most. Based on the interview, T6 mentioned "I don't want to be a teacher. My parents asked me to be one, but I don't know if it's what I want in the future." A similar response T11: "I want to be an English teacher because I wanna help my students to know the language of global people."

The commitment of teachers has been regarded as a passion and dedication to their jobs. A high-quality education must be driven by passion, which is at the heart of effective education. Teachers that are motivated by their passion act more enthusiastically (Vallerand, 2007). Because of this, committed and enthusiastic teachers can inspire students to perform better. Teachers' commitment is a significant predictor of many educational and psychological outcomes and represents teachers' sense of loyalty and dependency on the company they work for (Day, 2008).

Very committed teachers are passionate about their work (Liston & Garrison, 2004). Additionally, they appreciate pupils, and remarkably, they develop close relationships with them, which is a quality that distinguishes excellent teachers. Teachers that are committed always look for ways to improve.

Emotions

Among various emotions teachers experience, this study focused on enjoyment and happiness in their classes. The study reveals that more than 90% of EFL preservice teachers enjoy teaching English. Although they teach students with enthusiasm, 19% of EFL preservice teachers think that their teaching could be better with their students.

From the interview, EFL PST emotion in teaching depends on how the students respond and behave in class. T4 mentioned, "I really enjoy teaching, especially when I see students excited with learning activities that we do." On the other hand, T25 mentions that "to date, I am unhappy being a teacher because there are students who do not pay attention to my class."

The emotional state that teachers experience within their class shapes how they perceive teaching. Although it is the area of teaching research that has received the least amount of attention, emotion is perhaps the one that is most frequently cited as being crucial and deserving of greater focus.

Reddy (2001) refers to emotion as emotives. Emotives are emotional actions and words that have the power to change the emotional states of the speakers from whom they originate. For example, the idea of emotives aids in our understanding of how emotional development in a teacher's life is a part of a more comprehensive project of managing emotion in the context of emotional tensions and complexities caused by micro-politics inside a school.

Micropolitics

Micropolitics refers to power relations at schools and their connection to their teaching practice. The study shows that although EFL preservice teachers are still under training, they are treated as professionals at school and given professional development opportunities (81%). EFL preservice teachers also receive support and respect from the schools and other teachers.

From the interview, however, there are EFL PST who still disagree that they already empower students with English or even make any difference for their students. T15: “Although I am just a preservice teacher, teachers at school treat me as their professional colleague.” T18: “I don’t know if what I do makes a difference for my students. I think it’ll take more effort to do so.”

School organisation is not an ordered or unitary system but a place where individual differences, goal diversity, conflict, different values, and informal power exist among teachers and administrators (Bowe, Ball, & Gold, 1987). Therefore, knowing how teachers respond to such a dynamic is essential.

Conclusion

The present study elucidates the professional identity of EFL Preservice teachers in rural areas of Indonesia. The questionnaires examining professional identity are used to investigate further what factors influence teachers' identity. The present study provides a more detailed description of how preservice teachers view their professional identity. Teacher identities are crucial for teachers as a profession. Unfortunately, even though the respondents showed high self-confidence in value, efficacy, knowledge, emotion, and micro politics, their commitment to the teaching profession still needed to be higher.

Based on the result, some findings can be highlighted from the findings. First, there are six factors influencing EFL Preservice teachers' professional identity: value, efficacy, knowledge and beliefs, commitment, emotion, and micropolitics at school. Teachers believe that their professional identity is a crucial element in their profession as it determines their performance in teaching.

Second, this study shows that teachers are most confident with their value, efficacy, knowledge, emotion, and micropolitics at school. However, most teachers are less committed to becoming English for their future profession. Most participants think that they would choose other professions if they had opportunities.

Eventually, the study also finds that teachers' identities could be constructed by integrating their experiences during their theoretical-practicum courses and with their past encounters and future teaching aspirations. The results are expected to foster EFL preservice teachers' identity construction and better prepare them for their professional settings at work.

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HYPERCORRECTION AMONG NATIVE SPEAKERS OF BIDAYUH BIATAH WHEN SPEAKING ENGLISH

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Abstract

Hypercorrection is a sociolinguistic phenomenon where linguistic overcompensation occurs from over-application of a perceived rule of language-usage prescription. This study aimed to investigate hypercorrection among younger and older native speakers of Bidayuh Biatah when speaking in English. The qualitative data were collected from eight native speakers of Bidayuh Biatah: four younger participants were selected based on Abi-Esber et al.'s (2018) younger participant selection criteria, and four older participants based on criteria adapted from Chambers and Trudgill's (1980) selection method. Hypercorrection was analysed by categorising them into phonological hypercorrection (Labov, 1973), syntactical hypercorrection (Huddleston & Pullum, 2005), and morphological hypercorrection (Aronoff & Fudeman, 2011) within the environments in which they occurred. Results showed that participants used all three categories of hypercorrections with phonological hypercorrection occurring the most, followed by morphological hypercorrection, and syntactical hypercorrection. It was discovered that younger Bidayuh Biatah speakers generally hypercorrect less than their older counterparts, but still hypercorrect phonologically the most within their age group. It can be concluded that both younger and older Bidayuh Biatah speakers hypercorrect phonologically the most, thus suggesting that they prioritised sound correctness when speaking in English which they considered prestige language. This sociolinguistic insight can inform pedagogical practices.

Keywords: hypercorrection, Bidayuh Biatah, speaking English, prestige language

Introduction

Hypercorrection is the inherent and unconscious tendency of speakers to miss grammatical-usage marks in an attempt to correct some non-standard forms, then accidentally applying them to other forms in which they are not necessary (Labov, 1966). Beebe (2009) characterised hypercorrection as an overgeneralised phonological correctness that the speakers perceived as true. Eckman et al. (2013) recognised hypercorrection as a technical term to specifically describe a linguistic form that extends beyond its prescribed usage, periodically resulting in speech production errors. They suggested that this occurrence results from a stylistic shift in language use; when a speaker of one variety attempts to imitate a more prestigious form of the language by overusing particular grammatical rules, hence exceeding the frequency norm of the targeted variety.

Previous research on hypercorrection were mostly within the context of a monolingual country, where it was observed from the presumed lower prestige variety against the "standard" variety of the same language (Menner, 1973; Janda & Auger, 1992; De Sifontes & Rojas-Lizana, 2013; Metruk, 2018). A study conducted among Dutch students of different age groups have shown that education can influence their hypercorrecting (Hubers, Trompenaars, Collin, SChepper, & De Hoop, 2020).

There is scarcity of research on hypercorrection within multi-lingual contexts, and on the usage of different languages. Hence, the present study aimed to investigate the occurrence of hypercorrection among younger and older native speakers of Bidayuh Biatah when speaking in English. Bidayuh is one of the major indigenous groups in Sarawak, Malaysia. According to Nais (as cited in Dealwis, 2010), the Bidayuh language has 29 distinct sub-dialects that are usually not mutually intelligible among themselves.

These dialects can be grouped under four major Bidayuh language varieties namely, Serian (Bukar-Sadong), Biatah, Bau (Singai-Jagoi), and Salako-Rara (Rensch, Rensch, Noeb, & Ridu, 2012). The participants in this study were speakers of the Biatah variety and they have learned English as a subject since primary school. Thus, they were sufficiently competent in speaking in English.

In general, the Bidayuh tend to be multilingual as they learn both Malay and English in school (Kayad & Ting, 2021; Norahim, 2010). The English language, which is taught in schools and recognised as the second official language, is a crucial language for communication in Malaysia (Azmi, 2013). The status that English holds as an educational and commercial language would surely enforce speakers to attempt speaking as closely as they could to the perceived "correct speech" by modulating their natural speech pattern to conform to it. Scales et al. (2006) noted that more than half (62%) of English language learners aim to sound more like a native speaker, resulting in more effort sound "correct". Thus, it is assumed that the manifestation of phonological hypercorrection among Bidayuh Biatah when speaking in English will increase as they try to emulate English phonological features. The specific objectives for this study were to identify, categorise and analyse the occurrences of hypercorrection among younger and older groups of Bidayuh Biatah when speaking in English.

Literature Review

Previous studies have established the role of stratification in the production of hypercorrection. Stratification is the process of arranging people into classes or social strata. This role was evident in a seminal study on English speakers in New York City by Labov (1973), where lower-middle class workers tend to over-produce words as rhotic (in which R is pronounced before a consonant and at the end of words). Words such as *hard* were being pronounced as /ha: rd/ instead of /ha: d/ and words like *far* were pronounced as /fa: r/ instead of /fa:/ when speakers are attempting to sound more formal despite the rhotic R being typically absent in their regular speech. Labov (1973) suggested that the rhotic R was an attempt at emulating the pronunciation of upper-middle class speakers by the lower-middle class speakers. This subsequently caused the lower-middle class speakers to apply rhotic pronunciation on erroneous circumstances such as adding /r/ at the end of words without them, rendering words such as idea to be mistakenly pronounced as *idear*. However, there is less attention given to age gap or difference which could provide varying variables and factors (Bakar, 2016; Melisova, 2020; Metruk, 2018).

It has been indicated by some studies that age influences the frequency or tendency to hypercorrect. This is mainly due to older speakers utilising more language learning strategies than younger speakers (Chen, 2014; Sepasdar & Soori, 2014). In a study by Hubers et al. (2020), it was recorded that there is a higher tendency for older Dutch students to hypercorrect in their written production compared to the younger students. The present study seeks to study the speech production of Bidayuh speakers of different age group to determine if they hypercorrect differently.

Further, it was noted that hypercorrection is usually studied on European languages such as English, French, Spanish, and Slovak (Janda & Auger, 1992; De Sifontes & Rojas-Lizana, 2013; Menner, 1973; Metruk, 2018) and observed within the context of a monolingual country. This study explores the phenomenon in Malaysia, a multicultural and multilingual country, where English is as an important educational and commercial language.

In the Malaysian context, Blust (1983) provided anecdotal evidence of the phoneme /f/ in Malay, which is usually limited to loanwords mostly from the Arabic language, and replaced with /p/ in ordinary speech such as *fikir* (standard speech), *pikir* (colloquial), meaning "to think". Blust (1983) observed that Malay English speakers' speech was hypercorrected in conformity of the presumed model that /f/ is the more standard, and therefore more correct form, resulting in productions of words like *frostitute.* Zheng and Wang (2022) observed the hypercorrection production of Malaysian mall-goers when asked by English speaking foreigners in malls associated with different prestige level. Three malls were stratified, with Pavillion KL being rated as the most prestigious, NU Sentral rated moderately prestigious, and Sungei Wang Plaza rated the lowest. On these locations, mall-goers were asked questions that elicit the /th/ sound response, such as asking on which floor a specific shop is – eliciting response such as "The third/fourth floor." It was concluded that the higher a department store is ranked, the more frequently the salespeople hypercorrect. However, the study lacked specificity, targeting Malaysian speakers as a whole, regardless of first language and the primary language they use daily. Therefore, the source or influence of their hypercorrection cannot be identified based on the features of their native language/s.

Accent also plays a role in the tendency to hypercorrect. Accent is the noticeable underlying sound of a native language beneath a second language (Derwing & Munro, 2008). Speakers of English as a second language, such as the Bidayuh participants in the present study, may be affected by their native language accent in that they might add or deduct certain sound features in order to sound as close to their ideal "correct' English as possible. Speakers of a second language often desire to sound as close as a native speaker of their target language (Scales et al., 2006). Moreover, Sepasdar and Soori (2014) states that older speakers tend to employ more compensation strategies compared to their younger counterparts. Therefore, the study reported in this paper explored hypercorrection among younger and older native speakers of Bidayuh Biatah when speaking in English.

Methodology

Research design

A qualitative descriptive research design was utilised for this study, which entails an open-ended interview, direct observation, and written documents (Patton, 2005). An open-ended interview was necessary in this study to detect and collect data on the use of hypercorrection by Bidayuh Biatah speakers when speaking in English, through recordings of speech. The data collected from this study are presented in a categorical manner, as well as giving descriptions and characteristics of the hypercorrection that occurs, hence a descriptive design is appropriate.

Participants

For younger participants, selection criteria were based on Abi-Esber et al. (2018), where "younger participants' were categorised within the age range of 18 – 29 years old. Abi-Esber et al. (2018) gave the rationale that by starting the range from 18 years old, the participants are at a legal age of being interviewed, therefore able to consent to participating in the research.

The older participants were chosen based on the adapted criteria suggested by Chambers and Trudgill's (1980) NORM/F participant selection method. NORM/F being non-mobile, older, rural and male/female. Non-mobile refers to participants that has not moved to another area and does not speak other languages. However, to fit the objectives of this study, since hypercorrection occurs as a second language learning error, the non-mobile aspect was altered so that the participants must be able to speak in a second language – English, for the present study.

Based on the previously stated criteria, the data used in this study were collected from the recordings from open-ended interviews and the reading of 12 phrases with eight informants; four younger speakers (all aged 23) and four older speakers (aged between 55 – 69) who were native speakers of Bidayuh from the Siburan-Penrissen area.

The data were extracted based on Labov's (1966) definition of hypercorrection as well as the categorisation of hypercorrection, namely phonological hypercorrection (Labov, 1973), syntactical hypercorrection (Huddleston & Pullum, 2005), and morphological hypercorrection (Aronoff & Fudeman, 2011). Kroger's (1996) phonological characteristics of the Bidayuh Biatah were used to prepare on expected hypercorrection occurrence. Next, field work was arranged prior to the visit to set up a mutually agreed-upon appointment date.

The participants, sourced by relative recommendations as well as the participant selection criteria mentioned in the participants section of this study, were required to sign a consent form, as well as spoken consent when they agree to be recorded. Melisova's (2020) method of recording a spontaneous and casual conversation was conducted in English, with comfortable and familiar topics (about themselves, what is important to them, etc.) to encourage conversation and engagement. The casual conversations were limited to 30 minutes or less. Finally, the participants were asked to read a list of phrases that covers other possible instances of hypercorrection in English by Bidayuh Biatah speakers. The session commenced once both the researcher and the participants were ready.

List 1

Twelve phrases to identify phonological hypercorrection.

1. Fluency session.
2. Frequent shipment.
3. Cruel decision.
4. Fearful shepherd.
5. Precious career.
6. Shady sewer.
7. Scrap loaf.
8. Crown jewel.
9. Thread pack.
10. We plan.
11. Trapped duck.
12. Flare gun.

The 12 phrases originally used by Melisova (2020) are specifically constructed for the features and phonological characteristic of the French language, therefore considered as unfit to be adopted directly into this study. The 12 phrases used for this study were selected to correspond with the existing phonological features of Bidayuh Biatah.

Instruments

The phonological hypercorrections were identified using Labov's (1973) study where a pronunciation that is deemed more prestigious is attempted to be emulated but are overly-produced, exceeding the natural usage. In this study, Kroeger's (1996) phonological characteristics of Biatah speakers were used to make an educational guess on expected and possible hypercorrections that Bidayuh Biatah speakers will make when speaking in English.

Syntactical hypercorrections were identified using Huddleston and Pullum's (2005) understanding of hypercorrection in English grammar, where a grammatical sequence or a syntactical arrangement that is considered more proper, prestigious or correct are used exceeding the prescribed usage. Similar syntactical hypercorrection that occurs in the discourse of Bidayuh Biatah speakers were identified using this understanding.

Linguistic morphology refers to the cognitive word formation system where words, their internal structure, and how they form are studied (Aronoff & Fudeman, 2011). Morphology studies the structure of words and constituent of words such as root words, prefixes, and suffixes. In this study, morphological hypercorrection will be identified using the understanding of Aronoff and Fudeman (2011) on morphology to identify hypercorrection in using constituents by Bidayuh Biatah speakers when speaking English, such as the incorrect usage of the prefix “un-” in erroneous word combination like *uncorrect*.

Finally, the data collected were categorised into hypercorrection types, environment, example of occurrence, and the transcription based on the informants’ pronunciation. Hypercorrections recorded in this study were all sourced from phonological data (uttered speech), but can be categorised into different types. Hypercorrected productions that stems from just the overgeneralisation of “correct” sounds were grouped under phonological hypercorrection. Hypercorrected productions that stems from the overgeneralisation of “correct” grammar were grouped under syntactical hypercorrection, and finally, hypercorrected productions which comes from the generalisation of “correct” affixes were group under morphological hypercorrection. In the present study, “environment” denotes in which sounds these hypercorrected forms appear.

Result and Discussion

This study aimed to investigate hypercorrection among younger and older native speakers of Bidayuh Biatah when speaking in English. Based on previously stated methodology, the results for both younger and older Bidayuh Biatah speakers were categorised into tables and showed that participants used all three categories of hypercorrections.

The identification and categorisation of data in Table 1 shows that all three types of hypercorrections prescribed in this study, namely: phonological hypercorrection (Labov, 1973), syntactical hypercorrection (Huddleston & Pullum, 2005), and morphological hypercorrection (Aronoff & Fudeman, 2011) are found to be present in the speech of Bidayuh Biatah speakers when speaking in English. The most prominent type of hypercorrection that is made by Bidayuh speakers as a whole in this study is phonological hypercorrections, which manifested within seven different environments, with more than 29 occurrences (Note that repeated hypercorrected words are not stated).

For older participants, the most hypercorrected phonological form is the reduction of /ʃ/ or /sh/ with 13 occurrences (40.6%). The least hypercorrected type is syntactical hypercorrection, which occurs only once (3.1%), in the form of object-positioned pronouns being swapped into subject-positioned pronouns, followed by morphological hypercorrection that occurs thrice (9.4%), in the form of /s/ addition at the end of verbs (verb-agreement).

Hubers et al. (2020) statedthat hypercorrection has a higher prevalence among educated speakers and because of that, it can be plausibly hypothesised that the scarcity of syntactical and morphological hypercorrection in the data are due to the sufficiently educated or exposed backgrounds of the informants in speaking English, making fewer grammatical hypercorrections.

However, the justification for the abundance of phonological hypercorrections is based on accent of the Bidayuh Biatah speakers when speaking in English. According to Derwing and Munro (2008), accent is one of the most notable and intrinsic aspect of speech, ubiquitous to all non-native speakers of English. Scales et al. (2006) also noted that more than half (62%) of English language learners aim to sound more like a native speaker, resulting in more effort sound “correct”, which consequently will increase the manifestation of phonological hypercorrection among Bidayuh Biatah English speakers when they try to emulate English phonological features.

In attempting to suppress their naturally occurring phonological system, they will then inadvertently hypercorrect English words, especially in the phonological sense. The bulk of phonological hypercorrection are comprised of /ʃ/ or /sh/ reduction (40.6%). It then can be theorised that this is caused by the frequency of /sh/ sound in the Bidayuh language (Penrissen variant). It is also expected to occur due to this being the phonological feature that is most notable in the language when observed by non-Bidayuh speakers. An informant mentioned that they are aware of the /sh/ pronunciation that could seep into their English speech, and this consciousness of this particular negative transfer would plausibly cause the hypercorrected reduction of /sh/ to an /s/ to be more frequently made when they try to speak English as close as their ideal of an English speech standard is.

Table 1

Hypercorrection among older Bidayuh Biatah speakers when speaking English

Hypercorrection type	Environment		Example	Transcriptions (Informants' pronunciation)
Phonological hypercorrection	/ʃ/ or /sh/ reduction		Crochet, session, shipment, she, should, fish, sugar, pensioner, function, pronunciation, traditional, shoot, English	/krəʊseɪ/, /sɛsən/, /sɪpmənt/, /si:/ /sʊd/ /fɪs/, /sʊgə/, /pɛnsənə/, /fʌŋksən/, /proˈnʌnsɪˈeɪsən/, /trəˈdɪsənəl/, /suːt/, /ɪŋglɪs/
	/uə/ diphthong reduction		Sewer, fluent, fluency, tour	/shu:/, /flu: nt/, / flu: nsi/, /to:/
	/iə/ diphthong reduction		Vietnam, fearful, nearby	/vɛtnʌm/, /fəɪfʊl/, /nərbʌɪ/
	Vowel addition	Front of word		
		Initial syllable	Scrap, crown, thread, flare	/səkrap/, /kəraʊn/, /θərɛd/, /fəlɛː/
	/ʤ/ to /ʒ/		Vegetable	/vɛʒɪtəbəl/, /vɛʒtəbəl/
	/ʤ/ to /ʒh/		Language, age, vegetable	/laŋgweʒh/, /eɪʒh/, /vɛʒhtəbəl/
Syntactical hypercorrection	Swapping of object-positioned pronouns into subject-positioned pronouns.		"they divide it among **my siblings and I**"	
Morphological hypercorrection	/s/ addition at the end of verbs (verb-agreement)		"**I love**", "which one **is looks** beautiful", "**I takes** medication"	

The diphthong reduction from the data is not as prevalent as the /sh/ reduction, but neither are they scarce. The /uə/ diphthong reduction occurred four times (12.5%) in the speech of the older participants. The word sewer /su: ə/ was pronounced as /shu:/ presented both reduction of /uə/ (hypercorrection) and the aspiration of the /s/ sound into /sh/ (negative transfer). Similarly, words like fluent and fluency are noticeably reduced to flunt /flu: nt/ and fluncy /flu: nsi/, with the /u/ sound just slightly dragged into two syllables. In the same manner that the /u/ sound was just slightly dragged into two syllables, the /o/ sound in tour was also slightly dragged into two syllables while completely abandoning the diphthong /uə/ sound.

The /ɪə/ reduction also occurred thrice (9.4%) in words like Vietnam, fearful and nearby are effectively deducted of their diphthongs into /vɛtnʌm/, /fəɪfʊl/, and /nərbʌɪ/. According to Kroeger (1996), the Bidayuh Biatah speakers, specifically the Penrissen variant have a tendency to diphthongise their /e/ and /o/ into /iə/ and /uə/ respectively. As already mentioned, in an attempt to emulate the English sound systems as "correctly' as possible, they have inadvertently reduced their diphthongs almost entirely even in English words that would require them.

Initially in the study, it was anticipated that some participants will overcompensate/hypercorrect by reducing [ʃ] sounds and diphthongs, especially /uə/ and /iə/, and inadvertently adding vowels in front of words and initial syllables based on Kroeger's (1996) phonological features of Bidayuh Biatah. However, in the final results, no instances of vowel addition in front of words were recorded for both younger and older participants, whereas vowel addition on initial syllable occurred several times, especially in one syllable words.

Vowel addition in initial syllables occurred four times (12.5%), and in the result of this research they all occurred in one syllable words with consonant clusters. Those 4 words includes scrap, crown, thread, and flare, pronounced as /səkrap/, /kəraʊn/, /θərɛd/, and /fəlɛː/. Each of those words has received a vowel addition in their first syllable, [ə]. This corresponds exactly with the features of Bidayuh Biatah phonology discussed by Kroeger (1996). Kroger spoke of the tendency of Bidayuh speakers to lose high vowels in initial syllables comparison with their dialectal counterparts. This naturally occurring dialectal phenomenon, would then be suppressed in an attempt to reduce accent and "non-standard' features, and then accidently used counterintuitively by adding vowel in initial syllables.

However, the researcher would like to note, that just like the slightly dragged /u/ sound into two syllables in the diphthong reduced word "fluent: (pronounced as /flu: nt/ by the older participants), the initial syllable vowel addition could also be attributed to the language rhythm of the Bidayuh language. Rensch (2006) stated that Bidayuh stem words are typically disyllabic, meaning the "melody' of the language follows a two-syllable pattern, making one syllable words to be forcibly stretched out into two syllables to match the underlying "rhythm" of the language.

Next, some /ʤ/ sounds in English words are reduced to a /ʒ/ or a /ʒh/ sound. This result was not initially expected since no previous reports on this was made before. However, words like language /laŋgwɪdʒ/ and age /eɪdʒ/ were repeatedly pronounced as /laŋgwɛʒh/ and /eɪʒh/ by all the informants. The word "language" (and the /ʤ/ being reduced to a /ʒh/) are used by all the informants' multiple times during the interview when introducing themselves and talking about the language they spoke. Interestingly, the /ʒ/ sound does not exist naturally in the Bidayuh language, /ʤ/ however are common. It is plausible to deduce that in an attempt to sound "less accented", the informants tried to utilise more foreign sounds [ʒ] and reducing common, naturally-occurring sound [ʤ] in their speech because of hypercorrection.

The syntactical hypercorrection that happened during the interview is the generalisation of object-positioned pronouns into subject-positioned pronouns, for example the swapping of "I' and "me'. In the sentence "they divide it among my siblings and I", the informant generalised "I" as a more "correct" form in opposition of "me". In the sentence, "they" is the subject, making the first-person pronoun a sentence object. In another varying sentence, “my siblings and I” would only be correct if “I” is a sentence subject like “My siblings and I went to the market”.

Morphological hypercorrection that was observed in this study is the generalisation of verb agreement (addition of /s/ at the end of verbs). The data for this is “I loves”, “which one is looks beautiful”, and “I takes medication”. The addition of /s/ after a verb seems to be quite a prominent occurrence, even before the recording of the interview even begins. The absence of a verb agreement system similar to English in the Bidayuh language can cause difficulties in using it correctly. De Sifontes and Rojas-Lizana (2013) elicited that hypergeneralisation of grammar rules is a common intra-lingual strategy employed by student to learn a non-native foreign language. This then in turn, would cause non-native speakers to overgeneralise the usage of verb-agreement by adding /s/ to the end of verbs, even when they are faulty.

Table 2

Hypercorrection among younger Bidayuh Biatah speakers when speaking English

Hypercorrection type	**Environment**	**Example**	**Transcriptions (Informants’ pronunciation)**
Phonological hypercorrection	/ʃ/ or /sh/ reduction	English	/ɪŋglɪs/
	/zh/ or /ʒ/ reduction	usually	/juːsʊəli/
	/uə/ diphthong reduction	cruel	/krʊːl/
	Vowel addition: Initial syllable	scrap, crown	/səkrap/, /kəraʊn/
	/ʤ/ to /ʒh/	language	/laŋgweʒh/
Syntactical hypercorrection	using past tense for perfect present	“I like to play an action-packed video game or a shooting game…because it **gave** me an adrenaline rush.”	
Morphological hypercorrection		“Bidayuh people usually **prepared** it mixed with fermented durian soup”	

Recorded data for younger participants shows some discrepancy against the amount of data for older participants with only seven overall occurrences. However, phonological hypercorrections are still the most hypercorrected form for most of the younger participants, with 5 occurrences (71.4%), followed by one occurrence for syntactical hypercorrection (14.3%) and one occurrence for morphological (14.3%) hypercorrection.

Just like their older counterpart, it can be deduced that phonological correctness played an important role in their speech production. This in turn influenced the speakers to manipulate their sound production in an attempt to sound as much as a native speaker as they could (Scales et al., 2006) and thus hypercorrecting accordingly, as can be seen in the majority of the data being phonological hypercorrections. In the instance of /zh/ or /ʒ/ reduction into an /s/ sound, the researcher postulates that very much like the older participants, they are aware of the aspirated sibilant /sh/ sound that is prevalent in their native language and thus tries to suppress them. The /zh/ sound too, being an aspirated sibilant can be seen similarly reduced and hypercorrected. While there are significantly less occurrences of hypercorrection by the younger speakers, there are still considerable amount of direct negative transfer in the pronunciation of the /s/ and /c/ or/t͡ʃ/ sound into their more familiar /sh/ sound. Instances of this can be found in words such as watch, social, perception, used, and session being pronounced as /wɒʃ/, /ʃəʊʃəl/, /pəʃɛpʃən/, /juːʃd/, and /ʃɛʃən/.

Only one type of diphthong reduction was observed in the speech of the younger speakers, being the /uə/ diphthong reduction for the word cruel; pronounced as /krʊ: l/ by two of the younger participants. Interestingly, in contrast with the data from the older participants, the /u/ sound were not slightly dragged into two syllables. However, vowel addition in initial syllables still did occur, in words like scrap and crown (/səkrap/ and /kəraʊn/).

As mentioned in the discussion for the older participants, the /ʤ/ to /ʒh/ in pronunciation of the word "language" as /laŋgweʒh/ is used repeatedly albeit the absent of the /ʒh/ in the Bidayuh language. It can again be presumed, that to sound "less accented", the informants tried to integrate the more foreign /ʒ/ sound in their speech even when it is incorrect to do so.

For both the syntactical and morphological hypercorrection, they posed similar environments in which words are used in past tense even when they were supposed to be in perfect present. For syntactical hypercorrection, the past-tense form "gave" was used in the sentence
e "I like to play an action-packed video game or a shooting game … because it gave me an adrenaline rush" instead of the perfect present "gives". The occurrences of morphological hypercorrection similarly employed the past-tense signifier -ed even when the sentences are in perfect present, such as in the sentence "Bidayuh people usually prepared it mixed with fermented durian soup". Note that in the Bidayuh language, there are not in-word/morphological past-tense signifier, therefore it is plausible for Bidayuh speakers of English to generalise the -ed signifier as an intra-lingual hypergeneralisation of grammar strategy.

Conclusion

It then can be concluded that both younger and older Bidayuh Biatah hypercorrect phonologically the most when speaking in English. The findings suggest that they prioritised accent, which caused them to attempt to add or deduct sound features to sound as close as their ideal of the "correct" English. This then, will subsequently cause them to hypercorrect. Older educated Bidayuh speakers of English have a higher tendency to hypercorrect than the younger educated Bidayuh speakers of English. This research is also significant not only on broadening the knowledge on hypercorrection within a multicultural and multilingual context, but simultaneously helps to develop more understanding and to hopefully increase the information on occurrences of English hypercorrection among Bidayuh speakers. As the study was done in a limited scale and gathered data only from the Siburan-Penrissen area, future studies could increase the sample to include speakers of other varieties of Bidayuh, and gender.

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SOCIAL MEDIA USAGE BY BOOK PUBLISHERS IN NIGERIA: A SOCIAL STRATEGY CONE PERSPECTIVE

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Abstract

Small and medium enterprises (SMEs) utilise social media extensively because it is simple to use and inexpensive to do so. As the social media landscape become cluttered as a result of widespread usage, the need to understand how SME book publishers in Nigeria emerges. While the value of social media strategy is well established in the literature, there are scarce studies on strategic planning and implementation of social media marketing in book publishing businesses in Nigeria. This study proposes a framework for SME book publishers' effective use of social media to achieve their business objectives. Built on Effing and Spil's (2016) social strategy cone, we argue that while the framework is ideal for investigating the strategic use of social media by SME book publishers in Nigeria, it is nevertheless imperative to strengthen its weakness by extending its tentacles to emphasise social media implementation. From this standpoint, this study proposes an extended version of Effing and Spil's (2016) social strategy cone, which integrates the construct "social media strategy adoption" which consists of two dimensions, namely, social media strategy planning and social media strategy implementation.

Keywords: Social media strategy; marketing performance; SME book publishers; Nigeria

Introduction

There is a general notion that social media platforms are easy to use. This perception takes roots in the concept of perceived ease of use of social media. According to Davis (1989), perceived ease of use describes a system that is free of effort, that a user can navigate the system easily. On this foundation, several studies on Small, Medium Enterprises (SME) adoption of social media in developing African countries have highlighted the ease of use of social media technologies, such as Gekombe, Tumsifu, and Jani (2019); Onjiyen, Awoleye, and Olaposi (2019); and Salihu and Kenal (2019). In the context of the book publishing industry in Nigeria, respondents in a study by Igudia and Ogunsina (2021) also gave a similar report on the ease of use social media for book marketing and related activities. They expressed views that using social networks for book marketing does not demand much time and effort. However, they also reported constraints to the effective usage of social media, including lack of expertise and competence to implement social media campaigns. These reports may sound contradictory, but in the realm of contemporary media landscape, they are a true reflection of the ever-changing practice of social media marketing. On the one hand, social media technologies are easy to use for everyday tactical uses. But the effective usage of social media, from a strategy point of view, has become a demanding and challenging practice for small businesses that do not have the large budgets that strategic social media campaigns require to be successful in the present digital landscape (See Solo-Anaeto, Ojunta & Lakanu, 2017; Ile, Nwosu, & Udemba, 2018; Eze, Iwu, & Ruhode, 2021).

The question that arises is: why is there a need for strategic planning and execution of social media marketing in the book publishing industry? One clear reason, as offered by Li, Larimo, and Leonnidou (2021) is that an effective strategy is required to moderate the interaction between firm and their customers on social media platforms. This is necessary against the backdrop that user generated content on social media, otherwise known as e-word of mouth (eWOM), may assume a negative dimension if not properly managed by the firm (Aslam, Jardoon, Zaman, & Gondal 2011). With the barrage of messages and information on social media platforms today, a social media strategy is certainly required to help firms stand out from the crowd. More so, with constant changes in the algorithm of social media platforms for the purpose of controlling and manipulating exposure of posts by technology companies, an effective strategy becomes an essential ingredient in the social media marketing activities of firms (Norström, Islind, & Lundh 2020). Lastly, a social media strategy helps firms to derive optimal returns on their digital investments. As Ogbuji and Papazafeiropoulou (2016) argue, by adopting social media, companies invest time, human resource, efforts, technology and skills, all of which need to be effectively deployed so that the return on investment can be measured accurately.

From the aforementioned, the value of social media strategy is well established in the literature. However, there are scarce studies on strategic planning and implementation of social media marketing in book publishing businesses in developing countries. This gap is especially apparent in Nigeria where there is a dearth of studies on book marketing. This study seeks to propose a framework which provides the necessary guidelines for SME book publishers to effectively and optimally use social media to achieve their business objectives.

Methodology

In order to better understand how SME book publishers' strategic usage of social media enhances their marketing outcomes in Nigeria's digital economy, the study attempts to develop a framework from a literature review of works on the subject matter. Situated in the context of SMEs in developing countries, the research method comprises examining empirical, peer-reviewed literature on the use of social media for marketing. Social media marketing studies of large businesses were not included. Peer-reviewed papers for this study were sourced from reliable databases including Scopus, Web of Science, and Google Scholar.

Literature Review

Use of Social Media by SMEs in Nigeria

The usage of social media for marketing communications among SMEs has increased tremendously. Alakali, Alu, Tarnong, and Ogbu (2014), for instance, highlights how some Nigerian businesses used social media technology to access the worldwide market to sell their products, ideas, and services. As a result of attempts by firms to leverage on social media to achieve similar goals, social media have seen a tremendous increase in user numbers due to the rapid growth and availability of network capacity and technology. As the outcome of a study by Eze, Iwu, and Ruhode (2021) shows, the majority of small businesses in Nigeria use social media to market their products and services because the digital platforms are efficient when applied in business. Indeed, the use of social media has become commonplace and widespread to the extent that the Nigerian Communication Commission (NCC) introduced a technical framework for the use of social media networks in the country. According to NCC (2019), as the use of social media has become the norm, it has become necessary to establish a benchmark to assist institutions, government agencies, businesses, and individuals in developing and implementing social media strategies, policies, standards, guidelines, procedures, and so on.

Lack of Social Media Strategy among SMEs in Nigeria

Despite the fact that the number of Nigerian businesses utilising social media has increased, studies reveal that these businesses are not leveraging social media to full potential due to a lack of strategy. In a study on small-scale firms' usage of social media platforms for company performance, Omotosho (2020) discovered a lack of consistency with the platforms for business objectives, as many of the respondents converted them to personal use. As a result, the advantages of using social media for business were not realised because the utilisation did not result in the intended business promotion. In sum, the respondents could not derive optimal value from their usage of social media because of limited skills or expertise, and also for cost reasons.

A vital point to dwell on at this point is the difference in the usage of social media for strategic and tactical purposes (Plowman & Wilson, 2018). From a practice-led point of view, Dib (2018) argues that an understanding of the key difference between strategy and tactics is crucial to the success of marketing efforts. In Dib's (2018) view, strategy dictates the tactics that is adopted in a marketing plan. In other words, the strategy is the grand plan that presents the big picture while tactics refer to the implementation of specific components of the grand plan. In a study on the impact of strategies and tactics on digital engagement in enterprises, Drummond, O'Toole, and McGrath (2019) describe strategies as the overall approaches to guide digital activities. Averring that tactics enable the realisation of the overall plan in practice, they note that marketing tactics are the breakdown of strategies into everyday marketing actions to achieve market goals. So, in the case of the report of Igudia and Ogunsina (2021) cited earlier, respondents reported they found it easy to use social media for the following activities; engaging readers, sharing information with readers, marketing books to customers, monitoring conversations, alerting customers about products and service offering, and answering customers' enquiries. These activities are deemed to have tactical functions because they are all determined by a grander big-picture plan, which is the strategy. The lack of expertise reported by the respondents' dwells on the ability or capacity to plan for a big-picture or strategic usage of social media for book sales and marketing.

According to the NCC (2019), a strategy consists of a set of ways and means for achieving the defined goals and objectives related to organisational philosophy. The goal of strategy is to create an effective and efficient method that allows businesses to leverage the benefits of social media while minimising the hazards. A strategy, according to the NCC, offers ways for dealing with competition, positive and negative comments, and options for improvements. The general perception among business managers that social media is cheap or inexpensive, among other issues, is central to NCC's observations. However, based on previous studies, this view appears to be erroneous from a strategic standpoint. To start with, the idea of "cheap" in the context of social media marketing does not connote having minimal associated costs. As explained by Dongre and Tilak (2020), social media is seen as a low-cost means of communication because there are no geographical boundaries. Besides, low or minimal cost here is comparative to the considerably high cost of traditional advertising media (Ur Rahman et al, 2020). In reality, therefore, ease of use and low cost with regards to social media use in SMEs do not obliterate the need for planned efforts. In fact, it becomes ever more imperative to deploy strategy because every business is leveraging on these attributes in their social media marketing efforts, leading to a cluttered social media space. As Engholm (2019) submits, social media marketing is not cheap since establishing a dedicated team to design, monitor, analyse, and operate successful campaigns necessitates experience and knowledge, all of which come at a high cost to businesses.

Theoretical Framework

An Overview of the Social Strategy Cone

Many frameworks have been proposed to provide an understanding of social media strategy, Effing and Spil's (2016) social strategy cone being one of the widely referenced. Other frameworks include; the social CRM house (Malthouse et al, 2013); the N-REL (Networking, Representation, Engagement, Listening-in) framework (Ananda, Hernández-García & Lamberti, 2016); the Honeycomb Framework (Kietzmann, Hermkens, McCarthy, & Silvestre, 2011), and Social Media Strategy Framework (Lardi & Fuchs, 2013). However, Effing and Spil's (2016) framework is found suitable for selection in this study because the researchers conducted in-depth case studies to validate their framework. As Effing and Spil (2016) explain, a quantitative study would have afforded more generalisation but the case studies were done to serve as additional experiential sources for evaluating and extending the theoretical insights gained from the literature review. Besides, one of the nine firms in the case studies is a printing and publishing company, thus making its findings suitable for application in the present study that is focused on book publishing firms in Nigeria.

According to Effing and Spil (2016), social media strategy is defined as "a goal-directed planning process for creating user generated content, driven by a group of internet applications, to create a unique and valuable competitive position". The components of the social media strategy they proposed include; target audience, channel choice, goals, resources, policies, monitoring and content activities. On target audience, they aver that firms need to define which target groups to address using social media channels so that such audience can be identified, isolated, and targeted with the appropriate message. This also helps in the selection of social media channels to deploy to reach the target audience. Effing and Spil (2016) also highlight the need for firms to set clear social media goals that align with their marketing goals. With clear goals, it is expected that firms will be able to allocate resources required to make their social media activities successful. The role of policies in guiding social media activities of firms is underlined in the social media strategy cone. As Effing and Spil (2016) argue, policies are necessary to protect corporate reputation by setting clear boundaries for employees on how social media should or should not be used. Another important component of the social media strategy cone is monitoring, described by Effing and Spil (2016) as the evaluation of the progress of social media activities in an efficient way using standard software tools. Lastly, a content activities plan is mentioned, with such a plan clearly setting out within which timeframe and in what order campaigns, projects, and monitoring will be done.

The Strength and Weaknesses of the Social Strategy Cone

Effing and Spil (2016) averred that the adoption of social media strategies in businesses occurs at many degrees or stages, including initiation, diffusion, and maturity, based on the case studies they conducted to validate their social strategy model. They note that each higher stage also includes all underlying parts, so businesses at the mature stage, which is the top of the framework, pay attention to all seven elements of the social strategy framework. Effing and Spil (2016) assert that the social strategy cone's strength lies in offering a clearer orientation with regard to challenges associated with using social media for communications, but they also identify a significant flaw in the framework. They acknowledge that the framework does not take into account the connection between social media strategies' comprehensiveness on the one hand and their effectiveness in terms of organisational outcomes on the other. As a result, the framework only indicates the quality of the plan; it is unable to take into consideration the implementation's quality or the organisational outcomes. Therefore, they urge more research to be conducted on the organisational consequences of the framework's adoption in businesses.

The Role of Social Strategy Cone in SMEs' Marketing Performance

The marketing performance of SMEs is vital to their survival and growth. As defined by Atuo and Aloy (2019, p. 160), marketing performance refers to "the effectiveness and efficiency of an organization's marketing actions with regards to marketing related goals such as revenues, growth and market share". By this definition, the role of marketing in SMEs is underscored. Furthermore, the role of social media marketing in boosting the performance of SMEs has been stressed in previous studies, with Dutot and Bergeron (2016), Qalati, Li, Ahmed, Mirani, and Khan (2021); Marchand, Hennig-Thurau, and Flemming (2021); Qalati, Yuan, Khan, and Anwar (2021) serving as examples.

As the literature on SME adoption of social media avails, the social strategy cone has been considerably relevant in investigating the role of social media adoption in improving the marketing performance of SMEs. In a study on the impact of social media use on the internationalisation of SMEs in Czech Republic, Slovakia, Poland and Hungary, Virglerová, Kramoliš and Capolupo (2022) mentioned the framework as one of the models used in evaluating the differences between the approaches to social media usage among firms in the study countries. Also, the social strategy cone got a mention in the analysis of the evolving social media marketing strategies of football clubs involved in the English Premier League (EPL), as conducted by McCarthy, Rowley, and Keegan (2022). The framework equally provided a conceptual background to investigate the adoption of social media strategies in the Italian fashion industry, as documented in Faraoni, Bandinelli and Rinaldi (2017). In the context of developing countries, the consensus report is the less than satisfactory attention paid to strategy in the usage of social media by SMEs (as indicated, for example, in Dos Santos & Duffett, 2021; Olowotewo, 2016; Olusegun, Olympus, & Olakunle, 2020), so the scarcity of studies on the use of the social strategy cone for social media adoption in developing African countries, especially in the specific context of book publishing industry, was not unexpected.

Although there is an observed scarcity of studies on social media strategy in book publishing industries in Africa, there are a few works on related information industries in Nigeria. Bichi (2020) examines the adoption and use of social media for promotion and provision of library services in Nigeria. A model on library social media strategy was proposed for Nigerian libraries. However, the proposed model was not built around clearly codified sources or prior models in the SME social media adoption literature, thus hindering its adaptation for SME book publishers. Similar models in studies on library service providers have features that are not applicable to SME book publishers who are more commercial in their orientation than libraries.

A Proposed Research Framework for Social Media Strategy Adoption by SME Book Publishers

Effing and Spil's (2016) social strategy cone provides an ideal framework to adopt to study the strategic use of social media by SME book publishers. However, as acknowledged by the researchers in earlier section, there is a limit to which it can be applied to investigating the impact of adoption on organisational goals. The framework is a social media growth model based on sequential stages. As stated by Tafesse and Wien (2018), the framework is based on a collection of precisely described and operationalised social media processes that are crucial for social media success. They point out that although social media maturity is emphasised by stages-of-growth models like the social strategy cone, social media effectiveness is emphasised by social media implementation frameworks that use social media strategy and analytics as tools for strategic (business) alignment and learning. In other words, to deploy the social strategy cone in the context of SMEs social media marketing activities, it is imperative to strengthen its weakness by extending its tentacles to emphasise social media implementation. From this standpoint, Tafesse and Wien (2018) proposed what they referred to as a more precise “social media implementation” construct based on the argument that social media implementation deals with both the adoption and utilisation of social media. As they aver, it is concerned with the decisions and actions taken by firms to put social media to effective marketing use. In keeping with this, an extension of the social strategy cone requires that businesses embrace and use social media over time in a linear sequence of stages, and they also need to establish benchmark variables against which the development of businesses is evaluated. This gives birth to the idea of considering “social media performance” as an outcome of social media activities. Tafesse and Wien (2018) state that marketing research has started to examine how social media affects company performance. As a result, researchers have connected social media processes to firm performance, distinguishing it into social media performance and marketing performance. According to Tafesse and Wien’s (2018) explanation, marketing performance captures customer-based market outcomes as a result of customers' purchase and post-purchase behaviours that are facilitated by social media, whereas social media performance captures customer-based social media outcomes that result from customers' favorable perceptions, feelings, or actions towards firms' activities in social media. They affirmed that evidence from the literature that suggest that social media performance is a precursor to marketing performance.

To investigate SME book publishers’ social media adoption for marketing performance, this study adopts an extended version of Effing and Spil’s (2016) social strategy cone by adopting the variable “social media strategy adoption”. The two dimensions of the construct are; i) Social media strategy planning, and ii) Social media strategy implementation. These dimensions combine the seven elements in the Effing and Spil’s social strategy cone and Tafesse and Wien’s (2018) concept of “social media implementation”. The operationalisations and sources are shown in Table 1.

Table 1

Operationalisation of social media strategy adoption construct

Construct	Operationalisation	Source
Social Media Strategy Adoption	SME publishers’ implementation of “a goal-directed planning process for creating user generated content, driven by a group of internet applications, to create a unique and valuable competitive position”.	Effing and Spil (2016) Ogbuji and Papazafeiropoulou (2016)
Social media strategy planning	Social media planning entails environmental scanning, setting broad goals, cultivating two-way relationships with audiences, and developing long-term plans.	Effing and Spil (2016)
Social media strategy implementation	The deployment of social media analytics for the purpose of generating data that can be used to plan and make marketing decisions through monitoring and measuring the impact of social media efforts. In other words, evaluating outcomes to determine the effectiveness of social media marketing communications.	Tafese and Wien (2018)

The outcome of social media processes by SME book publishers is conceptualised as “Book marketing communication performance”. The dimensions of this construct are founded on the social media strategy adoption framework. The operationalisations of the dimensions are shown in Table 2. The proposed research framework, combining the constructs and their relationships are shown in Figure 1.

Table 2

Operationalisation of book marketing communication performance construct

Construct	Operationalisation	Source
Book marketing communication performance	Book publishers' success in translating marketing communication processes into firm performance, partitioned into social media performance and marketing performance.	Katsikeas et al. (2016) Tafese and Wien (2018)
Social media performance	An organisation's success in using social media as part of its marketing mix, as measured by the number of fans, followers, or subscribers on social media…".	Marchand et al. (2021)
Book marketing performance	The success of a book publishing company measured by its ability to generate profits by increased market share, increased sales, building brand value and achieving customer satisfaction.	Udayana et al. (2021)

Hypothesis Development

Relationship between Social Media Strategy Adoption and Social Media Performance

There are a number of studies on the impact of social media performance on marketing performance in SMEs. An example is Marchand et al's (2021) study which identifies social media strategy as one of the four social media resources and capabilities that positively impact social media performance. Similar positive relationships are reported by Ferreira et al. (2022) and Tafesse et al (2021). Accordingly, Looy (2022) emphasises the pivotal role of social media strategy, describing it as an organisation's plan of activities on how to use social media tools to achieve an organisation's business objectives and performance. The need for monitoring and evaluating the success or otherwise of social media efforts is also highlighted by the scholar, which seems to consider the limitation of the Effing and Spil's (2016) social strategy cone with respect to effectiveness (implementation quality and organisational results) by emphasising on the evaluation of social media activities.

According to Effing and Spil (2016), social media strategy planning is a foundational component of social media strategy. From the perspective of the social strategy cone developed by these scholars, social media strategy planning refers to the process of creating a plan for utilising social media platforms to accomplish particular marketing and communication objectives. Target audiences must be determined, social media channels must be chosen, content must be created, and posts must be scheduled and published. As Effing and Spil (2016) opine, the purpose of social media strategy planning is to establish a unified, consistent online presence that engages target audiences and effectively interacts with them. In general, social media strategy planning entails developing a carefully considered plan for utilising social media to accomplish particular business and communication objectives. To investigate book publishers' interaction and engagement with target audiences, through rigorous planning to achieve effective performance in their social media activities, it is proposed that:

H1: *Social media strategy planning positively impacts social media performance*

However, in line with Tafesse and Wien's (2018) concern for social media implementation which they argue relates to the decisions and actions taken by firms to put social media to effective marketing use, it is also vital to take into consideration how book publishers measure and evaluate their social media activities by deploying social media analytics. Tafesse and Wien's concern for effectiveness boils down to emphasising social media implementation in the strategic usage of social media, which is the process of monitoring and analysing data from social media platforms in order to understand how well a firm is performing on social media and how it can improve its performance. Previous studies by Marchand et al (2021), McCann and Alexis Barlow (2015) and Yost et al (2021) show that social media measurement and evaluation positively impact social media performance. Thus, it is proposed that:

H2: *Social media strategy implementation positively impacts social media performance*

Relationship between Social Media Performance and Book Marketing Performance

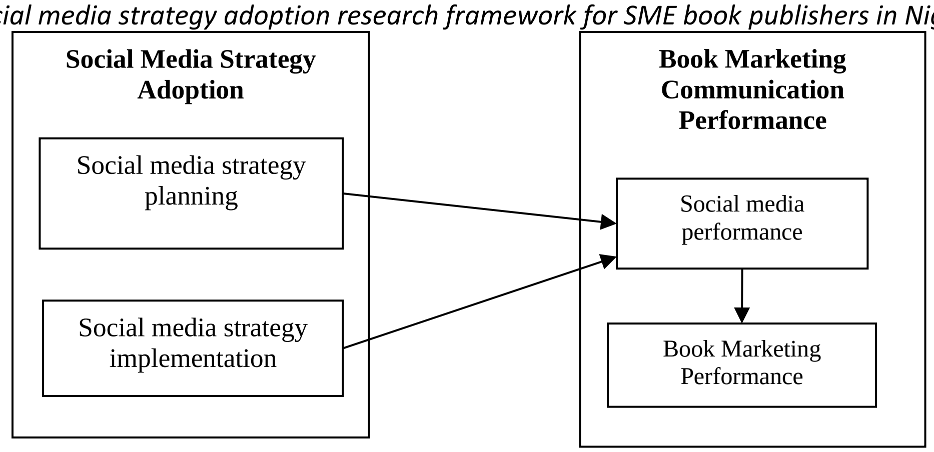
Social media performance refers to the extent to which a firm is able to use social media platforms to achieve its marketing and communication goals (Marchand et al., 2021). In the context of book publishing, marketing performance refers to how effectively a publisher is able to promote its book products or publishing services and reach its target audience. Thus, book marketing performance is measured by book publishing firm's ability to generate profits through increased market share, increased sales, high brand value and improved customer satisfaction (Baverstock, 2015; Cole, 2003; Fullerton, 2016; Udayana et al., 2021). In other words, the effectiveness of a marketing strategy in promoting a book and achieving the goals of the publisher or author is the basis for evaluating performance.

There is a positive relationship between social media performance and marketing performance of SMEs (Soelaiman & Ekawati, 2022; Tafesse & Wien, 2018; Tajvidi & Karami, 2021). The reason being that a firm's ability to generate a large following on social media and engagement with its audience drives traffic to its website, which increases conversions. Besides, the adoption of social media helps the firm to listen to and respond to customer feedback, leading to improved products and services, which ultimately contributes to enhanced marketing performance. Overall, firms that effectively use social media as a tool of strategic marketing are more likely to attain higher marketing performance. Thus, it is proposed that social media performance can impact marketing performance in a number of ways, including:

H3: *Social media performance positively impacts book marketing performance*

Figure 1

Proposed social media strategy adoption research framework for SME book publishers in Nigeria



Discussion

The objective of this study is to propose a framework for the investigation of SME book publishers' strategic usage of social media to achieve their business objectives based on the social strategy cone. However, based on extant research, the extension of the social strategy cone to account for the implementation and effective impact of social media activities is necessitated by the dynamic nature of social media marketing. Experts (Charlesworth, 2018; Gonçalves, 2017, for example), argue that social media research should not just have theoretical underpinnings but also have significant practical bearing because academic research in this subject area can quickly become outdated or revealing information that has already become widely known in practice. The rapidity of change in marketing practice is one of the difficulties facing social media and digital marketing research (Dwivedi et al., 2021). As Dwivedi et al further note, this fast-paced change is partially explained by the rise in the number of social media platforms utilised by businesses and individuals, the variety of uses, and the overall degree to which social media has dominated and transformed the communication space. Additionally, there is still a high learning curve for the kinds of communication that are efficient, suitable, and ethical for both businesses and consumers.

Tafesse and Wien's (2018) effort to operationalise the social media implementation construct sets the stage for research to measure social media effectiveness and investigate its antecedents and outcomes in particular contexts, which is necessary given the constantly shifting landscape of social media marketing practice. They present a framework through which the effectiveness of social media efforts may be assessed based on contributions to the achievement of strategic marketing goals by incorporating social media performance into the social media strategy mix. In the context of book marketing, the social media performance of book publishers is a key factor. This is affirmed in a study conducted in Thailand by Nguyen and Tran (2019) which revealed that: (a) 81.2% of respondents sought user-generated content such as reviews, comments and posts that are generated by customers and readers to make book purchase decisions; (b) 53% of respondents agreed that social media make them feel engaged with their friends and the book community. Similarly, Sutanto and Bernardus (2014) conducted a study to investigate the impact of social media promotion in creating consumer awareness for fantasy novels by an Indonesian publisher. From the results obtained, the researchers reached the conclusion that effectively planned and well-measured social media promotion campaigns generate considerable consumer awareness in book publishing. Overall, the studies cited established the relevance of developing and implementing effective social media marketing strategies that can tied to specific performance outcomes.

In terms of significance, the proposed social media strategy adoption framework, which was inspired by the social strategy cone, can assist Nigerian book publishers in using social media platforms to successfully connect with readers and promote their books, ultimately resulting in the success of their publishing firm. Fill's (2009, p. 288), definition of strategy as "the means, speed, and techniques by which businesses adapt to and affect their environments" serves as the foundation for the use of social media strategy to obtain competitive advantage in this context. With this definition in mind, the suggested strategy framework offers a road map for strategic social media marketing in Nigerian publishing companies.

Conclusion

From the foresaid, the need to extend the social strategy cone framework by integrating the social media implementation model with it is well established. The resultant framework, shown in Figure 1, takes into reckoning the evolving nature of social media marketing practice in the digital markets. With social media algorithms constantly evolving, book publishers may have to struggle to keep up with these changes, based on the framework proposed in this study. By focusing on how book publishing firms' social media processes contribute to marketing performance outcomes, the proposed framework provides guidelines for further research on how the sustainable growth and development of the SME book publishing sector in Nigeria can be achieved.

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INTANGIBLE CULTURAL HERITAGE AND CULTURAL KNOWLEDGE: A STUDY ON THE BIDAYUH FOLKTALES, DONDAN

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Abstract

Intangible cultural heritage is an important element of a community, and it reflects the ways of life as well as the Cultural Knowledge such as the beliefs, norms, values and customs deemed important by the community. Therefore, maintaining and preserving these cultural heritages is needed to ensure that the important Cultural Knowledge is passed on to the younger generation. The aim of this paper is to explore the Cultural Knowledge embedded within these intangible cultural heritages, particularly the Bidayuh folktales or *dondan.* It also discusses the significance of *dondan* in maintaining the Bidayuh culture. The data for this study are derived from folktales documented from four elders residing in three villages in the Bau Jagoi area of Sarawak. The recorded data, which was then transcribed and translated was analysed using thematic and content analysis. The findings from this study revealed a substantial amount of cultural knowledge embedded in the *dondan* which could be a source of education for the younger generation.

Keywords: Intangible Cultural Heritage; Cultural Knowledge; folktales; Bidayuh; *dondan*

Introduction

Intangible cultural heritage is an essential part of a cultural community. According to UNESCO (2022), intangible cultural heritage is defined as "traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts" (para. 1). Intangible cultural heritage is said to reflect the way of life of the people as well as Cultural Knowledge deemed important by the people to be passed on to members of their community especially the next generation. There are five broad domains in which intangible cultural heritage can be divided into and they are (1) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; (2) Performing arts; (3) Social practices, rituals and festive events; (4) Knowledge and practices concerning nature and the universe; and (5) Traditional craftsmanship (UNESCO, 2003).

Oral tradition, one of the domains of intangible cultural heritage, is considered to be a rich source of cultural and indigenous knowledge (Pyer-Pererira, 2007). Several studies done on different oral traditions, particularly on oral folk narratives such as folktales, myths and legends, revealed that they contained the beliefs, values and norms as well as customs i.e. Cultural Knowledge of a community, indicating that oral traditions may be regarded as a transmitter of culture (Leimgruber, 2010).

Most cultures around the world, relied on oral tradition as one of the forms of informal education used to educate the younger generation through storytelling, such as the Igbo community in Nigeria (Ibeli, 2015), the Kasena community of North Eastern Ghana (Taluah, 2015), the Dhofar community (ElMahi & al Katheri, 2013), and Indonesian communities (Wardarita & Negoro, 2017) to name a few.

Oral folk narratives (folktales, myths and legends) play a significant role in the dissemination of the belief system of a community. For instance, the Jataka stories of the Laotians in Thailand reflects the belief in the sacred bodi tree, Srimahabodi and covers many areas of life including the relationship between man and man, man and nature, man and the supernatural, the cycle of life, heaven and hell, bad and good, nature and social hierocracy, thus reflecting the cultural values of the Laotians with regards to the Buddhism teaching and worldview (Wongthet, 1989, as cited in Platt, 2016). Various studies done on Malaysian oral folk narratives also revealed that the beliefs and values of the people embedded and reflected in the stories, including the myth of the Timugon-Murut community (Gintod, 1982), and the Malay legends of Lagenda Keramat Melayu from Kedah (Taslim, 2007; Rahman, Zainun, & Hamid, 2015).

Oral folk narratives are also said to contain the norms and customs of a cultural community. For instance, the folktales of the Bukusu of Kenya, which reflect the importance of relationship between living and non-living things in the world, social expectation as well as customs related to the community such as the belief that rain can be “made” (Florence, 2011).

Therefore, oral folk narrative plays a very essential role as a tool to impart knowledge and wisdom to the younger generation. However, due to various factors including modern advancement and urban migration, plus the fact that most of these oral folk narratives are usually passed down through oral means and lack of proper documentation has resulted in a dramatic decrease in the number of oral folk narratives, especially among minor communities. The loss of these oral folk narratives also means the loss of important Cultural Knowledge which contributes to the cultural identity of the people of the community.

Cultural Knowledge is a set of meaningful information and elements containing shared norms among members of a cultural community such as beliefs, values, norms and customs (Hart, 2010; Sharma, 2012; Toelken, 1996). Peoples and Bailey (2011) stated that

> The members of a culture share enough knowledge to be capable of behaving in ways that are meaningful and acceptable to others, so that they do not constantly misunderstand one another or have to explain what they are doing; and that the knowledge leads people to behave in ways that work at least well enough to allow them to survive and reproduce themselves and transmit culture. (p. 18)

This shows that through Cultural Knowledge, members of a community as well as outsiders will be able to understand the cultural community better and create mutual respects for different ways of life. These Cultural Knowledge are therefore deemed important by the people and therefore needs to be passed on to members of the community and especially the next generation.

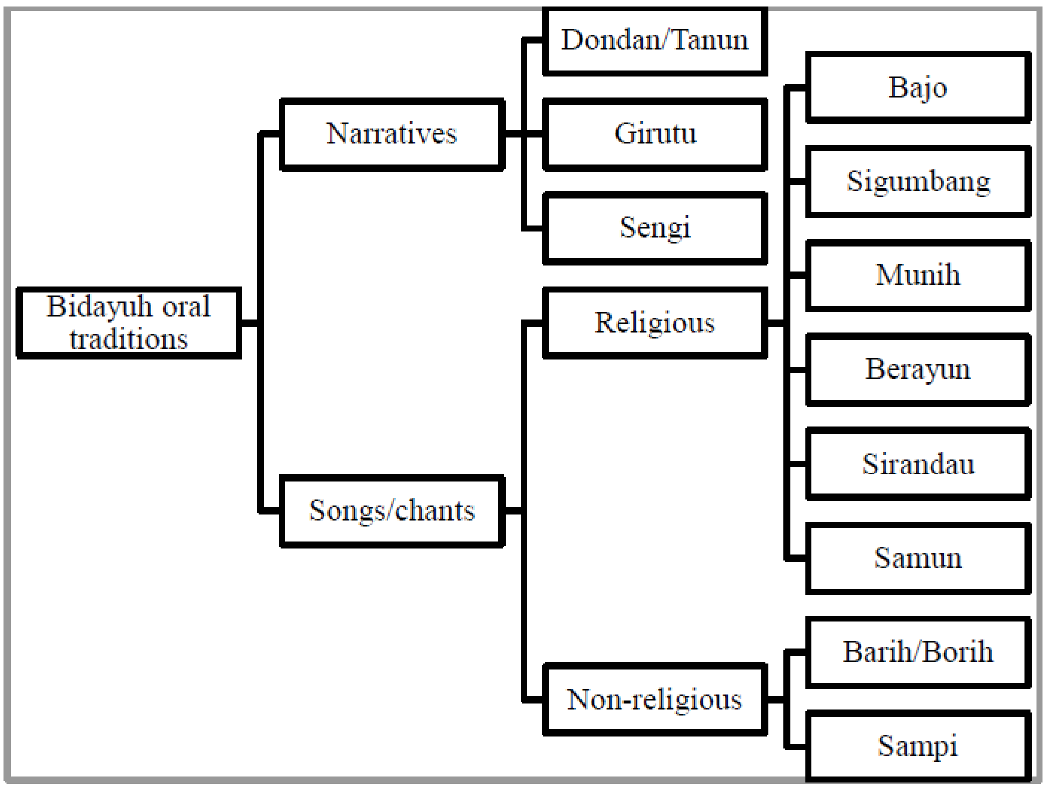
Being a small group of about 8% of the total population of 2.4 million in Sarawak (Sarawak Chief Minister’s Department, 2021), the Bidayuh group is also facing this issue of losing their oral folk narratives. Traditionally, the Bidayuh is an oral community which depended on oral traditions to pass on knowledge to the members of its community. The Bidayuh has a vast collection of oral traditions which were used during different occasions and for different purposes. Namely, there are three main types of oral tradition which are (1) narrative, (2) chants or songs and (3) sayings or proverbs. Figure 1 summarises the different types of oral tradition of the Bidayuh.

Intangible cultural heritage in the form of oral tradition was one of the ways in which the Bidayuh in the olden days passed on knowledge to members in their community, particularly the younger generations. Oral folk narratives or *dondan* were usually told in the evenings after dinner as not only a form of entertainment but indirectly a form of informal education. In fact, like in most oral community around the world, storytellers were often regarded “knowledgeable and important people of the community” (Campbell, 2020) and were regarded as highly respected people.

However, the number of oral traditions is decreasing among the Bidayuh community, especially among the younger generations (Campbell, Chuah, & Ting, 2012). Even though they have now developed their own writing system, published dictionaries (Nissom, 2013) and wordlists (Dayak Bidayuh National Association, 2013), their oral traditions have not been documented and studied well enough.

Figure 1

The different types of Bidayuh oral traditions (adapted from Majlis Adat Istiadat, 2001)



Most studies on Bidayuh oral tradition have mainly focused on collecting, documenting and retelling of these oral traditions (Gadug, 1991; 1992; Langgi, 1976; Nuek, 2002; Nyadoh, 1954, 1963; Pinye, 1997; Ridu, Jitab and Noeb, 2001; Simigiaat & Mijad, 1986; Staal, 1940). Other studies on Bidayuh traditions include Rojem (1998) who studied the narrative structure of the Siburan Bidayuh oral tradition, as well as Zaini (1991), who analysed a collection of Sarawak ethnic folktales, included Bidayuh as one of the ethnic groups studied and attempted to categorised them and Rutan (2007) also categorised the different genres of Bidayuh folktales.

This article thus, explores the Cultural Knowledge including the beliefs, customs, values and norms embedded in the *dondan* of the Bidayuh, particularly the Bau-Jagoi group. It also discusses the significance of the *dondan* in relation to the Cultural Knowledge found.

Purpose of study

This study discussed the significance of intangible cultural heritage, particularly oral folk narratives, and its role as a tool to disseminate the Cultural Knowledge within the Bidayuh Bau-Jagoi of Sarawak. The objectives of this study were to: (1) analyse the Cultural Knowledge embedded within the Bidayuh folktales, or *dondan;* and (2) explore the role of these folktales as a tool to disseminate the Bidayuh cultural knowledge.

Methodology

For the purpose of this study, 19 folktales were documented from four elders residing in three villages in the Bau Jagoi area of Sarawak, namely Kupuo Sarasot, Kupuo Stass and Kupuo Duyoh. These folktales were collected via audio recording and were later transcribed and then translated into both English and Bahasa Melayu. Each dondan collected is about four to five minutes long and the total duration of all dondan collected is 100 minutes long.

To help gain more insight into the cultural knowledge found in the dondan, interviews were conducted with five informants from Kupuo Sarasot, aged 60-90, and these are the last few remaining villagers who still practised the traditional Bidayuh religion, *adat oma*. These five informants were selected based on their knowledge of the culture and lifestyle of the Bidayuh Jagoi and they included a priestess, a priest, one of the storytellers, a farmer and a housewife.

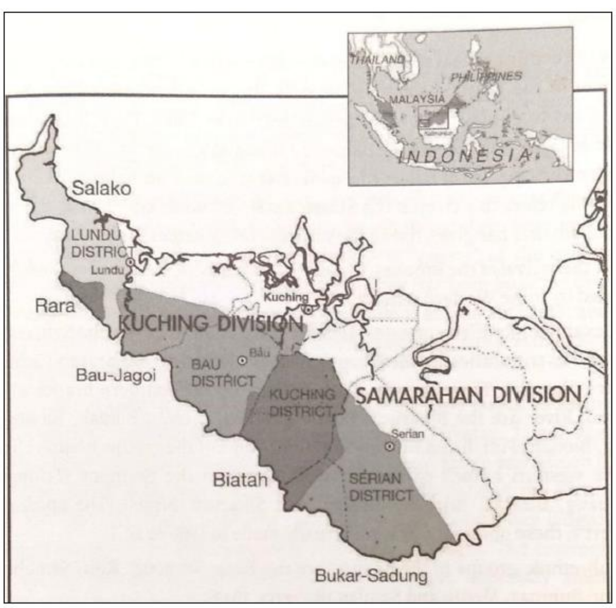
Using content and thematic analysis, the dondan were then analysed to discover the beliefs, values, norms and customs embedded within them.

Bidayuh Oral folk narratives, *dondan*

The Bidayuh, according to Chang (2002, 2004) are said to have had their early settlements in the coastal areas in Western Kalimantan, Indonesia, namely, the three ancestral homes; the Sungkung Mountain, Bugau and Gajing Mountain and later spread to the interiors of Sarawak due to various factors including expansion, the need for more farmland, political differences as well as diseases and piracy attacks.

Figure 2

Locations of Bidayuh villages in the four districts in Sarawak (Rensch et al.., 2012)



Today, Bidayuh villages are found in the Kuching and Serian Divisions in Sarawak. Figure 2 shows that geographically, the Bidayuh are divided based on their four areas. Linguistically, there are six main groups of Bidayuh which are the Biatah, Bau-Jagoi, Bukar-Sadong, Tringgus/Sembaan, Salako and Rara (Bonggara, Kayad, & Campbell, 2017), whereby differences among these dialects are in the pronunciation, inventory of sounds used, especially in the lexical items (Rensch et al., 2012).

In the olden days, the Bidayuh did not have a proper writing system (Minos, 2000) and therefore depended on oral means to pass down cultural matters including their oral traditions and oral folk narratives, ranging from songs, chants, poetry and narratives. These oral traditions were an important source of education for the Bidayuh community whereby values, norms, beliefs and customs which were deemed important by the Bidayuh elders, were passed on to other members in the community especially the younger generations (Robert Jacob Ridu, Ritikos Jitab & Jonas Noeb, 2001). One such oral folk narratives is the *dondan* which encompasses folktales, myths and legends.

Findings

The *dondan* were categorised according to the themes of each *dondan*. Table 1. shows the division of themes of the *dondan*.

Table 1
List of Bidayuh dondan collected based on themes

Themes	**Dondan**
Origin of rice, *padi*	Dondan Tiburit
Origin of Gawai and adat related to it.	Dondan Gawai Dondan Gomang Dondan Borih Dondan Sikau Bunga’
Omen birds	Dondan Ayang
Headhunting	Dondan Siak Bigimang Dondan Sibunyuah Dondan Siak Bigumang
Taboos related to nature	Dondan Ronai Dondan Manduk Ruwoi
Origin of the Bidayuh and heroes	Dondan Do’ot Dondan Kisak duwoh Kusiak Dondan Komang
Moral	Dondan Oyung duwoh Diya’ Dondan Pironduk Jaji Raja Dondan Pironduk Odi Nuboh Dondan Lomow Dondan Miskin Silu’

Basically, the *dondan* can be divided into seven main themes – the origin of rice, the origin of Gawai, stories about omen birds, headhunting, taboos related to nature, origin of the Bidayuh and their heroes and lastly are stories with moral values.

Explicitly, these themes reflect the Cultural Knowledge – beliefs, values, norms and customs of the Bidayuh. However, further analysis of the *dondan* would reveal more of their Cultural Knowledge, especially those which are implicitly stated.

Customs

Customs "is a widely accepted, traditional way of behaving or doing something that is unique to a specific society, location, or time" (Rangel, 2022, p. 1). In this study, the *dondan* revealed three main customs which are *Gawai, Ngoyu* or hunting and *Biumuh* or farming. These *dondan* tell the origins of the customs, why it is conducted, how to conduct it and taboos related to these customs. Each custom is related to the other Cultural Knowledge - the beliefs, norms and values, which are related directly or indirectly to these customs.

Gawai.

Dondan Gawai, Dondan Gomang, Dondan Borih and *Dondan Sikau Bunga'* are related to the *Gawai* and its ritual. These stories tell the origin of *Gawai* and how to conduct it (*Dondan Gawai*), the origin of the Priestess and their chants (*Dondan Borih*), taboos related to Gawai (*Dondan Gomang, Dondan Borih* and *Dondan Gawai*) and elements related to *Gawai (Dondan Sikau Bunga')*.

Basically, *Gawai* is a festivity often associated with the end of the harvest season. The word *Gawai* means "celebration" in Bidayuh. A *Gawai* is a complex and thorough process which is performed by special and chosen people in the Bidayuh community, namely, the priest or *Kitua Gawai*, the priestess or *Dayung Borih* and the *Penyigar* or chanters. The *Gawai* needs to be performed correctly and carefully especially the number of offerings presented to the spirits of the ancestors, *Iyeng Sumuk Babai* and spirit of the rice, *Iyeng Podi*. Basically, the purpose of a *Gawai* is to give thanks to these spirits for the bountiful harvest of the year and to ask for blessing for the coming year. However, there are also other types of *Gawai* which is performed to ask for permission and blessing before a certain rice related activity is carried out. This is to ensure that the rice planting process would go smoothly, without any misfortune or unfavourable events from happening.

In *Dondan Gawai* and *Dondan Borih* it is revealed that the custom of *Gawai* or *adat Gawai* was taught by the spiritual beings. This indicates that the Bidayuh believed that their customs are passed down by the spirits themselves indicating the influence that these spiritual beings have on the traditional Bidayuh's belief system.

Ngoyu.

Gawai, however, is not only limited to rice and rice planting but it is also connected to *Ngoyu*, which is the headhunting activity. This *Gawai* is known as *Gawai Mukah* or *Gawai Katang*, where the skull obtained from the headhunting expedition is cleansed and later dried to be kept in the Bidayuh community house, *Baruk.*

Dondan Sibunyuah provides a clear description of *odi ngoyu* whereby the main character, Sibunyuah, went on a headhunting expedition with his uncle to avenge the death of his father who was killed by the seven-headed monster, Katangkatuong. After the killing of Katangkatuong, a kind spirit by the name of Babukuai instructed Sibunyuah to hold a *Gawai Katang* so that the spirit of Katangkatuong would protect the village. In the *dondan*, the steps or procedures for *Ngoyu* such as the preparation before going on the expedition, the appropriate age for *Ngoyu*, the perfect time to go *Ngoyu*, what one should do during the expedition, who should go, for what purpose as well as what to do after the headhunting expedition are described in detail.

Biumuh.

Biumuh refers to the rice planting process which the Bidayuh relies on as their source of food and income. In a number of the *dondan,* the *biumuh* activity is indirectly described. The excerpt below indicates the planting process:

> *sama' eh mu'uok nau, tiak man, 'kajon sama' mu' obuo' nobong,' in eh. ba sama' eh mokuo' nobong, mitie' man geh, sindo' eh jaman eh man. kajon sama' eh obuo' nobong. mokuo' nobong mitie' odop eh nya' man, sindie' reh ota' eh bisowa'-sowa' neh, nog ngokas, nog nuruk, nog nyobu, nog ngutuom. keh nya' man. di' sindo' eh oda' man.*
>
> ["Do not eat yet, your father just started clearing the field,' the mother said. The father has not finished clearing…After the father finished clearing, he asked for food. "Wait until your father finished cutting the trees,' she said...waited until the father finished cutting the trees. After cutting the trees, he asked for food. That is how it is for years, after planting, after weeding, after clearing, after harvesting.]

(Dondan Sikau Bunga')

Beliefs

Analysis of the *dondan* also revealed a number of beliefs among the Bidayuh Bau-Jagoi, particularly the traditional Bidayuh. In the *dondan,* the traditional Bidayuh believed in the existence of spirits around them which they believed influenced nearly all aspects of their lives. First of all, they believed in the existence of a Higher being, known as *Topa*, as can be seen in *Dondan Kisiak duwoh Kusak* and *Dondan Lomow*.

> *Topa moh jadi mogan ijan, yoh mogan binatang, sinadas ragi' manduk. Binatang-binatang suo eh, jok piayuh binatang eh ngan rusa duwoh do'ot ngan piayuh eh lrh.*
>
> [He calls upon the animals, insects and the birds. All the animals from the smallest to the largest]

(Dondan Kisak duoh Kusiak)

> *Topa masi' kirin eh. oda' Konang muun ngubat eh.*
> (Later that day, God feel pity. Let konang heal him.)

(Dondan Lomow)

Here, *Topa* is described as being able to control the Earth and also help the people.

Besides that, there were also mentions of other types of spiritual beings and in different forms with different purposes. For instance, *iyeng* (spirit/soul) in *Dondan Manduk Ruwoi* and specifically *Iyeng Podi* in *Dondan Tiburit munuo* (ghost/demon) is mentioned in *Dondan Ayang* and *Dondan Gomang*, *gamut tiboi* (farm ghost) in *Dondan Gomang* and *gamut tana* (ghost of the land) in *Dondan Borih*, *muot* (demon) in *Dondan Sibunyuah* and *Dondan Ayang* as well as *Konang* (Bird Spirit) in *Dondan Lomow* and spirits of great Bidayuh warrior, *Komang* and priestess, *Triu* in *Dondan Sibunyuah*.

Another interesting element reflected in the *dondan* is that the Bidayuh believed that they have a unique relationship with the spiritual world. For one, it is reflected that they can have children with spiritual beings, as told in *Dondan Ronai* and *Dondan Ayang* where both main characters have offsprings with the spirits. They are also able to communicate with these spirits, in which they could visit the spirits in the sky, *Rongit* using a special plant know as *Bunga'* and a tool made out of rattan call *Taya* as told in

Dondan Sikau Bunga'. These two items are also used during the *Gawai* ceremony for the *Dayung Borih* to travel and meet the spirits of the ancestors in the other world.

The Bidayuh beliefs in the existence of spiritual beings is indirectly reflected in their customs. For instance, they believe that it is essential that permission and blessing is obtained from the Rice Spirit or *Iyeng Podi* and Spirits of the Ancestors, *Iyeng Sumuk Babai* before any activity related to planting rice is done and this is done in the form of a *Gawai.* Failure to do so would result in misfortune or unfavourable events such as attacks from insects and wild animals on the rice crops, members of the village getting sick or die or even an accident while carrying out the planting process.

In the *dondan*, it was also mentioned that these spirits taught the Bidayuh matters related to their *adat*, such as how to conduct the *Gawai*:

> *Sikora mo' ngajar eh pakai gawia. Nang ragu gawia in neh. Ngan ku ngajar mu' da' mu' bigawia in neh. Sak mu bitanda' bigawia podi in neh. Bigawia pinimur pingajih in eh. Yoh mo' nai eh. Nai gawia.oni wat nye' nai eh in neh. Sibungas eh, dio' in eh nyari' sukuoi, nyari' pogang, nak suka' eh in eh nak de' tun tonju' in neh. mo'uo noh nye' mo' nyari' baris oda' pat sariek in neh. nye' mo' mitia poi pat nye' mo' nai sikapul in neh, pabila sadis pat, pat bidiap pat ngisariek.bai basa de' juk, juk geh, sariek bai eh juk geh. Ba moih, moih geh in neh. Yoh wat noh wat eh ngajar Ayang neh. Jadin yoh mo' mo'uo ngajar eh, yoh mo' nang mota' nai tonju'. Inoh de' nang Sikora neh. Kan ya' ngutuom in eh nang soni' noh Ayang. Ayang mota' ke tonju' nai de' paguh. Yoh mo' mota' ke sarah tonju' mun tih neh.*
>
> [The star taught him about Gawai and how to sing the songs of Gawai. I will teach you so that you would (do) the Gawai. So that you could dance the Gawai of podi, to conduct (do) Gawai, the offerings of Gawai include dancing ritual for the Rice spirit as it is known as Pinumul pingajih. Preparations like the sukoi, pogang (glutinous rice in bamboo), vinegar of sort. Offerings are then placed at the verandah of the longhouse, all aligned into four lines with eight sets of offerings requested by the star.]

(Dondan Ayang)

Podi*, *rice grain.

The Bidayuh regard rice as a sacred entity that needs to be respected. They believe that the rice grain originates from the sky and is the food of Spiritual Beings as reflected in *Dondan Tiburit*. In the *dondan, tiburit* or house lizard stole the rice grains from Sikora, the brightest star in the sky.

> *Yoh mo kowok eh, yoh mo muun kaang tana' ma'an duwoh tiburit. Tiburit tukiat tana', yoh ma'an tana'. Ma'ad ke rongit kanih, yoh ma'an tubi. Yoh suak ma'an tubi. tiburit mo' muun kaang tana'…. Jadin tiburit moh ma'ad tia' ke rongit tia', yoh mo mitie' odop eh mit eh. Mitie' kroja koyuh noh neh in neh. Tih de nang ku pinimul pingajih neh in neh. Jadin yeh mog ye mit eh in neh. Tia' nya'a kirin eh idoh in neh. Mit na' de ting oping turuoi ku in eh. Yoh mo' mit taruh kruang nak' eh de' oping turuoi eh, yoh mo' muun.*
>
> [It (house lizard) was tired and went to eat. All it could find was dirt. It went up to the sky and saw that everybody was eating rice. House lizard ate the rice as well. House lizard stole three grains of rice by hiding them in its private parts and went back down to Earth]

(Dondan Tiburit)

In *Dondan Tiburit*, house lizard stole three grains of rice from the sky and brought them down to Earth, planting it and sharing it with humans.

Rice is not only their staple food and the main source of energy for the people, but it is also perceived as a symbol of health, wealth and wisdom as reflected in *Dondan Tiburit* which tells the origin of rice.

> *Yoh ngan paksa pingoma oto' nang ba' ya' mogan iyeng podi eh nang mu' pingajis sikadod sikonyang in eh neh. …Nikan noh ta' to' tonok to' mo' ma'an, otin to' madod, turang to' mo' poras oda' eh in neh. Noh neh sikadod sikonyang in neh.*
> [That is what we call it pinimul pingajih, he said. That is the one called sikadod sikonyang, he said. The one we cook and eat, making our heart numb, our bones become hot because of it, he said. That is what we call sikadod sikonyang, he said. That is why house lizard said it is pinimul pingaji sikadod sikonyang he said]

(Dondan Tiburit, L12-13 & L10-11)

Omen birds

The Bidayuh also believed in the existence of omen birds, which are considered to be messengers of omen, usually bad ones. This is also one of the beliefs and practices of the traditional Bidayuh. Similar to what was told in *Dondan Ayang*, if the sound of certain birds such as the Griya' (Red-headed Tailorbird), Kutieng (Tailorbird) and Bubut (Crow) is heard, it is best that certain plans and activities be put to hold or even postponed to another time. If these warnings are ignored, it is believed that bad luck may befall the person or even the village, as told in *Dondan Ayang*.

Values

Values is defined as the "beliefs that are held about what is right and wrong and what is important in life" (Idang, 2015, p. 98). Values influence how members of a community act and behave and are often based on what the people believe as being acceptable for themselves and their community. The findings from the *dondan* analysed reflect values deemed important by the Bidayuh including respect, loyalty and hospitality.

Respect.

Respect is one of the most prominent value one can find in the 19 *dondan* and it is not limited to respect among human beings, but also respect towards spirits and nature.

Respect to nature is often associated with respect towards the spirits. Since the Bidayuhs believe that nature itself consists of spirits, respect to nature is vital and this is reflected in the *dondan*. As reflected in *Dondan Ayang*, the calling of the omen birds should be heeded. This can also be associated with observing certain taboos and signs which they believe comes from the spirits before they start any activity connected to nature such as farming or hunting. They would stop whatever they are doing if they encounter these signs and this is a form of respect, not only to nature but indirectly also to the spirits. This is clearly stated in *Dondan Gomang*:

Mo' to' ngawah yoh, mo' to' dapod pironduk potod bak eh reh, dapod bokah buku keh, dapod turuoh manduk keh, dapod onak manduk keh, yoh gamut iyoh in neh.

["After we find the place, if we find a dead mousedeer, a type of knotted liana plant that is believed to bring bad luck, birds' eggs, or chick, those are actually ghost.' He said.]

(Dondan Gomang)

This excerpt reflects how the Bidayuh are careful about selecting their place for rice planting by observing certain omens or signs that may be bad luck. They believe that these signs are left by ghosts or gamut to indicate that the land belongs to the ghost. These bad lucks usually come in the forms of pests' attack on the rice grains, accidents or even poor harvest. To appease these evil spirits, the Bidayuhs believe these spirits be given offerings in the form of food:

Yoh ndai oto' rata nyopak torun tana' neh. ogi' muot nang "tiku" in neh. Misti ya' ngin maan, muot noh keh, yoh idoh odi kaso oto'.

[That is why we must clear the forest because the ghost claim it is theirs. That is why we must give them food so that they will not disturb us.]

(Dondan Gomang)

Another way in which respect to spirit is portrayed in the *dondan* is in *Dondan Sibunyuah*, whereby the main character conducts a *Gawai Mukah* for the spirits of the skull:

Yoh mo obuak tiyak noh nog ondu ngumi ponyap bak eh noh. Ningak bak eh noh tiyak noh, yoh mo birondeng. "otok itih tiek pagi, waki-waki otok nyak Mukah bak itih?' in eh. "otok odi tod nok torun, jak eh moduak, buuh, daang bori,' in eh. "odi kadi kalik Mukah diyok, pinuak otok doik," in eh. "Jok eh odi matek togung, matek kuwan, matek sangoh, matek eh sawak, matek eh oni-oni pakai otto Mukah," in eh. "Ogi' de' sojuak, de' telaga in sukup bigatung, gaguam bukuo, ngan eh sanguah man in oni-oni," in eh. "mo ngikumuak ngan Manduk duk kaNohk," in eh.

(They later then finished until evening time, pack the head. Saw the head and they discussed. "How are we going to do the Mukah tomorrow morning?" they said. "We go and send it to the jungle so that it will rot, smell in the house," he said. "We go look (prepare) for Mukah first, our things we do not have," he said. "let us go and hunt for bushy crested hornbill/warrior, hunt crop of bird, hunt for anything that we need for our Mukah," he said. There are some upstream, at the tall waterhole, hold the bush knife'. He said.)

(Dondan Sibunyuah)

Respect to human beings, on the other hand, is reflected in the act of hospitality of the people especially to guests. One such example could be found in *Dondan Sikau Bunga'*, whereby all members of a family must be present before eating:

ndo', oku ya' man, ' in eh. mba' diyo' man, sama' mu' gituong eh nau, ' in sindo' eh.

[Mother, I want to eat, he said. Don't eat yet, your father has not finished working, said the mother.]

(Dondan Sikau Bunga')

Another example is from *Dondan Lomow*, whereby Lomow wanted to wait for his mother before he ate the mystical bird, Konang:

> *"kajon sindo' ku nun siru', keh oku man mu'u," in eh.*
>
> ["Wait until my mother comes home from looking for firewood, then I will eat you,' he said.]

(Dondan Lomow)

These two excerpts show how vital eating with family members is and waiting for all members to be present before eating can be regarded as a sign of respect.

Loyalty.

The value of loyalty is also reflected both explicitly and implicitly in the *dondan*. In the story of Sibunyuah, the main character, Sibunyuah, is said to avenge the death of his father which directly reflects loyalty of a son to the father.

Loyalty is also reflected in the friendship whereby friends regarded themselves as blood brothers and help each other in times of trouble as depicted in *Dondan Tiburit* and *Dondan Siak Bigimang*:

> *De mo wat noh paguh to bisikie' bisudi', biayuo bimadih neh, oto' in neh.*
>
> [It is good that we become like brothers and sisters and being related to one another]

(Dondan Tiburit)

> *paguh manah sa' girungun odop duwoh madih tiya' ijok mun yoh mo' ayuh.*
>
> [It is good that they would play together until they grow up.]

(Dondan Siak Bigimang)

Hospitality.

Another value one can find in the *dondan* is the value of hospitality. This is evident in *Dondan Si Ronai* and *Dondan Sikau Bunga'* whereby the characters in these *dondan* welcome and invited their guests into their homes and served them food and ensure they are comfortable by preparing them a place to rest as reflected in the following excerpts.

> *yoh mo' ma'ad dek bori tiya', ndog bori tie' tiya' neh, sama' eh ndai pinguman dek sidi' sa'an eh tiya' neh, man, mokuo' man boos*.
>
> [he went into the house, when he reached the house, his father prepared delicious food for him, after eating, he slept]

(Dondan Ronai)

In the excerpt, the child and his mother went up to visit his father, who is the Moon King and resides in the sky. The father shows hospitality and welcomes them by preparing food and a place to sleep, as most Bidayuh would do for their guests.

In *Dondan Sikau Bunga'*, the grandparents welcomed their grandson by inviting him into their homes and preparing food for him.

Besides these three values, five other *dondan,* namely *Dondan Oyung duwoh Diya', Dondan Pironduk Jaji Raja, Dondan Pironduk Odi Nuboh, Dondan Lomow* and *Dondan Miskin Silu'* also tells other values. For instance, in *Dondan Lomow* and *Dondan Miskin Silu',* the moral of the story is that not to judge one based on appearance and status since both *dondan* tells the story of how the fates of the main characters changed from negative to positive. In *Dondan Oyung duwoh Diya', Dondan Pironduk Jaji Raja,* and *Dondan Pironduk Odi Nuboh,* again, the moral is not to judge others based on appearance since *Diya'* (tortoise) and *Pironduk* (mousedeer) are small, they are often belittled and bullied by the bigger animals, however eventually, due to their intelligence, they managed to trick the other animals and thrive.

Norms

Norms are basically rule that a group of people agree upon and share among members of the community. It relates how one should behave in various situations and to various people. The *dondan* revealed mainly the norms for surviving which are important for the Bidayuh Bau Jagoi community and this includes adapting to nature and having survival skills.

Being a community which lived in the jungle in the olden days, the need to survive was crucial for the Bidayuh. Survival in this sense refers to living in the jungle, which was reflected in the *dondan*.

In *Dondan Sibunyuah* and *Dondan Siak Bigimang*, the characters are portrayed as avenging the death of their father (*Dondan Sibunyuah*) or defending their village (*Dondan Siak Bigimang*). This is where the custom of *Ngoyu* comes in, whereby the Bidayuh regarded the practice of headhunting as a form of self-defence. It was done to either to avenge attacks on their villages or to warn enemies of their strength and bravery.

In relation to handling difficult situations and survival, another form of survival is through trickery. Trickery, as indicated in the *dondan* such as *Dondan Pironuk Odi Nuboh, Pironduk Jaji Raja, Dondan Oyung duwoh Diyak* and *Dondan Miskin Siluk*. The characters managed to escape difficult situation and hardship by using trickery. Here, it reflects the ability to use the mind to get out of difficult situations and is related to wisdom.

Conclusion

Intangible cultural heritage contains a vast amount of Cultural Knowledge which are deemed important by the people of a cultural community to be shared and passed on to members of its community and the next generation. The Bidayuh oral traditions, in particular, the *dondan* played a crucial role in every aspect of the peoples' lives especially so that they are used as a source of informal education.

The findings revealed that the *dondan* contained a vast amount of Cultural Knowledge embedded in the folktales which could be a source of education for the younger generation. Based on studies done on oral folk narratives, it is clear that these narratives do reflect the beliefs, values, norms and customs deemed important by the people of the community to be passed down to the next generation.

However, due to modernisation as well as the coming of new religions such as Christianity and Islam, these oral traditions are forgotten, especially the ones with religious beliefs. Even storytelling sessions were stories of the past. Because of these factors, it has resulted in the loss of these oral traditions as well as the loss of the beliefs, values, norms and customs of the community. It could also lead to the loss of cultural identity, knowledge and heritage of these people. Being a minority group in Malaysia, the Bidayuh is facing danger of losing their oral traditions as well as their Cultural Knowledge forever due to modernisation and urbanisation. Therefore, maintaining and preserving the cultural heritage is needed to ensure that the important cultural knowledge is passed on to the younger generation.

It is hoped that more studies on the oral traditions of indigenous communities would be conducted in the future, not only to preserve the oral traditions themselves but also to preserve the Cultural Knowledge embedded within and to understand the cultural group members themselves. By studying these artistic expressions, as one of the components of culture, one would get a better understanding of how people of the community perceive the world and at the same time, gain an understanding on their Cultural Knowledge. This then creates an awareness and understanding about the cultural heritage of a particular cultural community, especially among the youngsters. It instils in them, their forefather's cultural identity, thus establishing their own cultural identity. This in turn, establishes social and cultural unity among members of the community as well as a sense of belonging among its members.

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TAHAP PENGETAHUAN, SIKAP DAN KESEDIAAN BELIA TERHADAP PENGUNDIAN SEAWAL UMUR 18 TAHUN DI DAERAH BATANG PADANG, PERAK

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Abstrak

Malaysia telah mencipta sejarah baharu apabila pindaan Perlembagaan Persekutuan di Dewan Rakyat bagi menurunkan had umur kelayakan mengundi daripada 21 tahun kepada 18 tahun telah diluluskan. Pindaan ini merupakan satu usaha ke arah pendemokrasian dan pilihan raya yang matang, adil serta saksama bagi merancakkan lagi kemajuan pembangunan politik di negara ini. Namun begitu, wujud persoalan berkaitan dengan persediaan dan kematangan belia seawal umur 18 tahun untuk mengundi di negara ini lebih-lebih lagi had umur kelayakan mengundi 21 kepada 18 tahun belum pernah dikaji seperti di negara lain yang mengendalikan proses pilihan raya di bawah sistem demokrasi perwakilan. Artikel ini bertujuan untuk melihat tahap kesediaan, sikap dan kesediaan belia terhadap pengundian seawal umur 18 tahun di daerah Batang Padang, Perak. Kajian ini mengaplikasikan kaedah kuantitatif menggunakan instrumen soal selidik yang melibatkan 462 orang responden yang terdiri daripada belia berumur 18 hingga 20 tahun di daerah Batang Padang, Perak. Hasil kajian mendapati belia di daerah Batang Padang mempunyai tahap pengetahuan yang cemerlang manakala tahap sikap dan kesediaan pula berada di tahap yang sederhana. Lima faktor utama iaitu tanggungjawab saya, reputasi wakil rakyat yang baik, pengaruh rakan sebaya, perlaksanaan polisi undi 18 oleh kerajaan dan dorongan ahli keluarga merupakan faktor yang mempengaruhi kesediaan belia untuk mengundi di Daerah Batang Padang seawal umur 18 tahun. Kajian ini mampu memberi gambaran dan informasi kepada pihak-pihak yang terlibat bagi merangka dan melaksanakan strategi berkaitan dengan persiapan belia seawal umur 18 tahun untuk melibatkan diri dalam aktiviti pengundian pada masa akan datang.

Kata kunci: Pilihan raya, pengetahuan, sikap, kesediaan

Abstract

Malaysia has created a whole new history when the amendment to the Federal Constitution in the Dewan Rakyat to lower the voting age to 18 years old from 21 years old has been approved. This amendment is one of the attempts towards a democracy plus a mature, fair, and impartial election, to heat up the development of politics in this country. However, there are few questions regarding the preparations and the maturity of the youth to vote in this county. This is because there is no past research has been done regarding this issue, unlike the other countries that have been using the representative democracy for their election. Thus, this article discussess the knowledge, attitude, and the readiness of the youth regarding the voting age in Batang Padang, Perak. The questionnaire data are from 462 respondents, aged

18 to 20 years old in Batang Padang district, Perak. The results showed that the group of youth in Batang Padang have an excellent knowledge, meanwhile the attitude level and the readiness are on the moderate level. Five main factors that influenced their readiness to vote in Batang Padang are their own responsibility, the people's representatives, peer influence, the voting policy implementation by the Government, and the encouragement from the families. This study is able to give impressions and information to the related parties to draft and to execute the strategies regarding the preparations for youth to get involved in the voting activity in the future.

Keywords: Election, knowledge, attitude, readiness

Pengenalan

Pilihan raya merupakan salah satu elemen yang amat penting untuk mengisi kemerdekaan sesebuah negara dan merupakan asas kepada negara berkerajaan sendiri (Ramlah Adam, 2003). Menurut Rashid Rahman (1994) pula, dari segi takrifannya, pilihanraya boleh dikaitkan dengan perbuatan memilih dan ia adalah tidak sama dengan perbuatan melantik. Pilihan raya secara umumnya adalah pemilihan umum ke atas seseorang individu untuk memegang sesuatu jawatan dan pemilihan tersebut adalah perlu melalui undian daripada sesebuah kumpulan (Rashid Rahman, 1994).

Pada tahun 2019, Malaysia telah mencipta sejarah baharu apabila pindaan Perlembagaan Persekutuan di Dewan Rakyat bagi menurunkan had umur kelayakan mengundi daripada 21 tahun kepada 18 tahun telah diluluskan. Antara perkara yang dibawa menerusi Rang Undang-Undang (RUU) yang telah dibentangkan dalam parlimen dan diluluskan antaranya:

1) Cadangan meminda perenggan (a) Fasal 1 Perkara 119 Perlembagaan Persekutuan untuk menurunkan umur seseorang warganegara yang layak mengundi daripada 21 kepada 18 tahun.
2) Cadangan meminda perenggan (b) Perkara 47 Perlembagaan Persekutuan untuk menurunkan umur warganegara yang layak menjadi ahli Dewan Rakyat daripada 21 kepada 18 tahun.
3) Cadangan pendaftaran secara automatik sebagai pemilih dan layak mengundi sejurus mereka mencapai umur 18 tahun.

Penurunan had umur mengundi 18 tahun dilihat mempunyai banyak manfaat dan rasional termasuklah menyumbang kepada kesejahteraan demokrasi negara. Hal ini disebabkan penglibatan belia dalam aktiviti demokrasi dapat mewujudkan ruang diversiti kerana golongan ini dilihat mampu memberikan idea dan melihat sesuatu isu dari perspektif yang berbeza. Merujuk kepada Muiz Razak (2019), penglibatan lebih ramai belia dalam politik akan melahirkan sudut pandangan yang lebih segar berkenaan senario politik dalam negara. Namun begitu, perlaksanaan Undi 18 di negara ini telah menimbulkan banyak persoalan dan keraguan oleh banyak pihak. Had umur kelayakan mengundi 21 kepada 18 tahun belum pernah dikaji seperti di negara lain yang mengendalikan proses pilihan raya di bawah sistem demokrasi berperwakilan (Wan Omar Wan Ahmad, 2018). Hal ini memberi gambaran bahawa persediaan belia seawal umur 18 tahun tidak diketahui secara akademik dan bertulis. Merujuk kepada Farhira Farudin (2021), wujud segelintir penggubal undang-undang termasuk Speaker Dewan Negara, Rais Yatim dan warga media sosial meragui keterlibatan remaja berumur 18 tahun dalam pengundian. Menurut mereka, belia seawal umur 18 tahun belum cukup matang untuk membuat keputusan dalam pengundian dan masalah ini akan memberi kesan mempengaruhi masa depan negara.
Berdasarkan perbincangan ini, dapat dilihat bahawa terdapat persoalan penting yang perlu diberi perhatian iaitu tahap pengetahuan, sikap dan kesediaan belia dalam pengundian. Secara lebih khusus, kajian ini cuba menjawab persoalan dimanakah tahap pengetahuan, sikap dan kesediaan belia terhadap pengundian seawal umur 18 tahun di daerah Batang Padang, Perak, dan apakah faktor yang paling

dominan yang mempengaruhi tahap kesediaan belia terhadap pengundian. Hasil kajian ini diharapkan dapat memberikan panduan dan petunjuk kepada pihak yang terlibat untuk merangka strategi dalam mempersiapkan belia yang akan mengundi di daerah Batang.

Objektif Kajian

1) Mengenal pasti tahap pengetahuan, sikap dan kesediaan pengundi muda di daerah Batang Padang terhadap pengundian seawal umur 18 tahun.
2) Menganalisis faktor yang mempengaruhi kesediaan belia untuk mengundi di daerah Batang Padang seawal umur 18 tahun.

Sorotan Kajian

Penglibatan Belia dalam Politik

Penglibatan belia dalam politik di Malaysia kerap menjadi perhatian kerana golongan ini sering dianggap sebagai kumpulan yang membantah dasar kerajaan (Ramli Dollah et al., 2018). Bagaimanapun, peranan belia dilihat semakin diberi perhatian dan dianggap penting bukan sahaja di Malaysia malah di seluruh dunia. Oleh itu, untuk melihat persediaan belia dalam aktiviti politik, pengkaji perlu melihat dan menilai penglibatan politik dan sosialisasi belia pada masa dahulu dan sekarang untuk melihat kemampuan golongan ini memahami senario politik sebenar yang sedang berlaku di persekitaran mereka.

Penglibatan belia dalam pengundian dan tuntutan untuk menurunkan had umur mengundi telah berlaku sejak dahulu lagi. Pada tahun 1971, lebih daripada 10 juta orang muda yang berumur 18 hingga 20 tahun mendapat hak untuk mengundi di Amerika Syarikat disebabkan oleh pindaan undang-undang dwipartisan (Manisha Claire, 2020). Sebagai contoh, pelajar-pelajar di tanah Melayu terlibat secara aktif dalam politik sejak zaman penjajah lagi (Marshelayanti Mohamd Razali et al., 2013). Matlamat utama pelajar terlibat dalam politik ketika itu adalah untuk menuntut perubahan ke arah membentuk negara yang lebih baik. Selain itu, kajian mengenai pandangan belia terpelajar terhadap perkembangan politik di Malaysia oleh Mohd Mahadee Ismail et al,. (2020) juga menunjukkan corak pandangan yang sama dalam kalangan belia terpelajar tanpa mengira kaum ke arah pembangunan politik negara. Golongan belia terpelajar yang terdiri daripada penuntut Institusi Pengajian Tinggi Awam (IPTA) seluruh Malaysia dilihat berminat untuk membincangkan perkembangan politik tanah air selain aktif mengikuti sebarang perubahan dalam politik tanah air.

Selain itu, kajian berkaitan kumpulan minoriti oleh Y X Fang et al., (2018) menunjukkan bahawa belia etnik minoriti yang terdiri daripada Baba Nyonya, Portugis, Chetti, Sikh, Orang Asli, dan Siam di Semenanjung Malaysia terlibat secara sederhana dalam politik Malaysia. Kajian oleh Ana Isabel Pontes et al., (2019) pula mendapati terdapat perbezaan yang signifikan dalam penglibatan politik belia yang mengambil *General Certificate Of Secondary Education* (GCSE) dalam Pengajian Kewarganegaraan (CS). Belia yang mengambil pendidikan GCSE dilihat kurang berminat untuk mengundi berbanding dengan belia yang tidak mengambil pendidikan tersebut. Belia seharusnya mengetahui ruang dan peluang mereka untuk melaksanakan hak sivik dan politik mereka seterusnya mampu membuat keputusan yang boleh memberi impak kepada kehidupan mereka dan negara (Mohd Uzaini Mohamad Sani & Suhana Saad, 2018).

Hasil perbincangan di atas telah menunjukkan bahawa penglibatan belia dalam politik mempunyai hubungan yang kuat dengan kempen politik, manifesto kerajaan, atau isu-isu berbangkit dalam institusi kerajaan yang perlu ditentang dan dibantah. Belia sedar kepentingan dan matlamat mereka. Adalah tidak adil untuk menyamakan semua belia yang tidak matang dengan politik kerana faktor usia dan pengalaman. Kajian-kajian yang telah dibincangkan juga membuktikan bahawa mereka sudah boleh membuat keputusan politik, membuat pertimbangan dan boleh mempengaruhi kemenangan atau kekalahan sesebuah parti sebelum pilihan raya.

Pengetahuan Politik

Sejauh manakah remaja berusia 18 tahun memahami erti sebenar politik dan demokrasi? Sudah tiba masanya Malaysia memperkenalkan pendidikan politik di peringkat sekolah menengah dan pengajian tinggi. Usaha itu bertujuan untuk meningkatkan kesedaran tentang dinamik politik semasa dan menerapkan politik matang dalam kalangan belia. Apabila menyentuh tentang keberkesanan pendidikan politik dalam mencetuskan literasi politik dalam kalangan pelajar, Siti Shariyah Shaari et al., (2017) menyatakan bahawa rakyat perlu mempunyai peluang pendidikan politik yang baik untuk menjadi warga negara yang baik. Semua ini meliputi ilmu politik yang menjadi tonggak utama dalam menyediakan golongan muda untuk menyertai proses pengundian.

Ilmu politik sering dilihat sebagai penanda aras keharmonian dan tonggak perpaduan di seluruh dunia termasuk di Malaysia. Integrasi rakyat boleh dicapai apabila rakyat dalam sesebuah negara mempunyai kefahaman yang tinggi tentang sains politik sebelum menceburi bidang politik, contohnya penyertaan dalam pilihan raya atau aktiviti sukarela dalam parti (Siti Shariyah Shaari et al., 2017). Menurut Bennett et al., (1993), ilmu politik bermaksud pemahaman berkaitan proses politik dan isu politik. Pemahaman ini mendorong setiap rakyat dalam sesebuah negara untuk menjalankan peranan masing-masing sebagai warganegara dalam apa jua bentuk aktiviti politik. Oleh itu, apabila seseorang warganegara itu mempelajari dan memahami isu-isu politik di negaranya, mereka boleh dianggap sebagai individu yang menjalankan peranannya yang dinamakan kepakaran politik dan (Khairunisa'a Mohamad Noor & Junaidi Awang Besar, 2020).

Merujuk kepada Oosterhoff et al. (2022), beberapa negeri di Amerika Syarikat telah mencadangkan undang-undang untuk menurunkan had umur minimum kepada 16 tahun di peringkat tempatan dan kebangsaan. Dalam kajian tersebut, pengkaji telah menyemak kajian lepas yang mencadangkan kanak-kanak berumur 16 dan 17 tahun mempunyai kedudukan politik untuk terlibat dalam pengundian. Kajian ini hanya melihat sorotan kajian dan rekod-rekod lepas. Penyelidik harus mempertimbangkan perubahan masa dan aspek-aspek lain yang mungkin mengubah keputusan kajian pada masa hadapan. Rosenqvist (2016) pula menyatakan bahawa bukti terkini menunjukkan bahawa pengetahuan politik belia adalah endogen kepada peningkatan umur. Para penyelidik menguji kewujudan pelarasan dinamik sedemikian menggunakan ketakselanjaran umur berdasarkan undang-undang Sweden. Pengkaji menggunakan strategi ketakselanjaran regresi pada data daftar Sweden untuk menganggarkan kesan sebab dan akibat penurunan had umur ke atas pengetahuan politik dalam kalangan belia yang berumur 18 tahun. Hasil kajian menunjukkan tidak ada hubungan antara penurunan had umur mengundi terhadap pengetahuan politik. Oleh itu, masyarakat tidak seharusnya mengharapkan belia yang berumur 16 tahun untuk bertindak dengan memperoleh lebih banyak pengetahuan politik jika mereka diberi hak untuk megundi. Dapatan kajian ini telah melemahkan usaha untuk menurunkan had umur mengundi daripada 18 kepada 16 tahun.

Merujuk kepada kajian (Bakhtiyar, 2018), pengetahuan politik yang tinggi dalam kalangan pengundi milenial telah meningkatkan penglibatan kumpulan itu dalam pilihan raya umum Indonesia pada tahun 2019. Kumpulan pengundi milenial yang dimaksudkan adalah generasi yang lahir pada abad globalisasi yang sarat dengan aplikasi teknologi maklumat (ICT) sehingga segala maklumat dan maklumat berkaitan politik mudah diperolehi daripada Internet. Setiawan et al., (2020) pula menyatakan bahawa literasi politik akan menyemarakkan penglibatan masyarakat dalam dunia politik. Walaupun aktiviti literasi politik dijalankan dalam talian, mereka boleh memberikan maklumat tambahan untuk pelajar dan memberi kesedaran akan tanggungjawab mereka untuk melibatkan diri dalam aktiviti berkaitan politik. Begitu juga dengan kajian yang dijalankan oleh Jasmi Mohd et al. (2018), yang menyatakan bahawa pemahaman politik semakin meningkat dari satu pilihan raya ke satu pilihan raya, dan salah satu penyumbang kepada peningkatan ini ialah peranan yang dimainkan oleh media. Kajian ini juga telah membuktikan bahawa pengetahuan politik pengundi di Tawau adalah disebabkan oleh peranan yang dimainkan oleh media sama ada media elektronik, media cetak mahupun media sosial. Ridha and Riwanda (2020) pula menjelaskan bagaimana literasi media dan literasi politik mempengaruhi penglibatan pengundi baharu dalam era digital. Hasil analisis kajian ini telah menunjukkan bahawa literasi media dan politik secara signifikan mempengaruhi tahap penglibatan pengundi baharu. Manakala literasi media pula mempunyai hubungan yang positif dengan literasi politik. Ini menunjukkan bahawa media adalah penting dalam menyalurkan pengetahuan, maklumat, persediaan, dan pemahaman politik untuk melibatkan pengundi dalam proses pengundian.

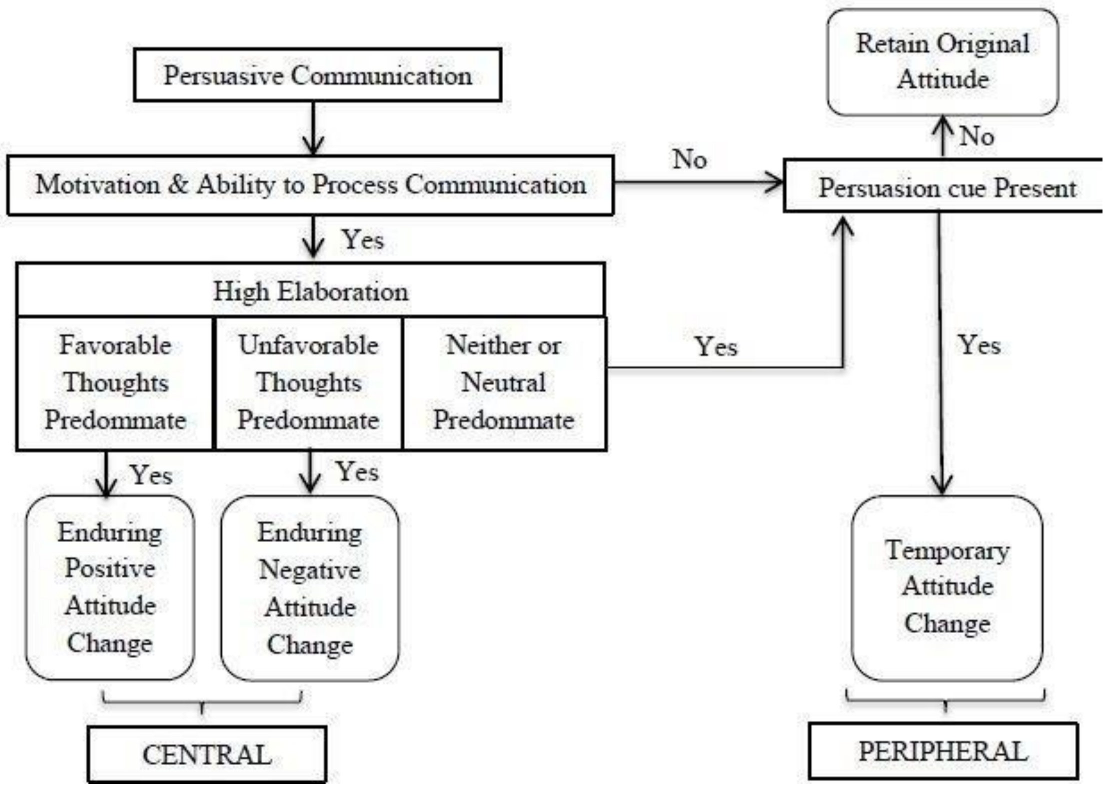
Menurut Abel François and Julien Navarro (2020), semakin ramai responden mempunyai pengetahuan yang luas tentang politik, semakin tinggi tahap pengetahuan mereka tentang pemimpin mereka. Analisis empirikal dalam kajian tersebut telah membuktikan bahawa aktiviti di parlimen oleh seorang pemimpin secara tidak langsung mempengaruhi populariti dan menggalakkan pengundi mengingati pemimpin tersebut. Enrijeta Shino and Smith (2020) berpendapat bahawa individu yang mempunyai pengetahuan politik yang tinggi berkemungkinan mengambil kesempatan daripada peluang mengundi, termasuk mengundi lebih awal jika diberi pilihan. Kajian ini mendapati pengundi yang mempunyai pengetahuan umum politik yang tinggi cenderung berminat untuk mengundi lebih awal berbanding pengundi yang mempunyai pengetahuan politik yang rendah di mana mereka lebih gemar mengundi pada hari pengundian sebenar.

Eloboration Likelihood Model (ELM)

Kajian ini telah mengaplikasikan teori Elaboration Likelihood Model (ELM) untuk mengkaji kesediaan belia dalam pengundian. Teori ini menjelaskan terdapat pelbagai cara seseorang individu dalam menilai maklumat yang diterima sehingga mempengaruhi tingkah laku atau keputusan mereka (Fitri Norhabiba, 2019). Teori ELM dibangunkan pada pertengahan tahun 1970-an oleh pengasas bidang neurosains sosial, John Caccioppo, dan Richard Petty. Teori ini bertujuan untuk menjelaskan bagaimana manusia memproses rangsangan secara berbeza dan hasil dari proses seterusnya mengubah sikap, tingkah laku dan keputusannya (Richard E Petty & John T. Cacioppo, 1986). ELM juga berpendapat bahawa apabila pembujuk menyampaikan maklumat kepada audiens, akan wujudnya satu tahap “elaborasi’. Elaborasi merujuk kepada jumlah usaha yang harus dilakukan oleh audiens untuk memproses, menilai mesej, mengingatnya dan membuat keputusan untuk menerima atau menolak mesej tersebut. Secara khusus, ELM telah menjelaskan bahawa ketika audiens menerima mesej, audiens akan bertindak balas dengan menggunakan salah satu daripada dua saluran (kadang-kadang menggabungkan kedua-dua saluran) yang menunjukkan tahap usaha yang diperlukan. Contohnya, mereka mungkin akan menerima penjelasan yang tinggi atau rendah dan seterusnya menggunakan *central route processing* atau *peripheral route processing*.

Rajah 1

Model ELM oleh Richard E.Petty dan John T. Cacioppo



Sumber: (Richard E Petty & John T. Cacioppo, 1986)

Terdapat banyak kajian dalam dan luar negara yang mengaplikasikan teori ELM dalam kajian mereka. Sebagai contoh, kajian Mark W. Susmann et al. (2021) telah menggunakan teori ELM untuk melihat bagaimana pemujukan dilakukan terhadap masyarakat agar mereka dapat menerima budaya norma baharu bagi membendung penularan COVID-19. Teori ELM dalam kajian ini menunjukkan bahawa apabila proses elaborasi maklumat adalah tinggi, sumber maklumat yang berkaitan dengan kempen kesihatan COVID-19 cenderung mempengaruhi tingkah laku dan persepsi masyarakat ke arah yang positif. Kajian oleh Ahmad Rizal et al. (2022) yang mengkaji penerimaan vaksinasi COVID-19 dalam masyarakat menyatakan bahawa kedua-dua laluan *cental* dan *peripheral* secara signifikan mempengaruhi persepsi individu berpengetahuan dan individu yang mempunyai persepsi rendah terhadap kempen kesihatan. Akibatnya, kedua-dua faktor ini sangat mempengaruhi sikap terhadap vaksinasi dan niat untuk mendapatkan vaksin. Selain itu, kajian oleh (Fitri Norhabiba, 2019) melihat aplikasi teori ELM dalam iklan calon politik terhadap tingkah laku pengundi. Kajian mendapati pengundi yang tidak bersedia mudah tertarik dengan visual yang dipaparkan dalam iklan calon yang bertanding. Pengundi ini adalah mereka yang cenderung menggunakan laluan *peripheral*.

Walaupun mempunyai tahap pendidikan yang tinggi, ia tidak menjamin kematangan penyertaan politik belia di Pakistan atau bagaimana mereka memproses maklumat berkaitan politik di media massa. Belia di Pakistan dilihat masih menggunakan isyarat *peripheral* dalam penyertaan politik mereka, iaitu mereka tertarik dengan slogan politik yang menarik, tuntutan yang tidak diluluskan oleh pemimpin politik, dan personaliti pemimpin yang mengikut trend (Imran Muslim et al., 2020). Kajian oleh Yunita Permatasari et al., (2020) juga menggunakan teori ELM untuk menganalisis video kempen oleh Kementerian Kesihatan di Indonesia yang menekankan penyakit Diabetes Mellitus dan pencegahannya melalui Kempen Cegah, Obati, Lawan, Diabetes. Berdasarkan hasil analisis kajian, penonton yang mempunyai sejarah klinikal cenderung menggunakan laluan *central* apabila menonton video kempen. Sebaliknya, penonton tanpa sejarah klinikal cenderung untuk memproses video dalam laluan *peripheral*.

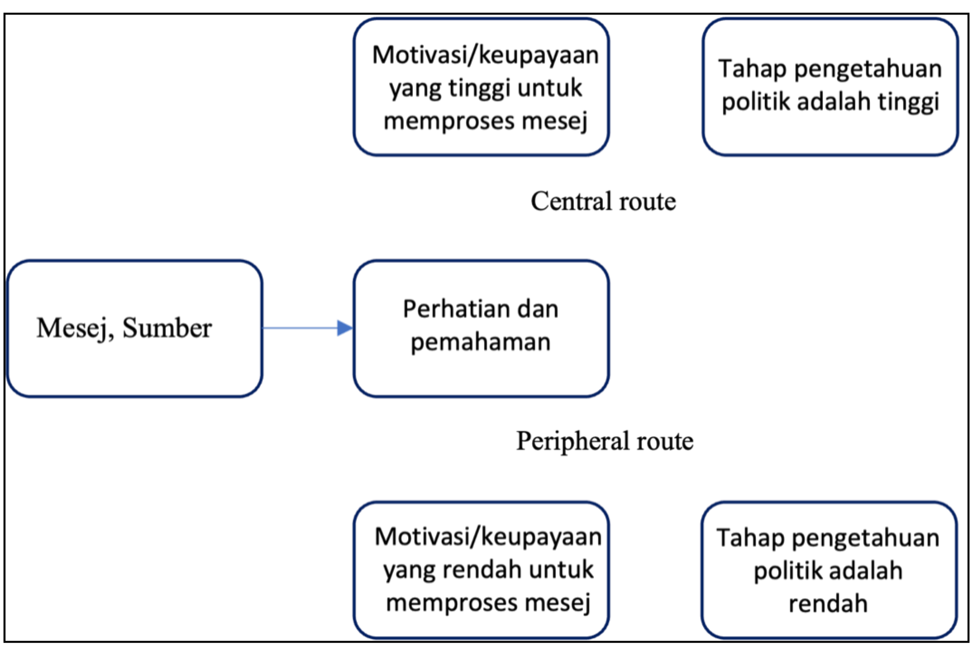
Kajian-kajian yang dinyatakan di atas telah menunjukkan bahawa teori ELM telah digunakan secara meluas dalam pelbagai kajian termasuklah kajian yang melibatkan bidang politik atau lebih khusus dalam komunikasi politik. Namun apabila teori ini dilihat dari segi penglibatan politik atau literasi politik belia dalam aktiviti politik, kajian tersebut agak terhad dan kurang diberi perhatian di Malaysia apatah lagi Undi 18 adalah perkara baru di negara ini. Oleh itu, kajian ini dapat mengisi jurang kajian lepas dengan memfokuskan penggunaan teori ELM dalam menilai tahap pengetahuan, sikap dan kesediaan belia terhadap Undi 18 di daerah Batang Padang serta menyumbang kepada penemuan baru dalam bidang komunikasi politik.

Untuk itu, pengkaji dalam kajian ini telah menggunakan teori ELM untuk melihat laluan apakah yang cenderung digunakan oleh belia seawal umur 18 hingga 20 tahun di daerah Batang Padang berdasarkan tahap pengetahuan politik mereka. Dua saluran yang mungkin akan digunakan iaitu: *Central-Route Processing* dan *Peripheral Route Processing.*

Central-Route Processing

Central Route Processing melibatkan tahap penerangan yang tinggi. Audiens pada saluran ini akan meneliti kandungan mesej kerana tahap motivasi yang tinggi. Oleh itu, mereka akan meluangkan masa untuk menyemak mesej reka bentuk yang boleh dipercayai. Oleh hal yang demikian, sekiranya pengguna atau audiens dipujuk melalui *central route processing*, mereka akan memberi fokus kepada kekuatan mesej yang disampaikan. Disebabkan audiens berminat dengan apa yang disampaikan oleh pemujuk, audiens cenderung untuk memberi fokus yang tinggi dan mengabaikan gangguan di persekitaran mereka (Richard E Petty & John T. Cacioppo, 1986).

Rajah 2
Rangka konseptual kajian



Peripheral-Route Processing

Peripheral Route Processing melibatkan tahap penerangan yang rendah. Audiens tidak meneliti mesej dan mungkin sesebuah mesej itu tidak sampai dengan berkesan. Oleh itu, faktor lain cenderung untuk mempengaruhi audiens tersebut termasuklah gangguan dari pelbagai aspek. Keputusan oleh audiens untuk saluran ini cenderung berbentuk sementara dan berubah-ubah mengikut mesej serta informasi yang meyakinkan mereka (Richard E Petty & John T. Cacioppo, 1986).

Metodologi

Kajian ini menggunakan kaedah kuantitatif dengan mengedarkan borang soal selidik kepada 462 belia berumur 18-20 tahun di daerah Batang Padang, Perak (Jadual 1).

Jadual 1
Latar Belakang Responden

Ciri Demografi	Pernyataan	Kekerapan	Peratus
Jantina	Lelaki	161	34.8
	Perempuan	301	65.2
Bangsa	Melayu	249	53.9
	Cina	73	15.8
	India	28	6.1
	Orang Asli	93	20.1
	Lain-lain	19	4.1
Umur	18 Tahun	49	10.6
	19 Tahun	208	45.0
	20 Tahun	205	44.4
Lokasi Responden	Bandar	47	10.2
	Pekan	216	46.8
	Luar bandar	184	39.8
	Pinggir bandar	15	3.2
Tahap Pendidikan	Tiada Pendidikan Formal	23	5.0
	Lepasan PMR	11	2.4
	Lepasan SPM	338	73.2
	Lepasan STPM	70	15.2
	Lepasan Sijil Khas	5	1.1
	Diploma	15	3.2
Sektor Pekerjaan	Tidak bekerja	52	11.3
	Pelajar	362	78.4
	Sektor swasta	11	2.4
	Bekerja sendiri	26	5.6
	Lain-lain	9	1.9
Pendapatan	Tiada pendapatan	410	88.7
	RM1000 ke bawah	31	6.7
	RM1001-RM2000	17	3.7
	RM2001-RM3000	3	3.7
	RM3001 ke atas	1	0.2

Merujuk kepada jadual di atas, bilangan perempuan (65.2%) didapati lebih ramai berbanding dengan lelaki (34.8%). Dari segi bangsa, kebanyakan responden terdiri daripada kaum Melayu (53.9%) diikuti dengan kaum Orang Asli (20.1%) manakala Cina (15.8%). Selain itu, tahap pendidikan yang tertinggi dalam kalangan belia yang berumur 18-20 tahun di daerah Batang Padang, Perak adalah rata-ratanya lepasan SPM (73.2%) diikuti dengan lepasan STPM (15.2%). Majoriti belia yang terlibat tidak mempunyai pendapatan iaitu (88.7%) daripada keseluruhan 462 responden masih lagi bergantung dengan keluarga.

Dalam kajian ini, pengkaji telah merujuk beberapa instrumen dalam kajian lepas yang hampir atau berkaitan dengan kajian ini dan seterusnya mengadaptasi beberapa instrumen tersebut. Sumber instrumen kajian ini diambil daripada maklumat pendidikan Akademi Pilihan Raya (APR). Walau bagaimanapun, ia telah disesuaikan dan dibangunkan dalam konteks topik pengkaji. Oleh itu, kajian rintis perlu dijalankan untuk melihat kesesuaian instrumen. Untuk tujuan ini, pengkaji telah menjalankan dua kajian rintis antara Januari 2022 dan Mac 2022. Kajian rintis pertama melibatkan 20 pelajar Tingkatan 6 di SMK Tun Abdul Razak, Sarawak secara dalam talian. Kajian rintis kedua melibatkan 50 orang responden yang terdiri daripada pelajar diploma Universiti Pendidikan Sultan Idris (UPSI). Data daripada kajian rintis ini turut dianalisis menggunakan ujian kebolehpercayaan.

Pengkaji juga telah menjalankan kajian terhadap pelajar di sekolah menengah, institusi pendidikan lain, perkampungan orang asli, dan belia lain di Bidor, Tapah, Tapah Road, Temoh, dan Mambang Di Awan. Justeru, institusi pendidikan yang terpilih dalam kluster itu ialah Kolej Tingkatan 6, Tapah, Kolej Vokasional Tapah, dan Giatmara Tapah, dan tiga kampung orang asli turut terlibat. Sampel kajian yang digunakan dalam kajian ini adalah seramai 462 orang. Pemilihan sampel dibuat secara persampelan kelompok (cluster sampling). Maklumat dan data di analisis menggunakan perisian Statistical Package for Social Science (SPSS versi 26).

Hasil Kajian

Tahap Pengetahuan

Jadual 2

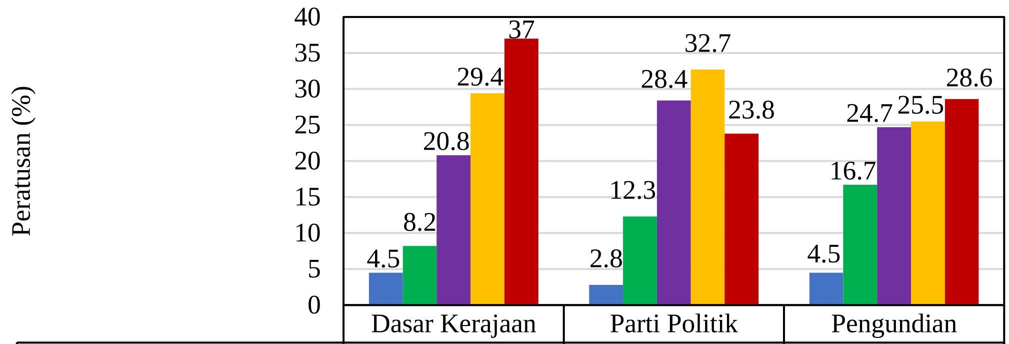
Skor pemarkahan pengetahuan

Gred Pemarkahan	Kekerapan	Peratus
Belum Mencapai Tahap Minimum (0-39)	9	1.9
Mencapai Tahap Minimum (40-49)	28	6.1
Memuaskan (50-64)	134	29.0
Baik (65-79)	196	42.4
Cemerlang (80-100)	95	20.6
Jumlah	462	100

Jadual 2 menunjukkan skor pemarkahan bagi tahap pengetahuan belia di daerah Batang Padang terhadap pengundiaan seawal umur 18 tahun. Untuk bahagian pengetahuan, pengkaji telah mengukur tiga perkara iaitu pengetahuan tentang dasar kerajaan, pengetahuan tentang parti politik dan pengetahuan tentang pengundian. Jenis item yang digunakan pada bahagian ini ialah dikotomus (dichotomous) di mana terdapat dua item jawapan iaitu “Betul-1” dan “Salah-0”. Skor tersebut seterusnya dikelaskan mengikut skema pemarkahan sekolah iaitu Belum Mencapai Tahap Minimum (0-39), Mencapai Tahap Minimum (40-49), Memuaskan (50-64), Baik (65-79), Cemerlang (80-100). Merujuk kepada jadual di bawah, majoriti belia di daerah Batang Padang mendapat skor di tahap pengetahuan yang baik iaitu 42.4%. Hal ini bermaksud hampir separuh daripada jumlah keseluruhan belia mempunyai tahap pengetahuan yang baik tentang dasar kerajaan, parti politik dan pengundiaan. Hanya 1.9% sahaja dalam kalangan belia yang mempunyai tahap pengetahuan belum mencapai tahap minimum.

Rajah 2

Tahap Pengetahuan Belia di Daerah Batang Padang Terhadap Pengundian Seawal Umur 18 Tahun



	Dasar Kerajaan	Parti Politik	Pengundian
Belum Mencapai Tahap Minimum (0-39)	4.5	2.8	4.5
Mencapai Tahap Minimum (40-49)	8.2	12.3	16.7
Memuaskan (50-64)	20.8	28.4	24.7
Baik (65-79)	29.4	32.7	25.5
Cemerlang (17-21)	37	23.8	28.6

Jadual 3

Tahap Sikap Belia

Tahap Sikap Belia		
Aspek	Min	Tahap
Sikap terhadap parti politik	3.432	Sederhana
Sikap terhadap pengundian	3.660	Sederhana

Untuk tahap sikap belia di daerah Batang Padang, hasil kajian menunjukkan tahap sikap belia terhadap parti politik berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.432 dan sisihan piawai 0.694. Tahap sikap belia terhadap pengundian pula berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.660 dan sisihan piawai 0.678.

Jadual 4

Tahap Kesediaan Belia

Tahap Kesediaan Belia		
Aspek	Min	Tahap
Kesediaan terhadap pemilihan pemimpin	3.504	Sederhana
Kesediaan dalam penglibatan politik	3.333	Sederhana
Kesediaan terhadap pengundian	3.419	Sederhana

Bagi tahap kesediaan pula, merujuk kepada dapatan yang diperolehi, tahap kesediaan belia dalam pemilihan pemimpin berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.502 dan sisihan piawai 0.767. Tahap kesediaan belia dalam penglibatan politik pula berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.333 dan sisihan piawai 0.815 manakala tahap kesediaan belia terhadap pengundian berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.419 dan sisihan piawai 0.813.

Faktor yang Mempengaruhi Kecenderungan Belia untuk Mengundi

Jadual 5
Faktor yang Mempengaruhi Kesediaan Belia untuk Mengundi di Daerah Batang Padang Seawal Umur 18 Tahun

Peramal	Kesediaan Belia		t	p	Sumbangan
	B	B			(%)
Konstan	1.053		5.949	.000	
Tanggungjawab saya	.295	.352	6.852	.000	26.2
Reputasi wakil rakyat yang baik	.145	.159	3.087	.002	4.7
Pengaruh rakan sebaya	.165	.204	3.478	.001	2.3
Perlaksanaan polisi Undi 18 oleh kerajaan	.129	.151	3.027	.003	1.1
Dorongan ahli keluarga	-.079	-.097	-1.803	.072	0.7
Memilih kerajaan baharu	-.004	-.004	-.077	.938	Tiada Sumbangan
Memperjuangkan hak agama saya	-.046	-.057	-1.206	.228	
Memperjuangkan kepentingan belia	.024	.028	.532	.595	
Pengaruh media sosial	-.007	-.009	-.165	.869	

F=27.321 R=.594
Sig F= p<.05 R^2=.352

Jadual 5 jelas menunjukkan bahawa secara signifikan lima faktor iaitu tanggungjawab saya, reputasi wakil rakyat yang baik, pengaruh rakan sebaya, perlaksanaan polisi undi 18 oleh kerajaan dan dorongan ahli keluarga merupakan faktor yang mempengaruhi kesediaan belia untuk mengundi di Daerah Batang Padang seawal umur 18 tahun. Secara signifikan tanggungjawab saya menyumbang sebanyak 26.2% (*B*=.352), manakala reputasi wakil rakyat yang baik menyumbang sebanyak 4.7% (*B*=.159), pengaruh rakan sebaya menyumbang sebanyak 2.3% (*B*=.204), perlaksanaan polisi undi 18 oleh kerajaan menyumbang sebanyak 1.1% (*B*=.151) dan dorongan ahli keluarga menyumbang sebanyak .7% (*B*=-.097), dengan nilai R^2=.352, F (9,452) =27.321, p<.001 yang mempengaruhi kesediaan belia untuk mengundi di daerah Batang Padang seawal umur 18 tahun. Manakala faktor Memilih kerajaan baharu, Memperjuangkan hak agama saya, Memperjuangkan kepentingan belia dan Pengaruh media sosial tidak mempengaruhi kesediaan belia untuk mengundi di daerah Batang Padang seawal umur 18 tahun.

Perbincangan

Hasil kajian telah mendapati pengetahuan belia di daerah Batang Padang dalam politik iaitu dasar kerajaan, parti politik, dan pengundian berada pada tahap yang cemerlang. Kebanyakan belia di daerah Batang Padang mendapat markah yang tinggi dalam set soal selidik yang diberikan. Hasil kajian menunjukkan bahawa 37% responden mendapat markah cemerlang dalam pengetahuan tentang dasar kerajaan, 23.8% mendapat markah baik dalam pengetahuan tentang parti politik, dan 28.6% mendapat skor cemerlang dalam pengetahuan tentang pengundian . Dapatan kajian ini telah membuktikan bahawa kebanyakan belia di daerah Batang Padang mempunyai pengetahuan asas tentang isu politik negara. Selain itu, hasil kajian menunjukkan tahap sikap belia terhadap parti politik berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.432 dan sisihan piawai 0.694. Tahap sikap belia terhadap pengundian pula berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.660 dan sisihan piawai 0.678. Bagi tahap kesediaan pula, merujuk kepada dapatan yang diperolehi, tahap kesediaan belia dalam pemilihan pemimpin berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.502 dan sisihan piawai 0.767. Tahap kesediaan belia dalam penglibatan politik pula berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.333 dan sisihan piawai 0.815 manakala tahap kesediaan belia terhadap pengundian berada pada tahap yang sederhana, iaitu dengan jumlah min sebanyak 3.419 dan sisihan piawai 0.813. Secara keseluruhannya, hasil dapatan kajian tidaklah begitu membimbangkan seperti persoalan-persoalan yang timbul dalam kalangan masyarakat.

Merujuk kepada Khairunisa'a Mohamad Noor & Junaidi Awang Besar, (2020), literasi politik merupakan pengetahuan dan pemahaman tentang proses politik dan isu politik, kefahaman, serta pengetahuan yang membolehkan setiap rakyat dalam sesebuah negara menjalankan peranan mereka sebagai warganegara. Peranan ini merangkumi apa yang disebut sebagai kepakaran politik dan kesedaran politik, yang bermaksud sejauh mana seseorang rakyat itu mengetahui dan memahami situasi politik semasa dalam sesebuah negara. Pengkaji juga sudah menjangka hasil kajian ini kerana banyak kajian-kajian lepas telah memperolehi dapatan kajian yang positif di mana masih ramai belia mempunyai pengetahuan yang baik dalam bidang politik. Oleh itu, ilmu politik adalah asas dalam kajian yang mengkaji kesediaan penglibatan belia dalam politik. Tambahan pula, Bakhtiyar (2018) mendapati ramai belia berbincang tentang politik di media sosial sehingga meningkatkan penglibatan pengundi semasa Pilihan Raya Umum Indonesia 2019. Tidak dinafikan, ilmu politik yang tinggi boleh menggalakkan dan meningkatkan penglibatan belia dalam aktiviti politik (Setiawan et al., 2020). Kenyataan ini dikuatkan lagi oleh Ridha and Riwanda (2020), yang menyatakan bahawa literasi politik dan literasi media mempengaruhi penglibatan pengundi muda dan baharu.

Dalam kajian ini, pengkaji mengaplikasikan teori Elaboration Likelihood Model (ELM) untuk mengenal pasti persediaan belia untuk mengundi. Teori ini menerangkan bagaimana manusia memproses rangsangan secara berbeza, dan hasil daripada proses itu mengubah sikap, tingkah laku, dan keputusan seseorang. ELM ialah proses dwi pemujukan yang menerangkan dua laluan kepada pemujukan, iaitu laluan pusat dan pinggir. Setiap laluan menerangkan proses kognitif yang berbeza, didorong oleh keadaan yang berbeza dan menggunakan maklumat yang berbeza. Berdasarkan dapatan kajian ini, remaja berumur 18 hingga 20 tahun di daerah Batang Padang dilihat menggunakan saluran pusat. Ini kerana tahap pengetahuan yang tinggi iaitu cemerlang. Dalam konteks kajian ini, untuk melihat tahap kesediaan golongan muda, tahap pengetahuan mereka harus dinilai. Apabila belia cenderung berfikir menggunakan laluan pusat, tahap pengetahuan mereka juga akan menjadi lebih tinggi.

Menurunkan had umur mengundi daripada 21 tahun kepada 18 tahun jelas menimbulkan banyak persoalan dan keraguan dalam masyarakat. Ada pihak yang bersetuju dan mungkin ada pihak yang kurang bersetuju dengan pelaksanaan ini. Namun hasil kajian mendapati pengetahuan politik belia di daerah Batang Padang berada pada tahap cemerlang. Keputusan ini memberi petanda yang baik untuk perlaaksanaan Undi18 yang telah pun dilaksanakan di negara ini.

Cadangan Kajian

Diharapkan agar ada penyelidikan seperti ini pada masa akan datang dengan mengaplikasikan kajian *mix method*, dimana pengkaji pada masa akan datang menggabungkan kaedah kuantitatif dan kualitatif. Hal ini bertujuan untuk melihat faktor-faktor lain selain daripada yang dinyatakan dalam kajian ini yang mempengaruhi kecenderungan belia untuk mengundi. Dengan memilih pendekatan ini, pengkaji juga akan dapat menerima data serta maklumat tentang kefahaman belia seawal umur 18 tahun terhadap bidang politik. Penyelidikan ini juga wajar dilaksanakan secara berterusan agar kita dapat melihat tahap pengetahuan, sikap dan kesediaan belia seawal umur 18 tahun dari pelbagai tempat atau kawasan di Malaysia dari masa ke semasa. Umum mengetahui pilihan raya di Malaysia akan dilaksanakan selama lima tahun sekali. Aktiviti demokrasi ini memperlihatkan betapa pentingnya peranan seseorang pengundi bagi membentuk sebuah kerajaan Malaysia. Justeru dengan wujudnya kajian seperti ini, kita dapat melihat persediaan pengundi baru dalam kancah politik secara tidak langsung maka segala usaha dan tindakan yang sewajarnya boleh diambil untuk mewujudkan warganegara yang berpengetahuan dan matang dalam politik.

Kesimpulan

Kesimpulannya, pelaksanaan Undi18 di negara ini telah menimbulkan pelbagai pandangan dalam kalangan masyarakat. Ada yang berpendapat bahawa golongan muda akan aktif berpolitik jika dibenarkan mengundi. Selain itu, ada juga yang tidak bersetuju dengan pelaksanaan Undi 18 di negara ini kerana golongan belia dianggap tidak matang dalam membuat keputusan politik yang akan memberi kesan kepada keputusan politik negara.

Berdasarkan dapatan kajian, pengetahuan politik belia di daerah Batang Padang berada pada tahap cemerlang. Ilmu politik amat diperlukan oleh semua golongan masyarakat tanpa mengira usia kerana sekiranya golongan muda yang merupakan pengundi muda mempunyai pengetahuan politik yang sama, maka ini akan mewujudkan keadaan politik yang tidak harmoni dan tidak seimbang. Pelaksanaan Undi18 tidak dinafikan mempunyai banyak rasional. Antaranya ialah pelaksanaan Undi18 akan membolehkan seseorang individu memilih wakil yang mewakili kepentingan mereka. Selain itu, menurunkan had umur mengundi daripada 21 kepada 18 tahun juga akan meningkatkan penyertaan belia sebagai warganegara yang bertanggungjawab menyumbang kepada demokrasi dan pembangunan negara.

Oleh itu, pelbagai pihak harus berganding bahu untuk memberi dan menambah ilmu pengetahuan belia di samping meningkatkan kematangan politik belia. Antaranya ialah institusi pendidikan perlu meningkatkan pendidikan politik bermula dari peringkat sekolah lagi. Selain itu, belia harus dilengkapi dengan ilmu dan pengetahuan tentang cara menilai sesuatu mesej politik yang disebarkan dalam mana-mana media atau kempen yang dianjurkan agar tidak mudah terpedaya dengan berita palsu atau agenda politik. Diharapkan generasi muda kini dapat menggunakan hak mereka dengan bijak, matang, dan berkesan. Undi adalah pilihan peribadi. Tidak ada undi yang salah, tetapi semua anak muda Malaysia harus diberikan hak tersebut.

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PEMAHAMAN KOMUNITI MAYA TERHADAP KONSEP KAWALAN SOSIAL

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Abstrak

Isu penggunaan media sosial kini menjadi suatu aspek penting yang perlu dikaji kerana berkembangnya teknologi digital yang semakin moden. Perkembangan teknologi digital ini melahirkan masyarakat yang berasaskan media dan ruang manusia sudah tidak lagi dibatasi dengan ruang fizikal semata-mata. Hal ini membuka peluang kepada sesiapa sahaja menggunakan media sosial untuk tujuan jenayah mahupun tingkah laku menyimpang secara dalam talian sekiranya tiada kawalan dilakukan seperti gangguan seksual, penyebaran berita palsu, kebocoran data dan maklumat peribadi dan sebagainya. Oleh itu, tujuan kajian ini adalah untuk melihat pemahaman komuniti maya terhadap konsep kawalan sosial dalam kepenggunaan media sosial. Kajian ini menggunakan pendekatan analisis kandungan berdasarkan data sekunder. Hasil kajian mendapati bahawa komuniti maya menggunakan media sosial atas beberapa tujuan seperti hiburan, sokongan sosial, komunikasi, mendapatkan maklumat, melakukan hubungan sosial dan sebagainya. Hasil analisis juga mendapati konsep kawalan sosial dapat dijelaskan dari aspek formal dan tidak formal dan menunjukkan bahawa konsep kawalan sosial mampu mengekang tingkah laku menyimpang dan jenayah dalam komuniti maya. Kesimpulannya, masyarakat perlu menekankan elemen kawalan sosial dari aspek formal melalui akta kawalan media, undang-undang dan pihak berwajib manakala tidak formal melalui pendidikan, adab dan etika. Ia seterusnya dapat mewujudkan keadaan yang sejahtera dalam komuniti maya.

Kata Kunci: kawalan sosial formal, kawalan sosial tidak formal, komuniti maya, media sosial, teknologi digital

Abstract

The issue of social media use is an important aspect to study because of the development of modern digital technology. The development of digital technology has created a society based on media, that is, human space is no longer limited to physical capacity. This provides the opportunity for anyone to use social media for criminal purposes or deviant behaviour like sexual harassment, the spread of fake news, data and personal information leakage. Therefore, the purpose of this study is to examine the virtual community's understanding of the concept of social control in the use of social media. This study uses a content analysis approach based on secondary data. The results showed that virtual communities use social media for several purposes such as entertainment, social support, communication, obtaining information, and making social connections. The concept of social control can be shown from formal and informal aspects and can curb deviant behaviour and crime in the virtual community. In conclusion, society needs to emphasise social control elements from a formal aspect through media control acts, laws, and authorities while informally through education, manners, and ethics. It can further create a well-being situation in the virtual community.

Keywords: digital technology**,** formal social control, informal social control, social media, virtual community

Pengenalan

Dalam dunia era digital ini, penggunaan teknologi digital semakin hari semakin maju dengan begitu pesat sehingga mampu mengubah kehidupan sosial masyarakat. Penggunaan teknologi yang dimaksudkan ialah teknologi internet yang digunakan dalam pelbagai bentuk dan kepentingan seperti berkomunikasi, mencari maklumat, berniaga, berhubung dan sebagainya. Hal inilah yang menjadi latar belakang perubahan teknologi komunikasi dari bersifat konvensional menjadi moden dan serba digital (Astari et al., 2018). Saluran media sosial merupakan satu platform interaksi, penyampaian maklumat dan propaganda, wadah pembelajaran serta sumber rujukan interaktif dan kreatif. Perkembangan saluran media massa ini bertambah pesat di mana penyebaran maklumat berlaku setiap saat tanpa batasan.

Perkembangannya adalah mengikut perubahan terhadap gaya hidup ke arah gaya hidup yang lebih moden berorientasikan teknologi dan kemajuan maklumat yang pastinya menjadi cabaran terhadap pemikiran, ideologi, tindakan dan budaya tanpa batasan sempadan serta kawalan (Azizan et al., 2019). Keghairahan masyarakat dalam menyertai sebahagian besar pengguna media sosial hari ini menjadikan sebagai satu kepentingan dan keperluan dalam kehidupan kerana media sosial membuka ruang berkomunikasi dengan luas dan mudah, dapat menjimatkan masa serta apa-apa sahaja maklumat boleh diperoleh dengan sangat mudah. Di Malaysia, penggunaan internet dalam kalangan masyarakat Malaysia berusia 15 tahun ke atas telah meningkat dengan ketara kepada 96.8% pada tahun 2021 berbanding 89.6% pada tahun 2020 (Jabatan Perangkaan Malaysia, 2022) dan hal ini menunjukkan masyarakat semakin aktif dalam menggunakan internet lebih-lebih lagi ketika fasa pandemik COVID-19.

Kemajuan teknologi ini menyebabkan wujudnya masyarakat yang berasaskan media iaitu komuniti maya. Kewujudan komuniti maya ini menjadi semakin kompleks seiring dengan perkembangan kemajuan teknologi. Menurut Riffe, Lacy, dan Varouhakis (2008), terdapat empat kelebihan internet berbanding dengan media tradisional. Pertama, internet menyampaikan maklumat secara spontan yang menjadikannya lebih pantas berbanding media cetak. Kedua, internet bersifat interaktif yang membenarkan lebih banyak maklumbalas spontan berbanding media lain. Ketiga, internet membenarkan penyebaran kandungan multimedia yang tidak terdapat dalam media lain. Keempat, internet membenarkan penyebaran maklumat yang banyak secara mendalam dan lebih murah. Media sosial merupakan platform yang tertinggi yang menggunakan internet. Pada tahun 2021, Malaysia mencatatkan 28 juta pengguna media sosial atau 86% daripada jumlah penduduk Malaysia (Berita Harian, 2021). Ketua Setiausaha Kementerian Komunikasi dan Multimedia (KKMM) menyatakan bahawa masyarakat Malaysia antara yang paling aktif menggunakan platform media sosial dan bilangannya meningkat sebanyak dua juta atau 7% dari tahun 2020 sehingga 2021. Hal ini menunjukkan bahawa penggunaan media sosial semakin meningkat penggunaannya akibat daripada peralihan zaman menuju ke arah kehidupan maklumat yang tidak terbatas dan tanpa sempadan.

Kini, kepelbagaian media sosial telah menarik ramai orang untuk mendaftar diri dalam media sosial. Siti dan Azizah (2010) menjelaskan, seorang individu mempunyai lebih daripada satu akaun media sosial bergantung kepada tujuan penggunaannya. Antara media sosial yang popular digunakan di Malaysia ialah Facebook, Instagram, Twitter, Tiktok, Whatsapp, Telegram dan sebagainya yang mempunyai kelebihan dan kaedah penggunaan yang tersendiri. Pada tahun 2021, aktiviti melayari rangkaian sosial merupakan aktiviti internet paling popular diikuti dengan peningkatan ketara terhadap perkhidmatan berkaitan aktiviti pembelajaran, sivik dan politik, e-Kesihatan, e-Kerajaan, e-Dagang dan hiburan (Laporan Jabatan Perangkaan Malaysia, 2022).

Dengan adanya internet dan media sosial, interaksi dan hubungan sosial boleh dilakukan tanpa perlu dilakukan secara bersemuka. Ia mengubah cara manusia berinteraksi, bekerja dan berkongsi maklumat secara drastik (Jamiah et al., 2016). Oleh itu, dapat dilihat bahawa perubahan yang berlaku dari sudut hubungan dan interaksi sosial daripada bersifat fizikal kepada atas talian dan masyarakat masih boleh melakukan hubungan sosial walaupun tidak dilakukan secara fizikal.

Namun begitu, keghairahan penggunaan media sosial perlu diawasi dan dikawal oleh semua pihak samada daripada diri sendiri, pihak berkuasa mahupun masyarakat. Jika dibandingkan dengan interaksi sosial secara fizikal, mekanisma kawalan sosial adalah penting bagi mengawal tingkah laku dan mengekang salah laku golongan muda (Jiang, Wang, & Lambert, 2010).

Kawalan sosial juga mampu untuk mengawal tingkah laku manusia untuk mengekang tindakan tidak berintegriti seperti jenayah, kenakalan dan salah laku tingkah laku terutama dalam kalangan golongan muda (Groff, 2015; Raitasalo, 2008; Warner, Leukefeld & Kraman, 2003). Namun begitu, penerapan konsep kawalan sosial perlu diaplikasikan dalam media sosial supaya dapat membendung penyalahgunaan internet dan juga media sosial. Pengaplikasian konsep kawalan sosial dalam kepenggunaan internet di media berdasarkan peranan yang dimainkan oleh komuniti maya mampu membawa ke arah menjadi warga digital berintegriti.

Persoalannya, adakah konsep kawalan sosial ini mempunyai perbezaan kefahaman dari sudut komuniti maya berbanding dari sudut fizikal disebabkan oleh perkembangan teknologi digital yang drastik? Shapiro, dalam Croteau and Hoynes (2003) menyifatkan bahawa kemunculan teknologi baharu dan digital pada masa kini telah menunjukkan perubahan yang radikal dalam aspek pengawalan maklumat dan sumber, serta pengalaman yang diperolehi daripada menggunakan teknologi media baharu ini. Oleh hal yang demikian, konsep kawalan sosial perlu ditekankan terhadap komuniti maya agar pengguna media sosial bertanggungjawab dengan apa juga perkara yang mereka lakukan dalam media sosial. Hal ini juga dapat mengelakkan daripada jenayah siber, berita palsu dan kandungan elemen-elemen yang negatif dapat ditangani. Oleh itu, ia dapat membawa kepada keadaan yang sejahtera dalam komuniti media sosial.

Penyataan Masalah

Ruang manusia sudah tidak lagi dibatasi dengan ruang fizikal semata-mata. Interaksi dan juga hubungan antara manusia juga tidak memerlukan seseorang itu untuk berada di tempat yang sama malah telah mengalami perubahan daripada bersemuka kepada interaksi secara dalam talian atau interaksi secara maya. Dalam kehidupan sosial masyarakat, penerapan konsep kawalan sosial diaplikasikan secara meluas dalam seharian. Hal ini supaya masyarakat dapat mengikuti nilai dan norma yang telah diterapkan dan masyarakat dapat hidup dalam keadaan yang sejahtera. Agen kawalan sosial memainkan peranan yang penting dalam mendorong masyarakat mengikuti peraturan, nilai dan norma yang dilakukan dalam masyarakat. Antara agen kawalan sosial ialah keluarga, rakan sebaya, institusi dan lain-lain. Sebagai contoh, berdasarkan kajian yang dilakukan oleh Zakiyah dan Ismail (2010), menunjukkan terdapat hubungan yang signifikan antara ikatan dan kawalan ibu bapa terhadap tingkah laku delikuens remaja. Oleh itu, hal ini jelas menunjukkan bahawa, kawalan sosial adalah perlu dalam masyarakat dan agen kawalan sosial memainkan peranan yang penting dalam mendidik masyarakat mematuhi peraturan, nilai dan norma sosial.

Namun begitu, dalam dunia maya, disebabkan berkembangnya teknologi digital, hubungan dan interaksi sosial dapat dilakukan tanpa fizikal atau bersemuka dan tidak dibatasi dengan jarak dan tempat, seseorang cenderung untuk terlibat dengan jenayah siber dan bertingkah laku bertentangan nilai dan norma masyarakat. Hal ini kerana, dunia maya ini lebih bebas dan masyarakat semakin bergantung kepada media. Hal ini turut dinyatakan oleh Zaki Ibrahim (2002) yang menyatakan masyarakat hari ini menjadi mangsa e-jenayah amat tinggi risikonya selari dengan tahap penggantungannya kepada teknologi digital itu. Pesalah atau penjenayah komuniti maya boleh menyamar sebagai orang lain dalam media sosial dan melakukan jenayah siber seperti penggodaman data- data penting, gangguan seksual, penyebaran berita palsu, buli siber dan sebagainya. Oleh itu, penerapan konsep kawalan sosial seperti nilai etika yang berkait rapat dengan sifat integriti (PIN, 2004) yang ditonjolkan ketika berinteraksi secara bersemuka perlu diaplikasikan dalam dunia media masa. Oleh itu penerapan kawalan sosial dalam media adalah perlu supaya masyarakat dapat menggunakan media sosial dengan sejahtera dan dapat mengawal tingkah laku dalam media sosial.

Selain itu, perkembangan teknologi digital ini membuka lebih luas dan bebas peluang untuk melakukan interaksi dan juga hubungan sosial. Menurut Wan Hamat et al. (2013) pelajar-pelajar dari pelbagai institusi pengajian menggunakan media sosial seperti internet khusus untuk melayari laman web sosial seperti facebook, twitter, instagram dan sebagainya bagi tujuan santai dan menghabiskan masa selama tiga jam. Turut diakui oleh Fariza, M.S. (2010) di mana mendapati facebook merupakan laman web sosial paling popular di Malaysia dan penggunanya ialah di antara yang berumur 12 tahun sehingga 35 tahun. Apabila peluang untuk melakukan interaksi dan hubungan sosial lebih luas dalam media sosial, maka, secara tidak langsung jenayah-jenayah siber seperti ancaman keselamatan, penipuan, gangguan seksual dan sebagainya juga meningkat. Hal ini disokong oleh Nadia Fauzi (2015) yang menyatakan bahawa salah satu cabaran komuniti maya ialah ketulenan dan kesahihan sesuatu berita atau maklumat yang dibaca dalam media sosial.

Dengan informasi yang sekarang ini boleh diperoleh melalui hujung jari, sekiranya pembaca tidak berhati-hati, ia mampu untuk menjejaskan sesetengah pihak dengan penularan berita palsu tersebut. Oleh itu, konsep kawalan sosial perlu diaplikasikan supaya pengguna dalam media sosial dapat dikawal dan tidak menggunakan medium media sosial sewenang-wenangnya. Penerapan konsep kawalan sosial seperti adab dan etika ketika berinteraksi diluar perlulah diamalkan juga didalam media sosial. Menurut Jusang (2011) dalam bukunya "Minda Komuniti Maya" menjelaskan tentang idea bahawa aspek sosial tidak sepatutnya diabaikan dan perlu diterapkan dalam menggunakan teknologi internet. Tambahan lagi, jaringan sosial melalui teknologi komunikasi tidak harus digunakan dalam bentuk yang negatif.

Seterusnya, walaupun penggunaan internet dan media sosial memberi kemudahan kepada penggunanya, namun kepesatan penggunaan internet dan media sosial juga membawa kepada isu-isu yang negatif. Antara contoh isu-isu yang timbul ialah buli siber, penyebaran berita palsu, scammer, penipuan, gangguan seksual dan banyak lagi. Dalam era pandemik COVID-19 ini, kejadian berita palsu berkenaan COVID-19 semakin menjadi- jadi terutamanya golongan antivaksin yang menyebarkan berita yang tidak benar berkaitan vaksin. Pakar Undang-undang dan Perlembagaan Universiti Islam Antarabangsa Malaysia (UIAM) berkata, penyebaran maklumat palsu berkenaan vaksin COVID-19 samada menerusi mesej atau media sosial boleh didakwa dibawah Seksyen 211dan 233 Akta Komunikasi dan Multimedia 1998 (Berita Harian, 2022). Ketika fasa PKP juga pernah dihebohkan berkenaan menghidu air rebusan bunga cengkih mampu untuk merawat virus COVID-19 di media sosial dan sehingga kini, tiada lagi kajian saintifik yang dilakukan yang dapat membuktikan keberkesanannya seperti dijelaskan oleh Datuk Dr. Zainal Ariffin Omar.

Penekanan aspek kawalan sosial perlu dititikberatkan oleh pengguna media sosial di Malaysia. Hal ini disebabkan oleh, isu penggunaan media sosial mampu membawa risiko kepada aspek keselamatan. Sebarang perlakuan seperti memasuki sistem rangkaian komputer akan mengakibatkan kesan kemusnahan yang sudah tentu akan membawa kepada pelbagai permasalahan yang lain (Zaki Ibrahim, 2002). Di Malaysia, ramai yang tidak menyedari bahawa apa yang dilakukan di dalam media sosial seperti memberi komen, like, posting, dan sebagainya membawa kepada penyalahgunaan media sosial dan mengundang kepada kesalahan undang-undang. Lebih-lebih lagi dengan wujudnya “dunia tanpa sempadan”, negara kini terdedah kepada berbagai entiti yang bergerak melewati batas persempadanan geografikal dan politik sesuatu negara (Strassman, 1995). Sebagai contoh, ramai yang menyebarkan tentang sesuatu berita yang sedang tular tanpa memeriksa kesahihan sumber dan menyelidiki perkara sebenar berita tersebut.

Jika didapati berita tersebut adalah palsu, sudah pasti ia membawa kepada jenayah dan pelanggaran undang-undang negara dan orang yang menyebarkan berita tersebut sudah pasti akan dikenakan tindakan. Berdasarkan statistik yang diterbitkan oleh Science Media Centre Malaysia pada tahun 2020 menjelaskan bahawa kebanyakan individu dalam lingkungan 50-70 tahun sering terlibat dalam penyebaran berita palsu menerusi kumpulan Whatsapp dan platform media sosial. Golongan dalam lingkungan umur ini menganggap bahawa apa sahaja yang disampaikan melalui dunia siber adalah betul dan tepat.

Selain itu, ada juga berita yang sering diselitkan dengan unsur-unsur agama sehingga menyebabkan mereka percaya kepada berita tersebut. Hal ini menyebabkan mereka akan terus “share” dan “forward” kepada kumpulan Whatsapp yang lain. Akibat daripada itu, ia dapat mendorong kepada risiko seperti melanggar undang-undang dan penyebaran berita palsu. Sebagai contoh, MCMC telah mengambil tindakan terhadap individu yang didakwa menyalahgunakan media sosial dan sebanyak 48 pertuduhan telah difailkan di mahkamah bagi tempoh antara Januari sehingga September 2020.

Angka tersebut menunjukkan peningkatan sebanyak 66% dan lebih tinggi berbanding pada tahun 2019. Daripada jumlah 48 pertuduhan tersebut, 34 pertuduhan adalah melibatkan kesalahan yang dilakukan di bawah Seksyen 233 Akta Komunikasi dan Multimedia (AKM) 1998. Secara keseluruhannya, bagi tempoh sembilan bulan pertama tahun 2020 sahaja, MCMC telah menerima sebanyak 178 Laporan Maklumat Pertama atau First Information Report (FIR) berkaitan dengan dakwaan kesalahan penyalahgunaan media sosial, berbanding dengan hanya 139 yang diterima bagi tempoh yang sama pada tahun 2019 (Suruhanjaya Komunikasi Dan Multimedia Malaysia, 2020). Tanpa adanya kesedaran mengenai kawalan sosial akan mendorong komuniti maya kepada melakukan kesalahan undang-undang tanpa mereka sedar. Oleh itu, dengan berbangkitnya isu-isu seperti ini, kajian ini akan memfokuskan kepada aspek kawalan sosial dalam komuniti maya.

Metodologi Kajian

Dalam kajian ini, penyelidik menggunakan pendekatan kualitatif. Analisis dokumen digunakan dalam menjelaskan objektif kertas kerja ini. Analisis dokumen ialah pecahan kaedah penyelidikan analisis kandungan yang merupakan huraian objektif terhadap mesej komunkasi yang telah dicetak, disiarkan atau digambarkan. Dalam kata lain, bahagian mesej itu dapat didengar, diperoleh dan dilihat dengan merujuk kandungan teks pada perkataan, maksud, gambar, simbol, idea, tema, atau apa-apa sahaja mesej yang telah dikomunikasikan (Sabitha Marican, 2009). Analisis dokumen adalah salah satu teknik khusus bagi kajian kualitatif (Creswell, 2009). Alat saintifik yang melibatkan prosedur khusus bertujuan menyedia pandangan baharu, meningkat kefahaman pengkaji berkaitan fenomena tertentu atau menjelaskan tindakan yang praktikal (Krippendorff, 2004). Dokumen yang dirujuk adalah dari statistik jabatan kerajaan, jurnal dan buku.

Perbincangan

Dalam bahagian perbincangan, hasil analisis memfokuskan kepada tiga tema iaitu dari segi pemahaman penggunaan media sosial, mekanisma kawalan sosial dan juga implikasi kawalan sosial terhadap komuniti maya.

Pemahaman penggunaan media sosial

Individu yang menggunakan media sosial sudah pasti mempunyai fungsi dan tujuan mereka. Berdasarkan kajian Nila Zaimatus (2021) berkaitan penggunaan media sosial terhadap kesihatan mental dan kesejahteraan sosial remaja ketika pandemik COVID-19, menunjukkan bahawa terdapat pengaruh antara penggunaan media sosial terhadap kesehatan mental dan kesejahteraan sosial remaja ketika pandemik COVID-19. Kajian ini mendapati bahawa khususnya ketika penjarakan sosial telah menjadi norma, media sosial menjadi 'keperluan psikologi' yang dapat membantu masyarakat untuk memenuhi keperluan dalam berinteraksi antara manusia dan mengatasi kesulitan ketika pandemik. Sebagai contoh, ketika pandemik COVID-19, pergerakan masyarakat untuk melakukan aktiviti diluar rumah adalah terbatas kerana Perintah Kawalan Pergerakan (PKP) dilakukan. Oleh itu, mereka menggunakan media sosial dengan tujuan berkongsi idea, melakukan interaksi sosial, berbual, mencari maklumat, hubungan sosial, dan wujudkan citra sosial. Hal ini secara tidak langsung menjadi sokongan sosial dan meningkatkan tahap kesihatan mental mereka dan mewujudkan kesejahteraan sosial terhadap diri mereka. Selain itu, kajian ini juga menyatakan bahawa penggunaan media sosial yang bijak, dan strategi regulasi emosi yang baik dapat mengurangkan gangguan mental dan mensejahterakan kehidupan sosial.

Seterusnya, Jamiah Manap et al. (2019) menjelaskan tentang penggunaan media sosial dan implikasinya terhadap generasi Z di Malaysia. Kajian kuantitatif ini menunjukkan bahawa rata-rata remaja mengakses media sosial selama 11.6 jam sehari. Selain itu, terdapat lapan jenis aplikasi media sosial yang digunakan secara meluas dan yang paling popular ialah aplikasi Whatsapp kerana menurut informan aplikasi tersebut lebih mudah digunakan dan lebih privasi untuk berhubung dengan rakan rakan. Selain itu, responden juga menyatakan mereka menggunakan media sosial untuk tujuan mencari maklumat dan bermain permainan online. Facebook digunakan sebagai medium pencarian maklumat manakala Instagram untuk tujuan pendokumentasian harian. Rata- rata responden menggunakan media sosial untuk bermain permainan online, mencari maklumat, berkomunikasi dengan rakan-rakan, dan menambah pendapatan.

Selain itu, kajian berkenaan aplikasi Tiktok sebagai media hiburan dilakukan oleh Agi Suci dan Dasrun (2021) untuk melihat aplikasi Tiktok sebagai alat untuk mengetahui fenomena dari pengguna aplikasi Tiktok ditengah pandemi COVID-19, bagaimana motif pengguna aplikasi Tiktok, tindakan pengguna aplikasi Tiktok serta bagaimana makna penggunaan aplikasi Tiktok ketika fasa pandemik COVID-19. Dapatan menunjukan penggunaan aplikasi Tiktok adalah bertujuan untuk hiburan ketika pandemik COVID-19. Tindakan mereka menggunakan aplikasi Tiktok untuk menunjukkan kreativiti mereka dalam melakukan video. Selain itu, dapatan juga menunjukkan erti atau makna penggunaan Tiktok adalah sebagai aplikasi yang untuk bermedia sosial dan melakukan edit video berdasarkan effects yang disediakan sebagai templat video adalah sebagai satu hiburan. Mereka melakukan video Tiktok tersebut untuk mengekspresi perasaan mereka melalui pengeditan video dengan adanya kesan khas sebagai hiburan dan mengikut perkembangan terkini.

Mekanisma kawalan sosial

Proses kawalan sosial dapat dilihat dalam banyak cara supaya masyarakat tidak melakukan penyimpangan terhadap peraturan, nilai dan norma sosial. Berdasarkan kajian “Kawalan Sosial dan Pembentukan Inovasi Keselamatan dalam Kalangan Komuniti Perumahan Kos Rendah di Putatan, Sabah” oleh Mohd Atif dan Novel (2017) bertujuan untuk memahami pandangan komuniti lokal tentang jenis kawalan sosial yang sesuai diwujudkan dan melihat jenis inovasi keselamatan yang telah dibentuk oleh komuniti perumahan kos rendah di Sabah. Kajian ini berbentuk kualitatif dan menggunakan Teori Kawalan Sosial oleh Hirschi (1969). Dapatan kajian menunjukkan bahawa makna selamat boleh dibahagikan kepada dua tema iaitu selamat terhadap nyawa dan harta benda dan hubungan antara komuniti. Makna selamat berdasarkan nyawa merujuk kepada selamat terhadap diri sendiri, keluarga, jiran, haiwan peliharaan, harta benda, gangguan orang asing, kesihatan dan kebersihan, dan bencana alam.

Makna selamat yang melibatkan hubungan antara komuniti berasaskan hubungan sosial, nilai moral, kesepaduan sosial, dan hubungan bersama agensi kerajaan, swasta dan badan bukan kerajaan (NGO). Demikian selari dengan teori kawalan sosial di mana tumpuan komuniti untuk meningkatkan strategi mengawal tingkah laku manusia yang membawa kepada kepatuhan kepada peraturan masyarakat. Demikian, pendekatan komuniti Taman Teluk Villa, ini selari dalam mendidik, membimbing dan berfungsi secara universal untuk mengawal tingkahlaku masyarakat sekeliling disamping bekerjasama dengan pihak PDRM untuk memperkukuhkan pematuhan dari segi undang- undang. Hal ini menunjukkan bahawa kedua-dua tema ini mendorong kepada proses kawalan sosial agar komunti perumahan kos rendah berasa selamat dikawasan mereka. Dalam aspek komuniti maya, indikator seperti mendidik dan membimbing merupakan salah satu aspek kawalan sosial yang boleh dipraktikkan dalam mengawal tingkah laku manusia menggunakan media sosial. Melalui didikan dan bimbingan, masyarakat dapat berfikir dengan rasional sebelum melakukan sesuatu tingkah laku yang boleh menyebabkan kesalahan dalam menggunakan media sosial.

Seterusnya, proses kawalan sosial dapat dilihat berdasarkan kajian Nur Hafizah Yusoff (2018), mengenai “Kepentingan Kawalan Sosial dalam Menangani Salah laku Membabitkan Penyokong Bola sepak di Malaysia”, beliau menjelaskan tentang kawalan sosial secara internal dan external yang mampu mengekang salah laku dalam kalangan penyokong bola sepak di Malaysia. Kajian ini menggunakan pendekatan kuantitatif. Hasil dapatan kajian mendapati bahawa majoriti responden bersetuju bahawa proses kawalan sosial secara internal sangat penting dalam aspek kawalan terhadap emosi bersikap profesional, perlu lebih berdisiplin dan perlu mempunyai semangat kesukanan yang tinggi. Kajian ini juga tidak menolak bahawa proses kawalan sosial secara external juga perlu seperti denda dan hukuman oleh pihak FAM, tangkapan dan dijatuhkan hukuman oleh mahkamah turut perlu dikuatkuasakan dengan lebih mendalam bagi menangani salah laku membabitkan penyokong bola sepak di Malaysia. Jika dilihat dalam aspek komuniti maya, kawalan sosial internal seperti bersikap professional, dan berdisiplin adalah perlu dalam menggunakan media sosial. Sekiranya pengguna mempunyai sikap ini, ianya sudah pasti dapat mengawal dan juga menjaga tingkah laku mereka dalam menggunakan media sosial.

Selain itu, komuniti memainkan peranan yang penting sebagai agen kawalan sosial dalam masyarakat. Berdasarkan kajian oleh Muhammad Izzuddin dan Nur Hafizah (2020) iaitu, “Komuniti Sebagai Agen Kawalan Sosial Tidak Formal Dalam Menangani Masalah Sosial” menunjukkan bahawa komuniti bertanggungjawab sebagai salah satu agen kawalan sosial dalam memastikan komuniti yang didiami bersih daripada masalah sosial. Dapatan kajian menunjukkan pelaksanaan aktiviti gotong-royong oleh komuniti menjadi penyumbang kepada kawalan sosial tidak formal dalam komuniti. Selain itu, program kolaborasi antara unit komuniti dan agensi lain mampu memupuk kerjasama dan memberi manfaat kepada kedua-dua belah pihak. Aktiviti kolaborasi ini juga mampu menarik minat penduduk untuk melibatkan diri sebagai peserta dalam program tersebut seterusnya mewujudkan nilai sosial dalam komuniti. Antara program atau aktiviti yang lain ialah aktiviti keagamaan, Skim Ronda Sukarela (SRS), aktiviti kesukanan, aktiviti kebudayaan, aktiviti mengikut blok kediaman dan amalan cakna persekitaran sosial mendorong kepada kawalan sosial secara tidak formal oleh komuniti. Aktiviti seperti gotong royong dan juga terlibat dengan program-program kemasyarakatan mampu membentuk jati diri yang baik dalam kalangan masyarakat. Hal ini secara tidak langsung dapat memupuk nilai-nilai yang baik dalam diri masyarakat. Dalam aspek penggunaan media sosial, apabila jati diri sudah dibentuk dengan baik, masyarakat akan melakukan kebaikan termasuklah dalam menggunakan media sosial.

Seterusnya, kajian daripada Khairi Nabil dan Azlina (2021) iaitu “Peranan Keluarga Dalam Kawalan Sosial Tingkah Laku Devian Mahasiswa” ke atas 60 orang responden yang terdiri daripada mahasiswa pengajian tinggi awam di Perlis. Kajian ini bertujuan untuk mengenal pasti bentuk-bentuk kawalan sosial yang dilaksanakan oleh keluarga mahasiswa, jenis-jenis tingkah laku devian dan juga faktor-faktor yang mempengaruhi tingkah laku tersebut. Empat aspek kawalan sosial yang dijadikan sebagai indikator kajian ialah kawalan sosial tidak langsung, kawalan sosial langsung, kawalan sosial positif, dan kawalan sosial negatif merangkumi norma, nilai, ganjaran dan hukuman. Hasilnya menunjukkan responden mengetahui, menyedari dan mematuhi hampir setiap bentuk kawalan sosial yang dilaksanakan oleh keluarga mereka. Selain itu, majoriti responden bersetuju bahawa kaedah kawalan sosial tidak langsung berbentuk nilai dan kawalan negatif berbentuk hukuman adalah lebih berkesan dan berpengaruh dalam mengawal tingkah laku mereka. Bentuk-bentuk kawalan sosial keluarga didapati merupakan pengaruh utama dalam penentuan tingkah laku mahasiswa sama ada menjadi devian ataupun tidak.

Kajian yang dilakukan oleh Mohd Suffien, Maizatul, dan Mohd Helmi (2018) iaitu “Skala Psikometrik: Perspektif Kawalan Sosial Tidak Formal dan Pengukuhan Nilai Integriti Golongan Muda”. Kajian ini menunjukkan bahawa kawalan sosial tidak formal dapat membentuk peribadi golongan muda yang berintegriti disamping dapat menjimatkan kos keselamatan sosial. Kajian ini juga menggunakan Teori Kawalan Sosial oleh Hirschi (1969) dan mendapati gabungan antara komponen keterikatan, kepercayaan, keterlibatan, dan komitmen mampu memupuk nilai integriti dalam generasi muda. Tambahan juga, kawalan kendiri juga penting dalam proses kawalan sosial di mana mempunyai disiplin yang tinggi dapat mengawal diri daripada berlakunya penyimpangan.

Berdasarkan kajian-kajian lepas ini, terdapat beberapa kelompangan yang penyelidik dapati hasil daripada pembacaan kajian-kajian lepas. Antaranya ialah kebanyakkan kajian-kajian lepas membincangkan tentang proses kawalan sosial yang dilakukan secara fizikal. Kajian ini memfokuskan kepada proses kawalan sosial yang dilakukan secara dalam talian dengan beberapa indikator yang penyelidik peroleh hasil daripada kajian lepas ini. Walaupun kajian-kajian lepas ada menekankan dimensi-dimensi seperti kawalan sosial formal dan tidak formal, internal dan extrernal, kawalan sosial positif dan negatif, namun, ia tidak khusus terhadap komuniti maya itu sendiri. Namun begitu, indikator dalam setiap artikel yang dianalisis boleh dikaitkan dengan mekanisma kawalan sosial dalam kepenggunaan media sosial.

Implikasi kawalan sosial

Kesan atau implikasi kawalan sosial dapat dilihat dalam banyak aspek. Dalam kajian Mohd Azul dan Nurul Madiha (2007) bertajuk “Pengalaman dan Kesedaran Pengguna Dewasa terhadap Isu Pengawasan di Media Sosial” membincangkan tentang pengalaman, kesedaran dan pengetahuan pengguna terhadap isu pengawasan ketika mengguna media sosial. Hasil dapatan menunjukkan bahawa pengguna mempunyai pengalaman, kesedaran serta faham terhadap isu-isu pengawasan privasi dalam media sosial. Berdasarkan pengalaman informan, aktiviti pengawasan dapat memantau aktiviti anak-anak menggunakan media sosial. Hal ini bermaksud perlu adanya pantauan terhadap aktiviti kanak-kanak dalam menggunakan media sosial.

Selain itu, pengguna juga lebih berhati- hati dalam memuat naik dan berkongsi maklumat peribadi di media sosial. Mereka juga dapat menjaga kerahsiaan, keselamatan maklumat peribadi dan juga ketetapan maklumat yang dikongsi. Implikasi yang terakhir dalam kajian ini ialah dapat mengelakkan diri daripada menjadi mangsa jenayah siber. Seterusnya, kajian ini menggunakan pendekatan kualitatif di mana analisis kandungan terhadap topik perbincangan dalam kumpulan besar melalui platform e-pembelajaran. Informan telah menyatakan pengalaman dan persepsi mereka terhadap isu privasi dan keselamatan dalam media sosial.

Selain itu, implikasi kawalan sosial dalam media dapat dilihat menerusi kajian yang dilakukan oleh Ummu Hanis et al. (2021) berkaitan fenomena berita palsu ketika Perintah Kawalan Pergerakan (PKP) semasa pandemik COVID-19. Kajian mendapati bahawa masyarakat di daerah Alor Gajah banyak menerima jenis berita palsu berkaitan dengan isu semasa sepanjang musim perintah kawalan pergerakan. Hasil kajian juga menunjukkan masyarakat di daerah Alor Gajah juga meragui berita palsu dan ia mampu memberi kesan kepada rakyat Malaysia. Selain itu, ia turut memberi kesan kepada pemikiran dan cara berfikir berkenaan dengan isu-isu semasa. Kajian ini juga menerangkan juga berkenaan keselamatan dan ketenteraman negara juga akan terjejas sekiranya berlaku penyebaran berita palsu. Oleh itu, kepentingan kawalan sosial dalam media adalah perlu bagi mengelakkan perkara-perkara seperti penyebaran berita palsu terjadi.

Berdasarkan kajian-kajian lepas, penyelidik mendapati agak kurang kajian yang dilakukan berkenaan kawalan sosial ke atas komuniti maya iaitu komuniti dalam kumpulan. Selain itu, kajian-kajian lepas juga kurang menerangkan berkaitan proses kawalan sosial dilakukan dalam media sosial dengan lebih terperinci. Kebanyakkan yang ditemui memfokuskan kepada kawalan sosial yang lebih bersifat kepada kehidupan realiti dan secara fizikal. Namun begitu, kajian-kajian lepas ini juga turut membantu penyelidik dari segi idea, merangka kajian, dimensi kawalan sosial dan juga dari segi metodologi serta isu kajian. Oleh itu, analisis kajian lepas sangat membantu penyelidik untuk mengisi kelompangan dan seterusnya dapat mencari kekurangan dan kelebihan kajian lepas dengan kajian yang akan dilakukan untuk membawa isu yang baharu

Kesimpulan

Peralihan latar belakang perubahan teknologi komunikasi dari bersifat konvensional menjadi moden dan serba digital, masyarakat mula beralih kepada media sosial hasil daripada perkembangan teknologi. Kemajuan teknologi ini menyebabkan wujudnya masyarakat yang berasaskan media iaitu komuniti maya. Kewujudan komuniti maya ini menjadi semakin kompleks seiring dengan perkembangan kemajuan teknologi serta membawa banyak kelebihan dan juga kekurangan dalam menggunakan media sosial. Peralihan tersebut turut membawa kepada isu-isu jenayah siber seperti gangguan seksual, scammers, berita palsu, penipuan dan sebagainya. Oleh itu, masyarakat perlu mempunyai pemahaman tentang konsep kawalan sosial supaya dapat mengawal daripada perlakuan ketika menggunakan media. Hasil kajian juga mendapati penggunaan media sosial adalah dengan tujuan komunikasi, melakukan hubungan sosial, pendokumentasian harian, mencari maklumat, hiburan dan sebagainya. Hal ini menunjukkan mereka memahami fungsi sesuatu media sosial tersebut dengan memenuhi keperluan dan tujuan media sosial itu. Apabila menggunakan media sosial, pengaplikasian mekanisma kawalan sosial adalah perlu termasuklah kawalan sosial secara formal mahupun tidak formal. Mekanisma kawalan sosial termasuklah sikap integriti, nilai dan hukuman, mendidik dan membimbing, bersikap professional dan berdisiplin serta mempunyai hubungan yang baik dengan komuniti. Penguatkuasaan undang-undang yang merupakan mekanisma kawalan sosial formal juga turut membantu dalam menangani tingkah laku yang menyimpang terutamanya dalam penggunaan media sosial. Kesan daripada kawalan sosial ini secara tidak langsung akan mewujudkan keadaan komuniti maya yang sejahtera dan selamat seperti terhindar daripada jenayah siber, lebih berhati-hati menggunakan media sosial, menjaga maklumat peribadi dan kerahsiaan, peka dengan berita palsu dan sebagainya. Oleh itu, diharapkan supaya kajian seperti ini dapat dikembangkan lagi dengan beberapa perkara yang boleh dikembangkan lagi.

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KESEJAHTERAAN KOMUNIKASI SEBAGAI PERAMAL PERPADUAN KOMUNITI DI SARAWAK

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ABSTRAK

Kesejahteraan komunikasi merupakan keselesaan dalam berbicara untuk menyampaikan sesuatu melalui seseorang atau medium yang lain dalam percakapan. Kehidupan bermasyarakat sememangnya memerlukan kesejahteraan komunikasi yang sesuai untuk di adaptasi dalam masyarakat tersebut supaya hidup secara aman dan selamat. Tujuan kajian ini dijalankan adalah untuk melihat hubungan komunikasi di kawasan kediaman penduduk flat yang menyumbang kepada kesejahteraan komuniti. Kajian dijalankan secara tinjauan terhadap 100 responden yang merupakan penduduk dalam kalangan B40 untuk mengkaji kesejahteraan penduduk di Komuniti Perumahan Tanjung Kidurong, Bintulu. Hasil kajian mendapati jarak kediaman mempunyai hubungan yang signifikan dengan kekerapan berinteraksi dalam komuniti kejiranan (nilai-P <0.001). 90% responden menyatakan mereka lebih kerap bertegur sapa dengan jiran sebelah rumah di aras yang sama berbanding blok yang berbeza atau yang tinggal di tingkat bawah flat kediaman. Keakraban di antara kejiranan mempengaruhi corak interaksi dalam komuniti kediaman mereka. Dengan kata lain, kekerapan interaksi lebih mengeratkan lagi hubungan ahli dalam komuniti. Kesimpulannya, penduduk di kawasan padat seperti flat mampu mewujudkan suasana interaksi yang baik dalam bertegur sapa dan berkenalan dengan lebih akrab antara satu sama lain di dalam komuniti flat itu sendiri.

Kata Kunci: kesejahteraan komunikasi; perpaduan komuniti; interaksi; penduduk flat; hubungan kejiranan

ABSTRACT

Communication well-being is comfort in speaking to convey a message through someone or another medium in conversation. Community life requires the well-being of communication that is suitable for adaptation in the community in order to live peacefully and safely. The purpose of this study is to explore interaction in the residential area of flat residents that contributes to the well-being of the community. The respondents were 100 B40 residents in the Tanjung Kidurong Housing Community, Bintulu. The results showed that residential distance has a significant relationship with the frequency of interaction in the neighbourhood community (p <0.001). Ninety percent of respondents stated that they often interact with next-door neighbours on the same floor rather than those on different blocks or who live on the ground floor of a residential flat. The closeness between neighbours influences the pattern of interaction in their residential community. In other words, the frequency of interaction further strengthens the relationship of members in the community. In conclusion, residents in compact areas such as flats can create a good atmosphere of interaction in greeting each other and getting to know each other more intimately within the flat community itself.

Keywords: communication well-being; community unity; interaction; flat dweller; neighborhood relations

Pengenalan

Menjelang tahun 2025 nanti sememangnya kepadatan penduduk di kawasan bandar semakin padat atas sebab pembukaan kawasan kediaman yang pesat dan pembukaan sektor industri yang semakin berkembang maju serta luas untuk peluang pekerjaan (Wan Yusof et al., 2021). Mengikut Rancangan Malaysia Ke 10, pada tahun 2011 sehingga 2015, pelaburan besar dilakukan untuk meningkatkan kesejahteraan rakyat dari segi penjagaan kesihatan, program perumahan dan meningkatkan jangka hayat komuniti di Malaysia untuk kepuasan dan keselesaan rakyat. Jika diimbas kembali pada Rancangan Malaysia Ke 11, bagi tahun 2016 sehingga 2020, juga menambah baik penekanan kepada kesepaduan sosial dan perpaduan nasional dalam memupuk kesejahteraan rakyat. Bertitik tolak daripada itu penyediaan perumahan mampu milik yang mencukupi serta strategik untuk kemampanan penduduk di sesebuah kawasan (Sengupta, 2019).

Rancangan Malaysia diperbaharui bagi 2021 sehingga 2025 serta dibaiki mengikut kesesuaian dan keperluan rakyat pada tahun semasa seperti Rancangan Malaysia ke-12 yang memberi tujuh keutamaan bagi memperkasa kehidupan rakyat. Di dalam Rancangan Malaysia ke-12 memberi keutamaan juga kepada mempercepatkan pembangunan di Sabah dan Sarawak serta negeri-negeri lain yang kurang membangun dengan memantapkan penyediaan infrastruktur dan kemudahan asas di negeri-negeri yang memerlukan seperti rumah mampu milik, ruang yang baik untuk keperluan berinteraksi dan kestabilan rakyat (Yusof, 2019). Secara faktanya, Rancangan Malaysia adalah memberi penekanan kepada agenda memperkasa bumiputera, bagi mengurangkan jurang di antara bumiputera dengan kaum lain (Berita Harian, 2021). Jelaslah bahawa, kesejahteraan dalam komuniti sangat dititikberatkan bagi mewujudkan keharmonian komuniti (Gur et al., 2019).

Mengimbas kembali kejadian pada tahun 2021 iaitu berlaku satu pergaduhan di antara dua jiran berbangsa Cina yang mendatangkan kecederaan sangat serius antara satu sama lain (Othman, 2021). Hal ini terjadi diakibatkan isu pembuangan sampah di kawasan kediaman seperti kawasan perumahan RPR yang menimbulkan pergaduhan yang mendatangkan kecederaan kepada kedua-dua pihak. Tiada komunikasi yang baik serta melibatkan emosi akan mengurangkan komuniti bersifat kekitaan (Seligman, 2011). Bukan itu sahaja, memberi kesan kepada mental dan kesejahteraan dalam kejiranan untuk hidup bersepadu dalam ruang yang sama (Zhang, 2017).

Komuniti yang tinggal di semua jenis kediaman terutamanya flat kos rendah sebenarnya adalah membentuk masyarakat dalam komuniti yang aktif serta memenuhi ruangan persekitaran setempat (Ibrahim Saidu & Yeom, 2020). Kawasan kejiranan merupakan kumpulan yang berhubungan, tinggal dalam primitif yang sama melibatkan ruang, masa dan hubungan. Komuniti selalunya dirujuk sebagai unit sosial yang lebih besar berbanding isi rumah dan berkongsi nilai-nilai yang sama serta mempunyai ikatan kesepaduan sosial yang kuat (Helliwell et al., 2019). Oleh itu, inisiatif dilakukan oleh wakil komuniti atau agensi tempatan dalam mengenal pasti masalah komuniti menawarkan penyelesaian yang sesuai dan keutamaan keperluan komuniti berdasarkan penggunaan komunikasi secara berkesan untuk merangsang kesedaran dalam kalangan komuniti yang tinggal di kejiranan tersebut pentingnya interaksi (Aruma, 2018)

Tujuan Kajian

Kajian ini bertujuan untuk menjelaskan mengenai bagaimana kesejahteraan komunikasi sebagai peramal perpaduan komuniti dalam kalangan masyarakat di Sarawak, Malaysia. Objektif kajian adalah: (1) menjelaskan bagaimana hubungan sejahtera dan corak pergaulan dalam kehidupan seseorang mempengaruhi untuk berkomunikasi di antara jiran dan komuniti, dan (2) mengenal pasti faktor-faktor yang mewujudkan komunikasi di antara kejiranan untuk berinteraksi.

Sorotan Literatur

Terdapat kajian lepas mengenai kesejahteraan terhadap kehidupan dan kebergantungan kehidupan terhadap kejiranan serta komunikasi mewujudkan kesepakatan. Ini tinjauan sorotan meneliti kajian dari dimensi fizikal, sosial dan ruang tempat tinggal mengenai persepsi kesejahteraan yang dimiliki. Hari ini, orang banyak mendakwa bahawa mereka mempunyai kualiti hidup yang lebih tinggi daripada warga lain, kerana rumah yang lebih besar, tinggi pendapatan, dan pekerjaan yang baik (Samak, 2017). Hakikatnya mereka lebih tertekan kerana mereka kehilangan makna kehidupan yang sebenarnya yang harus dikecapi. Salah satu faktor penting yang perlu ada dalam kualiti dan kesejahteraan adalah mempunyai komunikasi yang baik terhadap orang sekeliling terutamanya komuniti setempat (Tran, 2018). Namun, pada era pemodenan kini lebih tertumpu kepada konsep kebergantungan di antara manusia seperti berinteraksi dan tumpuan kepada perbezaan dalam kehidupan dan pentadbiran (Choi, 2016).

Melihat kepada kajian-kajian lepas, Priyadarshine (2014), menyatakan bahawa komunikasi bersemuka sangat berkesan untuk mendapatkan maklumat terperinci dalam pembangunan sesuatu kawasan bagi kemudahan yang baik untuk penduduk di Sri Lanka. Kecekapan komunikasi sememangnya sangat padu dalam memujuk rayu atau memberitahu perihal dalam pembangunan komuniti (Priyadarshine, 2014). Penggunaan strategi komunikasi berbeza digunakan oleh pihak pemaju dalam kajian ini seperti komunikasi berkumpulan atau komunikasi secara peribadi bergantung pada sifat metodologi dan model komunikasi strategi yang digunakan. Oleh itu, pengkaji juga berhujah dalam kajiannya bahawa melaksanakan sesebuah pembangunan kawasan, sifat pihak pemaju itu sendiri menggunakan kaedah pendekatan komunikasi bersemuka dengan penduduk telah menjayakan banyak projek pembangunan bagi masyarakat.

Faktor luar seperti persekitaran, bahasa lontaran berinteraksi dan faktor dalaman interpersonal seseorang seperti bagaimana seseorang mahupun komuniti untuk menerima perbezaan interaksi pelbagai secara serentak pada satu-satu masa. Kajian Abdul Khalil (2019) pula meneliti bagaimana interaksi sosial pelbagai etnik juga merupakan pengukuhan interaksi nasional. Kajian ini dijalankan secara temubual terhadap 12 orang pelajar. Dapatan kajian menunjukkan bahawa wujud stereotaip dan konflik seseorang individu untuk menerima sikap serta budaya yang berbeza terutamanya bahasa atau dialek. Oleh yang demikian, pengkaji juga mencadangkan strategi pengukuhan integrasi nasional patut dilaksanakan bagi merapatkan jurang yang jauh dalam interaksi, keharmonian dan perpaduan dalam komuniti.

Walau bagaimanapun, komunikasi bukan hanya terlibat dengan pembangunan modal insan sewaktu kecil dan remaja sahaja tetapi Mohd Noh (2016) berhujah kesepaduan masyarakat di sesebuah kawasan kejiranan juga memerlukan komunikasi atau kesepakatan. Dapatan bagi kajian ini adalah menyatakan faktor kes jenayah berleluasa kerana interaksi sesama penduduk di kawasan kejiranan yang kurang dan juga komunikasi dengan pihak pengurusan kawasan seperti Rukun Tetangga kurang atau tiada interaksi langsung. Pengkaji juga berhujah bahawa keadaan ini membimbangkan di mana perpaduan komuniti yang melihat kepada asas seperti interaksi atau komunikasi tidak di ambil peduli.

Komunikasi mempunyai potensi untuk merangsang kesedaran kesejahteraan komuniti yang mengambil bahagian dalam inisiatif pembangunan komuniti setempat.

Kajian Aruma (2018) meneliti peranan komunikasi terhadap pembangunan komuniti. Kajian ini menyatakan Komunikasi sememangnya mempunyai potensi besar untuk memberi kesedaran komuniti supaya benar-benar memahami bahawa mereka mempunyai keupayaan untuk mengenal pasti: (a) masalah mereka; (b) keperluan masyarakat; dan (c) mengutamakan komuniti mereka dengan sewajarnya. Oleh itu, pengkaji meneliti bahawa pembangunan komuniti amat bergantung kepada komunikasi, terutamanya dalam perkongsian maklumat dan idea yang relevan yang cukup diperlukan untuk meningkatkan aktiviti pembangunan komuniti dalam komuniti yang mengambil bahagian. Namun, kajian ini tidak menyatakan secara terperinci berkenaan aktiviti atau program yang di ambil oleh komuniti untuk memperoleh peranan komunikasi.

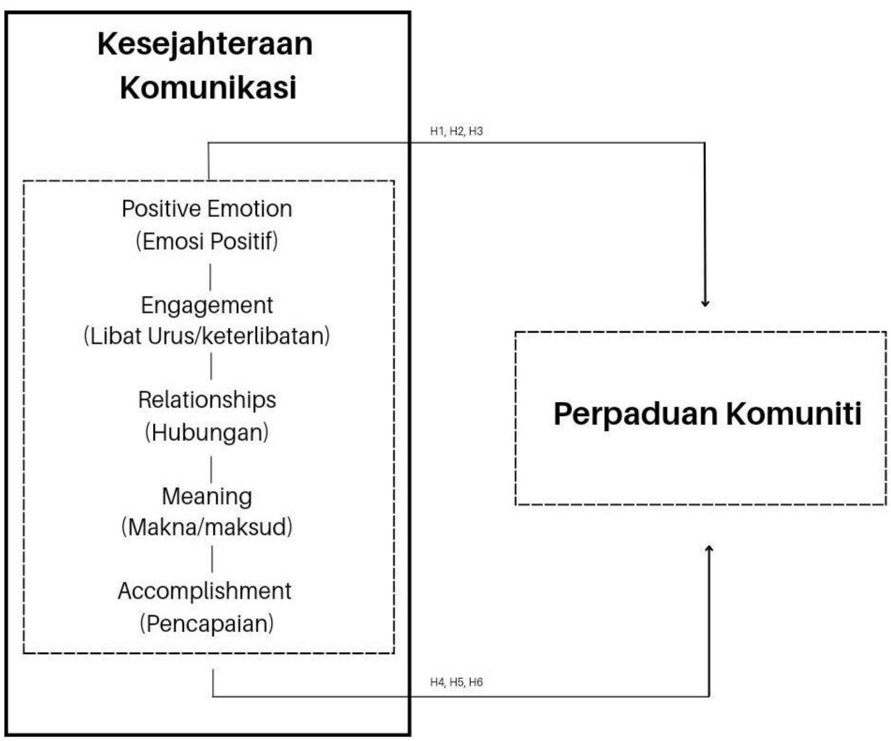
Kesejahteraan mempengaruhi seseorang dalam menentukan komunikasi yang baik atau tidak terhadap orang sekeliling terutamanya komuniti. Kajian Gur et al. (2019) telah melakukan tinjauan terhadap 217 orang responden di enam lokasi di Bursa, Turki. Kajian ini mendapati bahawa interaksi juga boleh mengurangkan kemurungan mental manusia terutamanya penduduk dewasa dalam komuniti. Dapatan kajian ini mendapati faktor perumahan dan faktor kepuasan hubungan kejiranan memberi kesan terhadap interaksi sosial kejiranan. Namun demikian, kajian ini tidak dijelaskan hubungan kesejahteraan dengan interaksi secara terperinci. Namun, pergaulan dan interaksi bukan hanya terhad kepada warga tua dan pembesaran bandar mahupun perpaduan. Oleh itu, kajian untuk menjelaskan mengenai bagaimana kesejahteraan komunikasi sebagai peramal perpaduan komuniti dalam kalangan masyarakat di Sarawak, Malaysia amat penting.

Teori Model Kesejahteraan

Kajian ini menggunakan teori yang diadaptasi daripada Model Kesejahteraan oleh Martin Seligman (2011) yang pada dasarnya mempunyai tiga komponen iaitu Emosi Positif, Libat urus dan Hubungan. Kemudian, Seligman (2011) menambah dua lagi komponen, iaitu Makna dan Pencapaian untuk mencukupkan lima elemen kesejahteraan dalam teori beliau.

Rajah 1

Adaptasi daripada Model Kesejahteraan oleh Seligman (2011)



PERMA (Positive Emotion, Engagement, Relationships, Meaning, dan, Achievement dan Accomplishment) merupakan akronim terdiri daripada lima elemen yang dibangunkan oleh Seligman

(2011) dalam pembentukan makna *"Comfortable Life"*. Melihat kepada perspektif dasar setiap elemen bergantung dan saling berkaitan antara satu sama lain secara objektifnya (Seligman, 2018). Model PERMA mengambil lima elemen mudah yang Seligman percaya sebagai tonggak asas kesejahteraan manusia dan menyerlahkan bagaimana tumpuan untuk memastikan elemen ini diberi masa, perhatian dan tumpuan boleh membawa kepada kehidupan yang lebih bahagia (Ayse, 2018).

Kesejahteraan komunikasi di uji menggunakan lima elemen tersebut untuk membentuk perpaduan dalam komuniti seperti penuh dengan rasa: (a) solidarity, (b) kemakmuran; dan (c) keselamatan komuniti yang menjadikan masyarakat di sesebuah Kawasan. Faktor utama dalam kajian ini adalah tertumpu kepada sejahtera seseorang melalui hubungan baik terhadap kejiranan menerusi berkomunikasi. Bukan itu sahaja, keperibadian, sumber bahan yang diperoleh dan hubungan sosial merupakan kepentingan untuk bekerjasama dan percaya akan komunikasi di antara komuniti (Ross et al., 2018). Oleh itu, dalam menilai positifnya kualiti kehidupan seseorang bukanlah hanya menilai kehidupan diri sendiri sahaja tetapi berkaitan dengan kehidupan orang sekeliling seperti kebergantungan kehidupan untuk jaminan keselamatan diri seseorang.

Metodologi kajian

Keutamaan dan fokus penyelidikan ini adalah tentang bagaimana kesejahteraan dalam berkomunikasi sebagai peramal perpaduan komuniti dalam kalangan masyarakat di Sarawak. Kaedah kuantitatif menekankan pengukuran objektif dan statistik, atau angka data yang dikumpul melalui pemilihan, soal selidik, dan tinjauan, atau dengan memanipulasi data statistik yang sedia ada menggunakan teknik pengiraan. Penyelidikan kuantitatif memberi tumpuan kepada pengumpulan data berangka dan umumnya merentasi sesebuah kumpulan orang atau untuk menjelaskan fenomena (Basri, 2012).

Sampel yang sesuai bagi populasi sebanyak 600 sehingga 700 orang penduduk ialah 80 ke 120 sampel (Krejcie & Morgan, 1970). Data diperoleh daripada 100 orang penduduk di 125 flat kos rendah di Tanjung Kidurong. Penduduk kediaman flat di Perumahan Tanjung Kidurong, Bintulu terdiri daripada 100 orang responden dengan 70 orang (70.0%) responden perempuan dan 30 orang (30.0%) responden lelaki. Taburan responden sebegini sudah dijangka kerana responden kebanyakannya terdiri daripada suri rumah (Ali Amran, 2021).

Jadual 1 menunjukkan jumlah umur responden yang tinggi iaitu 41 sehingga 50 tahun sebanyak 42.0 % (42 orang), diikuti oleh responden berumur 31 sehingga 40 tahun sebanyak 41.0% (41 orang). Manakala responden berumur 21 sehingga 30 tahun sebanyak 13.0% (13 orang) dan 51 sehingga 60 tahun sebanyak 4.0% (4 orang) sahaja. Penduduk yang berumur 41 sehingga 50 tahun merupakan penduduk aktif yang berada di kawasan kejiranan (Zhang et al., 2017). Hal ini kerana lingkungan umur tersebut merupakan kumpulan yang aktif dalam menjalankan aktiviti rukun tetangga serta melibatkan diri dalam urusan permasalahan dan pengaduan kejiranan (Abdul Rahim et al., 2021).

Jadual 1
Umur

Umur	Peratusan (%)
21-30 Tahun	13.0
31-40 Tahun	41.0
41-50 Tahun	42.0
51-60 Tahun	4.0
N	100.0

Soal selidik menggunakan skala likert (1 sehingga 5 skala likert) untuk memudahkan pengkaji menganalisis hasil soal selidik dan menerima data yang sangat intensif (Ghazali & Sufean, 2016). Borang Soal Selidik mempunyai 25 item yang menguji komunikasi kesejahteraan. Nilai *Cronbach's Alpha* tinggi (0.958).

Gambar 1
Flat Sungai Plan, Bintulu

Dapatan Kajian dan Perbincangan

Indikasi Kesejahteraan

Jadual 2 menunjukkan statistik deskriptif faktor peramal yang mewujudkan komunikasi di antara kejiranan untuk berinteraksi iaitu skor min, dan sisihan piawai keseluruhan bagi setiap kategori faktor komunikasi.

Jadual 2
Dapatan skor Min dan Sisihan Piawai faktor-faktor yang mewujudkan komunikasi di antara kejiranan untuk berinteraksi (N = 100)

	Pemboleh ubah	Min	Sisihan Piawai	Varians
P	Positif Emosi	3.76	.718	.516
E	Libat Urus/ Keterlibatan	3.84	.725	.525
R	Hubungan	3.77	.728	.530
M	Makna/Maksud	3.83	.643	.414
A	Pencapaian	3.79	.762	.581
	Jumlah	3.80	.697	.486

Hasil kajian menunjukkan bahawa secara keseluruhannya kekerapan skor min yang tinggi ditunjukkan seperti faktor makna pada tahap yang tinggi kekerapannya (M = 3.84, SD = .615, n = 100), dengan libat urus atau keterlibatan sebagai faktor pilihan utama mereka dengan skor min (M = 3.86, SD = .697, n = 100), yang merupakan faktor di antara item 6 hingga 10.

Item 6, item 8, item 9 dan item 17 adalah item skor min paling tinggi (M = 3.86, SD = .697) di antara 25 item keseluruhannya, iaitu "Saya akan membalas teguran sekiranya jiran saya menyapa saya di koridor rumah", "Saya akan melambai tangan ke arah jiran yang menegur saya apabila melihat saya di koridor rumah", "apabila saya menegur jiran di halaman rumahnya beliau melambai tangan ke arah saya sebagai sapaan kepada saya", dan "Saya akan membalas teguran sekiranya jiran saya menyapa saya di koridor rumah". Dengan peratusan kekerapan yang di dapati daripada hasil dapatan bagi item 6 ialah sebanyak 10.0% (n = 10) sangat bersetuju, manakala sebanyak 76.0% (n = 76) setuju dengan item tersebut, 16.0% (n = 16) agak setuju dan diikuti 2.0% (n = 2) menyatakan tidak setuju. Bagi item 8 pula sebanyak 10.0% (n = 10) sangat setuju, manakala 72.0% (n = 72) bersetuju dengan item tersebut, diikuti 14.0% (n =14) menyatakan agak bersetuju, dan 2.0% (n = 2) menyatakan tidak setuju serta sangat tidak setuju dengan item tersebut. Untuk item 9 juga menunjukkan 10.0% (n =10) sangat bersetuju, dan 72.0% (n = 72) menyatakan bersetuju dengan item tersebut. Bagi item 17 pula mempunyai 82.0% (n = 82) menyatakan bersetuju dengan item tersebut.

Dapatan menunjukkan faktor kesejahteraan komunikasi secara keseluruhan iaitu ≤3.80 (SD = .697) yang berada dalam tahap sederhana. Skor min paling tinggi adalah pada item 6, item 8, item 9 dan item 17 dengan taburan min ≤ 3.86, SD = .697. Manakala item 12, item 13 dan item 23 mempunyai nilai taburan min yang terendah iaitu ≤ 3.72.

Komponen faktor peramal PERMA menunjukkan penduduk di flat tersebut mempunyai emosi yang positif dalam berinteraksi, terlibat dalam aktiviti komuniti mereka secara baik, mempunyai hubungan yang akrab melalui komunikasi sesama mereka, bertegur sapa sesama jiran sangat bermakna terutamanya jiran sebelah rumah, dan solidariti dapat di capai dengan komunikasi sejahtera dalam kalangan penduduk flat tersebut (Kern & Butler, 2016; Seligman, 2011).

Secara keseluruhannya, faktor bagi interaksi sejahtera diakui dan diterima bagi penduduk Flat Sungai Plan serta sesuai untuk diuji guna pakai untuk masa kini. Melihat juga kepada nilai min yang semakin tinggi juga baik untuk kesejahteraan kejiranan terutamanya kesesuaian komunikasi kesejahteraan digunakan bagi mendapatkan perpaduan komuniti yang menghasilkan solidariti, kemakmuran dalam komuniti serta menghasilkan komuniti yang selamat dalam apa jua keadaan (Diener & Chan, 2011; Viljoen, 2018).

Untuk melihat hubungan di antara jarak kediaman, kekerapan berinteraksi dan hubungan seseorang individu dalam komuniti mereka, berikut merupakan hipotesis yang dibina:

Hipotesis 1: Terdapat hubungan antara hubungan seseorang individu dengan kekerapan berinteraksi seseorang individu dalam kejiranan.

Hipotesis 2: Terdapat hubungan antara jarak kediaman dengan kekerapan berinteraksi dalam komuniti kejiranan.

Hubungan di antara kekerapan berinteraksi seseorang individu dengan hubungan ikatan dalam kejiranan?

Pemboleh ubah yang diuji dalam hipotesis kajian ini adalah pemboleh ubah tidak bersandar (hubungan kejiranan) dan pemboleh ubah bersandar (kekerapan interaksi). Jadual 3 menunjukkan keputusan analisis ujian korelasi Spearman bahawa kekerapan berinteraksi seseorang individu mempunyai hubungan yang signifikan dengan hubungan ikatan dalam kejiranan (nilai $p< 0.01$). Aras signifikasi <0.05 menentukan sama ada hipotesis nol di terima atau di tolak. Oleh itu, berdasarkan signifikasi bagi hipotesis menunjukkan nilai positif bermakna hipotesis nol di tolak iaitu menyatakan kekerapan berinteraksi seseorang individu tidak mempunyai hubungan dengan hubungan ikatan dalam kejiranan.

Jadual 3 juga menunjukkan nilai korelasi yang positif melalui beberapa item iaitu Makna ($R = 1.00$), Keterlibatan ($R = 0.97$) dan Pencapaian ($R = 0.95$). Hasil analisis juga menunjukkan mempunyai nilai korelasi sangat kuat iaitu nilai $R= 1.00$. Item Emosi Positif dan Hubungan pula mempunyai perkaitan kuat ($r = 0.82$).

Jadual 3

Korelasi dimensi hubungan kejiranan dengan kekerapan berinteraksi (N=100)

Pemboleh ubah	Korelasi, R
Makna	1.000
Keterlibatan	.972**
Pencapaian	.950**
Emosi Positif	.824**
Hubungan	.820**

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

Walaupun hasil kajian menunjukkan signifikasi yang kuat, hasil analisis dapat menjelaskan bahawa komunikasi interaksi di antara kejiranan di pengaruhi oleh hubungan ikatan di antara jiran dan kekerapan mereka berinteraksi memberi pengaruh dan juga bagaimana faktor membawa kepada hasil yang bermakna dalam menjelaskan perkaitan hubungan pemboleh ubah tersebut seperti emosi positif, keterlibatan, hubungan, makna dan pencapaian (Ayse, 2018; Seligman, 2011) .

Jadual 4

Regresi dimensi peramal komunikasi kesejahteraan (N=100)

Pemboleh ubah	R	R^2	Perubahan R
Pencapaian	.985[a]	.970	
Emosi Positif	.997[b]	.994	.024
Keterlibatan	.999[c]	.998	.004
Makna	1.000[d]	1.000	.002
Hubungan	1.000[e]	1.000	.000

R= Pekali Spearman

R^2= Nilai Regresi

Jadual 4 ialah keputusan analisis data menunjukkan bahawa bagi populasi kajian (saiz sampel = 100), lima variabel peramal, iaitu Emosi Positif (P1), Keterlibatan (P2), Hubungan (P3), Makna (P4) dan Pencapaian (P5) merupakan peramal bagi skor Indeks kesejahteraan komunikasi. Walau bagaimanapun, keputusan kajian menerima andaian pengkaji bahawa Emosi Positif, Keterlibatan, Hubungan, Makna dan Pencapaian merupakan peramal kesejahteraan komunikasi bagi penduduk yang tinggal di flat Sungai Plan tersebut.

Jadual 5

Hubungan ikatan kejiranan dengan kekerapan berinteraksi (N=100)

ANOVA[a]

Model	df	F
Regresi	5	72869.1
Residual	94	
Jumlah	99	

Jadual 6 menunjukkan skor Pencapaian [F (5,94) = 72869.1, $p < .05$] menyumbang sebanyak 97.0% varians (R^2 = .970) dalam skor kesejahteraan komunikasi. Ini bererti Pencapaian (β = .219, $p < .05$) atau emosi positif menghasilkan ramalan dalam komunikasi kejiranan yang banyak dalam masa yang singkat merupakan petunjuk utama yang menyebabkan penduduk di flat tersebut mudah bergaul sesama sendiri terutamanya melalui jarak kediaman mereka.

Kombinasi Pencapaian dan Emosi Positif (β = .206, p < .05) menambah sebanyak (99.4 - 97.0)% atau 2.4% kepada varians (R^2 = .994) dalam komunikasi kesejahteraan. Walau bagaimanapun, Jadual 6 menunjukkan variabel peramal P2, P3 dan P4 kurang menyumbang kepada perubahan dalam komunikasi kesejahteraan kerana kombinasi variabel peramal P2 (β = .208, p < .05), P3 (β= .185, p < .05) dan P4 (β= .209, p < .05) dengan P1 (β = .219, p < .05) dan P5 (β = .219, p < .05) hanya menambah sebanyak (97.0 - 100.0)% atau 3.0% varians (R^2 = 1.00) dalam komunikasi kesejahteraan.

Jadual 6

Pekali konstruk peramal Kesejahteraan Koumnikasi (N=100)

Pemboleh ubah	Unstandardised Beta, β	Standardised Beta, β
Constant	- 1.443	
Pencapaian	0.200	0.219
Emosi Positif	0.200	0.206
Keterlibatan	0.200	0.208
Makna	0.200	0.185
Hubungan	0.200	0.209

Dapatan ini menjelaskan bahawa individu akan bertegur sapa secara kerap dengan jiran tetangga yang mereka akrab atau kenal lebih rapat dahulu. Kenalan yang rapat dengan seseorang jiran tersebut akan sentiasa berkunjung ke rumah kenalan yang mereka senang untuk meluangkan masa walaupun tinggal di blok berlainan (Ponizovskiy, 2018). Hubungan di sesuatu kawasan penduduk bermula dari berkenalan, menjalinkan hubungan yang mesra sesama jiran dan di situ akan berkongsi sesuatu minat dan latar belakang kehidupan masing-masing secara tidak langsung (Pfeiffer & Cloutier, 2016).

Hubungan antara jarak kediaman dan komunikasi yang berlaku di antara penduduk Flat Sungai Plan, Bintulu?

Pemboleh ubah yang diuji dalam hipotesis kajian ini adalah pemboleh ubah tidak bersandar (jarak kediaman) dan pemboleh ubah bersandar (komunikasi). Jadual 7 menunjukkan keputusan analisis ujian korelasi Spearman bahawa jarak kediaman mempunyai hubungan yang signifikan dengan kekerapan berinteraksi dalam komuniti kejiranan (nilai p< 0.01). Aras signifikasi <0.05 menentukan sama ada hipotesis nol di terima atau di tolak. Oleh itu, berdasarkan signifikasi bagi hipotesis menunjukkan nilai positif bermakna hipotesis nol di tolak iaitu menyatakan jarak kediaman tidak mempunyai hubungan dengan kekerapan berinteraksi dalam komuniti kejiranan.

Jadual 7 juga menunjukkan nilai korelasi yang positif melalui beberapa item, iaitu jiran sebelah rumah, jiran berdepan pintu rumah, jiran tingkat bawah rumah, dan jiran berlainan blok iaitu "Saya bertegur sapa dengan jiran sebelah-menyebelah rumah saya untuk bertanyakan khabar berita mereka" (r = 1.00), "Saya bertegur sapa dengan jiran berdepan pintu rumah saya untuk bertanyakan khabar berita mereka" (r = 0.998), "Saya bertegur sapa dengan jiran tingkat bawah rumah saya untuk bertanyakan khabar berita mereka" (r = 0.964), dan "Saya bertegur sapa dengan jiran tingkat atas rumah saya untuk bertanyakan khabar berita mereka" (r = 0.964) mempunyai nilai sangat kuat (R= 1.00). Bagi item jiran tingkat atas rumah pula "Saya bertegur sapa dengan jiran selang beberapa blok dari rumah saya untuk bertanyakan khabar berita mereka" mempunyai nilai (r = 0.857) yang merupakan nilai kuat bagi perkaitan kekuatan nilai Pekali korelasi.

Jadual 7

Korelasi dimensi jarak kediaman dengan komunikasi yang berlaku dalam komuniti Flat Sungai Plan, Bintulu

Pemboleh ubah	Korelasi, R
Jiran Sebelah Rumah	1.000
Jiran berdepan pintu Rumah	.998**
Jiran Tingkat Atas Rumah	.857**
Jiran Tingkat Bawah Rumah	.964**
Jiran berlainan Blok	.964**

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

Menurut Schober et al. (2018), korelasi yang tidak linear walaupun pada kedudukan secara rawak dan ke arah positif masih di ambil kira sebagai korelasi yang mempunyai hubungan yang positif dan pada kedudukan nilai R= 0.80 ke atas merupakan hasil yang kuat antara hubungan yang di uji dalam kajian. Hasil analisis dapat menjelaskan bahawa komunikasi interaksi di antara kejiranan di pengaruhi pada jarak kediaman penduduk itu sendiri yang memberi pengaruh. Apabila rumah jiran berada di blok berlainan akan kurang berinteraksi melainkan mereka merupakan kenalan atau sentiasa berselisih sesama jiran (Ayse, 2018; Adedokun, 2010). Namun, jiran sebelah rumah atau berdepan pintu rumah merupakan individu yang kerap berkomunikasi dengan jiran setidaknya bertanya khabar seminggu sekali walaupun tidak mengenali secara akrab (Li, 2012).

Jadual 8

Analisis sumbangan bagi jarak kediaman dengan komunikasi penduduk flat

Model	R	R^2 Square	Perubahan R^2
Jiran Sebelah Rumah	.959[a]	.920	
Jiran Tingkat Bawah Rumah	.965[b]	.932	.012

Seperti yang ditunjukkan dalam Jadual 8, nilai regresi (R^2) sebanyak 0.337 untuk dua item bagi menyumbang kepada konstruksi komunikasi di antara jarak kediaman penduduk iaitu Jiran Sebelah Rumah dan Jiran Tingkat Bawah Rumah. Dalam jadual ini, didapati bahawa apabila diukur secara berasingan, nilai regresi bagi Jiran Sebelah Rumah adalah 92.0% (r= 0.920), manakala apabila diukur bersama dimensi item Jiran Tingkat Bawah Rumah pula, nilai regresi yang diperoleh meningkat kepada 93.2% (r = 0.932). Seterusnya, kedua dimensi ini apabila diukur bersama, nilai regresi yang diperoleh ialah β= 0.337. Ini menjelaskan bahawa dua dimensi dalam komunikasi dipengaruhi oleh jarak kediaman iaitu Jiran Sebelah Rumah dan Jiran Tingkat Bawah Rumah menyumbang sebanyak 33.7% sebagai peramal kepada pemboleh ubah komunikasi dengan jarak kediaman. Nilai perubahan R^2 antara item Jiran Sebelah Rumah dan item Jiran Tingkat Bawah Rumah ialah 1.2% (0.919-0.931= 0. 012) menjadikan sumbangan kedua item ini kepada 93.1%. Tetapi adalah lebih baik mengambil kira item yang lain bagi meningkatkan perubahan R^2 sumbangan ke semua item ini kepada 33.7%, iaitu kenaikan sebanyak 1.2% lagi. Namun demikian, terdapat faktor lain yang menyumbang sebanyak 66.3% bagi faktor terhadap komunikasi yang mempengaruhi jarak kediaman bagi setiap penduduk.

Berdasarkan analisis yang dilakukan juga, kajian mendapati dua dimensi pemboleh ubah tidak bersandar iaitu item Jiran Sebelah Rumah dan item Jiran Tingkat Bawah Rumah sebagai peramal kepada pemboleh ubah bersandar iaitu komunikasi antara kejiranan. Di antara dua pemboleh ubah ini, dimensi item Jiran Sebelah Rumah merupakan pemboleh ubah yang dominan. Ini bermakna, item Jiran Sebelah Rumah merupakan faktor utama kepada komunikasi yang terjalin di antara jarak kediaman penduduk secara langsung. Tiga lagi item pemboleh ubah tidak bersandar iaitu item Jiran Berdepan Pintu Rumah, item Jiran Tingkat Atas Rumah dan Jiran Berlainan Blok diketepikan daripada analisis regresi kerana didapati tidak menjadi peramal secara signifikan kepada pemboleh ubah bersandar.

Berdasarkan dapatan analisis regresi yang dijalankan bagi kajian ini, didapati bahawa item Jiran Bersebelahan Rumah merupakan faktor utama dalam hubungan yang positif bagi jarak kediaman dan komunikasi di antara penduduk kediaman flat. Analisis ini selaras dengan saranan Zhang et al. (2017) bahawa interaksi seseorang individu ditentukan oleh jarak kediaman masing-masing di antara jiran mereka. Walau bagaimanapun, kesemua item iaitu Jiran Sebelah Rumah, Jiran berdepan pintu Rumah, Jiran Tingkat Atas Rumah, Jiran Tingkat Bawah Rumah, dan Jiran berlainan Blok sebenarnya memainkan peranan yang penting dalam mempengaruhi komunikasi yang baik dan lancar di antara kejiranan dalam konteks perpaduan kaum. Hasil kajian juga menunjukkan beberapa faktor yang mungkin tiada dalam item mahupun faktor luar turut menyumbang kepada kesejahteraan komunikasi penduduk setempat seperti di kediaman flat.

Jadual 9

Hubungan jarak kediaman dengan komunikasi penduduk flat

ANOVA[a]

Model	df	F
Regresi	2	665.241
Residual	98	
Jumlah	99	

Seterusnya, Jadual 9 merupakan analisis ANOVA yang menunjukkan bahawa nilai F (2, 99) = 665.241, $p<0.05$. Nilai pekali bagi dua dimensi konstruk ini adalah signifikan pada aras 0.05. Oleh itu, hipotesis nul ditolak. Keputusan ujian ANOVA menunjukkan model 2 regresi pelbagai yang di bentuk oleh pemboleh ubah bersandar dan pemboleh ubah peramal adalah signifikan dan ini menunjukkan kedua item tersebut merupakan faktor peramal kepada jarak kediaman penduduk dan komunikasi penduduk.

Model regresi pelbagai yang di bentuk oleh pemboleh ubah bersandar dengan pemboleh ubah peramal didapati signifikan iaitu komunikasi berlaku di sebabkan jarak kediaman = - 0.244 + 0. 726 (Jiran Tingkat Bawah Rumah) + 0.328 (Jiran Bersebelahan Rumah). Keputusan yang signifikan menunjukkan bahawa model regresi yang dibentuk oleh item tersebut dengan bagaimana komunikasi terbentuk melalui jarak kediaman penduduk dapat digeneralisasikan kepada populasi penduduk tersebut.

Jadual 10

Pekali konstruk jarak kediaman dengan komunikasi penduduk flat

Pemboleh ubah	*Unstandardised* Beta, β	*Standardised Beta,* β
Constant	- 0.244	
Jiran Sebelah Rumah	0.328	0.337
Jiran Tingkat Bawah Rumah	0.726	0.641

Dalam Jadual 10, nilai pekali Beta bagi item-item iaitu Jiran Sebelah Rumah (B = 0.337, $p<0.05$) , dan Jiran Tingkat Bawah Rumah (B= 0.641, $p<0.05$) adalah peramal kepada jarak kediaman dan komunikasi penduduk.

Dapatan ini menjelaskan bahawa individu akan bertegur sapa secara langsung dengan jiran tetangga yang bermula dengan jiran sebelah rumah dan diikuti jiran yang berlainan blok atau tingkat yang berlainan di flat kediaman mereka bagi menjalinkan hubungan yang sejahtera dengan penduduk kediaman mereka sendiri. Walaupun tidak mengenali jiran sebelah rumah dengan akrab, perpaduan akan terbentuk dengan sifat yang positif di tunjukkan oleh jiran sekeliling terutamanya jiran sebelah rumah (Yamamoto, 2015).

Perbincangan

Hasil dapatan kajian ini menunjukkan bahawa peramalan kesejahteraan komunikasi sebagai salah satu wujud perpaduan dalam kejiranan setempat. Hal ini dikatakan kerana analisis menyatakan jarak kediaman mempunyai hubungan yang signifikan dengan interaksi sosial penduduk di Flat Sungai Plan, Bintulu yang menunjukkan bahawa semakin dekat rumah jiran tetangga semakin kerap mereka bertegur sapa bertanyakan khabar. Dapatan dapat diperkukuhkan dengan Gur (2019) menyatakan bahawa kesejahteraan komunikasi merujuk kepada kemampuan individu atau komuniti untuk berkomunikasi secara efektif dan menjalinkan hubungan yang positif dengan orang lain. Untuk mencapai kesejahteraan komunikasi, seseorang atau komuniti perlu mempunyai akses kepada alat komunikasi yang sesuai dan berkualiti, serta memiliki kemahiran berkomunikasi yang baik (Adedokun, 2010). Ini termasuk kemahiran mendengar, bertutur, dan menulis dengan baik, serta memahami maklumat yang disampaikan oleh orang lain (Paralkar, 2017). Penduduk "Bottom 40" sebenarnya menjadi tumpuan utama dalam kajian melalui kesejahteraan komunikasi yang terjalin di antara penduduk flat di Sungai Plan, Bintulu adalah sangat baik dan mereka berada dalam keadaan perpaduan yang baik dan sejajar dengan bagaimana RMK-12.

Analisis juga mendapati bahawa faktor peramal daripada Model Kesejahteraan memberi impak yang berkesan terhadap perpaduan masyarakat secara signifikannya. Responden yang juga bergerak seiring dengan peredaran masa kini dalam sibuk bekerja namun masih melihat kepada pentingnya keharmonian serta hubungan yang akrab dengan jiran tetangga mahupun di sebelah rumah dan blok yang berlainan (Ross, 2018). Dapatan ini juga selari dengan Pfeiffer dan Cloutier (2016) bahawa sebahagian besar keharmonian kita didorong oleh sifat-sifat yang ada pada diri kita mahupun orang sekeliling. Kesejahteraan walaupun perlu di pupuk dari berinteraksi dengan orang sekeliling namun perlu melihat juga bagaimana kebahagian tercapai dalam emosi seseorang untuk bertegur sapa dengan sesiapa pun termasuk jiran sebelah rumah.

Walau bagaimanapun, mengubah keadaan hidup, seperti pendapatan, pekerjaan, dan status perkahwinan juga boleh membawa seseorang dengan sesuatu yang tertentu tahap asas kesejahteraan dalam memilih bahagian kejiranan yang baik serta sesuai dengan kehidupan yang dijalankan bagi berinteraksi dengan kejiranan yang di pilih (Jokela et al., 2015). Terdapat banyak konsensus pada individu ciri-ciri yang membawa kepada kesejahteraan merentasi status kedudukan warga di sesebuah tempat tinggal. Kajian ini sememangnya melihat bagaimana penduduk dewasa, malah berpendapat jantina juga berkaitan mempengaruhi bagaimana komunikasi sehala atau dua hala berlaku dengan baik serta melibatkan emosi yang positif untuk mencapai kesepakatan dalam kejiranan mereka.

Memandangkan kecenderungan orang yang sangat gembira untuk memiliki hubungan sosial yang mendalam dan memenuhi, Diener dan Seligman (2002) mencadangkan "Makanan dan termoregulasi adalah faktor sejagat yang mempengaruhi perasaan orang, dan begitu juga hubungan sosial yang sihat". Penglibatan sosial menghubungkan kita dengan orang lain dan menghalang kita daripada terpencil, yang mungkin membantu untuk meningkatkan *mood* bergaul yang baik dan kebahagiaan sepanjang kitaran hayat (Hawton et al., 2011). Kesejahteraan komunikasi membolehkan kita bergantung pada perhubungan kita untuk mendapatkan pengetahuan dan sumber serta menyelesaikan sesuatu. Kepercayaan yang lebih besar daripada orang lain pula dikaitkan dengan kesejahteraan yang lebih baik (Donaldsonet al.., 2022).

Kesimpulan

Kesejahteraan komunikasi merupakan peramal dalam perpaduan komuniti terutamanya dalam faktor kepada peramal kesejahteraan komunikasi menunjukkan bahawa bagaimana komuniti menunjukkan Emosi Positif, Keterlibatan, Hubungan, Makna dan Pencapaian merupakan faktor yang berkaitan dengan kesejahteraan penduduk setempat yang mewujudkan perpaduan (Donaldson et al., 2022). Bukan itu sahaja, jarak kediaman juga menunjukkan hubungan yang signifikan dengan interaksi kejiranan. Kesejahteraan komunikasi merupakan aspek penting bagi kemajuan individu dan masyarakat.

Untuk mencapai kesejahteraan komunikasi, seseorang atau komuniti perlu mempunyai akses kepada alat komunikasi yang sesuai dan berkualiti, serta memiliki kemahiran berkomunikasi yang baik (Murillo et al., 2020). Ini termasuk kemahiran mendengar, bertutur, dan menulis dengan baik, serta memahami maklumat yang disampaikan oleh orang lain. Kesejahteraan komunikasi juga berkaitan dengan keupayaan individu atau komuniti untuk berkomunikasi dengan orang lain yang berbeza, termasuk orang yang berlainan bangsa, agama, atau bahasa (Ibrahim, 2017). Ini mencakup kemampuan untuk bekerjasama dan memahami pendapat orang lain, serta menghargai perbezaan individu. Keakraban di antara kejiranan mempengaruhi corak interaksi dalam komuniti kediaman mereka. Dengan kata lain, kekerapan interaksi lebih mengeratkan lagi hubungan ahli dalam komuniti. Kajian ini hanya tertumpu kepada Komuniti Perumahan Taman Kidurong yang tinggal di kawasan flat murah. Kajian pada masa hadapan dicadangkan untuk mengkaji komunikasi sosial mengikut taraf kehidupan (B40, M40 & T20) komuniti khususnya di Malaysia. Kajian sebegini dapat membentuk kumpulan komunikasi yang mempengaruhi secara baik komuniti tempat tinggal mereka dan boleh dijadikan panduan untuk pembangunan modal insan serta pembangunan ke arah kemajuan negara.

Kesejahteraan komunikasi merupakan aspek penting bagi kemajuan individu dan masyarakat. Ia dapat membantu individu mencapai potensi mereka, serta membantu masyarakat bekerjasama dan memecahkan masalah bersama-sama. Oleh itu, penting untuk mempromosikan kesejahteraan komunikasi di dalam masyarakat. Kesimpulannya, penduduk di kawasan padat seperti flat mampu mewujudkan suasana interaksi yang baik dalam bertegur sapa dan berkenalan dengan lebih akrab antara satu sama lain di dalam komuniti flat itu sendiri.

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KATA KERJA DALAM BAHASA IBAN: SUATU ANALISIS MORFOLOGI

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Abstrak

Kertas kerja ini melaporkan dapatan awal kajian pemerian kata kerja bahasa Iban dari segi bentuk dan struktur kata. Deskripsi pembentukan dan penggolongan kata kerja bahasa Iban ini menerapkan kerangka Nahu Sistem (Omar, 2009) yang berasaskan teori sistemik-fungsional. Nahu ini menjadikan fungsi dan makna kata kerja dalam konteks penggunaannya sebagai teras dalam analisis data. Data kajian ini diperolehi daripada teks berita bahasa Iban dalam akhbar Suara Sarawak. Jadi, kajian ini berbeza dengan kajian-kajian lepas yang menggunakan data dari kajian lapangan. Kajian ini menggunakan korpus daripada akhbar tempatan iaitu akbhar Suara Sarawak. Data kata kerja disusun dalam bentuk jadual bagi tujuan pengkategorian dan setiap kata kerja disertai dengan konteks penggunaanya. Dapatan awal mendapati proses pembentukan dalam bahasa Iban terdiri daripada dua jenis iaitu proses penambahan dan penggantian. Berbanding dengan kajian-kajian lepas, kajian ini telah memberi gambaran yang lebih mendalam tentang fungsi kata kerja dan proses-proses morfologi yang membentuk kata terbitan bahasa Iban.

Kata kunci: Kata kerja, bahasa Iban, proses morfologi

Abstract

This paper reports the preliminary findings of the Iban language verb study in terms of the form and structure of words. The framework of Nahu Sistem (Omar, 2009), which is based on systemic-functional theory, is used to describe and classify Iban verbs. This Nahu makes the function and meaning of the verb in the context of its use the core of data analysis. This study used a corpus from a local newspaper, Suara Sarawak. So, this study differs from past studies that used data from field studies. The verb data are organised in the form of a table for categorisation, and each verb is accompanied by the context in which it is used. According to preliminary findings, the formation process in the Iban language is divided into two types: addition and substitution. In comparison to previous research, this study provides a more detailed picture of the role of verbs and morphology processes in the formation of Iban language derivative words.

Keywords**:** Verbs, bahasa Iban, morphology processes

Pengenalan

Bahasa merupakan alat komunikasi yang digunakan dalam masyarakat yang berupa lambang bunyi terhasil daripada alat ucapan manusia (Devianty, 2017). Kajian ini merupakan kajian yang mengkaji bahasa Iban. Bahasa Iban merupakan bahasa sukuan yang dituturkan oleh suku kaum yang menetapkan di Sarawak. Bahasa ini bukan sahaja dituturkan oleh kaum itu sendiri bahkan kaum lain di Sarawak juga boleh berkomunikasi dengan baik menggunakan bahasa Iban. Omar dan Sandai (2012) menyatakan bahawa bahasa Iban merupakan bahasa yang algunatif iaitu dikenali sebagai bahasa yang menggunakan pengimbuhan dalam membentuk kata terbitan.

Morfologi adalah kajian linguistik yang melihat kepada bentuk kata (Hassan, 2010; Omar & Sandai, 2012). Selain itu, Hassan (2006) menyatakan bidang morfologi juga melihat aspek proses pembentukan kata seperti pengimbuhan, pemajmukan dan penggandaan. Setiap proses-proses itu memiliki fungsi gramatikalnya yang tersendiri. Justeru, bidang ini turut menitikberatkan hubungan antara morfem dan varian morfem (Omar, 2015).

Kajian ini merupakan kajian yang melihat kepada aspek kata kerja dan proses-proses morfologi yang berlaku dalam bahasa Iban. Karim et al. (2008) menyatakan bahawa kata kerja merupakan binaan kata yang berfungsi menunjukkan perbuatan. Kata kerja juga boleh menjadi inti kepada binaan frasa kerja. Manakala, proses morfologi ialah proses-proses pembentukan kata atau proses yang menghasilkan kata-kata terbitan (Hassan, 2006; Omar & Sandai, 2012).

Permasalahan Kajian

Kajian mengenai bidang morfologi terutamanya melihat aspek kata kerja bukanlah suatu kajian yang baharu dijalankan. Umum mengetahui bahawa kajian morfologi telah banyak dilakukan oleh para pengkaji bahasa di dalam negara mahupun luar negara. Namun begitu, penelitian terhadap jenis-jenis kata kerja yang wujud dalam bahasa Iban kurang dilakukan. Begitu juga penelitian mengenai proses morfologi bahasa Iban juga tidak diteliti secara mendalam. Walaupun kajian kata kerja atau proses morfologi ada dilakukan namun kajian tersebut tidak memfokuskan kepada bahasa Iban tetapi bahasa-bahasa lain seperti bahasa Melayu. Kajian Kader et al. (2006) yang menyentuh mengenai proses morfologi dalam bahasa Melayu membincangkan perkembangan proses morfologi yang berlaku dalam bahasa tersebut dari zaman dahulu sehingga kini. Yusof (2003) ada meniliti proses morfologi dalam bahasa Iban, namun kajian tersebut merupakan kajian perbandingan dengan bahasa Melayu. Kajian beliau memberikan fokus kepada penggunaan morfem {me-} dan proses penyengauan sebagai imbuhan kata namaan dalam kedua-dua bahasa yang dipilih.

Makalah ini memfokuskan kepada aspek morfologi khususnya aspek kata kerja serta proses morfologi dalam bahasa Iban. Hal ini kerana tidak ramai pengkaji bahasa membuat pengkajian mengenai bahasa sukuan yang terdapat di Sarawak. Kajian morfologi bahasa sukuan di Sarawak dijalankan hanya sedikit sahaja. Jagig (1998) telah menjalankan kajian Fonologi dan Morfologi dalam bahasa Bidayuh Padawan manakala Omar (2013) menjalankan kajian yang bertajuk "*The Iban Language Of Sarawak: A Grammatical Description*". Kajian-kajian terdahulu kebanyakannya menggunakan bahasa lisan dan teks cerita rakyat sebagai data korpus. Justeru, kajian ini menggunakan berita daripada surat khabar bahasa Iban sebagai data korpus.

Tujuan dan Objektif Kajian

Kajian ini bertujuan untuk memeri kata kerja dalam bahasa Iban dari segi morfologi. Objektif pertama kajian ini adalah mengenal pasti jenis-jenis kata kerja yang terdapat dalam bahasa Iban. Manakala objektif yang kedua pula menghuraikan proses morfologi yang membentuk kata terbitan.

Metodologi Kajian

Kajian ini merupakan kajian berbentuk kualitatif deskriptif. Kerangka teori yang digunakan dalam kajian ini adalah berdasarkan Nahu Sistem yang diperkenalkan oleh Omar (2009). Nahu Sistem ini berasaskan teori Sistemik-fungsional oleh Halliday (1985) yang menekankan analisis bentuk dan struktur kata berdasarkan situasi sebenar penggunaan kata dalam ayat (Omar, 2009). Data kajian ini akan memanfaatkan korpus daripada surat khabar tempatan iaitu Suara Sarawak. Data diperoleh daripada segmen *Ruai* dalam akhbar tersebut. Setiap kata kerja yang dijumpai akan direkod juga penggunaan dalam teks. Oleh itu, satu kata kerja boleh ada contoh beberapa situasi penggunaannya dalam pelbagai teks. Seterusnya, data ini akan dianalisis berdasarkan kerangka teori Nahu Sistem.

Dapatan dan Perbincangan

Dalam meneliti proses pembentukan kata dalam bahasa Iban bagi setiap golongan kata, didapati bahawa kata kerja merupakan golongan kata yang paling banyak menerima penambah atau imbuhan diikuti dengan kata nama seterusnya kata adjektif.

Karim et al. (2008) berpendapat kata kerja merupakan binaan yang mempunyai fungsi perbuatan. Kata kerja ialah perkataan yang menjadi inti bagi binaan frasa kerja. Dari aspek makna pula, kata kerja berfungsi sebagai kata yang merujuk kepada perlakuan atau perkara yang dilakukan. Kata kerja boleh terbahagi kepada dua perkara iaitu kata kerja leksikal dan kata kerja bantu (Omar, 2009). Namun, kajian ini hanya memberikan fokus hanya kepada kata kerja leksikal sahaja. Oleh itu, pengkaji membincangkan jenis-jenis kata kerja dan proses morfologi yang terdapat dalam bahasa Iban. Setiap kata kerja yang diperolehi juga akan dibincangkan proses morfologinya.

Kata Kerja Perbuatan

Menurut Omar (2015), kata kerja perbuatan terdiri daripada beberapa subgolongan yang memperlihat ada atau tiada ciri-ciri makna pada kata kerja itu. Melalui kata kerja perbuatan ini, kita boleh melihat bahawa subjek merupakan pelaku.

Kata kerja perbuatan sengaja dan tidak sengaja

Kata kerja perbuatan sengaja merupakan perbuatan yang dilakukan dalam keadaan sedar oleh si pelaku. Perbuatan sengaja ini diwakili oleh kata kerja *numbuhka* yang bermaksud menubuhkan. Kata kerja itu sendiri menjelaskan bahawa si pelaku dengan sengaja ingin menubuhkan sesuatu komuniti yang baharu.

Manakala perbuatan tidak sengaja pula merupakan perbuatan yang dilakukan tanpa disedari oleh pelaku. Misalnya, kata kerja *tekenyit.* Akhbar dalam bahasa Iban jarang menggunakan kata kerja tidak sengaja kerana penggunaan laras beritanya yang berbeza dengan percakapan seharian orang Iban.

Jadual 1

Perbuatan sengaja dan tidak sengaja

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Jenis Kata Kerja	Contoh Penggunaan Kata Kerja
numbuhka	*Tumbuh*	menubuhkan	Perbuatan sengaja	“Kami dalam perintah nadai ngembuan niat kediri, bisi orang ningkilka diri enggau masuk parti, *numbuhka* parti baru laban sida bisi niat kediri” (Suara Sarawak, 16 November 2021. Ruai m/s 3)

tekenyit	*Kenyit*	terkejut	Perbuatan tidak sengaja	“Dua iku jagu panjai lebih lima meter ke suah ayan ba Batang Igan udu ngasuh mensia mayuh ti ngena feri Igat *tekenyit*, ensana” (Suara Sarawak, 6 Mac 2022. Ruai m/s 4)

Kata kerja perbuatan kendiri dan luar kendiri

Jenis kata kerja ini juga ada dalam laras berita bahasa Iban. Kata kerja perbuatan kendiri yang dimaksudkan adalah perbuatan yang dilakukan terhadap diri si pelaku dan bukan kepada orang lain. Kata kerja ini boleh diwakili oleh kata *meli* yang bermaksud membeli. Dalam hal ini, kata kerja *meli* menjelaskan bahawa si pelaku telah membeli sesuatu untuk diri sendiri.

Kata kerja luar kendiri pula merupakan perbuatan yang dilakukan ke atas orang lain. Kata kerja *dipadahka* bermaksud diberitahu. Seseorang itu telah diberitahu oleh orang lain tentang sesuatu.

Jadual 2

Perbuatan kendiri dan luar kendiri

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Jenis Kata Kerja	Contoh Penggunaan Kata Kerja
meli	*Beli*	membeli	Perbuatan kendiri	“Diumba ke ati majak gidan mendingka pengelunak tiun sape nya, dia dih penanyi ke berumur 43 taun tu lalu *meli* sebuah sape ungkup diri empu” (Suara Sarawak, 19 Februari 2022. Ruai m/s 5)
dipadahka	*padah*	diberitahu	Perbuatan luar kendiri	“Aku *dipadahka* sida udah minta pemendar lalu nya begunaka ungkus belanja ke besai, dikena ngaga jalai enggau sapat tebing dikena nagang tanah usur” (Suara Sarawak, 27 Disember 2021. Ruai m/s 2)

Kata kerja perbuatan menyebabkan dan tidak menyebabkan

Perbuatan menyebabkan bermaksud perbuatan yang menyebabkan terjadinya sesuatu peristiwa atau kejadian. Kata *nguntungka* dalam bahasa Iban bermaksud keuntungan. Kata kerja *nguntungka* memperlihat perbuatan yang mendatangkan hasil dan menyebabkan keuntungan kepada diri atau orang lain. Makna menyebabkan dalam bahasa Iban boleh didukung oleh kata yang mempunyai penambah *nge-ka* dan *–ka.*

Kata kerja perbuatan tidak menyebabkan yang dimaksudkan adalah perbuatan yang tidak mengakibatkan terjadi sesuatu perkara. Kata kerja *datai* yang bermaksud datang dalam bahasa Melayu. Kata ini tidak akan menyebabkan apa-apa peristiwa yang berlaku.

Jadual 3

Perbuatan menyebabkan dan tidak menyebabkan

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Jenis Kata Kerja	Contoh Penggunaan Kata Kerja
nguntungka	*untung*	Memberi keuntungan	Perbuatan menyebabkan	"Kenu ku iya, muzium ke digaga nengah belanja beungkus RM323 juta nya deka nyungkak sektor dagang temuai sereta *nguntungka ekonomi Sarawak*" (Suara Sarawak, 6 Mac 2021. Ruai m/s 8)
datai	*Datai*	Datang	Perbuatan tidak menyebabkan	"Presiden Parti Rakyat Sarawak (PRS), Datuk Joseph Salang Gadum ngelalau komuniti Dayak di Sarawak lebih agi ba sitak Parlimen dipenggi PRS ngemeran semangat beduruk ngambi ulih nyapai pemujur ba Pengawa Bepilih Besai Ke-15 (PRU-15) ke deka *datai*" (Suara Sarawak, 26 April 2022. Ruai m/s 4)

Kata kerja perbuatan menghasilkan dan tidak menghasilkan

Kata kerja perbuatan menghasilkan yang dimaksudkan adalah perbuatan yang merujuk kepada proses yang membuahkan hasil. Kata kerja *ngerampit* dalam bahasa Iban memberi maksud berjangkit. Kata kerja ini jelas menunjukkan makna yang memberikan terhasilnya sesuatu perkara.

Seterusnya, kata kerja perbuatan tidak menghasilkan pula merupakan kata kerja yang tidak menunjukkan hasil. Kata kerja *nyembi* yang dimaksudkan adalah berjemur yakni kata kerja yang tidak mengakibatkan sebarang hasil.

Jadual 4

Perbuatan menghasilkan dan tidak menghasilkan

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Jenis Kata Kerja	Contoh Penggunaan Kata Kerja
ngerampit	*rampit*	berjangkit	Perbuatan menghasilkan	"Sebedau ditemu ngerampit sekeda kandang nupi jani di Sibu, penyakit ASF tu mega bisi ditemu ngerampit jani kampung ba menua Bidor enggau Sungkai di Perak enggau Jerantut, Pahang kena 17 Disember 2021" (Suara Sarawak, 6 Mac 2022. Ruai m/s 2)
nyembi	*jembi*	Berjemur	Perbuatan tidak menghasilkan	"Tandu iya, peranak dia mega suah meda jagu nya nyembi diri di tebing sungai maya ai surut baka ti udah biasa enggau palan nya lalu enda takut meda mensia" (Suara Sarawak, 6 Mac 2022. Ruai m/s 4)

Kata Kerja Keadaan

Omar (2015) menyatakan bahawa kata kerja keadaan bermaksud kata kerja yang tidak menunjukkan adanya pergerakan perbuatan. Kata kerja jenis ini terbahagi kepada tiga bahagian. Antaranya kata kerja peristiwa, kata kerja pemerian dan kepunyaan.

Kata kerja peristiwa

Kata kerja peristiwa yang dimaksudkan adalah kata kerja yang menjelaskan sesuatu peristiwa yang berlaku. Kata kerja yang menunjukkan peristiwa dalam bahasa Iban adalah kata kerja *ada* yang bermaksud lahir dan *tusur* yang bermaksud runtuh. Berikut merupakan kata kerja peristiwa dalam bahasa Iban.

Jadual 5

Kata kerja peristiwa

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Contoh Penggunaan Kata Kerja
ada	*ada*	lahir	"Anak mit keterubah *ada* pukul 12.29 pagi lalu anak mit ke *ada* kepenudi pukul 10.41 malam." (Suara Sarawak, 27 Disember 2021. Ruai m/s 4)
tusur	*tusur*	runtuh	"Bisi 10 penusah tanah *tusur* nyadi di Jalai Kampung Sejijag ditu alai empat ari nya ngelamun jalai ngujungka peranak dia enda ulih mindah ke bukai" (Suara Sarawak, 11 Januari 2022. Ruai m/s 7)

Kata kerja pemerian

Kata kerja pemerian ini merupakan kata kerja yang menjelaskan atau menghuraikan sesuatu yang biasanya merupakan subjek kepada ayat. Kata kerja pemerian yang terdapat dalam bahasa Iban terdiri daripada kata *nyadi* dan *betuaika*.

Jadual 6

Kata kerja pemerian

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Contoh Penggunaan Kata Kerja
nyadi	*jadi*	menjadi	"Datuk Willie Mongin empai minta *nyadi* kaban PBB" (Suara Sarawak, 26 April 2022. Ruai, m/s 2)
betuaika	*tuai*	diketuai	"Raban TVS *betuaika* Sharif bergambar ungkup kenang enggau raban ST, SV *betuaika* COO, Sardon Zainal." (Suara Sarawak, 11 Januari 2022. Ruai m/s 4)

Kata kerja kepunyaan

Kata kerja kepunyaan ialah kata yang menyatakan hak milik atau yang empunya (Omar, 2015). Penggunaan kata kerja ini dalam bahasa formal adalah terbatas dan terhad. Berikut merupakan antara kata kerja kepunyaan yang ada dalam bahasa Iban.

Jadual 7

Kata kerja kepunyaan

Kata Kerja Terbitan	Kata Dasar	Makna Kata	Contoh Penggunaan Kata Kerja
bisi	*bisi*	ada	"Lebuh diperesa, *bisi* empat iti bateri entukar, siti spana enggau siti kereban mutung wayar ditemu dalam entukar nya lalu semua barang nya dirampas nyadi barang kes" (Suara Sarawak, 19 Februari 2022. Ruai m/s 6)
ngembuan	*kembuan*	memiliki	"Sida mega patut *ngembuan* tikas pelajar Diploma tauka Degree ba sebarang program, bisi laptop enggau entukar kediri empu kelimpah deka bejalai gawa ke menua bukai" (Suara Sarawak, 19 Februari 2022. Ruai m/s 2)

Proses Morfologi

Proses morfologi atau dikenali sebagai proses pembentukan kata dalam bahasa Iban terdiri daripada tiga proses. Antaranya proses penambahan, proses penggantian dan proses penggandaan. Namun, dalam kajian ini hanya menjelaskan proses penambahan dan proses penggantian sahaja.

Proses penambahan

Menurut Omar dan Sandai (2012), proses penambahan yakni pengimbuhan boleh hadir di awalan, apitan dan akhiran kata. Justeru, kajian ini akan memeri proses-proses penambahan tersebut.

Penambahan awalan

Imbuhan awalan merupakan morfem yang terikat manakala kata akar merupakan morfem bebas (Omar, 2015). Menurut Omar dan Sandai (2012), imbuhan awalan yang ada dalam bahasa Iban adalah awalan *be-, di-, te-, se-* dan *pe-.* Data kajian hanya memperlihat awalan *te-* sahaja yang dijumpai menerusi korpus. Awalan /*te-*/ biasanya hanya hadir pada kata akar yang mana bermula dengan huruf konsonan sahaja.

Jadual 8

Penambahan awalan te-

te* + *kenyit	-	*tekenyit* (terkejut)

Penambahan apitan

Penambahan apitan dalam bahasa Iban terdiri daripada lima bentuk imbuhan apitan iaitu *ke-ka*, *pe-ka*, *N-ka*, *be-ka* dan *te-ka* (Aman, 2006). Data yang diperoleh hanya memaparkan sebahagian daripada keseluruhan bentuk imbuhan apitan tersebut. Antaranya imbuhan apitan *N-ka, be-ka dan di-ka.* Apitan /N-ka/ dalam bahasa Iban berperanan sebagai penanda kata kerja transitif. Seterusnya, apitan /be-ka/ juga merupakan penanda kata transitif yang mempunyai makna menjurus kepada "memiliki' dan "bersalingan' (Aman, 2006). Manakala, apitan /di-ka/ merupakan kata kerja yang pasif.

Jadual 9

Penambahan apitan

N+*tumbuh + **-ka***	-	*numbuhka*
ng*+untung + -**ka***	-	*nguntungka*
di*+padah + -**ka***	-	*dipadahka*
be*+tuai + -**ka***	-	*betuaika*

Proses penggantian

Kaedah pembentukan kata yang melibatkan kata kerja dalam bahasa Iban terdiri daripada proses penggantian penyengauan pada awal kata dasar dan juga penambahan yang disengaukan. Penyengauan ini merupakan morfem terikat. Berikut merupakan beberapa contoh proses penggantian yang berlaku dalam bahasa Iban.

Penggantian penyengauan /N-/

Dalam proses ini, /N-/ biasanya akan menggantikan konsonan /t/, /d/, /k/, /g/, /ch/, /j/ dan /s/ di awal kata dasar. Data yang diperolehi memperlihatkan proses penggantian ini merupakan proses yang agak produktif berbanding proses penggantian /meN/. Alomorf /*N*-/ menggantikan konsonan “t’ dan “d’, manakala konsonan /k/ dan /g/ diganti oleh alomorf /*Ng*-/. Seterusnya, alomorf /*Ny*-/ pula menggantikan konsonan seperti /ch/, /j/ dan /s/ pada awal kata dasar. Berikut merupakan beberapa contoh penggantian penyengauan /*N*-/ yang berlaku dalam bahasa Iban.

Jadual 10

Penggantian penyengauan /N-/

Ny*- + jembi*	-	*nyembi*
Ny*- + jadi*	-	*nyadi*
N *+ kembuan*	-	*ngembuan*

Penggantian penyengauan /meN-/

Penggantian /meN/ pula biasanya merupakan proses penyengauan yang menggantikan huruf konsonan “b’ dan “p’. Penggunaan kata kerja yang melibat proses penggantian /meN/ ini dilihat kurang digunakan penulisan akhbar. Jadual di bawah menunjukkan kata kerja *beli* mengalami penggantian penyengauan /*meN*-/ yang menjadikannya kata kerja *meli.*

Jadual 11

Penggantian penyengauan /meN-/

meN- + beli	**-**	***meli*** **(membeli)**

Kesimpulan

Berdasarkan dapatan kajian, kata kerja leksikal yang terdapat dalam bahasa Iban terdiri daripada kata kerja perbuatan dan kata kerja keadaan. Jenis-jenis kata kerja dalam bahasa Iban melibatkan beberapa kategori seperti kata kerja perbuatan sengaja dan tidak sengaja, perbuatan kendiri dan luar kendiri, perbuatan menyebabkan dan tidak menyebabkan serta perbuatan menghasilkan dan tidak menghasilkan.

Bagi kategori kata kerja keadaan pula terdiri daripada kata kerja peristiwa, kata kerja kepunyaan dan kata kerja pemerian. Proses morfologi yang berlaku melibatkan proses penambahan dan proses penggantian penyengauan. Analisis kajian memperlihat kata kerja dalam bahasa Iban mengalami proses penambahan imbuhan awalan /*te-*/ dan apitan /*N- + -ka*/, /*di- + -ka*/ dan /*be- + -ka*/. Manakala, proses penggantian penyengauan yang berlaku dalam bahasa Iban adalah lebih produktif. Proses penggantian penyengauan ini melibatkan penggantian alomorf /*N-*/ dan /*meN-*/ di awalan kata dasar.

Diharap agar kajian ini dapat menjelaskan proses-proses morfologi yang berlaku dalam bahasa Iban kepada pembaca kajian ini. Akhir sekali, kajian morfologi bahasa Iban dari segi proses pembentukan kata haruslah dikaji dengan lebih mendalam dan diberikan tumpuan agar bidang morfologi dalam bahasa Iban boleh berkembang seiring dengan bidang linguistik bahasa lain.

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KESAN PENCEROBOHAN NELAYAN ASING TERHADAP SOSIOEKONOMI MASYARAKAT NELAYAN TEMPATAN DI PANTAI BARAT SABAH

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ABSTRAK

Kertas kerja ini membincangkan implikasi pencerobohan nelayan asing ke atas kelangsungan hidup komuniti nelayan kecil di pantai barat Sabah. Berdasarkan data kajian lepas, seramai 30 orang nelayan telah ditemubual secara individu dan berkumpulan, di samping membuat pemerhatian lapangan. Data telah dianalisis menggunakan kaedah tematik. Analisis data mendapati gugusan terumbu karang pulau Mengalun merupakan kawasan tradisi penangkapan ikan komuniti nelayan tempatan yang kaya dengan sumber marin. Semenjak pencerobohan bot nelayan asing dalam kawasan tersebut, keselamatan sosio-ekonomi komuniti nelayannya semain terancam. Pendapatan semakin merosot menyebabkan mereka terpaksa mencari alternatif lain bagi menampung kos harian keluarga yang semain meningkat. Antaranya, pertama, mengubah fungsi perahu dari nelayan kepada pengangkutan air awam agar disamping sebagai perau nelayan ia juga boleh menjadi pengangkutan awam laut terutama di daerah Kota Kinabalu. Kedua, hanya menggunakan perahu nelayan kecil bagi menangkap ikan di pesisir pantai bukan ke kawasan terumbu karang pulau Mengalun. Ketiga, mencari pekerjaan sampingan seperti bertukang mengambil upah membina rumah atau bekerja di bandar. Keempat, mencari/meneroka kawasan terumbu karang baru yang terhindar dari kegiatan bot nelayan asing seperti yang bersempadan dengan Filipina. Mereka percaya nelayan asing bersekongkol dengan orang tempatan demi melindungi kegiatan mereka dengan cara seperti mengugut/menakut-nakutkan nelayan tempatan, memasarkan hasil tangkapan nelayan asing di pasaran tempatan dengan harga lebih murah. Pukat mereka rosak atau hilang akibat dilanggar peralatan menangkap ikan nelayan asing. Kegiatan bot nelayan asing ini sukar dibendung oleh pihak berkuasa tempatan seperti maritim, atas beberapa sebab seperti kelicikan para nelayan asing walaupun berkali-kali anduan telah dibuat.

Kata Kunci: *Pencerobohan nelayan asing, komuniti nelayan tempatan, ancaman, kelangsungan hidup*

ABSTRACT

This article discusses the impact of the invasion of foreign fishermen on the survival of the fishing community, particularly small-scale fishermen on the west coast of Sabah. Based on data from previous studies, 30 fishermen were interviewed individually and in groups, and field observations were conducted. Thematic analysis of the data revealed that the Pulau Mengalum coral reef cluster is a traditional fishing area of the local fishing community that is rich in marine resources. Since the invasion of foreign fishing boats in the area, the socioeconomic security of the fishing community has been threatened. The deteriorating conditions have forced them to look for alternatives to meet the daily expenses of their ever-growing families. These include, first, the re-functioning of the boat from a fishing boat to a means of public transport at sea, especially in the district of Kota Kinabalu. Second, using a small fishing boat to catch fish on the coast instead of going to the coral reef area of the island. Third, taking a part-time job, such as in a handicraft business, to earn money to build a house or work in a city. Fourth, finding or exploring new coral reef areas that are spared from the activities of foreign fishing boats, such as the areas bordering the Philippines. They believe that the foreign fishermen conspire with the locals to protect their activities, for example, by intimidating local fishermen and marketing the foreign fishermen's catch in the local market at lower prices. Their trawlers have been damaged or lost because they were hit by foreign *fishing equipment. These foreign fishing boats are difficult to contain by local authorities, such as the Maritime Enforcement Agency. This is partly due to the cunningness of the foreign fishermen, although police reports have often been lodged.*

Keywords: Foreign fishermen invasion, local fishing community, threats, survival

Pengenalan

Sabah merupakan wilayah Malaysia yang bersempadan dengan negara-negara jiran seperti Vietnam, Indonesia dan Filipina (Hafiz, 2020). Justeru, kegiatan jenayah terancang rentas sempadan seperti penyeludupan barangan kepenggunaan, manusia dan barangan terlarang seperti dadah serta mencuri khazanah asli laut seperti ikan, merupakan gejala sosial yang berlaku di sempadan antarabangsa. Malahan ia terus berkembang seiring dengan perkembangan ekonomi global.

Pencerobohan bot nelayan asing ke dalam zon perikanan Sabah yang kerap berlaku merupakan jenayah rentas sempadan yang terancang yang bukan sahaja merugikan Malaysia malahan memberi impak yang negatif ke atas kelangsungan hidup komuniti nelayan. Akibat pencerohon bot-bot nelayan asing Malaysia mengalami kerugian sebanyak enam juta Ringgit Malaysia setiap tahun. Mereka mengeksploitasi sumber laut pelbagai spesis seperti sotong, udang, ikan yu dan penyu menggunakan peralatan terlarang seperti pukat tunda ganding menyebabkan kerosakan terumbu karang (Jabatan Perikanan, 2019). Selain itu, Malaysia juga kerugian dalam bentuk kerosakan terumbu karang yang menjadi habitat dan sumber makanan dan tempat penetasan pelbagai spesis hidupan marin. Ia menyebabkan kepupusan sumber marin yang menjadi sumber tangkapan komuniti nelayan tempatan.

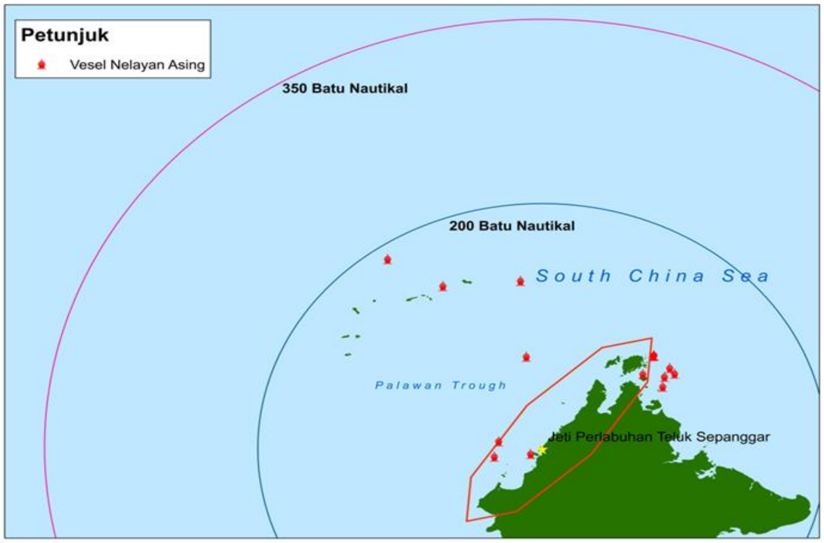
Berdasarkan data kajian yang telah dijalankan, kertas kerja ini membincangkan bagaimana kegiatan bot-bot nelayan asing yang menceroboh kawasan perikanan Malaysia Sabah telah memberi dampak negatif ke atas kelangsungan hidup komuniti nelayan tempatan di bahagian pantai Barat negeri tersebut berdasarkan pengalaman mereka.

Metod

Dari segi pendekatan, kajian ini telah menggunakan pendekatan kualitatif untuk menjalankan penyelidikan. Kawasan kajian adalah ditunjukkan dalam Rajah 1, Kawasan Perairan Pantai Barat Sabah.

Rajah 1

Kawasan Perairan Pantai Barat Sabah



Sumber: Astri M Fadzli (2022)

Kajian ini memilih sekitar perairan di Pantai Barat Sabah kerana peningkatan pencerobohan nelayan asing dari Vietnam di kawasan tersebut iaitu daripada lapan buah vesel pada 2016 kepada 18 buah pada 2021 (Rajah 1) (DOF, 2017; APMM 2016-2019). Tujuan kertas kerja ini adalah untuk membincangkan bagaimana kegiatan vesel-vesel asing yang menceroboh kawasan perikanan di pantai barat Sabah telah memberi kesan negatif ke atas kelangsungan hidup komuniti nelayan kawasan tersebut. Kawasan yang terangkum dalam perbincangan ini adalah Pantai Barat Sabah kerana dalamnya terletak kawasan-kawasan terumbu karang tradisional tempat komuniti nelayan pantai barat menangkap ikan.

Di samping kaedah pemerhatian, data empirikal telah diperoleh menerusi temubual mendalam telah diadakan dengan 30 orang infoman nelayan tempatan yang terdiri dari 10 orang nelayan laut dalam dan 20 orang nelayan pesisir pantai. "Laut dalam" dalam kertas kerja ini bermaksud kawasan terumbu karang yang jauh ke tengah laut sedangkan "pesisir pantai" merujuk kepada kawasan lubuk ikan tradisional sama ada laut berpasir atau kawasan batu karang yang berhampiran dengan pantai atau darat.

Informan kajian ini adalah nelayan yang menetap dalam beberapa buah komuniti iaitu Kampung Gentisan, perkampungan Pulau Gaya, dan Kampung Lokub dalam daerah Kota Kinabalu dan Kampung Pasir Putih Dalam Daerah Putatan. Satu Kumpulan temubual berfokus iaitu nelayan tempatan pesisir pantai terdiri daripada empat orang wakil daripada Pasir Putih, Putatan. Manakala, fasa pertama pemerhatian pertama adalah pada 28 Februari 2021 bersama nelayan laut dalam di Jeti Pendaratan Ikan Kota Kinabalu. Fasa kedua pemerhatian pula telah dijalankan pada 28 Ogos 2021 di Kampung Pasir Putih Putatan.

Selain itu, rujukan data sekunder utama adalah Artikel daripada Jurnal, *Estimating the Worldwide Extent of Illegal Fishing* (Agnew & Pearce et al., 2009), *Boosting National Mechanism to Combat IUU Fishing* (Razak et al., 2016), *Policy Department for Structural and Cohesion Policies Directorate-General for Internal Policies* (2016) dan Laporan Jabatan Perikanan Sabah (2020).

Analisis dan Perbincangan

Implikasi Pencerobohan Nelayan Asing Terhadap Kelangsungan HidupNelayan Tempatan Di perairan Pantai Barat Sabah

Implikasi Terhadap Ekonomi dari Segi Hasil Tangkapan dan Pendapatan Nelayan Tempatan Terjejas

Nelayan Tempatan Pesisir Pantai

Kajian ini menunjukkan implikasi pencerobohan nelayan asing antaranya adalah hasil penangkapan dan pendapatan nelayan tempatan terjejas. Informan yang ditemubual, iaitu Encik Ghadafi berumur 39 tahun, telah menjalankan aktiviti perikanan selama 12 tahun, menyatakan bahawa nelayan asing telah memberi kesan kepada jumlah tangkapan mereka di pesisir pantai. Berdasarkan petikan (1), sebelum ini, iaitu pada awal tahun 2000an, nelayan masih boleh mendapatkan hasil tangkapan pelbagai jenis ikan seperti Ikan Putih, Ikan Merah dan Ikan Kerapu bernilai RM300 sehari. Namun, bermula tahun 2017, mereka hanya boleh memperolehi tangkapan anggaran RM70 sehingga RM90 sahaja untuk sehari. Pengurangan ketara sehingga 60% bagi tempoh tersebut. Beliau menyatakan bahawa adalah sukar untuk bergantung hanya kepada pendapatan sebagai nelayan sahaja, kerana nelayan asing turut bersaing sumber perikanan menyebabkan tangkapan dan pendapatan mereka merosot. Menurutnya, pendapatan mereka juga tidak dapat menampung kos sara hidup yang semakin tinggi.

> (1) Sangat memberi kesan, dalam awal tahun 2000 anmasih banyak lagi ikan boleh ditangkap disini (Pesisir Pantai Barat Sabah) sekarang ada susah sikitlah mahudapat ikan dalam 70 ringgit begitu, jadi kalau bergantung sama memukat saja mimang tidak boleh.
>
> (Encik Dafi, 39 tahun, ditemubual pada 1 Ogos 2021)

Selanjutnya, Encik Murad (bukan nama sebenar) merupakan penduduk kampung gentisan yang aktif menjalankan aktiviti perikanan selama lebih kurang 20 tahun, menyokong kenyataan Encik Ghadafi. Beliau menyatakan pada asalnya majoriti nelayan tempatan akan menjalankan aktiviti perikanan berdekatan Pulau Mengalum dan boleh mendapatkan sebanyak tiga tong untuk tiga hari, tetapi kehadiran nelayan asing menyebabkan hasil tangkapan berkurang. Rentetan itu, mereka berpindah ke lokasi penangkapan ikan yang lain. Berikut merupakan perkongsian pengalaman dan pemerhatian beliau:

> (2) Ketaralah kita (nelayan tempatan) dulu hampir semua di Mengalum keseluruhannya, kita tidak pergi tempat lain, situpun dalam masa 3 hari penuh sudah 3peti ... tapi sekarang kita pergi Pulau Mengalum bukan macam dulu tau. Mengalum inisekarang dia terlalu...ramai sudah orang...bermacam-macam nelayan daripada tempat laindatang yang tidak tahu samada status di ... kerana tiada pilihan terpaksa kami pergi jauh dari Mengalum, jarang datang pergi Mengalum...sebab kalau di Mengalum memang kurang sudah ... terus terang kurang ikan pasal ramai (nelayan asing) sudah datang.
>
> (Encik Murad, 59 tahun, ditemubual pada 29 September 2021)

Perkara yang sama juga telah dinyatakan Encik Azizul yang menjalankan aktiviti perikanan sejak tahun 1997. Beliau menyatakan menurunnya hasil tangkapan ikan mula dirasai bermula tahun 2016, memberikan contoh lokasi yang sama dengan Encik Murad. Beliau menyatakan Pulau Mengalum yang sebelumnya mempunyai hasil perikanan yang memberangsangkan, kini terjejas selepas kehadiran nelayan asing daripada Vietnam. Nelayan tempatan yang dahulunya (sebelum 2016) boleh mendapat hasil sehingga tiga tan kini hanya mampu memperolehi sekitar 500 kilogram dalam masa tiga ke emoat hari.

Menurut beliau lagi, biasanya jika nelayan asing sudah mula menjalankan aktiviti perikanan di kawasan tersebut, ia mengambil masa sehingga enam bulan untuk habitat ikan pulih bagi boleh menjalankan aktiviti perikanan semula kerana lokasi tersebut telah diteroka oleh nelayan asing. Berikut merupakan pernyataan beliau:

(3) Iya ada bermula daripada tahun 2016, 2017, 2018.Contohnya kawasan Pulau mengalum adalah tempat pembiakan ikan paling efektif ... tetapi apabila terdapat... kelihatan bot-bot Nelayan Vietnam di kawasan tu ikan semakin kurang, dari dapat ikan merah sekarang tidak dapat langsung...katakan hasil dalam tiga tan sekarang hanya dapat dalam 500 kilo ke bawah ... jadi bila kawasan tu sudahdi usik dia mengambil tempoh dalam masa enam bulan untuk pulih balik.

(Encik Azizul , 50 tahun, ditemubual pada 23 Ogos 2021)

Berkurangnya hasil tangkapan dalam kalangan nelayan tempatan juga disebabkan teknologi penangkapan ikan yang di gunakan oleh vesel nelayan asing bersifat destruktif. Di samping teknologi tersebut terumbu karang, ia juga dan habitat ikan yang belum matang. Ini menjejaskan proses pembiakan semulajadi spesis ikan di kawasan tersebut. Petikan (4) menunjukkan perkongsian Encik Shamsul yang ditemubual pada 28 Ogos 2021.

(4) Pukat tunda dorang (nelayan asing) datang sini juga tu, selalu malam sebab tidak nampak tu ... jadi ambil masa lagi tunggu ikan membesar sebab kalau pukat dorang tu satu kali memukat habis semua ikan tu, sebab telampau besar, tidak kira, semua dorang sapu ... hasil kami berkurang.

(Encik Samsul, 27 tahun, ditemubual 28 Ogos 2021)

Hasil tangkapan dan pendapatan yang terjejas turut menjejaskan kapasiti dan kemampuan para nelayan membeli keperluan asas dan pendidikan anak-anak. Informan yang ditemubual pada 20hb September 2021 iaitu Encik Yus yang telah menjalankan aktiviti perikanan selama 13 tahun di pasir putih putatan menyatakan untuk meneruskan kelansungan hidup, mereka bergantung dengan hasil tangkapan ikan (Petikan 5).

(5) Ya begitu sajalah, kan dapat sikit saja ikan, nelayanasing pun bersaing juga sama kami, dapat sikit-sikit, beli barang keperluan sikit, nanti habis, lepas tu esokturun lagi, jadi begitu sejalah kitaran hidup kami sini.

Encik Yus, 39 tahun, ditemubual pada 20 September 2021.

Nelayan Tempatan Laut Dalam

Kategori nelayan tempatan laut dalam lazimnya menjalankan kegiatan perikanan di laut dalam melebihi 15 batu nautika daripada pesisir pantai, biasanya mereka menjalankan aktiviti perikanan yang sudah berada di garisan sempadan antara Malaysia dan Vietnam seperti di Terumbu Layang-Layang. Dapatan dalam artikel ini juga memperlihatkan bahawa nelayan tempatan turut menerima dampak daripada aktiviti pencerobohan nelayan asing. Menurut nelayan tempatan laut dalam yang ditemubual iaitu Chee Hoo Weing yang sudah mempunyai pengalaman 25 tahun mengoperasikan kapal perikanan laut dalam, sekitar tahun 2005 beliau turun kelaut hanya untuk empat ke lima hari sahaja. Namun, sejak tiga tahun kebelakangan bermula 2019, nelayan tempatan laut dalam harus menambah masa berada di laut kepada tujuh ke lapan hari. Hal ini disebabkan oleh kesukaran untuk mendapatkan hasil maksima, seperti yang dijelaskan dalam petikan (6).

(6) Boleh lah tapi sekarang boleh tapi lain kali tidak tau. Dulu pigi laut 5 hari sekarang tidak boleh mesti tambah 2 hari jadi 7 hari. Kasi modal kasi tolak itu minyak ka apakah. Dulu 5 hari balik tapi sekarang tidak boleh oh kadang-kadang 8 hari kadang-kadang ada 10 hari paling lama.

Apabila penyelidik bertanya berkenaan tempoh aktiviti perikanan semakin bertambah, beliau menjawab salah satu faktornya adalah disebabkan oleh kehadiran nelayan asing di laut dalam yang turut menjalankan aktiviti perikanan.

(7) Satu sebabnya ah, itu nelayan asinglah ada juga sana memukat.

(Chee Ho Weing , 58 tahun, ditemubual pada 14 Ogos 2021)

Menurut Encik Murat (bukan nama sebenar) juga yang ditemubual pada 29 September 2021, Kaedah tangkapan yang di gunakan nelayan asing memberi dampak kepada khazanah laut untuk jangka masa panjang. mereka menggunakan pukat timbul rantau mengeksploitasi hidupan laut yang dilindungi seperti ikan yu dan penyu. Petikan (8) menunjukkan perkongsiaan beliau.

(8) Pernah tak nampak pukat timbul rantau? ... itulah jenis pukat yang dorang pakai jenis rantau yang pukat ambil tuna ... ini dorang pasang panjang, saya agak 100 gulung pun nda masuk akal, tapi mulai dia pasang sini sehingga kapal tu tidak nampak begitu besar, jadi fikirkanlah berapa gulung pukat dia, orang kita tidak mampu buat begitu semua, dia pusing-pusing sebab dia tahu di sana tu kita ada takat (Tempat air surut) , sebab itulah apabila dia tarik itu pukat kami nampaklah ikan yu yang di larang ... penyu

Untuk mengimbangi kos logistik menangkap ikan yang mencecah sehingga RM6,000 sekali perjalanan. Menyokong pernyataan Encik Chee, Encik Majie 56 tahun memberi informasi bahawa jangkamasa berada di laut dalam selama 10 hari merupakan salah satu strategi memastikan hasil tangkapan melebihi kos tersebut. Menurutnya;

(9) Kena juga dalam 10 hari di laut, sebabnya lama sikit baru boleh dapat ikan sesuai dengan kos kita ... sebab ada juga nelayan asing bah menangkap ikan.

(Encik Majie bin Bonai, 56 tahun, ditemubual pada 29 Ogos 2021)

Persaingan Harga Hasil Tangkapan

Nelayan asing juga di dapati bertindak memasarkan hasil perikanan mereka di Kota Kinabalu. Encik Mohammad nelayan tempatan laut dalam merupakan informan ditemubual pada 20 Ogos 2021 menegaskan aktiviti ini memberi impak mewujudkan persaingan dari segi harga kepada nelayan tempatan di Pantai Barat Sabah. Oleh kerana hasil tangkapan nelayan asing ini dalam jumlah yang banyak, mereka mampu menjual dengan harga yang murah.

(10) Memang ada di sini dekat jeti ni juga mereka juga jual. ... dorang punya hasil tangkapan, tapi kami tidak tahulah pulak di bahagian mana, itulah masalahnya pemborong minta harga sebab kan ... Vietnam punya tangkapan banyak jadi murahlah mereka jual, kami kalau ikut dorang minyak pun tidak lepas.

(Encik Jamal, 65 tahun, ditemubual pada 29 Ogos 2021)

Menurut nelayan tempatan laut dalam di Perairan Pantai Barat Sabah, keadaan tersebut menyukarkan mereka kerana nelayan asing mempunyai kapasiti vesel yang cukup besar untuk memuatkan dan menangkap ikan yang banyak. Mereka mampu menjual ikan pada kadar harga yang lebih murah. Hal ini memberi kesan kerana nelayan tempatan terutama nelayan pesisir pantai hanya menggunakan bot semasa menangkap ikan. Dengan jumlah tangkapan yang terhad, mereka tidak mampu menjual pada kadar harga yang sama seperti nelayan asing. Ini kerana harga rendah hasil tangkapan ikan tidak memadai menampung modal serta kos turun ke laut. Namun, dilema mereka ialah jika mengekalkan harga yang agak tinggi, mereka mengalami kesukaran untuk menjual hasil tangkapan;

(11)Ada juga Vietnam pergi jual sini (di Pasar Kota Kinabalu) , tidak tau kenapa boleh masuk sini, ini ada kaitan sama politik, sebab saya dengar ada link dorang sini, orang besar juga jadi itu yang susah di halang tu, susah mau berhenti operasi dorang.

(Encik Azmin, 31 tahun, ditemubual pada 19 Jun 2021)

Peningkatan Kos Operasi Nelayan Tempatan

Dapatan kajian ini juga menunjukkan pencerobohan vesel nelayan asing juga turut memberi implikasi dari segi peningkatan kos operasi nelayan tempatan khususnya nelayan pesisir pantai. Mengikut amalan biasa, nelayan tempatan akan meninggalkan pukat di lokasi penangkapan ikan sepanjang hari untuk memperolehi hasil maksima. Namun kerap kali berlaku kapal vesel nelayan asing yang besar akan mengheret pukat nelayan tempatan pada waktu malam sehingga merosakkannya. Rentetan itu, nelayan tempatan tidak dapat turun kelaut selama beberapa hari kerana mereka perlu menghasilkan pukat baru. Hasil temubual pada 6 Oktober 2021 bersama Encik Tajuddin, berumur 58 tahun menegaskan walaupun laporan dibuat, penguatkuasa sukar untuk mengambil tindakan kerana operasi nelayan asing tidak terfokus kepada hanya satu lokasi untuk mengelakkan mereka ditangkap.

(12)Ada juga kami buat aduan berkenaan dengan pukat tunda vietnam ni, kalau malam dia main langgar jak pukat nelayan kecil ni sampai rosak, koyak, biasa tidak terganti la sebab susah juga penguatkuasa mau cari dorang.

Implikasi Sosial dari Segi Pekerjaan Alternatif untuk Meneruskan Kelangsungan Hidup Nelayan

Disebabkan persaingan yang dihadapi nelayan tempatan akibat pencerobohan vesel nelayan asing yang berterusan, nelayan tempatan di perairan Pantai Barat Sabah telah mengubah strategi kelangsungan hidup mereka. Untuk menambah pendapatan, nelayan tempatan tidak hanya bergantung semata-mata kepada pekerjaan sebagai nelayan tetapi mereka juga membuat kerja sampingan contohnya mengambil upah bertukang dan membuat rumah. Terdapat juga nelayan yang mencari pekerjaan di bandar Kota Kinabalu sebagai buruh binaan. Salah seorang nelayan laut dalam yang ditemubual iaitu Encik Yusri, berumur 39 tahun yang menjalankan aktiviti perikanan laut dalam selama 13 tahun, menyatakan beliau membuat pekerjaan sampingan sebagai pemandu *E-hailing* di Kota Kinabalu. Ini merupakan salah satu strategi untuk menambah pendapatan sampingan, kerana jika hanya bergantung dengan pendapatan menangkap ikan, ia tidak tidak mencukupi. Menurutnya:

(13) Sekarang tidak sudahlah bergantung sama memukat saja, sebab kalau bergantung sama ini (perikanan) saja tidak cukup sekarang saya pun buat juga kerja di darat ... bukan macam dulu pendapatan menangkap ikan ni.

(Encik Yus, 39 tahun, ditemubual pada 28 Ogos 2021)

Data temubual mendalam menunjukkan terdapat nelayan tempatan laut dalam bertindak menukar penggunaan vesel yang lebih besar kepada hanya bot kecil untuk menjimatkan kos dan penangkapan ikan hanya tertumpu di pesisir pantai sahaja. Mereka menggunakan strategi untuk mengekalkan dan bertahan dalam industri perikanan sebagai punca pendapatan utama. Hal ini berlaku kerana nelayan tempatan sudah tidak mampu mengoperasikan vesel yang besar dengan sumber laut yang tidak menguntungkan. Berikut pernyataan informan Encik Ramlan yang ditemubual pada 20 Disember 2020.

(14)Dulu saya pakai kapal besar pergi juga laut dalam untuk cari ikan, sekarang saya tidak mampu bah untuk pergi sebab susah mau dapat ikan, kos minyak sama pekerja lagi mahal, ikan di jauh (laut dalam) dan dekat sini pun ada susah sikit mahu dapat.

(Encik Alex, 47 tahun, ditemubual pada 14 Disember 2020)

Terdapat juga nelayan tempatan yang ditemubual yang menukar fungsi bot nelayan mereka kepada pengangkutan awam (charter) khususnya nelayan yang menetap di Pulau Gaya. Ini untuk menambah pendapatan mereka sebagai nelayan. Nelayan yang ditemubual ini menegaskan persaingan dengan vesel nelayan asing di Perairan Pantai Barat Sabah untuk menangkap ikan sememangnya menjejaskan hasil tangkapan ikan dan pendapatan yang diperolehi hasil jualan ikan. Petikan (15) ialah perkongsian Encik Abdullah Yasri salah seorang nelayan yang ditemubual berkaitan hal tersebut:

(15)Dulu saya fulltime juga tapi start tahun 2018 kalau ada masa free saya pigilah ambil penumpang di jeti sana (Berdekatan Pasar Filipina) pergi Pulau Gaya sama dekat-dekat situlah ... kalau keperluan tidak cukuplah kalau memukat.

(Encik Abdullah Yasri, 41 tahun, di temubual pada 20 Ogos 2021)

Hal ini dibuktikan dengan temubual di lakukan oleh pengkaji pada 17 November 2020 bersama dengan Encik Azhrul yang asalnya merupakan nelayan tempatan mengusahakan ikan secara komersial menggunakan pukat tunda yang boleh kini bertukar kepada bot kecil sahaja kerana menurut beliau pada sekitar tahun 2010 tangkapan seminggu boleh mencecah sehingga 100 tan sebulan dan berharga kira kira 10 ribu ringgit boleh didapati dalam tempoh tertentu. Tetapi pada masa kini, nelayan hanya bolehmendapatkan sehingga dua ribu ringgit malaysia untuk hampir dua minggu kelaut dengan kapasiti bot nelayan yang terhad. Manakala, dua ribu bukanlah pendapatan bersih, dan pendapatan tersebut merupakan pendapatan yang perlu di agihkan kepada tiga sehingga lima orang kru yang lain, jumlah di dapati sekitar 200 sehingga 300 ringgit seorang untuk sekali turun ke laut. Pendapatan tersebut juga belum di bundarkan kepada kos modal minyak untuk turun ke laut dan sebagainya.

Terdapat segelintir nelayan yang ditemui tidak lagi turun ke laut dalam disebabkan modal dan kos tinggi yang dilaburkan untuk turun ke laut dalam tidak setimpal dengan hasil tangkapan. Seperti yang dijelaskan sebelum ini, hasil tangkapan yang semakin berkurangan ini disebabkan persaingan dengan nelayan asing dari Vietnam yang mampu menggunakan teknologi penangkapan ikan yang lebih canggih, mampu berada di laut dalam jangkamasa berbulan-bulan tanpa di kesan pihak penguatkuasa. Justeru, segelinitir nelayan telah menukar pekerjaan menjadi peraih ikan iaitu menjual hasil perikanan seperti ikan, udang, sotong, rumpai laut di pasar basah Kota Kinabalu, di kampung-kampung Pulau Gaya, Kampung Gentisan dan kampung-kampung di Penampang. Beberapa nelayan yang ditemubual menyatakan adalah lebih mudah untuk mengambil bekalan daripada nelayan lainyang turun kelaut dengan memborong hasil tangkapan tersebut.

Implikasi Keselamatan Nelayan Tempatan dalam Menjalankan Aktiviti Perikanan

Menurut Encik Arman (bukan nama sebenar), berumur 60 tahun yang menjalankan aktiviti perikan laut dalam iaitu sekitar 90 batu nautika daripada pesisir laut Pantai Barat Sabah, implikasi keselamatan ini sangat siginifikan kepada nelayan tempatan. Beliau berkongsi kejadian yang menimpa abangnya sendiri ketika membuat laporan tentang kehadiran nelayan asing. Bot abang informan tersebut telah dibocorkan dan peralatan menangkap ikan dirosakkan dan dibuang. Bukan itu sahaja, beliau juga di serang oleh orang yang tidak di kenali di kediaman abang beliau , peralatan rumah di rosakkan. Keluarga informan tersebut percaya bahawa perlakuan jenayah tersebut dilakukan oleh nelayan asing. Ini kerana jenayah tersebut berlaku selepas abangnya melaporkan kegiatan vesel nelayan asing di lokasi penangkapan ikan. Perkara tersebut berlaku beberapa kali kepada keluarga abangnya. Berikut perkongsian pengalaman Encik Nawi:

> (16)Takut buat laporan, kerana dalam kelompok maritim tidak boleh semua sama yakin sama dorang pasti ada ... kenapa boleh bocor bot abang saya ini ... kalau satu kali masuk otak kita ... ini 5 kali dirumah kena rompak kena rampas enjin dia, curi di rumah kalau tidak silap abang saya ada 1 kali di laut ... dirumah kali 3 kali enjin dia kena ambil.
>
> (Encik Arman, 60 tahun, di temubual pada 29 Oktober 2021)

Salah satu strategi yang di kongsikan nelayan tempatan untuk memperolehi hasil tangkapan yang banyak ialah menjalankan aktiviti perikanan berdekatan sempadan perairan negara Filipina. Alasan yang diberi ialah lebih mudah memperolehi ikan di kawasan tersebut kerana mereka hanya perlu berada di laut dalam dalam jangkamasa lima hari emoat malam dan mendapat hasil tangkapan yang memuaskan. Dalam jangkamasa tersebut mereka boleh memperolehi anggaran 100 kg yang terdiri dari pelbagai jenis spesis ikan. Ekoran daripada eskploitasi perikanan oleh nelayan asing di perairan Sabah, nelayan tempatan menggunakan kaedah yang sama iaitu menjalankan aktiviti perikanan di perairan Filipina. Petikan temubual berikut ialah perkongsian informan yang ditemubual iaitu Encik Norman (bukan nama sebenar). Menurutnya strategi tersebut dilakukan untuk strategi survival nelayan tempatan dalam memenuhi keperluan hidup.

> (17)Ini kita-kita seja yang tahu ah, lepas ni kami pergi naik Filipina lagi, di sempadan ada satu tempat boleh lagi orang ramai tahu.
>
> (Encik Norman, 41 tahun, ditemubual pada 21 Ogos 2021)

Informan seterusnya yang ditemubual berkaitan isu yang sama ialah Encik Raisul. Beliau menegaskan lokasi di sempadan Filipina di mana mereka sering menangkap ikan tidak dipantau penguatkuasa maritim Filipina. Menurutnya lagi:

> (18)Jadi apa-apa pun nak, pertanyaan tadi tu, apa perbezaan dia ... kami terpaksa meredah ke jauh, lebih jauh lagi baru dapat hasil yang sama atau lebih daripada itu ... perbelanjaan bertambah.. hari bertambah.
>
> (Encik Raisul, 44 tahun, ditemubual pada 21 Ogos 2021)

Keadaan ini jelas memperlihatkan nelayan tempatan harus berhadapan dengan risiko keselamatan untuk menjamin kelansungan hidup dengan pendapatan sebagai nelayan.

Implikasi Psikologi dari segi Keraguan Nelayan Tempatan untuk Menjalankan Aktiviti Perikanan

Implikasi pencerobohan nelayan asing terhadap nelayan tempatan juga adalah dapat di lihat daripada sudut psikologi. Kehadiran nelayan asing yang berterusan menyebabkan nelayan tempatan mempunyai persepsi perairan Pantai Barat Sabah tidak selamat untuk menjalankan aktiviti perikanan. Mereka risau dan gusar keselamatan dan nyawa mereka terancam semasa menjalankan aktiviti perikanan. Ini berdasarkan temubual bersama Encik Fauzi, 41 tahun merupakan nelayan tempatan pesisir pantai yang menyatakan nelayan tempatan masih trauma sehingga sekarang untuk memberanikan diri ke luar daripada zon selesa menjalankan aktiviti perikanan. Petikan (19) adalah luahan kerisauan beliau:

(19)Lagipun dorang ini (nelayan) sebenarnya trauma dengan rompakan-rompakan dulu masih di otak dorang, rompakan rompakan semasa dulu yang lanun lanun tu ... sampailah sekarang ni dorang masih ada lagi trauma.

(Encik Fauzi, 41 tahun, ditemubual pada 27 Oktober 2021)

Akibat kerisauan mengenai keselamatan, tidak ramai nelayan tempatan yang menjalankan aktiviti perikanan laut dalam yang dianggap boleh menghasilkan pendapatan lumayan. Justeru kehadiran nelayan tempatan disekitar Pulau Mengalum semakin berkurangan. Petikan (20) merupakan contoh kebimbangan dalam kalangan nelayan tempatan.

(20)Tapi walaubagaimanapun, kita tidak tahu musuh kita siapa, di laut ini kau satu buah saja kemudian kalau duduk di bot kalau diancam kau bot tenggelam.

(Encik Fauzi, 41 tahun, ditemubual pada 27 Oktober 2021)

(21)Cuma kalau dorang tahu yang kita ini buat laporan, dia ada mata-mata...pacik sekarang sedihlah kalau jalan pergi Mengalum (Pulau) pergi tempat- tempat jauh, 1-1 buah tiada orang kita sana"

(Encik Mahmud, 60 tahun, ditemubual pada 22 Disember 2020)

Encik Mahmud berumur 60 tahun berasal dari Kampung Gentisan, Sepanggar. Kebimbangan para nelayan ialah berkaitan ancaman bahaya seperti bot di tenggelamkan. Hal yang sama juga turut di rasakan oleh Encik Mahuni, 53 tahun, menyatakan bahawa beliau lebih merasa selamat berada di perairan berdekatan pantai kerana risau akan keselamatannya di laut dalam. Ancaman nelayan asing boleh sahaja berlaku bila-bila masa kerana nelayan asing memiliki kru yang ramai dan vesel yang lebih besar. Beliau menyatakan juga, selain risau dengan keselamatannya, beliau juga takut sekiranya pukat rosak di tarik secara sengaja atau tidak sengaja oleh nelayan asing yang menyebabkan beliau perlu mengeluarkan kos lagi untuk membeli pukat yang baru. Tambahnya lagi:

(22)Ndapala di pesisir saja pun okay juga memukat sebab kalau pergi sana kita tahu selamat ka tidak, tiada pendedahan pasal laut dalam, lagi kawan sendiri cakap sana banyak orang asing kita tidak tahu apa jadi sama keselamatan, kalau pukat rosak mahu beli lagi baru, tidak payalah.

(Encik Mahuni, 53 tahun, ditemubual pada 20 Jun 2021)

Ternyata impak psikologi yang jelas berdasarkan temubual dengan informan nelayan ialah rasa ketakutan, kebimbangan atau kerisauan berterusan terhadap ancaman keselamatan dari pihak nelayan asing. Perspektif sedemikian mempengaruhi tindakan mereka untuk tidak mengambil risiko menangkap ikan di laut dalam dan di lokasi yang mereka anggap menjadi tumpuan nelayan asing beroperasi. Berikut penegasan Encik Daniel;

(23)Yalah sumber di laut dalam ini lah yang banyak tetapi nelayan kita tidak mahu pergi sana sebabnya inilah nelayan asing, tapi mereka mahu juga bertahan di pesisir walhal di pesisir tidak membuahkan hasil yang lumayan, makin susahlah.

(Encik Daniel, 29 tahun, ditemubual pada 30 Jun 2021)

Selain daripada itu, kesan psikologi akibat daripada pencerobohan ini juga menyebabkan nelayan tempatan mempunyai anggapan bahawa pencerobohan vesel nelayan asing ini sukar untuk di hentikan meskipun beberapa kali telah membuat laporan. Tidak berlaku perubahan darisegi pengurangan jumlah vesel nelayan asing yang wujud di perairan ini. Mereka beranggapan bahawa, pada masa akan datang sekiranya perkara ini berlarutan untuk jangka masa panjang nelayan tempatan tidak mampu bertahan dalam industri perikanan. Petikan (24) menunjukkan perkongsian informan Encik Abdullah.

(24)Apabila dia detect no kita bilang kita yang buat laporan kena jaga di laut ini masalah, biasanya beginilah yang kami takut ni buat laporan termasuk sayalah pacik hanya bersuara kepada orang yang kita yakini, polis ini pun kita tidak boleh yakin hundred persen, marin sini pun tidak boleh, sebab kami sudah kena.

(Encik Abdullah, 31 tahun, ditemubual pada 8 Ogos 2021)

Selain daripada itu, situasi ini juga mewujudkan ketidakpercayaan terhadap penguatkuasa maritim untuk melaksanakan tugas bagi melindungi nelayan tempatan di pesisir pantai. Yang mana, komunikasi antara nelayan tempatan dan penguatkuasa maritim terjejas kerana persepsi sedemikian.

(25)Jelas sekali , sebab diorang 1 kali tangkap ikan mengikut cerita ..daripada orang-orang yang tahu tentang diorang ni, kita tidak tahu mcm mana diorang tahu tapi dorang tahu diorang passing ikan bagus ni pergi negara China sebab ada kapal 1 di laut yang tukang jual , tapi yang tidak baik dorang hantar sini pergi kota kinabalu ... bertan-tanlah tapi lumayanlah.

(Encik Jamal, 46 tahun, ditemubual pada 28 Ogos 2021)

Kesimpulan

Analisis data mendapati gugusan terumbu karang pulau Mengalun merupakan kawasan tradisi penangkapan ikan laut dalam yang menjadi tumpuan komuniti nelayan tempatan sisebabkan ia kaya dengan pelbagai spesis hidupan marin. Dalam kawasan tersebut terdapat banyak terumbu karang yang masing-masing dengan nama tersendiri.

Setelah kawasan penangkapan ikan tradisional komuniti nelayan di pulau Mengalun telah mengalami peningkatan kekerapan pencerobohan vesel nelayan asing, keselamatan fizikal dan ekonomi mereka sudah terancam. Akibat pendapatan yang semakin merosot dan tidak lagi dapat menampung kos operasi bot dan menampung sara hidup ahli keluarga, maka mereka terpaksa mencari alternatif lain. Beberapa strategi kelangsungan hidup keluarga telah mereka gunakan seperti mengubah fungsi perahu dari nelayan kepada pengangkutan air awam agar disamping sebagai perau nelayan ia juga boleh menjadi pengangkutan awam laut terutama di daerah Kota Kinabalu. Ada juga nelayan yang memilih hanya menggunakan perahu kecil bagi menangkap ikan di kawasan pesisir pantai supaya kos operasi nelayan dapat dikurangkan dan pendapatan dapat ditingkatkan.

Selain dari dua strategi kelangsungan hidup di atas, ada juga antara mereka yang mencari pekerjaan sampingan seperti bertukang mengambil upah membina rumah di kampung atau bekerja di bandar. Tidak kurang juga ada antara mereka yang berikhtiar mencari dan meneroka kawasan terumbu karang baru yang terhindar dari kegiatan bot nelayan asing seperti di perairan Kota Belud dan Kudat yang bersempadan dengan Selatan Filipina.

Kegiatan bot nelayan asing ini sukar dibendung oleh pihak berkuasa tempatan seperti maritim, atas beberapa sebab seperti kelicikan para nelayan asing walaupun berkali-kali anduan telah dibuat. Dalam hal ini, komuniti nelayan yang terjejas oleh pencerobohan vesel nelayan asing percaya bahawa nelayan asing tidak berani menceroboh zon perikanan Sabah tanpa adanya dalang dalam negeri. Mereka berpendapat para vesel nelayan asing adalah bersekongkol dengan orang tempatan demi melindungi kegiatan mereka dengan pelbagai cara seperti mengugut nelayan tempatan, memasarkan hasil tangkapan nelayan asing di pasaran tempatan dengan harga lebih murah atau menggunakan lesen bot nelayan warga negara Malaysia atau warga asing beroperasi menggunakan bot nelayan komersil tempatan.

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