INTERNATIONAL CONFERENCE ON COMMUNICATION, MANAGEMENT AND HUMANITIES 2021 (ICCOMAH 2) E-PROCEEDING

EDITORS:
KHAIRUNNEEZAM MOHD NOOR
BASHARUDIN ABDUL HADI
REZKI PERDANI SAWAI

AID
ACADEMIC INTERNATIONAL DIALOGUE
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TABLE OF CONTENTS

TINJAUAN KAEDAH FIQH TERHADAP KEPUTUSAN PEMBUKAAN SEMULA SEKTOR EKONOMI DALAM PERINTAH KAWALAN PERGERAKAN BERSYARAT (PKPB)

Mohd Huefiros Efizi bin Husain[1a], Noor Naemah binti Abdul Rahman[2]
& Nor Fahimah binti Mohd Razif[3]

[1] Calon Doktor Falsafah, Akademi Pengajian Islam, Universiti Malaya
[2] Profesor Madya, Akademi Pengajian Islam, Universiti Malaya
[3] Pensyarah Kanan, Akademi Pengajian Islam, Universiti Malaya

[a]Email: mohdhuefirosefizi@yahoo.com.my

ABSTRAK

Pembukaan semula hampir keseluruhan sektor ekonomi dalam PKPB merupakan kesinambungan terhadap keputusan kerajaan Malaysia terhadap peringkat operasi sebilangan besar perniagaan tempatan kesan daripada Covid-19. Keputusan tersebut dibuat mengikut kesesuaian situasi semasa dan keperluan berdasarkan panduan tertentu. Bahkan, mendapat perhatian umum apabila jumlah semasa jangkitan wabak berkenaan melihatkan penurunan berbanding sebelumnya. Walau bagaimanapun, terdapat pertikaian sebahagian orang ramai akan kekhuatiran ke atas keputusan tersebut termasuklah sebilangan pemimpin dalam negeri mengekalkan perintah penutupan sebahagian besar operasi perniagaan seperti sebelumnya. Manakala kaedah fiqh merupakan panduan umum yang dibentuk oleh para ulamak bagi menyelesaikan permasalahan isu semasa disebabkan peredaran masa dan keperluan pelbagai. Maka, objektif kajian ini adalah meninjau keputusan pembukaan semula sektor ekonomi dalam PKPB menurut kaedah fiqh yang bersesuaian mencakupi beberapa aspek. Oleh yang demikian, metodologi kualitatif diterapkan dalam kajian ini bagi memastikan objektif kajian boleh dicapai menerusi kaedah perpustakaan merangkumi sumber rujukan seperti tesis, jurnal dan buku yang berpadanan dengan kandungan kajian. Hasil kajian mendapati keputusan pembukaan semula sektor ekonomi dalam PKPB bertepatan dengan keperluan semasa dan dapat diteliti kepada kaedah fiqh tertentu dalam memelihara kemaslahatan banyak pihak. Aspek yang terlibat adalah jaminan tahap ekonomi, pembekalan sumber dan tahap keselamatan orang ramai. Secara umumnya, melalui analisis yang dibuat, pelaksanaan dan penguatkuasaan PKPB dalam menangani pandemik Covid-19 akan lebih berkesan dengan kewujudan beberapa cadangan penyelesaian yang dikemukakan dalam kajian ini.

Kata laluan*:* Kaedah fiqh, Covid-19, sektor ekonomi, keselamatan, kebajikan.

PENDAHULUAN

Pengumuman Perintah Kawalan Pergerakan Bersyarat (PKPB) dilakukan sendiri oleh Perdana Menteri Malaysia Tan Sri Muhyiddin Yassin pada 1 Mei 2020 untuk ia dikuatkuasakan bermula 4 Mei 2020. Pengumuman tersebut tidak lain berkenaan kebenaran untuk beberapa sektor ekonomi kembali beroperasi setelah melalui beberapa peringkat beroperasi dalam Peintah Kawalan Pergerakan (PKP) pada fasa satu sehingga fasa keempat. Perintah kawalan pergerakan tersebut dibentuk khusus kepada seluruh rakyat di Malaysia di bawah Akta Pencegahan dan Pengawalan Penyakit Berjangkit 1988. Operasi yang dibenarkan walaubagaimanapun perlu mematuhi prosedur operasi standard (SOP) yang dikhususkan bagi menyekat penularan jangkitab wabak Covid-19. SOP yang diperkenalkan terpakai kepada setiap sektor ekonomi yang dibenarkan beroperasi seperti di restoran, pusat beli belah dan outlet perniagaan. PKPB juga diumumkan bertujuan memberi laluan kepada sebilangan usahawan untuk memastikan perniagaan mereka berjaya mendapatkan semula sejumlah pendapatan harian menerusi kegiatan penjualan. Begitu juga kepada orang ramai untuk mendapatkan keperluan harian dengan segera dan kuasa pembeli dapat dipenuhi secara total apabila ia berjaya menepati pilihan masing-masing. Bahkan, dapat mengenalpasti kualiti sesuatu barangan yang mahu dimiliki sebelum melakukan pembelian.

Maka, kajian ini didirikan berteraskan kepada timbul kengganan pihak tertentu dan membuat penangguhan bagi membenarkan premis perniagaan beroperasi mengikut PKPB di awal ia diumumkan. Negeri yang terlibat adalah Kedah, Sarawak, Sabah, Selangor, Negeri Sembilan, Pahang dan Kelantan (Farhana Joni, 2020: 1). Selain itu, terdapat kekeliruan sebahagian di kalangan orang ramai dengan mempertikaikan kerasionalan kandungan PKPB mula dikuatkuasakan sedangkan jangkitan Covid-19 dalam negara masih belum pulih sepenuhnya. Namun begitu, golongan sedemikian tiada kuasa untuk menolak daripada mematuhi arahan PKPB yang telah diwartakan kerana ia adalah penggantian kepada PKP yang telah dilaksanakan sebelumnya. Penolakan mematuhi PKPB tertakluk di bawah undang-undang dan rakyat akan mengalami kerugian terutamanya para pengusaha sektor ekonomi (BERNAMA, 2020: 5 1). Manakala, kaedah fiqh pula terdiri daripada *al-qawaid* dan *al-fiqhiyyah*. *Al-qawaid* dapat difahami sebagai dasar atau asas sesuatu (Al-Asfahani, 1961: 409). *Al-fiqhiyyah* pula adalah ilmu berkaitan hukum syarak berdasarkan dalil yang dihalusi dengan bersifat amali (al-Isnawi, 1990: 19). dan merangkumi aspek kehidupan di antara tanggungjawab manusia ke atas manusia yang lain berteraskan hukum daripada nas syarak. Ia ditentukan oleh fuqaha' dengan menawarkan panduan hidup yang sejahtera dan melancarkan lagi kehidupan seharian manusia. Penglibatan kaedah fiqh dalam pensyariatan Islam tidak menjangkau untuk diiktiraf sebagai sesuatu hukum, akan tetapi ia berfungsi sebagai rumusan perundangan hukum fiqh yang pelbagai (al-Zarkashi, 1982: 65). Kaedah fiqh juga terbahagi kepada tiga bahagian melibatkan kaedah fiqh yang menyeluruh (asasi), kaedah dipertengahan untuk diaplikasikan dan kaedah kecil yang dikhususkan kepada perkara tertentu sahaja (Al-Burnu, 1998: 26). Justeru, pengkaji menghubungkan arahan pembukaan semula sektor ekonomi dalam PKPB dengan panduan kaedah fiqh terpilih. Ia bertujuan bagi membuktikan sejauhmana kewajaran perintah tersebut untuk dipatuhi di setiap peringkat masyarakat di Malaysia terutamanya kepada pembekal, penjual dan pembeli.

METODOLOGI KAJIAN

Hasil kajian dapat ditemukan menerusi kaedah dan reka bentuk kajian secara terperinci. Reka bentuk kajian dilakukan berdasarkan matlamat kajian yang hendak didirikan. Oleh itu, kajian ini menggunakan kaedah kualitatif yang melibatkan kaedah perpustakaan berdasarkan kepada sumber akhbar, tesis, jurnal, buku dan bahan bacaan lain yang memiliki ciri-ciri objektif kajian. Kaedah tersebut berperanan untuk mendalami secara khusus fenomena berkaitan persoalan kajian. Di samping itu, kajian ini turut meneroka panduan khusus kaedah fiqh yang bersesuaian untuk diguna pakai terhadap pelaksanaan pembukaan semula sektor ekonomi dalam Perintah Kawalan Pergerakan Bersyarat (PKPB) akibat penularan wabak COVID-19.

SOROTAN KAJIAN LEPAS

Bahagian ini mengemukakan rumusan penyelidikan yang telah dijalankan oleh para sarjana dan bahan bacaan lain berkaitan objektif kajian. Ia dibahagikan kepada dua bahagian membabitkan kaedah fiqh yang ditentukan oleh para fuqaha' dan pelaksanaan PKPB bersempena penularan wabak berpenyakit Covid-19. Kajian lepas dapat dilihat menerusi sorotan yang disediakan di bawah:

1) Kaedah Fiqh Panduan Peletakan Hukum Syarak

Penelitian kaedah fiqh dalam penyelidikan sebelum ini banyak membantu pengkaji memahami dengan baik fungsi kaedah tersebut terhadap pelaksanaan sesuatu hukum. Penyelidikan berkaitan kaedah fiqh dapat ditinjau seperti yang berikut:

1) Siti Nur Amalina dan Mohd Norhusairi menganalisis kaedah fiqh yang terpakai dalam istinbat hukum terhadap isu semasa yang berlaku di Wilayah Persekutuan dalam tempoh tahun 2010 sehingga 2014. Isu yang terlibat adalah kaedah khidmat ibu tumpang untuk mendapatkan zuriat, penetapan kadar zakat fitrah, ciri-ciri ajaran sesat, kedudukan hizbur tahrir dan penentuan status mangsa MH370. Kaedah fiqh yang digunakan bertujuan membantu menyelesaikan batasan hukum yang perlu dipatuhi kesan daripada isu dinyatakan. Selain itu, penyelidikan ini turut mencadangkan kaedah tertentu dalam penentuan fatwa untuk membuktikan hubungan erat di antara fungsi kaedah fiqh dan kedaulatan pensyariatan Islam mengikut keperluan bersama pihak terlibat tanpa membelakangi pematuhan syarak (Siti Nur Amalina dan Mohd Norhusairi, 2018: 50-55).

2) Selain itu, Ahmad Misbah dalam penyelidikan beliau mengemukakan perkembangan kaedah fiqh dalam karya yang disediakan oleh tokoh ulamak empat mazhab fiqh yang muktabar. Penyusunan kaedah fiqh terbabit dapat diselaraskan mengikut kepentingan semasa berdasarkan tujuan ia diperkenalkan. Kehujahan setiap ulamak ke atas kaedah yang ditentukan tidak lain adalah untuk dijadikan panduan dalam sistem perundangan Islam. Kemudian, keputusan pembahagian hukum adalah berdasarkan kepenggunaan secara

am dan khas ke atas pengecualian yang ditetapkan. Selain itu, kebergantungan kepada persepakatan dan perbezaan pendapat di kalangan ulamak yang terlibat meletakkan hukum dan menyandarkan sepenuhnya kaedah fiqh kepada nas utama syariat Islam. Antara kitab yang menghimpunkan kaedah fiqh oleh para ulamak dalam penyelidikan tersebut adalah *Kitab Usul al-Kharkhi* daripada mazhab Hanafi, *Kitab al-Furuq* daripada mazhab Maliki, *Kitab Qawaid al-Ahkam fi Masalih al-Anam* daripada mazhab Shafi'i dan *Kitab Taqrir al-Qawaid wa Tahrir al-Fawaid* daripada mazhab Hanbali (Ahmad Misbah, 2017: 34-38).

3) Manakala, Zahari Mahad Isa pula mendedahkan pembaharuan kepada kaedah fiqh oleh ulamak terkemudian terhadap amalan istinbat hukum berpandukan kepelbagaian keperluan semasa untuk digunakan secara meluas (Zahari, 2014: 55-60). Ia dibuktikan menerusi kaedah fiqh yang tersenarai sebelum dan selepas digubal secara berperingkat, dan dinyatakan dalam Majallat al-Ahkam al-'Adliyyah. Peringkat pembaharuan kaedah fiqh tersebut merangkumi tiga zaman iaitu pertumbuhan, perkembangan dan penyelarasan (al- Nadwi, 2004: 6/90). Terdapat juga pertambahan oleh pendapat yang lain iaitu di zaman kebangkitan (Muhammad Uthman Shibir, 2000: 48). Majallat ini memperincikan kaedah fiqh kepada beberapa kategori seperti kaedah penghalang (*al-mani'*) dan pemboleh (*al-muqtadi*), kaedah asal (*al-asl*) dan penggantian (*al-badl*), dan kaedah berkaitan tanggungjawab dan hukuman (al-Hariry, 1998: 71).

Berdasarkan sorotan kajian membabitkan kaedah fiqh yang dihasilkan oleh para sarjana, kajian ini mengenalpasti kepentingan dan kekuatan kaedah tersebut yang berpotensi menyumbang kepada kemakmuran pensyariatan Islam. Kaedah yang diperkenalkan berperanan menyelesaikan isu yang timbul dan memberi kemaslahatan secara umum tanpa dibatasi oleh faktor tertentu. Sejauhmana ia dapat dibangunkan, masih tetap bersandarkan kepada tuntutan syara' yang ditampilkan menerusi pemahaman dalil hukum sama ada daripada al-Qur'an al-Karim, al-Sunnah, al-Ijma' dan al-Qiyas. Bahkan, berpusat kepada pendirian fiqh mazhab empat yang bersesuaian untuk diterapkan dalam menentukan hukum kehidupan seharian. Berpandukan keterangan di atas, dapatlah ditinjau sejauhmana pengumuman pembukaan semula sektor ekonomi PKPB bersempena dengan langkah pencegahan Covid-19 dari penilaian kaedah fiqh terpilih.

2) Perintah Kawalan Pergerakan Bersyarat (PKPB)

Memandangkan tempoh PKPB baharu sahaja tamat ketika kajian ini sedang dijalankan iaitu pada 9 Jun 2020, maka kajian berkaitan dengannya masih belum dijumpai daripada sebarang institusi. Walaupun begitu, pengkaji menemukan maklumat berkaitan pelaksanaan PKPB secara tepat menerusi laman rasmi pihak dipertanggungjawabkan dan laporan akhbar semasa. Pengakuqan aklumat PKPB dikemukakan seperti di bawah:

a. Laman rasmi Kementerian Kesihatan Malaysia (KKM)

Menurut arahan Ketua Pengarah Majlis Keselamatan Negara Malaysia (MKNM), prosedur operasi standard (SOP) yang diguna pakai sepanjang tempoh waktu PKPB dikuatkuasakan pada 4 Mei 2020. Perkara tersebut menyatakan pembukaan semula sektor ekonomi yang terlibat dilakukan secara berperingkat sejak Perintah Kawalan Pergerakan (PKP) dilangsungkan. Ia dikemaskini dari masa ke semasa bergantung kepada keperluan masyarakat dan data kes yang dicatatkan. Tindakan perundangan akan dikenakan kepada mereka yang gagal mematuhi perintah seperti ditetapkan. Pemantauan dan penguatkuasaan daripada pihak berautoriti seperti Polis DiRaja Malaysia (PDRM), Angkatan Tentera Malaysia (ATM) dan lain-lain badan organisasi dijalankan bagi memastikan wabak Covid-19 berjaya dihapuskan (Majlis Keselamatan Negara, 2020: 1-2).

Panduan tersebut menyarankan agar orang ramai dapat meningkatkan tahap kebersihan masing-masing. Ia termasuklah amalan kerap mencuci tangan dengan sabun atau *hand sanitizer*, penyediaan kemudahan yang sewajarnya, tindakan sanitasi premis perniagaan yang beroperasi sekurang-kurangnya dua kali sehari dan kawalan bilangan pengunjung dalam satu masa. Kemudian, langkah pengawasan keselamatan dengan kedudukan jarak satu meter di antara individu dengan orang lain, memakai penutup mulut dan hidung (*face mask*), mememeriksa suhu badan pekerja dalam premis dan jauhi sebarang perhimpunan ramai bagi memastikan kesihatan berada dalam keadaan baik (Portal Rasmi Kementerian Kewangan Malaysia, 2020: 1).

b. Laporan akhbar tempatan

Keseragaman PKPB yang diumumkan menggariskan beberapa syarat ke atas pelaksanaan sektor ekonomi melibatkan operasi kedai dan outlet perniagaan yang dibenarkan. Syarat tersebut merangkumi pematuhan SOP perniagaan dengan kawalan penjarakan sosial di kalangan pekerja yang bertugas dan pengunjung yang hadir. Selain itu, pengunjung juga diarahkan untuk mencatatkan nama, nombor telefon, suhu badan dan waktu berkungjung pada buku catatan yang disediakan atau mengimbas kunjungan pada gadget masing-masing melalui aplikasi *MySejahtera*. Malah, cecair pembasmi kuman (*hand sanitizer*) juga perlu disediakan di hadapan pintu sebelum pengunjung memasuki kedai tersebut. Selain daripada itu, perniagaan yang tidak begitu penting kepada masyarakat awam masih tidak dibenarkan untuk beroperasi sepenuhnya seperti kelab malam, pusat karaoke dan spa urutan. Antara larangan lain adalah mengadakan majlis keraian seperti majlis perkahwinan, majlis keagamaan dan kebudayaan. Bahkan, turut disenaraikan adalah aktiviti sukan yang melibatkan sentuhan badan dan perhimpunan orang ramai seperti sukan bola sepak, rugbi dan larian yang melebihi sepuluh orang (Fathil Asri, 2020: 1).

Pengumuman pelaksanaan PKPB dibuat setelah Perdana Menteri Malaysia mendapatkan nasihat yang berkesan daripada Kementerian Kesihatan Malaysia (KKM) berdasarkan prestasi memberangsangkan untuk memutuskan rataian penularan wabak Covid-19 di kalangan orang ramai. Prestasi tersebut mewakili penurunan kes baharu dan pertambahan kes sembuh daripada pesakit positif Covid-19. Tambahan pula, prestasi tersebut dikemukakan sendiri oleh Pertubuhan Kesihatan Sedunia (WHO) (Rafidah, et al., 2020: 1)

Tujuan utama pelaksanaan PKPB adalah untuk membuka peluang kepada sebahagian penglibatan sektor ekonomi dan sosial dapat beroperasi mengikut SOP ditetapkan. Tempoh PKPB yang diumumkan pada sesi pertama dilanjutkan daripada 12 Mei 2020 sehingga 9 Jun 2020. Ia berikutan langkah pemerkasaan terperinci oleh kerajaan Malaysia untuk membanteras penularan wabak Covid-19 walaupun kes baharu positif Covid-19 mencatatkan penurunan saban hari dan dijangkakan dapat diputuskan sedikit masa lagi. Pemerkasaan tersebut menyentuh pelbagai sektor termasuk ekonomi yang melibatkan banyak pengantara di kalangan penjual dan pembeli. Oleh yang demikian, pelanjutan tempoh PKPB tersebut disambut baik oleh sebilangan besar rakyat di Malaysia demi memastikan tahap keselamatan dan kesihatan berada pada tahap memuaskan (Isma, Maiamalina & Ekhwan, 2020: 1).

Berdasarkan maklumat yang diperolehi, kerajaan Malaysia begitu komited merancang strategi dalam PKPB bagi menjamin keselamatan rakyat dalam negara daripada jangkitan wabak Covid-19 mengikut keperluan semasa. Perancangan tersebut tidak akan dapat direalisasikan melainkan dengan kerjasama daripada beberapa organisasi termasuklah Majlis Keselamatan Negara (MKN), Kementerian Kesihatan Malaysia (KKM) dan institusi bukan kerajaan berdasarkan kaedah yang diselaraskan di setiap peringkat. Oleh yang demikian, pembukaan semula sektor ekonomi dalam tempoh PKPB dapat ditinjau menerusi kaedah fiqh terpilih supaya kewajaran strategi tersebut dapat diperhalusi demi membawa kebaikan orang ramai bersama.

HASIL KAJIAN

Bahagian ini mengemukakan hasil kajian pengkaji menerusi pembacaan pelbagai sumber rujukan untuk mencapai matlamat kajian. Oleh yang demikian, pengkaji membahagikan hasil kajian kepada tiga aspek utama iaitu jaminan tahap ekonomi, pembekalan sumber perniagaan dan keselamatan orang ramai dalam PKPB. Justeru, tinjauan kaedah fiqh yang bersesuaian ke atas aspek di atas dihuraikan seperti di bawah:

ASPEK 1: JAMINAN TAHAP EKONOMI

Pelaksanaan PKP di Malaysia ternyata memberi impak yang besar kepada ramai pengusaha perniagaan terutamanya kepada peniaga kecil dan sederhana sederhana besar. Tidak terkecuali perniagaan berskala mega juga mengalami situasi yang sama apabila berlaku jurang yang besar berbanding kadar pendapatan sebelum ini. Ia berpunca apabila perniagaan yang dibangunkan selama ini terpaksa diperintahkan tidak beroperasi sepanjang PKP diumumkan bagi menyokong seruan kerajaan membabitkan Majlis Kesihatan Negara (MKN), Kementerian Kesihatan Malaysia (KKM) dan kerjasama Majlis Keselamatan Negara dalam memutuskan rantaian Covid-19 dengan segera. Antara jenis perniagaan yang terlibat adalah pusat beli belah, kedai gunting rambut, dobi layan diri dan restoran.

Maka, PKPB dilaksanakan bagi membuka sedikit ruang kepada jenis perniagaan seperti di atas untuk beroperasi mengikut syarat atau garis panduan ditetapkan. Syarat beroperasi tersebut meliputi keutamaan jenis produk yang dipasarkan, tanggungjawab pengunjung yang tiba dengan mendapatkan suhu badan sehingga kepada pemakaian pelitup muka dan hidung, kadar waktu operasi harian, penyusunan fasiliti, batasan jumlah pengunjung dalam satu masa dan tindakan satitasi berjadual. Sehubungan itu, kajian ini mengenalpasti akan kaedah fiqh yang bersesuaian untuk menggambarkan situasi dinyatakan di atas seperti yang berikut:

i) المشقة تجلب التيسير

"Kesusahan itu mendatangkan kemudahan". (Al-Syatibi, 1986)
Kebenaran untuk sektor perniagaan beroperasi semula dalam PKPB memberi sedikit cabaran baharu kepada pengusaha perniagaan dan pengunjung yang berkunjung ke premis perniagaan tertentu. Antara cabaran tersebut berkaitan dengan pertambahan tugas pemilik perniagaan dengan menyediakan laluan khas keluar dan masuk pengunjung, label penjarakkan sosial bertanda pangkah (x) pada kerusi dan meja secara bersilang, pelekat informasi PKPB & peringatan bahaya Covid-19 dan pengawalan setiap pengunjung di hadapan premis sepanjang seharian beroeprasi. Selain itu, perbelanjaan kewangan meningkat untuk menyediakan peralatan keutamaan seperti mesin pengimbas suhu, cecair sanitasi secara konsisten dan peralatan lain difikirkan perlu bagi merealisasikan SOP PKPB terpelihara. Bahkan, pengunjung terpaksa menunggu giliran untuk memasuki sesebuah premis dan mengambil masa yang agak lama untuk menyelesaikan sesuatu perkara terutamanya apabila berada di kawasan tumpuan orang ramai seperti di pejabat, kedai makan dan pasar raya. Walaupun begitu, cabaran yang ditemui disahut dengan baik di kalangan pengusaha perniagaan dan orang ramai sebagai tanda pematuhan kepada saranan kerajaan demi kepentingan bersama. Tambah pula, SOP tersebut berperanan untuk memastikan sektor perniagaan mendapat kebenaran beroperasi dengan tersusun walaupun seluruh negara masih berusaha menentang jangkitan wabak apabila kes baharu jangkitan wabak Covid-19 masih disenaraikan.

Dalam bahagian ini, kaedah fiqh yang dikemukakan untuk menggambarkan cabaran yang disenaraikan di atas adalah المشقة تجلب التيسير. Kaedah berkenaan berkonsepkan sesuatu perkara akan menemui jalan kemudahan untuk dilakukan atau digunakan selepas berhadapan dengan perkara yang menyulitkan. Kalimah "المشقة" merujuk kepada cabaran yang perlu dihadapkan kepada pengusaha perniagaan dan orang ramai untuk melaksanakan SOP apabila terpaksa meluangkan lebih masa, modal dan tenaga untuk memenuhi arahan sepanjang PKPB. Ia juga menjadi cabaran sehingga menimbulkan pertanyaan bilakah ia berakhir kerana tidak memiliki tempoh waktu tertentu ke atas pelaksanaannya. Manakala, kemudahan itu pula dapat disandarkan kepada hasil ekonomi yang berjalan semula melalui penstrukturan baharu agensi dan institusi perniagaan dengan lebih baik pasca perintah kawalan pergerakan. Hal ini dapat direalisasikan apabila keselamatan dan kesihatan orang ramai dijamin terhindar daripada jangkitan wabak yang sedang merebak itu.

Pembukaan semula sektor ekonomi semasa PKPB dikuatkuasakan, ia membenarkan industri dan aktiviti perniagaan beroperasi secara menyeluruh. Ia dilakukan secara berperingkat dari semasa ke semasa bergantung kepada keperluan umum mengikut jumlah kes baharu yang diterima. Walau bagaimanapun, masih terdapat premis perniagaan yang belum dibenarkan beroperasi seperti pusat hiburan, pusat refleksologi dan panggung wayang (Kementerian Perusahaan Perladangan dan Komoditi, 2020). Berdasarkan laporan yang diterima, banyak sektor ekonomi mengalami kelembapan ketika PKP dikuatkuasakan sehingga membawa kesan berpanjangan kepada pihak yang terlibat. Ramai penganalisis ekonomi berpendapat bahawa pertumbuhan ekonomi Malaysia pada tahun 2020 mengalami penurunan ke tahap -0.1 peratus pada senario garis dasar dan -4.6 peratus pada kes senario rendah (Johnson Tee, Utusan Borneo Online; 2020). Antara sektor ekonomi yang terjejas disebabkan PKP ialah sektor pelancongan, sektor pembuatan dan pengeluaran seperti automobil dan topeng muka, dan seterusnya adalah sektor tenaga kerja dalam perniagaan disebabkan penularan jangkitan wabak kepada mereka (Yusof Saari, Berita Harian Online; 2020). Oleh itu, PKPB dilihat sebagai satu langkah yang penting kepada seluruh pengusaha perniagaan dan pelabur tempatan untuk meningkatkan usaha dalam memastikan aliran ekonomi kembali berfungsi seperti sedia kala demi memastikan tahap ekonomi negara berada pada paras stabil dan tidak membimbangkan. Maka, kaedah fiqh kedua yang bersesuaian dalam bahagian ini ialah تقديم المصلحة العامة على المصلحة الخاصة. Ia dapat diertikan dengan mendahulukan keperluan umum dan diikuti keperluan khusus sebagai kemaslahatan dalam sesuatu perkara apabila didatangi dua keperluan serentak dalam satu masa. Aplikasi kaedah di atas terhadap pembukaan semula sektor ekonomi ketika wabak Covid-19 masih lagi mengalami penularan dalam negara dilihat sebagai langkah yang dinantikan oleh ramai pengusaha perniagaan dan pengguna setelah melepasi frasa PKP sebelumnya. Keputusan yang dilakukan ini memberi peluang kepada perniagaan mereka kembali beroperasi dan meraih semula hasil pendapatan dengan berterusan. Begitu juga di pihak pengguna, keperluan seharian dapat dilakukan dengan mudah apabila pilihan boleh dilakukan di premis yang dikunjungi terutamanya keperluan asas seperti makanan. Hal tersebut mampu mengawal prestasi ekonomi setempat menjadi pulih dan memastikan kebajikan orang ramai berada menjadi seimbang.

ii) إذا تعارض مفسدتان روعي أعظمهما ضررا بارتكاب أخفهما

"Apabila didatangi oleh dua kerosakan, maka dijauhkan yang lebih besar mudarat daripada keduanya dengan membuat yang lebih ringan daripada keduanya" (Al-Zuhayli, 2006).

Pandemik Covid-19 memberi kesan besar kepada pengusaha kecil yang hanya bersandarkan sepenuhnya hasil pendapatan daripada usaha terbabit. Tekanan tersebut memberi perubahan dalam kehidupan seharian sehinggakan sebahagian di kalangan mereka perlu beralih arah kepada jenis pekerjaan lain yang boleh dilakukan hanya di rumah masing-masing. Bahkan, terdapat juga yang kehilangan pekerjaan apabila majikan mereka terpaksa memberhentikan perkhidmatan mereka serta merta. Di samping itu, laporan akhbar juga memaparkan peningkatan jumlah pengangguran dalam tempoh pandemik ini apabila banyak majikan dalam sektor perniagaan memilih untuk menangguhkan dan membatalkan pengambilan pekerja baharu berikutan kekangan modal untuk membayar gaji pekerja. Hal tersebut menyebabkan jurang yang luas di antara jumlah penganggur dan pekerja yang masih kekal di sektor perniagaan dalam negara. Menyedari kekangan tersebut, kebenaran oleh kerajaan untuk perniagaan beroperasi sedia kala mengikut peraturan semasa dalam PKPB membuka semula peluang kepada mereka yang terjejas untuk meraih pendapatan dan membaiki keadaan kepada yang lebih baik melalui perniagaan seperti dijalankan sebelum ini.

Berdasarkan kepada situasi yang dinyatakan di atas, pembukaan semula operasi sektor perniagaan dalam PKPB dapat ditinjau melalui kaedah fiqh إذا تعارض مفسدتان روعي أعظمهما ضررا بارتكاب أخفهما yang mewakili keputusan untuk menjauhi perkara yang memberi kesan kemudaratan yang besar kepada orang ramai berbanding yang lain dalam satu masa. Hal ini menjadikan keputusan membuka semula sektor ekonomi membantu sebilangan besar pengusaha perniagaan yang terjejas dalam tempoh PKP merancang semula strategi perniagaan dan memperoleh pendapatan hasil perniagaan yang dibangunkan. Paling utama, kemudaratan terhadap isi rumah dapat ditangani dengan baik apabila kelengkapan harian isi rumah ditunaikan mengikut keperluan seperti makanan, perubatan dan kelengkapan yang lain. Ini jelas menunjukkan bahawa, keputusan kerajaan kepada sektor perniagaan pada tempoh PKPB ini meraikan rintihan ramai pengusaha perniagaan yang berhadapan dengan detik kesukaran bagi memastikan kehidupan sedia kala dapat diteruskan dengan sempurna. Kesan daripada itu, pengusaha perniagaan dapat menjamin kesejahteraan hidup mereka dan keluarga walaupun penularan jangkitan Covid-19 belum pulih sepenuhnya. Di samping itu, mereka masih bergantung kepada syarat operasi perniagaan dengan mematuhi SOP yang diperkenalkan bagi memastikan usaha memutuskan jangkitan wabak sedemikian mendapat perhatian dengan serius dari setiap peringkat.

Kaedah fiqh di atas mencerminkan kewajaran memilih salah satu perkara di antara perkara yang lain untuk diberikan perhatian secara khusus bagi memastikan kemudaratan besar dapat dihalangi dengan sebaiknya. Melihatkan pertembungan di antara dua pihak dalam menangani penularan pandemik secara telus, masing-masing memiliki pandangan tersendiri sama ada untuk memilih pembukaan semula sektor ekonomi dan memanjangkan lagi tempoh penutupan sektor terbabit sehingga negara berada dalam keadaan bebas Covid-19. Secara umum, langkah memanjangkan lagi penutupan sektor ekonomi tersebut adalah keputusan yang amat baik bagi mengelak berlaku perhimpunan orang ramai dalam sesuatu untuk membeli-belah. Namun yang demikian, kita tidak mampu membuktikan sehingga waktu tertentu negara akan bebas sepenuhnya daripada Covid-19 dan kedudukan pengusaha sektor ekonomi akan lebih parah apabila terhalang daripada meneruskan perniagaan yang sedia dijalankan sebelum PKP. Justeru, penentuan pembukaan semula sektor ekonomi secara bersyarat mampu mengembalikan harapan mereka yang telah terjejas untuk memperoleh pendapatan dan dalam masa yang sama tetap melawan jangkitan wabak Covid-19.

iii) درء المفاسد أولى من جلب المنافع

"Menolak keburukan itu lebih diutamakan berbanding menerima kemanfaatan daripadanya" (al-Suyuti, 2006).

PKP didatangi dengan terperinci akan kandungan utama perintah kawalan untuk dipatuhi oleh rakyat dalam negara. Ia meliputi aspek kehidupan seharian sama ada membabitkan pergerakan individu, mahu pun berkumpulan dalam kelompok yang kecil bagi menyekat pertambahan kes baharu Covid-19 saban hari. Kandungan perintah yang dinyatakan mengutamakan penurunan jangkitan sehingga kepada kadar paling minimum dengan mengenalpasti individu atau pihak yang menjadi kontrak rapat dan pembawa wabak berkenaan kepada umum. Mereka yang ditahan atau disyaki membawa wabak akan diberi rawatan khusus dan melalui sesi kuarantin sekurang-kurangnya empat belas hari atau sehingga tahap kesihatan mereka stabil. Sebagai contoh kluster jemaah tabligh di Sri Petaling, pihak penguatkuasaan membuat pemeriksaan kepada individu yang bergejala dan berhubung terus dengan orang ramai yang memiliki hubungan rapat dengan mangsa kes tersebut untuk tindakan sewajarnya.

Oleh yang demikian, pandangan dalam bahagian ini menyamai dapat disandarkan kepada kaedah fiqh درء المفاسد أولى من جلب المنافع yang lebih mengutamakan menjauhi daripada kemudaratan daripada kesan kebaikan yang akan diperolehi daripada itu. Tindakan yang dilakukan oleh pihak berkuasa tersebut tidak lain daripada untuk memastikan penularan wabak Covid-19 berjaya diputuskan dengan baik pada tempoh waktu yang singkat. Usaha lain yang diterapkan adalah khidmat pesanan dan saranan yang dilakukan secara meluas di media eletronik dan cetak. Khidmat pesanan itu juga ditampilkan dengan berulang kali dan menggunakan kreativiti daripada mereka yang mahir bagi meningkatkan pengetahuan dan kesedaran orang ramai untuk saling membantu memutuskan penularan jangkitan. Antaranya teknik cucian tangan, pemakaian pelitup hidung dan mulut, penjarakkan sosial satu meter dan duduk di rumah dengan pelbagai aktiviti bermanfaat seisi keluarga.

BAHAGIAN 2: Sumber Ekonomi Pengusaha Perniagaan

Sandaran kaedah fiqh terhadap pembukan semula sektor ekonomi dalam bahagia kedua ini merangkumi pemeliharaan sumber jualan yang disediakan oleh pembekal sebelum sesuatu produk dipasarkan secara umum. Antaranya bahan mentah makanan yang tidak mempunyai daya ketahanan untuk disimpan dalam tempoh masa panjang sehingga menyebabkan kerosakan dan penurunan kualiti padanya disebabkan banyak faktor seperti sayur-sayuran, tenusu dan makanan laut. Oleh yag demikian, kaedah fiqh yang diaplikasikan dalam pembukaan semula terhadap sektor ekonomi dalam tempoh PKPB dapat ditinjau seperti di bawah:

1) المعروف بين التجار كالمشروط بينهم

"Yang makruf antara saudagar-saudagar itu seperti yang disyaratkan antara mereka itu". (Al-Zuhayli, 2006) Perintah untuk pembukaan semula sektor ekonomi dalam tempoh PKPB menunjukkan bahawa kerajaan memandang serius keadaan semasa yang memberi tekanan kepada pengusaha perniagaan untuk mendapatkan pendapatan. SOP tertentu diperkenalkan bagi membuktikan bahawa sektor ekonomi masih dalam kawalan mengikut peraturan yang ditetapkan. Antara SOP yang ditentukan adalah pemilik perniagaan perlu menyediakan alat pengesan suhu tubuh, cecair pembasmi kuman (hand sanitizer), kod imbasan data MySejahtera, tanda arah laluan kelaur dan masuk premis dan buku pengunjung. Kelengkapan tersebut perlu disediakan oleh pemilik premis perniagaan sebaik sahaja pengumuman PKPB dilakukan. Bahkan, ditentukan juga jumlah individu yang dibenarkan memasuk sesebuah premis bagi mengekang berlaku perhimpunan di antara mereka dan memastikan jarak satu meter dilaksanakan dengan sebaiknya.

Berdasarkan situasi di atas, kaedah fiqh yang dikemukakan menggambarkan kepada peraturan yang ditentukan dalam mendirikan sektor perniagaan ketika PKPB sama ada melibatkan perniagaan kecil, sederhana besar dan besar. Masing-masing hendaklah mengikuti SOP yang ditentukan beserta peraturan lain sebaik sahaja premis perniagaan dibuka semula bagi memastikan tidak wujud jangkitan Covid-19 ketika orang ramai melangsugkan urusan jual dan beli. Kemudian, kaedah fiqh ini juga mewakili seluruh pengusaha perniagaan yang terlibat untuk mendapat maklumat sahih secara tepat dan jelas daripada satu sumber yang dipercayai dan berautoriti iaitu daripada kerajaan Malaysia. Adalah menjadi tanggugjawab kepada pengusaha perniagaan untuk mendapatkan maklumat rasmi dan tepat bagi memastikan kelancaran ketika PKPB dikuatkuasakan.

2) الضرر لا يكون قديما

"Darurat itu tidak berlaku dalam tempoh yang lama". (Al-Bahisayn, 2011)
Selain daripada penjual yang terjejas terhadap perniagaan yang sedia dijalankan, pembekal dan pemborong barangan mentah juga mengalami situasi yang serupa. Mereka terpaksa berhadapan dengan lebihan sumber ekonomi apabila tidak menerima permintaan daripada penjual daripada sektir ekonomi dalam tempoh PKP sebelum ini. Sedang daripada itu, sumber ekonomi meliputi bahan mentah yang tidak tahan lama seperti sayur-sayuran, buah-buahan dan ubat-qubatan didapati berlaku lambakan sehingga mendatangkan kerugian yang tinggi. Hal ini terjadi apabila bahan mentah tersebut telah diseiakan dan dihasilkan sebelum PKP bermula mengikut purata penggunaan masyarakat dalam negara. Maka, tidak berlaku kitaran penjualan dan pembelian yang lancar membabitkan penawaran dan permintaan seperti sebelum kedatangan wabak Covid-19. Antara laporan akhbar yang disiarkan adalah penjual kerugian RM1000 sehari apabila sayur tidak terjual (Ramli Ibrahim, 2020), peniaga kerugian sehingga mencecah 300 orang (Mariana Taliban, 2020) dan kerugian terhadap pekebun buah-buahan (Ng Xiang Yi, 2020).

Berdasarkan situasi yang dinyatakan di atas, kaedah fiqh yang bersesuaian untuk ditinjau terhadap keputusan pembukaan semula sektor ekonomi dalam tempoh PKPB adalah "الضرر لا يكون قديما". Ia dapat dizahirkan bahawa setiap cabaran yang dihadapi hanya akan berlaku dalam tempoh waktu tertentu sahaja dan menjadi tanggungjawab bersama untuk menanganinya demi kebaikan banyak pihak. Keputusan dalam PKPB ini juga menunjukkan bahawa pemimpin negara memandang serius akan keluhan rakyat khususnya kebajikan pengusaha perniagaan yang terjejas teruk sepanjang PKP berlangsung. Keputusan PKPB ini juga menyaksikan bahawa kemudaratan yang dialami dalam sektor ekonomi ini juga akan berlaku proses pemulihan melalui proses pematuhan dalam norma baharu. Ia bertujuan kerugian dan pembaziran terhadap sumber ekonomi tersebut dapat dibendung dengan sebaiknya sementara untuk memastikan matlamat utama memutus rantaian jangkitan Covid-19 tercapai.

BAHAGIAN 3: Pematuhan Perundangan dan Pemerintah

Kerajaan Malaysia yang dipandu oleh Tan Sri Muhyiddin Yassin sebagai Perdana Menteri memainkan peranan utama dalam memastikan keselamatan rakyat dalam negara berada pada keadaan baik. Beliau dengan dibantu oleh barisan kabinet kementerian dari pelbagai aspek tugas telah merangka strategi berkesan bagi membolehkan kebajikan rakyat tidak diabaikan termasuklah dalam sektor ekonomi. Strategi berkenaan meliputi penglibatan peniaga dan pengguna pada urusan perniagaan mengikut tempoh masa tertentu selepas melihat kepada perkembangan semasa jangkitan baharu wabak pandemik Covid-19. Sekiranya jangkitan tersebut menampakkan penurunan, maka sektor ekonomi dibenarkan beroperasi dengan syarat pematuhan SOP secara telus tanpa pengecualian jenis produk dipasarkan. Namun, situasi sebaliknya akan ditetapkan sekiranya jumlah jangkitan menunjukkan pertambahan yang tingi. Oleh itu, kaedah fiqh yang bersesuaian untuk diterapkan dalam bahagian ini adalah seperti di bawah:

1) التصرف على الرعية منوط بالمصلحة

"Memerintah ke atas rakyat itu bergantung dengan maslahat**".** (Al-Zuhayli, 2006)
Perintah Kawalan Pergerakan (PKP) yang dianjurkan ketika musim penularan pandemik ini membuktikan bahawa kerajaan Malaysia bijak mengambil keputusan secara pantas untuk memberhentikan sementara waktu kebanyakan sektor yang sedang dibangunkan termasuklah sektor ekonomi. Sektor tersebut dimuatkan bersama dengan sektor lain disebabkan oleh penglibatan bayak pihak sehingga berlaku percampuran individu di kalangan pembeli dan penjual, pembeli dan pembeli dalam satu masa yang sama. Percampuran tersebut menggalakkan lagi berlaku penularan wabak Covid-19 sekiranya terdapat individu yang sedang menghidapinya. Kekhuatiran tersebut mendorong supaya orang ramai mengambil langkah berjaga-jaga memastikan keselamatan terpelihara.

Oleh yang demikian, pembukaan semula sektor ekonomi dalam PKPB dengan mematuhi syarat ditetapkan dapat disandarkan kepada kaedah hukum yang memupuk tanggungjawab pemimpin dalam sesebuah negara mendahulukan kemaslahatan umum berbanding kepentingan pada satu sudut sahaja. Walaubagaimanapun, kemaslahatan tersebut tidak mengenepikan tuntutan semasa untuk memutuskan rantaian jangkitan Covid-19, bahkan membuka sedikit ruang kepada pengusaha perniagaan membangunkan semula sektor ekonomi demi kelangsungan hidup pihak yang terlibat. Berdasarkan pematuhan SOP yang ditentukan kepada orang ramai secara konsisten, kerajaan meletakkan jaminan agar kes baharu jangkitan Covid-19 mengalami penurunan yang memberangsangkan dan memperoleh kehidupan yang lebih harmoni. Oleh yang demikian, sikap berwaspada dan penekanan kepada usaha penurunan jangkitan Covid-19 ini merupakan fokus utama Kementerian Kesihatan Malaysia (KKM) melalui Ketua Pengarah Kesihatan Malaysia (KPKM), YBhg Tan Sri Dato' Seri Dr. Noor Hisham bin Abdullah dengan kerjasama beberapa pihak lain seperti Polis DiRaja Malaysia (PDRM), Angkatan Tentera Malaysia (ATM) dan lain-lain.

KESIMPULAN

Kajian ini memberi tumpuan kepada kesesuaian kaedah fiqh terhadap keputusan kerajaan Malaysia membenarkan pembukaan semula sektor ekonmi ketika kasih memerangi jangkitan wabak Covid-19. Kebenaran tersebut dikuatkuasakan dalam tempoh Perintah Kawalan Pergerakan Bersyarat dengan meletakkan syarat untuk mematuhi SOP tertentu sepanjang premis perniagaan beroperasi. Sektor ekonomi yang diutamakan dalam kajian ini merangkumi perniagaan yang dijalankan secara kecil-kecilan dan sederhana besar di mana pengusahanya hanya mengharapkan perolehan pendapatan daripada perniagan yang dijalankan sahaja. Antara produk operniagaan yang dijalankan adalah seperti makanan basah, buah-buahan dan ubat-ubatan yang tidak mempunyai daya ketahanan untuk disimpan dalam tempoh masa yang panjang. Oleh itu, kajian ini juga berpendapat bahawa tindakan PKPB tersebut bergfungsi mengatasi sebarang kemudaratan yang telah timbul dan memberi kesan kepada pengusaha perniagaan yang terjejas teruk. Selain daripada fokus kajian yang sama, kajian ini boleh dilanjutkan kepada tinjauan kaedah fiqh yang bersesuaian terhadap keputusan kerajaan menetapkan PKPD kepada bahagian tertentu bagi mengekang penularan jangkitan wabak Covid-19 di Malaysia.

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PENERAPAN NILAI SPIRITUAL DALAM AMALAN BERAGAMA SERTA PENGARUHNYA TERHADAP KECERDASAN EMOSI MUDARRIS MENURUT SA'ID HAWWA

Abdul Arif b. Sidi[1], Mohd Isa b. Hamzah[2] & Ab Halim b Tamuri[3]

[1]Fakukti Pendidikan, Universiti Kebangsaan Malaysia (UKM)

[2] Fakulti Pendidikan, Universiti Kebangsaan Malaysia (UKM)

[3] Kolej Universiti Islam Antarabangsa Selangor (KUIS)

ABSTRAK

Tujuan penciptaan manusia bukan hanya sebagai khalifah untuk memakmurkan bumi ini sahaja, malah ianya juga bertujuan menyuburkan amalan beragama dan pengibadatan kepada Maha Pencipta. Melalui amalan beragama yang betul dan dilaksanakan secara istiqamah akan memberi kesan terhadap usaha kearah kecerdasan emosi tauhidik serta penyucian jiwa seseorang mudarris. Justeru artikel ini akan mengupas tentang penerapan nilai-nilai spiritual yang terkandung dalam amalan beragama dari sudut akidah melalui pelaksanaan Rukun Islam. Penulisan dan kajian ini akan mengenengahkan gagasan idea pendakwah haraki dan ahli sufi tersohor iaitu Sa'id Hawwa. Di samping itu juga, fikrah Hujjatul Islam Ibn Qudamah dan Imam al-Ghazali juga diselidiki dan diketengahkan sebagai pengayaan. Hasil kajian ini mendapati wujudnya nilai-nilai spiritual dalam syahadah, ibadat solat, puasa, zakat dan haji serta memberi impak pada kecerdasan emosi tauhidik yang menjadi gagasan utama para pendakwah khususnya para mudarris. Oleh itu, Sa'id Hawwa telah mengimplimentasikan satu kaedah kecerdasan emosi tauhidik melalui manifestasi amalan beragama agar para pendakwah mengaplikasikan kaedah ini dalam membentuk diri sebagai seorang mudarris yang mempunyai jati diri unggul.

Kata kunci : Nilai spiritual, Sa'id Hawwa, amalan beragama, kecerdasan emosi *mudarris*

PENDAHULUAN

Peranan dan tanggungjawab seorang guru bukan hanya menyampaikan ilmu pengetahuan serta menguasai kemahiran pengajaran dan pengajaran, malah ianya berperanan sebagai ejen perubahan dan *qudwah hasanah* dalam masyarakat. Malah menurut Hasni Mohammed (2011) guru secara keseluruhan adalah seorang *mudarris* yang berperanan sebagai seorang pembimbing, juru latih, penasihat dan perunding. Disamping memindahkan mutiara ilmu dan hikmah kepada masyarakat guru juga perlu memiliki kefahaman dan amalan beragama yang sempurna, ini kerana dengan kesempurann amalan tersebut akan lahirnya kecerdasan emosi. Pengintegrasian amalan beragama dan tahap kecerdasan emosi guru akan memberi impak yang besar dan anugerah yang tidak ternilai dalam dunia pendidikan. Kenyataan ini disokong oleh Abdullah Nasih Alwan (1968) yang menyatakan seseoran *mudarris* perlu menguasai ilmu agama dan mengamalkannya dalam kehidupan seharian, manakala Sidik Baba (2006) pula menyatakan bahawa guru sebagai *mudarris* perlu mempersiapkan diri dengan ilmu, keterampilan dan pengkhususan. Al-Hafiz al-Said (1988) pula menekankan bahawa seseorang *mudarris* bukan sekadar mengajar atau mendidk malah perlu menguasai pendidikan emosi. Matlamat pendidikan Islam selain menanamkan akhlak mulia juga meningkatkan kecerdasan spiritual (Fathiyah et al. 2013). Justeru, guru yang berakhlak mulia mudah membentuk murid-murid agar peningkatan kecerdasan spiritual akan lebih mantap dan terjamin demi masa depan yang lebih gemilang di dunia dan akhirat. Oleh itu, dalam usaha memperkasakan institusi pendidikan dan memertabatkan semula matlamat seseorang *mudarris* dalam masyarakat, maka eleman amalan beragama, kecerdasan emosi tauhidik mestilah diintegrasikan oleh warga pendidik sebagaimana yang telah digariskan oleh ilmuan ulung, pendakwah dan ahli sufi terkenal Sa’id Hawwa

Justeru artikel ini akan menghuraikian secara tuntas berkaitan dengan nilai-nilai spiritual yang terdapat dalam amalan beragama harian para pendidik, jika ianya diamalkan dengan suntikan nilai-nilai spiritual dan kerohanian maka pengaruhnya kepada pendidik akan lahir nilai-nilaik eimanan, ikhlas, takut dan berharap. Nilai-nilai *mahmudah* inilah yang akan menjadi momentum apabila mereka berhadapan dengan para pelajar dan masyarakat.

METODOLOGI

Kajian ini menggunakan kaedah analisis kandungan untuk mendapatkan maklumat dan mutiara ilmu yang merujuk kepada sejumlah karya agung Sa’id Hawwa seorang daie dan ahli tasawuf terkemuka. Disamping itu, pemikiran tokoh ilmuan ulung, al-Ghazali dan Ibn Qudamah turut diselidiki sebagai pengayaan dan pelengkap penulisan ini. Metodologi analisis kandungan merupakan satu proses merumus dan melapor data secara bertulis (Cohen, Manion & Morrison, 2007)

BIODATA SA’ID HAWWA

Nama sebenar beliau ialah Sa’id bin Muhammad bin Hawwa yang masyhur dikenali dalam kalangan pencinta gerakan Islam sebagai Sa’id Hawwa. *Kuniyyah* Hawwa adalah dinisbahkan kepada nama keturunan yang diwarisi dari sebelah bapanya. Beliau diputrakan di kota Hamah, Syria pada 27 September 1935. Nasab beliau bersambung dengan Rasulullah SAW dan ia dinasabkan kepada kabilah al-Naim yang merupakan salah satu keturunan Rasulullah SAW yang mulia. Ketika beliau berusia dua tahun, ibunya telah meninggal dunia. Ibunya bernama Arabiyyah al-Tais dan bapanya Muhamad Dib Hawwa seorang aktivis politik yang menentang penjajah Perancis dan dipenjara pada tahun 1939 kerana tuduhan membunuh.

Kehidupannya pada awal kanak-kanak amat susah dan miskin dan pernah diusir dari sekolah kerana tidak mampu membeli pakaian rasmi sekolah. Walau bagaimanapu pada tahun 1948, beliau memulakan pengajian secara formal di sekolah Menengah al-Rusyd berhampiran dengan kota kelahiran beliau. Pada peringkat ini, beliau berjumpa dengan guru Syeikh Muhamad Hamid, seorang tenaga pengajar di sekolah Menengah Ibn Rusyd yang membawa beliau belajar dengan di halaqah yang diajarnya di Masjid Sultan dan pengajian ini memberi kesan yang mendalam kepada Said Hawwa. (Said Hawwa, 1987: 24). Seterusnya belaiu menyambung lagi pengajiannya di Universiti Damsyik Syria sehingga memperolehi ijazah pertama dan dalam masa yang sama beliau telah menghafaz 30 juzuk al-Quran serta berguru dengan ramai ilmuan seperti Dr Mustafa al- Siba'ie dan Seikh Mustafa al-Zarqa'

Pada tahun 1966 pergolakan politik telah membadai kota Hamah disamping munculnya pelbagai *taerqat* kesufian dan gerakan Ikhwan, justeru beliau telah berhijrah ke Arab Saudi untuk bertugas sebagai guru bahasa Arab disebabkan keilmuan dan kepetahan pidato beliau. Walau bagaimanapun Sa'id Hawwa dihalang dari menyampaikan kuliah dan khutbah serta ditukar di kawasan pendalaman. Semasa di Arab Saudi, beliau diberi tugas oleh Ikhwan untuk menyiapkan manhaj perjuangan Ikhwan. Semasa di Arab Saudi, beliau mendapat pembelaan dari Syeikh Abdul Aziz Baz dalam meneruskan dakwah dan kuliah termasuk mengajar di Masjid Nabi. Sa'id Hawwa tinggal di Arab Saudi selama lima tahun bermula tahun 1966 sehingga tahun 1971 dan menyiapkan buku *Silsilat al-Usul al-Thalathah* (Allah, al-Rasul dan al-Islam) dan buku *Jundullah Thaqafatan wa Akhlaqan* (Tentera Allah : Ilmu dan Akhlak) dan lain-lain. Di sini, beliau menyampaikan ceramah di beberapa buah universiti, kolej dan sekolah serta kelab terutama dua kelab yang terkenal di Madinah iaitu Kelab al-ansar dan Kelab Uhud.(www.ikhwan.online., Said Hawwa, 1987:79, Fisol Mat Isa:2001:27)

Ketokohan dan keilmuan Sa'id Hawwa terserlah sejak kecil lagi kerana beliau mampu memahami setiap pembacaan dan ilmu yang disampaikan dengan sangat baik. Beliau membaca dan menalaah kesemua ilmu-ilmu yang berkaitan dengan Islam terutama ilmu akidah, fekah, Usul Fiqh , tafsir, sirah dan lain-lain. Seorang rakan memberitahu bahawa Said Hawwa dalam penjara apabila ia memegang buku setebal 500 muka surat, maka beliau tidak akan tidur sehingga selesai membacanya. Begitulah keadaan sehariannya. Antara faktor pembentukan keperibadian dan dan ketokohan beliau sebagai *mudarris*, daie, ahli sufi dan pendakwah ulung ialah perana bapanya yang merupakan seorang pendidik, banyak membaca dan mengkaji dalam pelbagai ilmu serta keadaan geopolitik pada masa itu yang menyaksikan kejatuhan sistem khalifah, kehilangan negara Palestin dan sistem diktator dalam dunia Arab. Beliau banyak menghabiskan usianya dalam dunia perjuangan Ikhwan dan *tajdid* sehinggalah beliau diuji dengan penyakit rabun mata, kencing manis darah tinggi yang membataskan gerak kerja perjuangan suci sehingga memaksa beliau mengundurkan diri pada 14 Mac 1987 atas nasihat doktor. Setahun kemudian beliau telah diserang penyakit angin ahmar dan menghembuskan nafas terakhirnya pada 14 Disember 1988 pada usia 53 tahun (Aqil, 2000; Riduan, 2009)

Pemergian beliau buat selama-lamanya memberi kesan yang mendalam kepada gerakan Ikhwan di seluruh dunia, dunia Islam kehilangan sebutir permata yang amat berharga, namun begitu perjalanan yang singkat tersebut tidak bermakna jasa dan sumbangan beliau juga sedikit dan terbatas. Khazanah ilmu dah hikmah peninggalan beliau menjangkau 32 tahun masih subur sehingga ke hari ini. Dengan ini dapatlah disumpulkan bahawa Sa'id Hawwa merupakan seorang murabbi ummah, pendakwah haraki yang amat dedikasi dalam mentarbiah kecerdasan emosi tauhidik, penyucian jiwa yang disepadukan dengan perjuangan dakwah. Adalah diharapkan semangat dan kesungguhan perjuangan beliau akan menjadi ikutan dan panduan para murrabi hadhari hari ini dalam konteks menghidupakan unsur-unsur kerohanian melalui amalan beragama untuk diterjemahkan pada pelajar khususnya dan masyarakat amnya.

HUBUNGAN AMALAN BERAGAMA DALAM KONTEKS AKIDAH DENGAN NILAI SPRITUAL DAN KECERDASAN EMOSI

Akidah secara umumnya, membawa maksud sesuatu keputusan yang terkeluar dari dalam hati sanubari seseorang dengan sungguh-sungguh sewaktu menentukan sesuatu perkara, samaada keputusan yang diambil itu benar atau sebaliknya. Ianya juga membawa maksud ikatan yang kuat dan utuh berasal dari perkataan. (عقد – يعقد –عقيده) Akidah yang sahih pula ialah *i'tikad* (kepercayaan) yang *jazam* (pasti dan tetap) dalam hati seseorang individu yang tertakluk di bawah enam perkara iaitu rukun Iman menjadi asas penerimaan amalan di sisi Allah SWT dalam proses pembentukan diri sebagai seorang muslim mukmin (Haji Said 2000).

Bagi seorang pendakwah dan *mudarris* pemahaman akidah bukan hanya sekadar ucapan lisan syahadah semata-mata. Ianya bukan hanya terbatas dengan hanya memahami secara literal perkara-perkara yang membatalkan syahadah, syirik dan kufur sahaja. Mereka seharusnya memahami dan meyakini hakikat syahadah sehingga menyentuh rasaan spiritual atau rohaniah seterusnya lahirlah kecerdasan emosi tauhidik tanpa paksaan. Merasakan pengawasaan Allah SWT terhadap gerak geri hambaNya dan mekanisme-mekanisma praktikal yang perlu digerakkan untuk mencapai maqam rohaniah seterusnya membawa kepada pengukuhan akidah dan keimanan (Musa, 1996: 1-2) Menurut Sa'id Hawwa nilai-nilai spiritual yang terkandung dalam lafaz syahadah hanya dapat difahami secara mendalam melalui disiplin ilmu spiritual atau tasawuf kerana ianya dibincang secara komprenhensif. Para *mudarris* akan merasakan nilai-nilai akidah serta keyakinan kepada Allah SWT serta kebenara manhaj yang dibawa oleh Rasulullah SAW dengan memahami konsep penyucian jiwa yang sebenar. Hakikat syahadah atau keesaan hanya milik Allah SWT dan kebenaran utusan Nabi Muhammad SAW merupakan implementasi dan pengalaman spiritual yang sangat peribadi yang dihayati dengan rasaan rohaniah (*dhawq*) bukan hanya ucapan lidah semata-mata. Oleh kerana konsep asal penyucian jiwa itu sendiri beroreantasikan *tadhawwuq* yang membawa seseorang kepada hampir dan merasakan makrifat dengan Allah SWT. Natijah dari penghayatan sebegini mampu diterjemahkan dengan kemanisan iman (*halawah al-Iman*) dan akhirnya akan tercerna *mudarris* yang memiliki kecerdasan emosi tauhidik.

Seterusnya persoalan syariat pula membawa tafsiran yang pelbagai. Dari *segi* bahasa, perkataan ini berasal dari perkataan Arab *syari'at*. Ianya membawa erti pembawaan yang jelas. Pengertian ini bukan sahaja dipakai dalam bahasa Arab tetapi juga dalam al-quran itu sendiri. Dari segi istilah, ia membawa maksud apa saja dalam hidup termasuklah diciptakan oleh manusia atau yang diturunkan oleh Allah SWT kepada nabi dan rasulnya. Penggunaan umum syariat dalam masyarakat hari ini bermaksud suatu ketentuan dan cara bersosial, bermuamalah dalam kehidupan seharian yang wajib dipatuhi oleh seluruh umat Islam. Para *mudarris* merupaka role model kepada masyarakat seharusnya mempamirkan nilai-nilai murni semasa bersosial, beribadat dan bermuamalah. Namun begitu setiap perkara syariat yang tidak diperkukuhkan dengan hakikat ianya menjadi tempang dan tidak sempurna begitulah sebaliknya (Al-qushayri, 2003: 168) Menurut Sa'id Hawwa penyempurnaa kepada sesuatu kefahaman berupaya meningkatkan motivasi para *mudarris* untuk melaksanakan hukum-hukum syarak kerana makrifah kepada Allah SWT. Justeru hanya melalui amalan kerohania dan spiritual kesufian merupakan satu wasilah kearah kesempurnan sesuatu kefahaman tersebut. (Hawwa, 1999: 57) Oleh itu bagi ahli yang cintakan ilmu Islam, para pendakwah dan ahli sufi meyakini bahawa antara syariat dan hakikat yang dicapai merupakan dua entiti yang saling berkaitan antara satu sama lain dalam mencapai kesempurnaan beramal. Begitu juga penekanan terhadap hikmah yang lebih kepada hati dan roh untuk mencapai tahap penyucian jiwa dalam penghayatan amalan beragama seperti solat, zakat, puasa dan ibadat haji yang mempunyai matlamat dan *maqasid* yang sama. Dalam masa yang sama tidak mengenepikan ketentuan syarak kerana itulah yang lebih utama. Seseorang *mudarris* yang dapat mengintegrasikan antara syariat dan hakikat akan mencapai tahap tertinggi dalam ibadat iaitu penyaksian dan makrifah kepada Allah SWT.

Realitinya, implementasi amalan spiritual dan tasawuf dalam berakidah dan beribadah serta bersyariat kelihatan agak cenderung dan eksklusif didokong oleh golongan sufi, namun keperluan mendesak zaman kontemporari penuh cabaran menyebabkan Sa'id Hawwa terpanggil untuk memasyarakatkan keilmuan ini kerana ia sangat diperlukan oleh semua manusia sepanjang zaman (Hawwa, 1999 :5). Oleh itu menjadi tanggungjawab *mudarris* yang dikenali sebagai agen perubahan masyarakat, role model, *qudwah hasanah* terlebih dahulu perlu memahami keilmuan ini secara mendalam. Penghayatan terhadap Rukun Islam yang berorientasikan keterikatan dan saling melengkapi antara akidah, syariat dan tasawuf, maka Sa'id Hawwa berpendapat bahawa ianya merupakan wada utama dalam membina kecerdasan emosi tauhidik manusia menuju kepada kesucian.

PENERAPAN NILAI SPRITUAL DALAM RUKUN ISLAM PEMANGKIN KECERDASAN EMOSI TAUHIDIK

Pelaksanaan Rukun Islam bukan hanya melibatkan ritual anggota badan sahaja dan bersifat luaran sahaja. Pelaksanaan dan pengucapan lafaz dua kalimah syahadah, solat lima waktu, mengeluarkan zakat, puasa dan haji sebenarnya jika dilaksanakan dengan betul dan sempurna disamping menerapkan nilai-nilai spiritual kesufian akan memberi kesan terhadap kecerdasan emosi tauhidik dan jiwa seseorang *mudarris.* Disamping kepatuhan dan ketaatan kita sebagai hamba dengan melaksanakan semua Rukun Islam, ianya juga mampu menyembuhkan jiwa yang sakit, menghalang sifat-sifat mazmumah seperti *riak*, *takabbur* dan *ujub* yang akhirnya merialisasikan seorang *mudarris* ulung bukan hanya berkeupayaan dalam bidang pedagogi, kemahiran pengajaran dan pembelajaran dalam bilik darjah malah seorang yang memiliki budi pekerti yang mulia dan terpuji.

i) Penerapan nilai spiritual dalam syahadah dan pengaruhnya pada kecerdasan emosi tauhidik

Peranan guru dalam perspektif Islam adalah sangat meluas. Guru adalah penyampai ilmu, penggerak dan penasihat. Ini bermaksud, guru atau pendidik mempunyai tugas dan tanggungjawab yang mencabar dan mampu menghadapi cabaran arus kemodenan dan globalisasi (Nordin. 2002) Begitu juga dengan Ab. Halim & Mohamad Khairul (2010) yang menegaskan bahawa guru perlu menjadi suri teladan dan qudwah hasanah serta agen perubahan masyarakat. Disamping menyampaikan ilmu yang terkandung dalam sukatan pelajaran para pendidik juga bertanggungjawab memantapkan pemahaman akidah para pelajar melalui lafaz syahadah. Bagi memantapkan pemahaman akidah melalui syahadah, para *mudarris* terlebih dahulu mestilah memahami secara jazam dari segi pegangan, pengilmuan dan menghayatan.

Kalimah لا إله إلا الله membawa pengertian *wala'* atau ta'at dan setia kepada Allah SWT dan bara' yang bermaksud menolak, mengingkar dan melepaskan diri daripada selain Allah SWT. Inilah sikap seorang mu'min apabila bersyahadah dengan kalimah لا إله إلا الله**.** Penyimpangan daripada wala' dan bara' yang betul akan membawa kepada dosa yang besar, bahkan boleh membawa kepada syirik. Dua kalimah syahadah adalah diibaratkan sebgai *roh* dalam setiap pelaksanaan ajaran Islam, setiap amalan walau dikerjakan sebanyak mana pun akan menjadi sia-sia jika tidak didasari dengan roh. Ini memberi gambaran yang jelas bahawa kesaksian syahadah bukan haya pada lisan tetapi turut dirasai dengan hati dan akal secara tegas tanpa ada keraguan sebagaimana tegasnya seseorang yang bersumpah (Hawwa, 2001 :25-31). Konsep kerasulan pula membawa makna seseorang itu meyakini bahawa Rasulullah SAW merupakan pesuruh Allah SWT yang menbawa syariat dan dalam masa yang sama mengenal dan mencintai Rasulullah SAW sepenuh hati, keimanan yang tinggi terhadap apa yang dikhabarkan oleh Allah SWT melalui lisan RasulNya. Mereka juga beriman dengan sifat-sifat kerasulan dan kenabian Baginda, apa yang paling penting seorang *mudarris* berusaha bersungguh-sungguh untuk menaladani keperibadian Baginda SAW sebagai pemimpin agung (Hawwa, 2001: 41-55) . Keperibadian Rasulullah SAW mestilah dicontohi supaya terbentuk personaliti yang unggul yang boleh dicontohi oleh para pelajar dan rakan sejawat yang lain.

Penghayatan dua kalimah syahadah yang disertai dengan sentuhan spiritual tertentu akan melahirkan seseorang yang mencapai maqam taqwa serta tahap amalan yang tinggi. Hakikatnya penghayatan yang mendalam terhadap keesaan Allah SWT dan kebenaran apa yang disampaikan oleh Rasulullah SAW merupakan landasan perjalanan kerohanian semua umat Islam menuju Allah SWT (Hawwa, 2001 :26)

ii) Penerapan nilai spiritual dalam solat dan pengaruhnya pada kecerdasan emosi tauhidik

Pelaksaan ibadat solat dengan sempurna bermula dari takbiratul ihram sehinggalah memberi salam yang dilakukan dengan sempurna sesuai dengan syariat dan hukum hakam membawa erti seseorang itu telah menyempurnakan adab zahir dari solat itu. Walau bagaimanapun puncak kesempurnaan solat perlu difokuskan kepada kesempurnaan spiritual ataupun kesempurnaa batin denga muncul rasa khusyuk. (Hawwa, t.t : 46-48)

Pemahaman yang betul tentang konsep bersuci sebelum mendirikan solat adalah membersihkan anggota badan dari najis dan kekotoran. Malah nilai spiritual yang terkandung dalam amalan bersuci ialah dengan mengutamakan kesucian batin dari dosa dan noda, nafsu dan kelalaian , disinilah bermulanya proses mujahadah. (Hawwa,t.t : 52; AL-Ghazali, t.t :231) Pada saat mendirikan solat para *mudarris* hendaklah merasakan kehadiran Allah SWT di sisi dan ini merupakan kesan penghayatan ihsan yang akhirnya wujud perasaan malu akan kekurangan diri dan berusaha untuk melakukan solat yang terbaik (Hawwa, t.t : 42) Ibadat solat yang dilakukan dengan penuh penghayatan akan mencegah manusia dari melakukan perkara-perkara keji dan mungkar .

Akhirnya, solat yang sempurna akan menjadi satu wasilah untuk melahirkan rasa kesyukuran dan ketundukan kepada Allah SWT dan ianya menjadi kayu pengukur kepada kesucian jiwa dan kecerdasan emosi tauhidik manusia (Hawwa, t.t : 54-55; al-Ghazali , t.t: 234)

iii) Penerapan nilai spiritual dalam zakat dan pengaruhnya pada kecerdasan emosi tauhidik

Perkataan zakat adalah diambil daripada perkataan *al-zakaa'* yang mengandungi pelbagai maksud ini termasuklan pengertian iaitu *al-nama'* (berkembang), *al-thaharah* (bersih) dan *al-barakah* (pertambahan). Ia juga mempunyai dua maksud iaitu mengeluarkan harta dan menyucikan jiwa (Ibn Manzur, 1997:14/358). Menurut Anas Karzon (2012), disebut zakat adalah kerana ia merujuk kepada keberkatan harta dan juga penyucian jiwa dari sifat kedekut **.**

Dari perspektif Sa'id Hawwa, ibadat zakat merupakan satu hubungan utuh serta memiliki peranan yang besar dalam usaha penyucian jiwa seseorang *mudarris*. Ianya akan mencapai tahap pembersihan hati dan kecerdasan emosi sekiranya penekana diberikan kepada implemantasi terhadap adab zahir dan batin secara bersama dalam pelaksanaannya (Hawwa, t.t ; 61). Ibadat zakat melibatkan wang ringgit, para *mudarris* kebiasannya mengeluarkan zakat melalui potongan gaji secara berkala, ini dapat mengelakkan dari mengeluarkan sejumlah wang untuk dibayar zakat kepada asanf-asnaf tertentu. Walaubagaimana pun perasan ujub juga timbul daripada penunaian zakat, oleh itu untuk mengelakkan dari berasaan *ujub, takabbur dan riak* para *mudarris* mestilah berpegang teguh kepada satu prinsip bahawa zakat yang dikeluarkan itu hanyalah sejumlah yang amat sedikit dan kerdil jika dibandingkan dengan jumlah orang lain. Rasa malu dan hina inilah akan menyebabkan bertambahnya keikhlasan dalam mengeluarkan zakat tersebut dalam masa yang sama para mudarris mesti menghadirkan dalam hati bahawa pemberian dan nikmat dari Allah SWT adalah lebih besar dan banyak yang jika dihitung tiada ternilai banyaknya (Hawwa, t.t ; 68-69 ;al- Ghazali, t.t ; 297 ; Ibn Qudamah , t.t. 34). Justeru , apabila seseorang *mudarris* memenuhi piawaian syarat zahir dan batin dalam menunaikan zakat, maka dengan sendirinya zakat tersebut berupaya menjadikan mereka memiliki kecerdas emosi tauhidik. Tujuan pengeluaran zakat itu sendiri juga memberi kesan dan peranan dalam proses kecerdasan emosi tauhidik seseorang ini kerana zakat menyucikan harta-harta yang dimiliki serta menunaikan hak orang lain serta dapat menyucikan jiwa dari sifat kedekut (Hawwa, t.t ; 61).

Rumusannya, setelah para *mudarris* dapat memahami erti zakat dengan sebetulnya serta terhindar dari sifat-sifat mazmumah maka dengan sendirinya akan lahir rasa syukur yang tidak terhingga kepada Allah SWT dan ini merupakan ibadat harta seseorang yang akan dipersembahkan kepada Allah SWT (Hawwa, t.t ; 64 ; al-Ghazali, t.t ; 33 Ibn Qudamah , t.t ; 33).

iv) Penerapan nilai spiritual dalam puasa dan pengaruhnya pada kecerdasan emosi tauhidik

Puasa di bulan Ramadhan merupakan ibadah ritual di dalam syariat Islam. Oleh itu ianya menjadi salah satu Rukun Islam yang lima yang perlu dilaksanakan oleh setiap orang Islam yang mukallaf dan yang tidak uzur. Sebagai agama yang sarat dengan nilai-nilai pendidikan dan kerohanian , Islam memgambil berat tentang ibadat hambanya agar ianya mencapai tahap taqwa.

Tugas *mudarris* disamping mengajar dan membimbing para pelajar tentang ibadah puasa dari segi pensyaritan dan hikmah pelaksanaanya, mereka juga terlebih dahulu perlulah memahami hakikat sebenar puasa. Ini kerana ibadah puasa bukan hanya sekadar ibadat zahir sekadar menahan lapar dan dahaga sahaja. Malah ibadat puasa memerlukan seseorang *mudarris* memelihara dan menundukkan pandangan zahir daripada melihat perkara-perkara yang yang boleh menyebabkan kebencian dan kemurkaan Allah SWT. (Hawwa, t.t ; 75 ; al-Ghazali, t.t ; 317; Ibn Qudamah, t.t ; 39). Disamping menundukkan pandangan, lidah juga memainkan peranan penting dengan memanafaatkannya melalui bacaan al-quran, berzikir, bertasbih mengingati Allah SWT dan tidak menuturkan perkara-perkara yag sia-sia yang boleh mengurangkan ganjaran dan pahala ibadat puasa (Hawwa.t.t : 76 ; al-Ghazali, t.t 317-318; Ibn Qudamah , t.t 76). Selain itu para *mudarris* juga digalakkan memelihara seluruh pancaindera mereka yang lain sebagai contoh anggota kaki dilarang memijak dan melangkah ke tempat-tempat maksiat, perut dicegah daripada mengambil sumber yang haram dan syubhah begitu juga dengan anggota-anggota lain .

Nilai-nilai spiritual juga tercerna ketika berbuka puasa dimana mereka dilarang untuk berlebih-lebihan dan ada unsur-unsur pembaziran semasa berbuka puasa, bersikap rakus dan lahap sehingga merosakkan kesihatan walaupun makanan tersebut datangnya dari sumber yang halal dan baik. Hakikatnya apabila perut terlalu kenyang secara melampau hanya akam memudahkan hawa nafsu terdedah kepada godaan-godaan syaitan (Hawwa.t.t : 77 ; al-Ghazali, t.t 318-319; Ibn Qudamah , t.t : 40). Seandainya nilai-nilai spiritual tersebut dapat dihayati oleh *mudarris* dalam melaksanakan ibadat puasa, maka ianya bakal berperanan sebagai kemudi bahtera kepada nafsu dan kehendak manusia disamping melatih diri dengan sifat sabar yang melambangkan kekuatan mujahadah seseorang hamba. Jalan menuju darjat taqwa yang merupakan tuntutan *ubudiyyah* daripada Allah SWT juga akan dapat dicapai .

Mudarris yang dapat melakukan ibadat puasa dengan penuh penghayatan terhadap nilai-nilai spiritual merupakan satu saranan terbaik kepada pengharapan yang tinggi dalam mempersembahkan puasa agar aianya diterima oleh Allah SWT sebagaimana tahap puasa orang-orang yang hampri dengan Allah SWT ataupuan puasa *ahli muqarrabin* (Hawwa.t.t : 77 ; al-Ghazali, t.t 318-319)

v) Penerapan nilai spiritual dalam ibadat haji dan pengaruhnya pada kecerdasan emosi tauhidik

Dalam konteks negara kita, perbahasan terhadap ilmu ibadat haji telah bermula seawal tahun 1880-an. Beberapa penulisan awal telah menceritakan kisah perjalanan ibadat haji orang Melayu yang menjadi sumber pembelajaran haji pada ketika itu (Aiza, 2009). Sheikh Daud Bin Abdullah Al-Fatani adalah di antara ulama nusantara yang terawal memuatkan perbincangan mengenai ibadat haji berdasarkan panduan dalam mazhab Syafie. Selain kefahaman berbentuk konsep ibadat haji, perbincangan berbentuk soal jawab ibadat turut mendapat tempat dalam kaedah pelaksanaan ibadat haji. Ia bersifat menyelesaikan masalah-masalah yang dikemukakan oleh jemaah haji semasa mengerjakan haji. Namun perbahasan tentang nilai-nilai spiritual melalui ibadat haji tidak dibincangkan secara formal .

Bagi seseorang *mudarris* yang menjadi role model dan rujukan kepada masyarakat mereka seharusnya dapat mempengaruhi masyarakat diluar sana tentang hikmah dari pelaksanaan ibadah haji. Setiap rukun haji bermula dengan niat, memakai ihram, tawaf, saie, bermalam di Mina dan sebagainya terdapat nilai-nilai spiritual tersendiri dan jika ianya diaksanakan dengan sempurna akan menghasilkan kecerdasan emosi tauhidik. Ketika pertama kali memandang kebesaran dan kehebatan Kaabah, maka pada saat itu meraka haris memyematkan kedalam hati sanubari akan keagungan Kaabah dan dalam masa yang sama memiliki satu keazamaan agar semua warga pendidik dapat melihatNya sebagaimana Dia membenarkan mereka melihat rumahNya. Mereka harusah melakukanya dengan niat yang ikhlas serta berazam memutuskan hubungan dengan keseronokan dunia dengan mengorbankan jiwa dan raga bagi menghadap Allah SWT. Para *mudarris* juga mestilah memiliki sifat *wasatiyyah* dan bersederhana dengan cara tidak menunjukkan kemewahan dan kemegahan kerana dibimbangi akan lahir perasaan sombong diri (Hawwa, t.t. : 82 ; al-Ghazali, t.t : 358). Sepanjang mereka berada di tanah suci juga para *mudarris* harus redha dan sabar atas setiap musibah dan ujuan yang dihadapinya serta menekankan kepada keperluan memiliki ilmu dan kefahaman yang tinggi berkaitan ibadah haji (Hawwa, t.t. : 84 ; al-Ghazali, t.t : 359). Ibadat haji dalam bentuk perlakuan seperti melontar dan saie juga memiliki nilai-nilai spiritual yang tersendiri, di saan melontar para mudarris mestilah terdetik didalam hatinya untuk memenuhi setiap perintah Allah SWTsebaga membuktikan kehambaan dan yang paling penting melontarkan hasutan dan pengaruh syaitan dan nafsu *ammarah* yang wujud dalam diri. (Hawwa, t.t. : 89 ; al-Ghazali, t.t : 365-366 ; Ibn Qudamah , t.t : 44). Manakala dalam konteks ibadat saie pula dari bukit Safa dan Marwah , para *mudarris* harus membayangkan juga suasana mundar-mandir dirinya disaat hari perhitungan dan disaat hari mahsyar nanti. Setelah para mudarris selesai menunaikan tanggungjawabnya di Kota Makkah, mereka akan bergerak ke kota Madianah, disinilah tempat Rasulullah SAW mendirikan sebuah negara Islam dan tempat bersemadinya Rasulullah SAW dan para sahabat. Oleh itu, para mudarris perlu wujud rasa kesal kerana tidak dapat bersama-sama Rasulullah SAW serta tidak dapat menjadi sahabah Baginda atau teman kepada sahabat Baginda SAW (Hawwa, t.t. : 91-92 ; al-Ghazali, t.t : 367-368 ; Ibn Qudamah , t.t : 44).

Hakikatnya, nilai-nilai spiritual yang dipupuk daripada ibadah haji merangkumi ibadah *qalbiyyah*, *maliyyah* dan ibadah *badaniyyah* sebenarnya ia banyak memberi kesan dalam merialisasikan kecerdasan emosi tauhidik para *mudarris* . Ibadah haji dapat membersihkan jiwa, memtenteramkan hati melalui konsep penyerahan diri. Sifat sabar dalam menghadapi kesulitan dan melatih jiwa untuk melakukan ibadah dengan sebaik-baiknya dan berjaya membina jati diri merupakan matlamat utama para *mudarris.*

KESIMPULAN

Sa’id Hawwa berpendapat bahawa, amalan beragama yang merangkumi lafaz syahadah, ibadat solat, puasa, zakat dan haji melalui rukun-rukunya yang tertentu bukan sahaja ibadat itu sah dan diterima Allah SWT malah ianya mampu mempengaruhi jiwa seseorang serta boleh mencapai tahap kecerdasan emosi tauhidik. Karakter dan perwatakan seorang *mudarris* sebenar ialah lahir dari penghayatan dua kalimah syahadah semasa mendirikan ibadah solat. Ianya mampu membebaskan diri dari bertauhidkan selain dari Allah SWT yang layak disembah dan akan menzahirkan keperibadian Rasulullah SAW sebagi *qudwah hasanah*. Ibadat solat pula akan membolehkan seseorang individu menjadikannya sebagai benteng utuh untuk mencegah perkara-perkara keji dan mungkar sekiranya dilakukan dengan penuh keikhlasan. Penuycian jiwa seseorang mudarris akan tercerna denga pelaksanaan ibadat zakat, seluruh jiwa akan dapat disucikan dengan pelaksanaan ibadat zakat secara ikhlas serta menyedaraiada hak-hak insan lain dalam harta kita. Zakat juga dapat menyucikan diri dari sifat kedekut, sombong yang merupakan sifat-sifat *mazmummah* yang perlu dihindari. Ibadat puasa pula dapat melatih dan menjana sifat takwa dan sabar yang merupakan lambang mujahadah seseorang hamba dalam melawan hawa nafsu serta bisikan syaitan. Akhirnya ibadat haji, jika ianya dilaksanakan dengan ikhlas dengan penuh penghambaan, pengorbanan dan kepatuhan kepada Allah SWT membolehkan seseorang mudarris membina kecerdasan hati, kejernihan jiwa yang akan membawa kepada kecerdasan emosi tauhidik. Oleh yang demikian, dapatlah dirumuskan bahawa jika seseorang *mudarris* dapat menghayati nilai-nilai spiritual dalam setiap rukun yang terkandung dalam amalan beragama ianya bukan sahaja mendapat keredhaan dan pahala dari Allah SWT malah ianya bertindak sebagai satu proses kearah kecerdasan emosi tauhidik seseorang. Namun begitu ianya bergantung kepada tahap dan sejauh mana penghayatan *mudarris* tersebut terhadap nilai-nilai spiritual dalam pelaksanaan amalan tersebut .

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AI-BASED RECRUITING PLATFORM IN THE RECRUITMENT PROCESS AND QUALITY OF HIRING

Ari Wibisono Listyo Nugroho[1], Mohd Fakhri Mat Saad[1], Mohammad Baijed[1], Rajermani Thinakaran[1a]

[1]Faculty of Information Technology, INTI International University, Nilai, Malaysia

[a]email: rajermani.thina@newinti.edu.my

Abstract

The phenomenon of digital transformation has led organizations to integrate latest technologies in Human Resource Department to acquiring effective and efficient recruitment process. However, some organizations still have manual recruitment process that are fully conducted by human workforce, which is time consuming, and requires lots of effort to complete the recruitment process. Thereby, this study aims to review some recruiting platforms available in the market that are powered by Artificial Intelligence (AI) using Systematic Literature Review method. The authors have conducted research on the functionalities and characteristics of these AI-based recruiting platforms and analyze their benefits and drawbacks towards the recruitment process and quality of hiring. The finding reveals that, HireVue as one of the AI platforms provides several assessments that can improve the quality of hiring by helping the company to acquiring the best candidate for open position or specific job in the organization. It is hoped this research would provide an opportunity for any organizations to consider of using the proposed AI-based recruiting platform in their recruiting processes.

Keywords: Digital Transformation, AI Recruiting Platform, Recruitment Process, Quality of Hiring

INTRODUCTION

Digital era encourages organizations to invest on latest technologies. Technologies are upgraded from time to time, to purposely easing the business operations and processes more effectively and efficiently (Caroline, 2020). Artificial Intelligence (AI) tools would be one of the investments that can facilitate the organizations with better business processes (Caroline, 2020), and AI tools can be implemented in various business department such as Human Resource Department (HRD) where recruitment of human workforce will be involved. The recruitment process takes a lot of time to complete (Javed et al., 2020) and there are various manual processes that recruiters need to perform, such as shortlist candidates, review Curriculum Vitae (CV), evaluate candidate’s competencies and job skills, and more (Javed et al., 2020). To save time (Radosavljevic et al., 2020) and cost, organizations can use AI-based recruiting platform, a platform that can automate the bulk processes into more efficient way (Chrisos, 2018; Caroline, 2020), such as sourcing candidates (Caroline, 2020; D’Agostino, 2020), screening (Dijkkamp, 2019; D’Agostino, 2020), test the candidate’s soft skills and job competencies through specific job-related assessments. Whether the organizations choose to use the AI recruiting platform to obtain intelligent decision making (Dijkkamp, 2019; Roddy, 2020) for choosing the best fit candidates or to improve the current recruitment process, AI can make a significant impact for the organizations (D'Agostino, 2020).

The phenomenon of digital transformation has led to the evolution of talent acquisition (Dijkkamp, 2019; D'Agostino, 2020). The phenomenon of digital transformation increases a realization that integrating technology in all aspects of business will reduce operational costs, evolve the user experience, and revamp the existing business strategies to make them competent in highly volatile landscape (Prakash et al., 2019). The phenomenon is stated by Black and Van Esch (2020) in the research paper of Paramita (2020) that illustrates the evolution of digital recruiting 1.0, 2.0, and 3.0, whereby digital recruiting 3.0 is a phase where AI takes place. Through considerable amounts of literature in this topic has led to a realization or recognition towards the benefits of AI implementation in recruitment processes and talent acquisition.

AI technology has spread globally bringing about numerous and various opportunities to change the method of working in heaps of work areas, including Human Resources (HR), and uncommonly, hiring system (Vedapradha et al., 2019) and various organizations starts to utilize the functions offered by AI-based recruitment platforms (Marr, 2018; Dijkkamp, 2019) to upgrade their hiring process (Vedapradha et al., 2019). In addition, one of the major trends in Human Resource / talent acquisition will be AI and AI will transform the recruitment process in various ways (Dijkkamp, 2019). Efficient and fairer screening process is what AI recruiting platform will guarantee (Dijkkamp, 2019; Fernandez et al., 2019).

Referring to Figure 1 shows the recruitment process flow by Ordanini & Silvestri (2008), written in the research paper of Paramita (2020). The recruitment process starts with job advertising, whereby involves several postings on job vacancy in various job-seeking channels or platforms, then screening process, whereby involves filter and shortlist candidates who are qualified for the job specification based on CV screenings, assessment test, and pre-screening interview. Followed by next process is competency test of the candidates and interview sessions with hiring managers and HR Personnel and lastly come to offering decision, providing contracts for the chosen candidates.

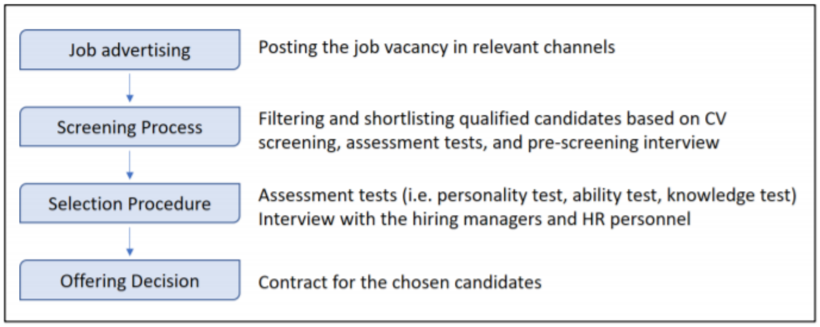


Figure 1: Recruitment Process by Ordanini & Silvestri (2008) in the research paper of Dhyana Paramita (2020)

As such, some of the processes can be utilized through investment on AI-Based recruiting platform, whereby providing some benefits in recruitment process and quality of hiring (Upadhyay, 2019; Mitchel, 2020). Through AI, it can be done through several stages (Schweyer, 2017) and able to evaluate the candidate automatically (Dijkkamp, 2019) in more effective way (TalentLyft, 2018). Other benefits are the integration of analysis, whereby AI can analyze the candidate's competencies accurately through the use of algorithm (Upadhyay, 2019; Javed et al., 2020). In addition, the algorithm helps to evaluate the word choices, speech patterns, as well as facial expressions of the candidate to assess if the candidates fit for the role (Upadhyay, 2019). If the organizations are able to offer positive candidate experiences through the use of AI, it means that there is potential for their quality of hiring to be improved (BasuMallick, 2020). Furthermore, AI can save a lot of time for recruiters during the recruitment processes (Mitchel, 2020), since most of the processes can be done through automation and AI also enable the organizations to get an opportunity to hire the best candidates based on their real potential and personality (TalentLyft, 2018). AI in talent acquisition also provide more benefits as stated in statistic form by Oracle, 2019 as illustrated in Figure 2.

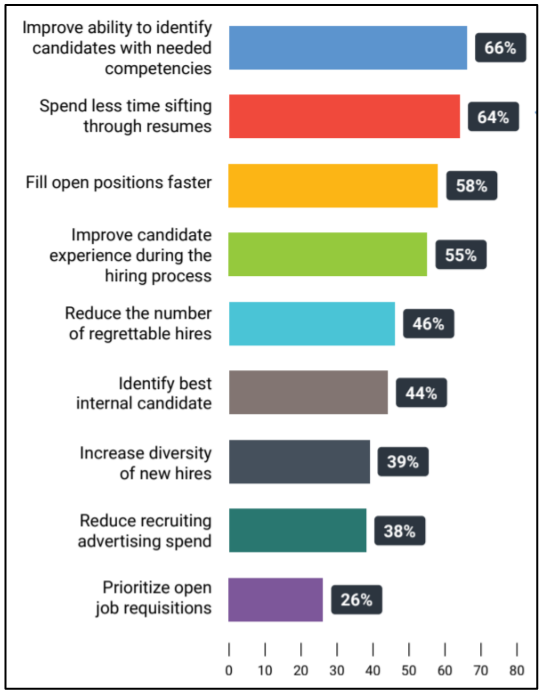


Figure 2: Benefits of AI software in recruitment process (Oracle, 2019).

To strengthen the previous literature, stated by Bhalgat, 2019 in his doctoral paper on analysis towards AI Software in various levels of recruitment. Referring to Figure 3, shows the use of AI mostly for CV shortlisting, online assessment test and for the whole recruiting measure. This is connected to the ability of AI to speed up the recruitment through automation (TalentLyft, 2018) and giving additional data to the recruiter investigating the candidates' web-based media and their action on work promotion sites (Upadhyay, 2019; Radosavljevic et al., 2020).

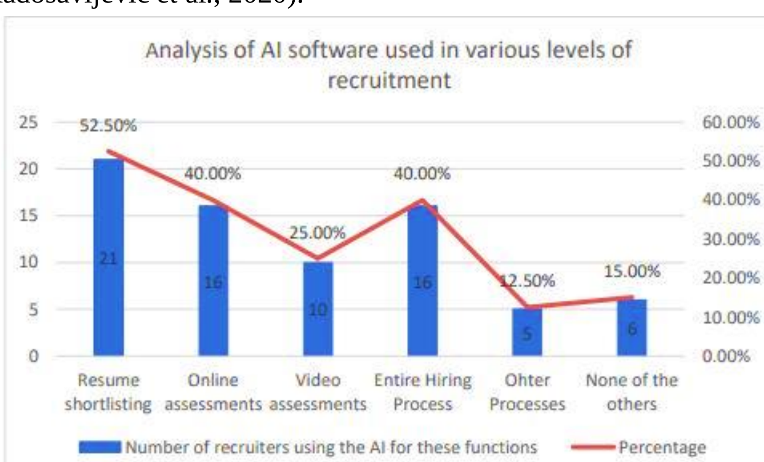


Figure 3: Analysis of AI software used in various levels of recruitment (Bhalgat, 2019).

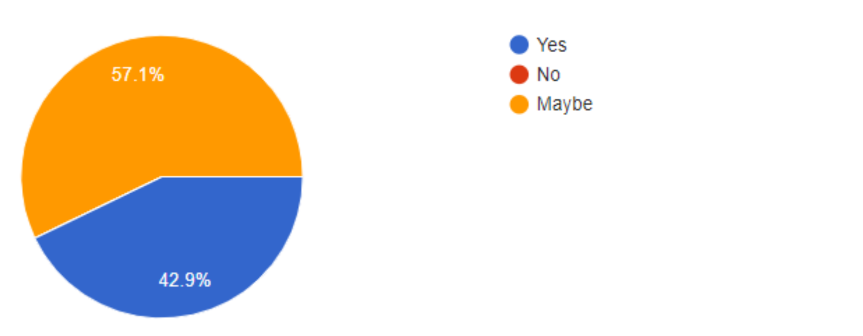
The best AI-based recruiting platform is the one that allows talent acquisition team to become more efficient in its processes (Chrisos, 2018). The high needs of talent leading encourage organizations to invest on AI technology that can enhance and assist their current business processes such as recruiting processes (Vedapradha et al., 2019) to be more effective and efficient (TalentLyft, 2018; Radosavljevic et al., 2020).

An example of AI Hiring Platform is HireVue, a platform that combines AI with video interviews in the process of attracting and hiring candidates for the job. Through this platform, candidates are analyzed, using AI to assess their verbal abilities, intonation, and non - verbal gestures (Radosavljevic et al., 2020). Apart from giving benefit to select the qualified candidates, this AI Hiring platform also reduces time to the recruitment process (Radosavljevic et al., 2020).

However, there are things to keep in mind that not all AI-based recruiting platform can help improve the recruiting process and quality of hiring, therefore, organizations should study their business requirements and come up with some questions such as: 1. What are the things needed by the staffs?; 2. Do the capabilities of this platform can help improving the recruiting process and quality of hiring and solve the challenges?; and 3. Will this platform be able to align together with other investment made by organization? (Chrisos, 2018). Based on requirements on what area to improve, the organizations will benefit from the implementation as the platform functions as expected or needed.

Apart from conducting considerable amounts of literature through scholarly articles, and other sources relevant to the particular topic, this paper also aims to gather information regarding thoughts, opinions, and experiences of HR Personnel and Job Applicants out there towards the use of AI in talent acquisition, which can be done through the distribution of questionnaire survey. This type of survey helps bring greater structure to a research, which can help maximize the success of the study or investigation (Cleave, 2021). Below is the survey that have been conducted and distributed among HR Personnel and several Job Applicants, to purposely gather insights from their responses.

Table 1: Summary of key opinions (positive and negative) by HR personnel on AI on recruitment process

<table>
<tr><th>Data</th><th>Results</th></tr>
<tr><td>AI recruiting platform is easing the HR recruitment process</td><td>
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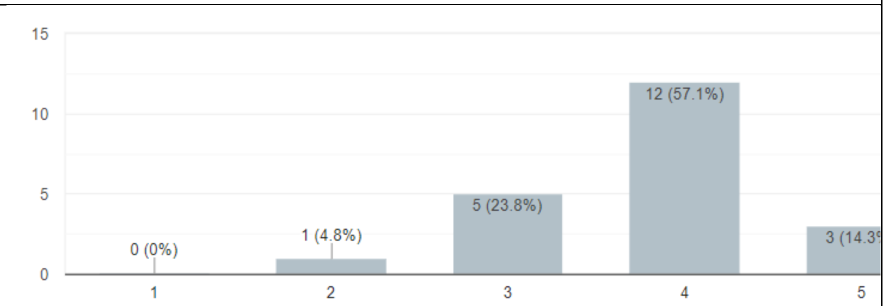
<tr><td>AI recruiting platform is helping to find the best job applicant/talent for the job</td><td>
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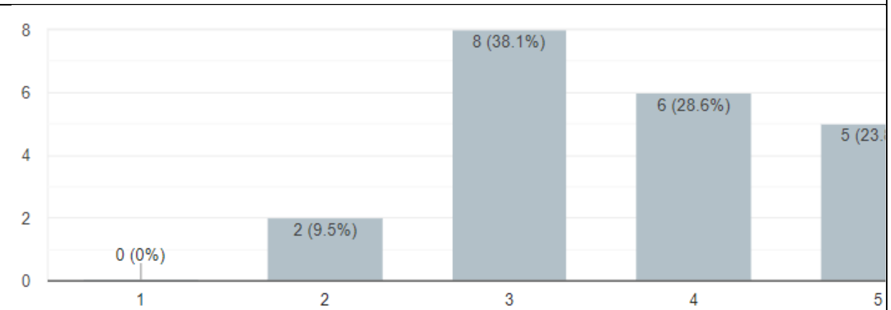
<tr><td>AI recruiting platform can reduce prejudice or bias in the recruitment processes</td><td>
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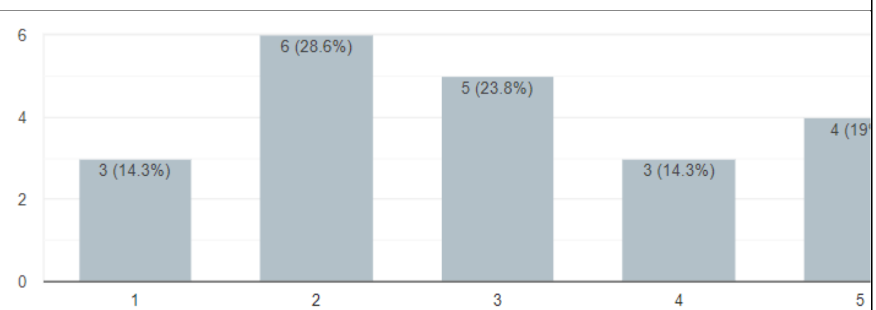
<tr><td>AI recruiting platform can replace human recruiter in the recruitment processes</td><td>
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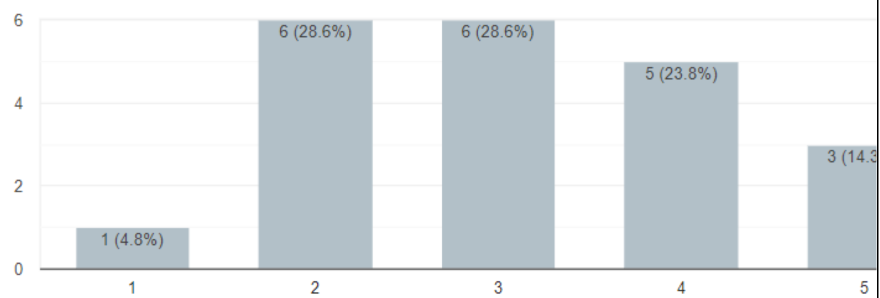
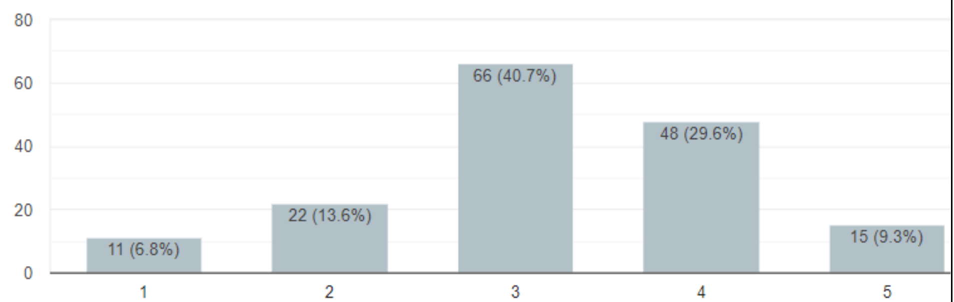
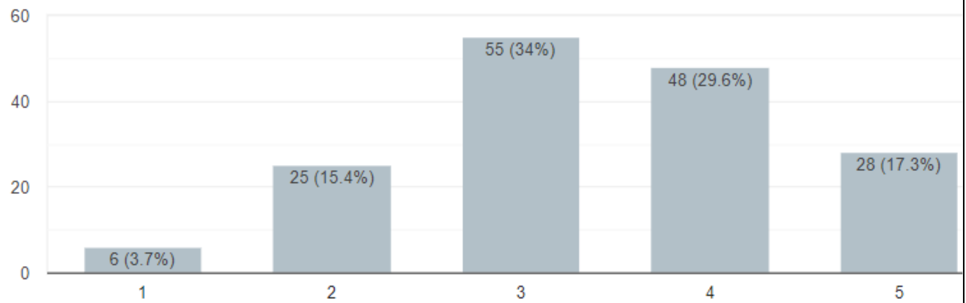
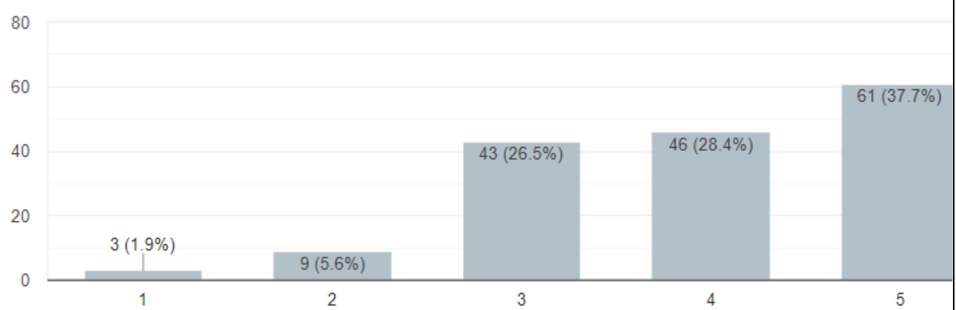
</table>

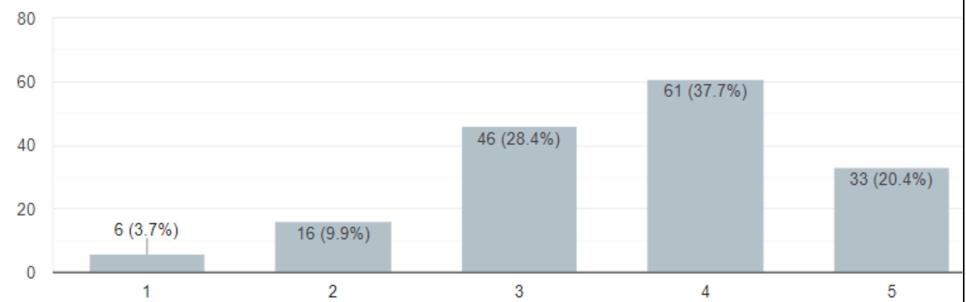
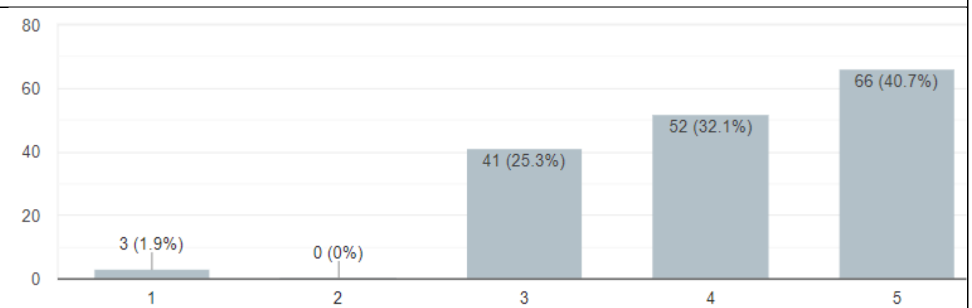
AI recruiting platform can facilitate better interaction with job applicant than human recruiter	

The result of the survey reveals that more than half of the HR personnel respondents are still in doubt on the aspect of AI easing the recruitment process as 57.1% answered 'Maybe'. On the AI implications, the respondents have a positive feedback on the aspects of AI recruiting platform in helping to find the best job applicant/talent for the job and reducing prejudice or bias in the recruitment processes. On the aspects of replacing human recruiter in the recruitment processes and facilitating better interaction with job applicant than human recruiter, half (52.4%) of the respondents were either disagree or neutral.

Table 2: Summary of key opinions (positive and negative) by Job Applicants on AI on recruitment process

Data	Results
AI recruiting platform can conduct live interview better than a human recruiter	

AI recruiting platform can assess the applicant's job-related technical skills better than a human recruiter	
AI recruiting platform can automate or schedule the interview session better than a human recruiter	

AI recruiting platform can interact effectively with job applicant	
AI recruiting platform is exciting	

The result of the survey reveals that almost majority of the job seeker are neutral on the aspect of AI recruiting platform can conduct live interview better than a human recruiter. Here, it may resonate that the majority of job seeker prefer to have face-to-face interview as well. On the other hand, most of the respondents have good feedback on the aspects of AI-platform software can assess the applicant's job-related technical skills better than a human recruiter, AI recruiting platform can automate or schedule the interview session better than a human recruiter and AI recruiting platform interacts effectively with job applicant. Furthermore, most of the respondents feel that AI recruiting platform is exciting in the recruitment process.

AI-BASED RECRUITING PLATFORMS IN MARKET

According to *sourceforge.net*, there are various top rank AI-based recruiting platforms in the market that job applicants and HR persons familiar with, such as XOPA AI, Adnexio, Talkpush, Hiretual, Eightfold, AmazingHiring, Humanly, Manatal, HireVue, Harver, Entelo, and more. Though some of their features are common between one and another, there are several features that makes each of them unique and different to others. In this paper, two AI hiring platforms available in the market will be discussed, HireVue and Manatal. Their popularity and majorly positive feedbacks from users that make the author to choose the following platforms. According to *selectsoftwarereviews.com*, it is stated that HireVue is among the top 12 AI recruiting software as per February 2020 (Strazzula, 2021). In addition, according to *ideal.com* blog, it is stated that with the recent survey with 63% HR persons, HireVue successfully placed at first position as the top video interviewing tool as per 2021 (Mondal, 2021).

This section is discussing the features these platforms offer as well as its pricing. The research methodology in this paper is mainly literatures, observations of user feedbacks and important related information that can be found on blogs, websites, or forums.

A. HireVue

HireVue was founded in 2004 and is headquartered in South Jordan, Utah. HireVue is one of the best known AI-Based recruiting platform that can assist well in the recruitment processes. HireVue can deliver the best talent, faster with video interviews and AI-driven pre-hire assessments. Furthermore, HireVue allow recruiters and hiring managers to screen the candidates and conduct the interview sessions online or live over the internet. By having video interview, it can help the companies to do the candidate screening faster while meeting compliance regulations and reducing travel expenditures (Brunskill, 2019).

In terms of pricing, the pricing in HireVue is complex and it varies based on which products being selected by the organization (customer) to use either video interviewing only, video interviewing with 4 assessments, etc. and also based on the amount of hiring involved (Brunskill, 2019). It is suggested that the pricing in HireVue place between $25 to $175 per interview (Brunskill, 2019). In addition, the pricing is not provided to general public and required to contact the company directly to obtain the quotation and / or personalized pricing. According to *g2.com*, HireVue is 34% more expensive than the average video interviewing product in the market while inc.com reported HireVue runs between $25 to $175 per interview depending on whether have a subscription or not.

HireVue has been used by lots of big companies to improve their current processes, as these companies believe HireVue can provide functions as they requested. Some of the companies are as below.

- **Cathay Pacific** – this company uses HireVue to improve their hiring time using video interviewing. As a result, significant improvement on efficiency as stated 90% faster time to hire and 30% increase in interview attendance.
- **Maggiano's Little Italy** – this company uses HireVue to improve the high-volume hiring efficiency through usage of chat and text. As a result, 21k+ number of candidates being engaged, 17k+ number of interviews scheduled, and 5.1k+ number of applicants being hired.

- **G4S** – this company uses HireVue to speed up their candidate flow through chat-based recruiting automation. As a result, 25% improvement in funnel conversion rates, 20% increase in scheduled interviews, and 32% higher in candidate satisfaction.

B. Manatal

Manatal was founded in 2017 and is headquartered in Thailand. Manatal is an AI cloud-based recruitment platform that can transform the current recruitment process to a global scale. Manatal is purposely designed with intuitive, fun, and user-friendly platform to optimize the entire recruitment process. Manatal has applicant tracking system that can locate and source the right talent pool to the onboarding phase and after, with short amount of time with generating insights and information. Using Manatal also beneficial for both candidates and recruiters, whereby it provides a user-friendly solution for total beginners (Williams, 2020).

In terms of pricing, Manatal has three pricing categorization customers may consider.

- **Professional:** Professional category charges $15 per user per month if billed annually or $19 per user per month if billed monthly.
- **Enterprise:** Enterprise category charges $35 per user per month if billed annually or $39 per user per month if billed monthly.
- **Customize:** The charge of Customize category would vary depending on request of the customers. Customers may contact Manatal directly to obtain the quotation and / or personalized pricing.

RESULTS AND DISCUSSIONS

This section will discuss the positive and negative implications of the aforementioned platforms towards the recruitment process and how these platforms would affect its quality of hiring. Furthermore, this section will provide a comparative study between the two, this will allow to evaluate which one would perform better and suitable for some organizations.

HireVue Platform

A. HireVue Positive and Negative Implications on Recruitment Process

HireVue has functions that can help to assist in the recruitment process. The functions are as below.

- Video interview – HireVue provide video interviewing online or live over the internet, that connects the recruiters with the hiring managers and candidates.

- Accelerate recruitment processes – HireVue can accelerate the recruitment process, as some of the elements in the process can be done automated such as sourcing, screening candidates, and scheduling the interview with candidates.
- Reduce time and cost – HireVue can eliminate the manual recruitment process and come up with a faster process through automation and also reduction to the repetitive task, thus cost effective.
- Convenient – Allows candidates to self-schedule interview dates and times so there is less administration for the Talent team. In addition, HireVue is featuring the ability to have candidates submit video reviews. It is timesaving to be able to pre-screen and rate candidates before they walk-in to the company.

Although HireVue gives benefits on recruitment process, there are some drawbacks as well. The drawbacks are as below.

- Reduce human workforce – as HireVue can perform the recruitment process through automation, human workforce will be reduced. There are times when human can do more than the system, such as maintenance and also when evaluating the candidates during the interview sessions.
- Maintenance on the algorithm – as HireVue uses algorithm for it to work, maintenance should be kept going because no analysis can happen without algorithm.
- Require strong internet connection – as HireVue runs online and live over the internet, it requires strong internet connection. There are times when internet line gets interrupted, resulting the whole recruiting process/operation to get slowed down.
- Tools adoptions are not user friendly.
- Platform does not accept excel uploads and it would be better if this feature can be added.
- Slow performance in downloading content and progress in updating new features.

B. HireVue Positive and Negative Implications on Quality of Hiring

HireVue has functions that can help to assist in the quality of hiring. The functions are as below.

- Pre-hire assessment – this assessment collects thousands of data points in a single assessment to provide the company recruiters with the most accurate insights of every candidate's job-related competencies.
- Game-based assessment – this assessment is equipped with algorithm, allowing the candidates to gameplay according to the job-relevant. Thus, this algorithm will link this gameplay to job-relevant competencies to see if the candidate has potential to fit the open position job offered by the organization.

- Coding assessment – this assessment is equipped in the platform, mostly used to accurately measure the job-relevant technical skills. Through this assessment, the organization can select the most suitable candidate with the required skills.
- Trainings – HireVue can provide trainings for the recruiters and candidates, allowing them to get familiar with how the platform works. HireVue usually provides training in the form of documentation, webinars, live online, in person.
- Software ranking algorithm to determine the most suitable candidates for the job.
- Data points from video interview - to predict which candidates are likely to become top performers and meet the company's business objectives.
- HireVue's intelligent assessment service analyzes an average of 25,000 data points for a single fifteen-minute video interview.
- Reporting capabilities of the platform is very in depth allowing to pull the key analytics needed for all departments and the positions they recruit for during the year.

Although HireVue gives benefits on quality of hiring, there are some drawbacks as well. The drawbacks are as below.

- Maintenance on the algorithm – as HireVue uses algorithm for it to work, maintenance should be kept going because no analysis can happen without algorithm.
- Require strong internet connection – as HireVue runs online and live over the internet, it requires strong internet connection. There are times when internet line gets interrupted, resulting the whole recruiting process/operation to get slowed down.
- It is reported from user's feedback that the response time given for the assessments are restricted, which may affect the performance of the applicants.
- It is reported from user's feedbacks that the notes feature on the HireVue platform is confusing and difficult to familiarize with.
- Technical issues on both ends. It is reported from user's feedbacks that the platform is frequently freeze while performing.

Manatal Platform

A. Manatal Positive and Negative Implications on Recruitment Process

Manatal has functions that can help to assist in the recruitment process. The functions are as below.

- Assessments - this assessment is equipped in the platform, mostly used to accurately measure the job-relevant skills. Through this assessment, the organization can select the most suitable candidate with the required skills.

- Interaction tracking – Manatal enables the recruiters to track the performances, engagement and interaction between the recruiters and candidates.
- Interview management – Manatal enables scheduling and management for the interview sessions between the recruiters and candidates. Since there are lots of candidates, this management would be helpful to manage and sort which candidates will be passed to the interview phase.
- Automation on resume parsing – the storage and analysis of the resumes or known as resume parsing can be automated using Manatal.
- Able to eliminate lots of manual entry - Candidates apply on the career page, ready to be reviewed, drag-and-drop the resumes, system creates the candidates profile automatically from candidates.
- Time-saving to select the suitable candidates.
- Easy to narrow down the best candidates in a large candidate database: add a job description to a job and the software automatically ranks candidates based on that description.

Although Manatal gives benefits on recruitment process, there are some drawbacks as well. The drawbacks are as below.

- Maintenance on the algorithm – as Manatal uses algorithm for it to work, maintenance should be kept going because no analysis can happen without algorithm.
- Require strong internet connection – as Manatal platform runs online and live over the internet, it requires strong internet connection. There are times when internet line gets interrupted, resulting the whole recruiting process/operation to get slowed down.
- The interface could be improved a little. This is a high-end technical tool, but the design really reflects that.
- Limited integration with communication platform such as WhatsApp, social media, and other communication platform.
- Takes a lot of time to process large amounts of resumes and parse them into profiles.

B. Manatal Positive and Negative Implications on Quality of Hiring

Manatal has functions that can help to assist in the quality of hiring. The functions are as below.

- Candidate onboarding & placement management – Manatal platform refers to set of practices that nurtures stages of relation between organizations and new candidate. This would help the candidate to settle into their new position in the organization.
- Training – Manatal can provide trainings for the recruiters and candidates, allowing them to get familiar with how the platform works. Manatal usually provides training in the form of documentation, live online, in person.

- Assessments - this assessment is equipped in the platform, mostly used to accurately measure the job-relevant skills. Through this assessment, the organization can select the most suitable candidate with the required skills.
- Interaction tracking – this platform enables the recruiters to track the performances, engagement and interaction between the recruiters and candidates.
- Platform enables easy and effective in organizing all candidates and their progress.
- Centralize all our communications with companies and candidates which makes it very easy to take over.
- Managing consent of candidates is done automatically by email which almost eliminates manual tracking and the mistakes.

Although Manatal gives benefits on quality of hiring, there are some drawbacks as well. The drawbacks are as below.

- Lack of adding content – stated by anonymous reviewer in getapp.com, the platform is not possible for adding more media content such as video to the job descriptions or create additional content with different languages in the career portal.
- Bugs – when it comes to a system or platform, bugs cannot be fully eliminated. There are lots of reviewers stated that bugs are there when the platform introduces new features.
- Limited professional package – the professional package offered by Manatal is less since they only offer 15 job postings per month and cannot post for more than 1000 candidates at once.
- Limited integration - the platform lacks of communication integration with communication platforms such as WhatsApp, social media, etc.
- The interface is a bit confusing, this could be improved a little.
- Limited offers to multinational languages in the career page.

Comparison Between HireVue and Manatal Platform

Refer to *Table III* shows the comparison between HireVue and Manatal in terms of their services offered to the organizations that use the platform. The comparison between the two platforms is based on their platform supported, target audience, technical support/service, trainings for employees and candidates, products offered, recruiting features (assessments and measurements), and integration. Manatal seems to provide more services than HireVue in some criteria, as it can be seen from the platform that they support, the technical support, and the recruitment features.

Table III: Comparison between HireVue and Manatal

Services Offered	HireVue	Manatal
Platform supported	SaaS, iPhone, iPad, Android	Windows, Mac, SaaS, iPhone, iPad, Android
Audience	For companies that would like to have an effective talent acquisition platform.	For recruiting agencies and HR departments of all sizes.
Support	Can be done online, has 24/7 live support.	Can be done online, has 24/7 live support, operate in business hours.
Training	Provide training in the form of documentation, webinars, live online, in person.	Provide training in the form of documentation, live online, in person.
Products	Provide products such as employee scheduling, recruiting, resume parsing, talent management, video interviewing.	Provide products such as applicant tracking, recruiting, recruiting agency, staffing agency.
Recruiting features	Provide several recruiting features such as 4 assessments (pre-hire assessment, video interview, game-based, coding), interaction tracking, internal HR, interview management	Provide several recruiting features such as assessments, CRM, interaction tracking, internal HR, interview management, job board posting, job requisition, onboarding.
Integrations	Provide integrations with ADP Smart Compliance, Hitch, IBM Watson Recruitment.	Provide integrations with Gmail and Google Calendar.

According to *SelectSoftwareReviews.com,* to pick the best AI-based recruiting platform, organizations are suggested to prioritize and pick the one which is more pressing such as scheduling, sourcing, and screening (Strazzula, 2021). Hence, the author is selecting HireVue as the best fit for the case study. The reason is because HireVue provides benefits for both recruiting process as well as the quality of hiring. HireVue provides solutions and features to improve the recruiting process by helping the recruiting team to source, screen, and schedule the candidates for the interview, thus saves time and cost effective. Moreover, HireVue provides several assessments that can improve the quality of hiring by helping the company to acquiring the best candidate for open position or specific job in the organization.

CONCLUSION

Digitalization in talent acquisition using Artificial Intelligence platforms enhances the recruitment process in the organizations and reduces the problems in the effect of blindness on a candidate's positive or negative characteristics. Systems or computers do not have emotions, leading them to unable to have subjective opinions. Selection of candidates according to predefined variables using Artificial Intelligence hiring platform provide further passage only to those candidates that fully meet the job specifications or requirements. The platform enables easy access to candidates, attract more candidates, cost-effective since the engagement time is shorter, reducing the whole process cost. Artificial Intelligence leads to efficient and effective recruiting process, performing automation in scheduling the interview sessions, sourcing the candidates, and screening the CV, and how Artificial Intelligence also leads to better quality of hiring, whereby involve the proper selection of best candidate that matches with the job requirements.

On the other hand, it becomes a challenge for organizations to pick the best AI-based recruiting platform that allows talent acquisition team to become more efficient in its processes. One of the suggestions from *SelectSoftwareReviews.com*, to prioritize and pick the one which is more pressing such as scheduling, sourcing, and screening (Strazzula, 2021). Thereby, several research are conducted on available AI-based recruiting platform available in the market that match with the organization's visions.

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SPIRITUAL COMPETENCE AND SELF-EFFICACY AMONG ADDICTION TRAINEE COUNSELLORS IN MALAYSIA

Nur Fatihah Mohd Sidek[1] Rezki Perdani Sawai[1a] & Joki Perdani Sawai[3]

[1,2] Faculty of Leadership and Management
Universiti Sains Islam Malaysia

[3] Faculty of Psychology and Education
Universiti Malaysia Sabah

[a]Corresponding author: rezki@usim.edu.my

ABSTRACT

Spirituality has been identified as one of the protective factors against engaging in substance abuse. The spiritual aspect has received increasing attention in addiction counselling and as a rehabilitation approach for drug addicts and substance-use disorder clients in Malaysia. However, this initiative will not be effective without spiritually competent counsellors. Thus, it is important to determine whether the level of spiritual competence as well as the knowledge and training acquired by trainees enables them to effectively integrate spirituality in their counselling sessions. This study examines the relationship between spiritual competence and self-efficacy among addiction trainee counsellors. Participants in this study comprised 59 respondents from three higher education institutions in Malaysia offering addiction counselling programs. A survey was conducted by administering two questionnaires, namely the Spiritual Competency Scale (SCS) and the Addiction Counselling Self-Efficacy Scale (ACSES). The results show that the majority of counsellors surveyed had high levels of spiritual competence and self-efficacy with mean scores of 5.24 and 5.18, respectively. Correlation analysis revealed a strong positive relationship between spiritual competence and self-efficacy ($r = .787$, $p<.01$). This proves that a greater degree of spiritual competence indicates a higher level of addiction counselling self-efficacy. Moreover, t-test analyses showed no significant gender differences on levels of spiritual competency ($t = 0.947$, $p > .05$) as well as addiction counselling self-efficacy ($t = 0.444$, $p > .05$). Based on that, implications for addiction counselling pedagogy and clinical work are offered together with discussions on areas for future research.

Keywords: spiritual competence, self-efficacy, addiction counselling, addiction trainee counsellors

INTRODUCTION

Spiritual and religious aspects are the main components to be considered by the counsellor in order to understand the issues or the problems faced by a client. There is much research showing the positive effects of religion and spirituality as coping mechanisms in resources for people with physical or psychological illnesses, pain management, improving surgical outcomes, protection against depression and addiction, and as a source of strength in overcoming alcohol and drug abuse (Koenig, McCullough, & Larson, 2001; Morjaria & Orford, 2002; Larson & Larson, 2003). Spirituality began to receive serious consideration in 1995 when the Association for Spiritual, Religious and Ethical Values in Counselling (ASERVIC) held a conference on spiritual and religious issues that led to the development of competencies related to the ability of counsellors to integrate spirituality in counselling sessions (Miller, 1999).

Spiritual competence should be considered in providing holistic and effective counselling services (Dagang, Ibrahim, & Abu Bakar, 2014). Spiritual competence is essential for counsellors to work effectively with spiritually different clients and equips practitioners with the ability to build trust and rapport. In addition to enhancing therapeutic relationships, spiritual competence helps practitioners avoid adverse clinical interactions, access clients' spiritual strengths, and enhance clinical outcomes. Counsellors or trainees may feel uncomfortable approaching clients when they have little knowledge about spirituality (Curry, Arbuthnot, & Witherspoon-Arnold, 2015).

In addition to client assessments, therapists must conduct self-assessments to determine whether spiritual interventions are appropriate and compatible with their role and scope of practice. Therapists must be properly trained, monitored, and able to practice these techniques safely. They should also be sufficiently aware that their personal values, beliefs, conflicts, and biases do not hinder their services to clients or impose practices that violate their beliefs and values (Eck, 2002). While working across different value systems is usually a complex task, developing spiritual competence can allow practitioners to successfully overcome the challenges faced by dissimilar value systems. Such capability implies that counsellors, especially addiction counsellors, can benefit from their higher levels of competence. Therefore, this study seeks to assess the level of spiritual competence among addiction trainee counsellors in higher education institutions in Malaysia.

BACKGROUND OF THE STUDY

In the context of addiction counselling, spirituality has been linked to positive outcomes so that higher levels of spirituality predict lower levels of substance abuse (Geppert, Bogenschutz, & Miller, 2007; Koenig et al., 2001). Spiritual and religious aspects are recognized as one of the factors that facilitate positive outcomes by protecting individuals from conceptions that lead them to participate in addictive drugs and activities. A large amount of the literature acknowledges spirituality and religion as the main linkages in drug addiction, with a focus on the lack of religion as a risk factor for increased drug use (Khalid, 2008). The research also proves that spirituality and religion prevent drug addiction (Miller, 1998).

Given their potential benefits, spirituality and religion have received increasing attention in addiction counselling and these elements have been implemented in rehabilitation modules and programmes for drugs addiction and substance-use disorder clients. In recent years, efforts have been made to integrate spirituality into addiction counselling. In Malaysia, a spirituality-based approach is a widely accepted method of treatment and has been practiced in Islam, Buddhism, and Christianity to treat various ailments including drug addiction. Drug rehabilitation centres under the National Anti-Drugs Agency (NADA) and other private organizations have incorporated religious and spiritual elements through a religious and moral approach (Seghatoleslam et al., 2015).

The various initiatives to integrate spirituality in addiction counselling therapy and drug rehabilitation in Malaysia will not be effective without spiritually competent counsellors who are able to deal with their patient's spiritual or religious issues. This poses the risk of counsellors imposing their own values or improperly applying religious and spiritual interventions (Walker, Gorsuch, & Tan, 2004; Frazier & Hansen, 2009). In some ways, counsellor insensitivity to their clients' religious and spiritual concerns may be due to a lack of acknowledgment and preparation in addressing them during counsellor training (Hinterkopf, 1994). In addition, counsellors may be considered unethical if they practice services outside the competence requirements specified in the professional responsibility section (c.2.a) of the American Counselling Association's (ACA) Code of Ethics (2005). The Malaysian Counsellors' Code of Ethics under Persatuan Kaunseling Malaysia Antarabangsa (PERKAMA, 2008) also states that counselling services should be provided according to the counsellors' areas of competence, with cross-border expertise, and based on supervised education, training and experience.

Therefore, proper addiction counselling education programmes will facilitate this spiritual competence for future addiction counsellors. Higher education institutions that offer such programmes provide training in integrating spirituality and religion into counselling either through specific subjects and training for psychospiritual approaches or through general related subjects such as multicultural counselling (Dagang et al., 2014). Although spiritual and religious aspects in counselling have been incorporated in their curriculums, the question arises as to whether the competency levels, knowledge, and training acquired during the programmes are adequate in enabling future practitioners integrate them in their counselling sessions.

Thus, there is an urgent need to investigate the level of spiritual competence among addiction trainee counsellors in addressing the needs of their clients and to meet the demand for spiritual-oriented addiction treatment in Malaysia. This study also explores the level of competency among future addiction counsellors for dealing with spiritual-based drug addiction treatment through programmes implemented in Malaysia. The growing support for better and broader incorporation of spiritual, ethical, and religious values in counsellor education and clinical practice indicates the need to establish best practices related to spiritual competencies in counselling and supervision (Hull, Suarez, & Hartman, 2016). This study aims at discussing the competency of addiction counsellor trainees in incorporating spirituality in their counselling practices.

PROBLEM STATEMENT

Despite numerous studies on the level of spiritual competence among trainee counsellors (Curry et al., 2015; Cassidy, 2006; Young, Cashwell, Wiggins-Frame, & Belaire, 2002) those in the specific area of addiction and recovery counselling are relatively limited. In Malaysia, the field of spirituality-based addiction counselling is still relatively new (Seghatoleslam et al., 2015) and there are only a few local studies and research on the level of spiritual competence among addiction trainee counsellors. Among them is the research by Dagang et al. (2014) on the level of spiritual competence among licenced counsellors in Malaysia. Therefore, this study will contribute towards filling the gap in this area.

This study also aims to investigate the correlation between the spiritual competence of addiction trainee counsellors and their perceived self-efficacy. While there is a need in the counselling profession to understand the role that spirituality may play, there is as yet a paucity of research on how it can actually influence the self-efficacy of counsellors (Matthews, 2004; Pollock, 2007; Subarimaniam, Zakaria, & Wan Jaafar, 2020) and even fewer in the discipline of addiction counselling. Therefore, this study will also access respondents' level of self-efficacy in addiction counselling and its relationship with their spiritual competency. It is our assertion that addiction trainee counsellors with high levels of spiritual competence will also experience higher levels of self-efficacy in their work.

RESEARCH OBJECTIVES

This study is guided by the following research objectives:

a) To measure the level of spiritual competence and self-efficacy among addiction trainee counsellors in Malaysian higher education institutions;
b) To identify the relationship between spiritual competence and self-efficacy among addiction trainee counsellors; and
c) To determine the significant mean difference between the spiritual competence and self-efficacy of male and female addiction trainee counsellors.

DEFINITIONS

Spiritual Competencies

Competence refers to "an individual's capability and demonstrated ability to understand and do certain tasks in an appropriate and effective manner consistent with the expectations for a person qualified by education and training in a particular profession or specialty thereof" (Kaslow, 2004). Spiritual and religious competencies are among the subdivisions of multicultural competencies in counselling. They are defined as a counsellors' attitudes, knowledge, and skills in the realms of spirituality and religion. Attitudes refer to the implicit and explicit perspectives and/or biases people have about spirituality and religion as they relate to their counselling practices, while knowledge includes concepts, information, facts and literature on spirituality and religion. Finally, skills refer to the ability of counsellors to effectively apply their knowledge of spirituality and religion in counselling sessions (Vieten, Scammell, Pilato, Pargament, & Lukoff, 2013).

Meanwhile, Lemkuil (2007) defines spiritual competence as the ability of counsellors to integrate religious understanding in the counselling process, and this, in turn, is based on their own belief in their abilities or level of spiritual competence. The term spiritual competence, which is related to counselling, originates from a working group of the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) which developed a set of nine competencies for integrating spirituality into counselling. This guideline, known as "The ASERVIC Spiritual Competencies", aims at helping counsellors understand how to deal with spiritual and/or religious issues in counselling (Miller, 1999). This set of competencies was revised in 2009 into 14 competencies that included six main topics, namely Culture and Worldview, Counsellor Self-Awareness, Human and Spiritual Development, Communication, Assessment, and Diagnosis and Treatment (ASERVIC, 2009).

These spiritual competencies require counsellors to know the differences between religion and spirituality, explore their own belief systems, utilize religious or spiritual concepts acceptable to the client, gain a general understanding of the client's religious or spiritual beliefs during the recruitment process, and to set goals that are consistent with client beliefs (ASERVIC, 2009). These competencies address 14 points that must be mastered before counsellors can effectively and ethically incorporate spiritual and religious material in counselling (e.g., self-awareness, cultural implications, development, assessment, treatment) (Cashwell & Young, 2005). The guidelines help counsellors understand how to deal with spiritual and religious issues in counselling and be competent before doing so. The ASERVIC Spiritual Competencies informs the development of the Spiritual Competency Scale (SCS) as well as the six distinct factors for spiritual competence (Robertson, 2010) which are used in this study.

Addiction Counselling Self-Efficacy

The self-efficacy theory has been used to understand the process of gaining self-confidence in specific behavioural domains, such as career choice, achievement, and coping ability. Counsellor self-efficacy has been studied since the 1980s. Self-efficacy is important in relation to counsellor competence (Barnes, 2004). Counselling self-efficacy is defined as counsellors' belief in their capability to effectively conduct counselling sessions with a specific client in the near future. Implementing counselling session effectively means performing helping skills effectively, addressing session tasks, and dealing with challenging clients and cases (Larson & Daniels, 1998; Lent, Hill, & Hoffman, 2003). In other words, counselling self-efficacy is a transformer between knowing what to do and taking action and is considered a primary determinant of effective counselling (Larson, 1998). Most important for this study is the finding by Bandura (1995) that self-efficacy increases performance levels and reduces anxiety levels in counsellors.

One of the main principles driving the Substance Abuse and Mental Health Services Administration (SAMHSA) is the development of an addiction treatment workforce capable of providing high quality services to the millions of individuals in need of treatment for alcohol and drug abuse or co-occurring mental health disorders (CSAT, 2006). In 1998, it published a manual, the SAMHSA Addiction Counselling Competencies (Murdock, Wendler, & Nilsson, 2005), which identifies 123 competencies essential for the effective practice of counselling for psychoactive substance use disorders. It also indicates the knowledge, skills, and attitudes (KSAs) counsellors need to be fully proficient in each competency (CSAT, 2006). The development of the ACSES or Addiction Counselling Self-Efficacy Scale items as used in this study, originates from the SAMHSA competencies, as well as counselling self-efficacy theory.

LITERATURE REVIEW

Spiritual Competence and Self-Efficacy

According to Matthews, (2004), counselling trainees enter graduate level courses to master the skills, knowledge, and personal development necessary for adequate counselling performance. As trainees acquire more experience and develop counselling skills, their self-efficacy gains strength. Wan Jaafar, Mohamed, Bakar, and Ahmad Tamizi (2011) support Mathew's argument on the role of self-efficacy in a trainee counsellor's performance. This is further confirmed by Yusof, Ishak, Salleh, Zahidi, & Abu Bakar (2017) who highlighted the relationship between self-efficacy and the confidence and competence of counsellors. Counsellors who are more confident of their ability to utilize their knowledge, attitudes and skills will have greater success in becoming high quality counselling professionals.

However, belief in the ability to conduct counselling sessions alone is not enough, particularly when facing clients who are addressing spiritual issues. The counsellor's trainee should have the spiritual competence as well to produce desired outcomes. Although numerous researches have addressed the inclusion of religious and spiritual issues in counsellor training (Constantine, 1999; Kelly, 1994, 1995; Matthew, 1998; Young et al., 2002) few separately address the need for training in religious/spiritual issues (Sheridan, Wilmer, & Atcheson, 1994; Young et al., 2002) and counsellor self-efficacy (Holden, Meenaghan, Anastas, & Metrey, 2002; Johnson, Baker, Kopala, Kiselica, & Thompson, 1989). Unfortunately, the low spiritual competencies of the trainees are often the result of weak supervision by their counsellor educators and clinical supervisors who themselves lack guidance and training to aid them in adequately addressing spiritual and religious issues (Aten, Boyd, & Tucker, 2007; Aten & Hernandez, 2004; Miller, 2003). Therefore, there is a pressing need to enhance the spiritual competencies of not only the counsellor trainees but also their educators and supervisors.

Gender-based Spiritual Competence

Spirituality can be therapeutic and a source of treatment and healing (Haque, Khan, Kesharvi & Rothman, 2016). The spiritual competency of counsellors directly affects the quality of services they provide to their clients. Both male and female counsellors believe that spiritual or religious functioning is a clinically relevant domain, although most rarely integrate it into the therapeutic process. Some of them doubt the appropriateness of viewing spiritual or religious beliefs through an adaptive lens during the counselling relationship. This is especially difficult when clients who adhere to such beliefs expect their therapists to be able to both respect their beliefs and integrate them into therapy when appropriate (Scalise, 2011).

Cassidy (2006) noted gender differences on self-reported spiritual competence with men scoring higher than women, a finding that was confirmed by McGeorge, Carlson, and Toomey (2014). However, the findings that gender was a significant predictor of self-perceived competence is not immediately apparent. Dagang et al. (2014) did not find any significant gender differences on spiritual competency levels among Malaysian counsellors in integrating the understanding of religion in their counselling practice. The impact of gender disparities on self-efficacy is further explored in this study on addiction trainee counsellors in Malaysia in order to determine if the abovementioned findings are replicated.

Self-Efficacy based on Gender

Gender has been determined as one of the variables impacting self-efficacy especially among male trainee counsellors (Wester & Vogel, 2002). This is because males tend to have difficulty in establishing good relations with supervisors and to disclose their feelings on the training process compared females. However, Lam, Tracz, and Lucey (2013) found no significant gender difference on counselling self-efficacy. In other words, males and females possess personality traits that match the counselling profession and are not necessarily socialized into traditional male roles. This study is based on the assumption that even if trainees are not affected by their personal gender role socializations, their clients' perceptions of counselling quality based on gender role orientation (Beckenbach, Patrick, & Sells, 2009) may impact the trainees in developing their counselling self-efficacy.

METHODOLOGY

Quantitative research design was used to address the objectives of this study. It was conducted at three higher education institutions offering a Master's programme in counselling with specialization in substance abuse and addiction. The population size was 59 comprising both male and female students who had completed their first year of study and enrolled in more than half of the total number of subjects offered in the programme, including practicum training or internship. The students who met the above criteria were categorized as addiction trainee counsellors and eligible for participation in this study. Convenience sampling was used due to the specific, limited, and small size of the target population. Of the total number of trainee counsellors in Malaysia only 59 specialised as addiction trainees all of whom met the eligibility criteria for this study.

Questionnaires were used to gather data for this study. Comprising a total of 62 items, the sections in the questionnaire were divided into three areas: (a) Demographic Background; (b) Spiritual Competency Scale (SCS) by Robertson (2010); and (c) the Addiction Counselling Self-Efficacy Scale (ACSES) by Murdock et al. (2005). Data on the first section included demographic information (age, race, and religion), counselling experience (number of clients and addiction counselling sessions conducted), training received (study semester and spiritual-related subjects listed in the programme syllabus), and questions requiring them to rate from 1 (least important) to 5 (very important) their perception of the importance of spirituality/religion for themselves. At the end of the questionnaire, there was a yes-no question on how they perceived the importance of spirituality/religion for themselves.

The second section, on the SCS, comprised a 21-item scale measuring the perceived spiritual competence of the counsellors based on six factors. The six factors were: (a) Assessment (counsellor seeking to understand the client's spiritual and/or religious perspective during recruitment and throughout the counselling process - 3 items); (b) Counsellor Self-Awareness (understanding one's own attitudes, values, and beliefs as a counsellor - 4 items); (c) Diagnosis and Treatment (the influence of a clients' spiritual beliefs in counselling and their inclusion in diagnosis and treatment - 3 items); (d) Human and Spiritual Development (the interconnectedness of various types of development - 3 items); (e) Culture and Worldview (spirituality and/or religion as an aspect of culture - 5 items); and (f) Communication (awareness and openness to this topic - 3 items). The SCS was developed based on the spiritual competencies of ASERVIC. This scale has 61% variance in scores and the overall internal reliability SCS is α=.89. SCS is a 6-point Likert-type scale ranging from 1 (high disagreement) to 6 (high agreement). The higher the score obtained, the greater the degree of spiritual competence. The overall SCS scores ranged from 21 to 126 with the minimum total score of 105 remarks denoting spiritual competency (Dailey et al., 2015). Examples of items include: "It is essential to determine a client's spiritual functioning during an intake assessment"; "A client's perception of God or a higher power can be a resource in counselling"; and "A counsellor's task is to be in tune with spiritual/religious expressions in client communication".

In the third section, 31-items in the ACSES were used to measure the counsellors' levels of self-efficacy in addiction counselling based on five domains. The five domains were: (a) Specific Addiction Counselling Skills (measuring specific counselling skills for addiction treatment, such as assessing clients' readiness to change addictive behaviours or identifying relapse triggers - 8 items); (b) Assessment, Treatment Planning, and Referral Skills (evaluating skills in assessment and collaborating with clients to determine treatment needs - 5 items); (c) Co-occurring Disorders (assessing self-efficacy for working with clients with co-occurring mental health disorders - 6 items); (d) Group Counselling Skills (aspects of the group counselling process - 6 items); and (e) Basic Counselling Skills (counsellors' skills in establishing a strong therapeutic relationship with the client - 6 items). ACSES was developed based on SAMHSA's

Center for Substance Abuse Treatment addiction counselling competencies (CSAT, 2006). This scale has 65% variance, and its internal consistency is α=.89. ACSES is a 6-point Likert-type scale ranging from 1 (no confidence) to 6 (absolute confidence) with higher scores indicating a greater degree of self-efficacy. Examples of items include: “Assess a client’s readiness to change substance use”; “Use assessment data to develop a treatment plan”; “Work effectively with a client who has both a substance use and an anxiety disorder”; and “Establish a warm, respectful relationship with a client”.

Finally, the end of the questionnaire has a yes-no question asking participants, “Do you think the course/programme of your current study is sufficient to permit you to integrate the spiritual/religious approach in your counselling practice related to substance abuse?” This question also allows respondents to provide optional responses explaining their yes-no answer. The questionnaire sets were distributed to the target respondents at the three public universities via e-mail and mobile application, WhatsApp. They included information on the purpose of the research, confidentiality, nature of research anonymity, how the data will be used, and a link to an online survey (google form).

RESULTS

All respondents were postgraduate students and at least in the third semester of their programme. The demographic data showed that 84.7% were aged 31 to 40 years and comprised 44.1% males and 55.9% females. The majority were Malays at 93.2% and Muslim (94.9%). In terms of counselling training and experience, 88.2% of the respondents had handled more than 6 clients with substance abuse and addiction issues, and the majority (81.4%) had conducted over 20 hours of addiction counselling sessions. Most (74.6%) had enrolled in at least 3 spiritual-related subjects and 88.1% rated spiritual/religious importance for themselves at 5 out of 5. Details of the demographics are presented in Table 1.

Table 1. *Demographic characteristics of respondents*

Demography	Category	Frequency (N)	Percentage
Age (years)	21 to 30	1	1.7
	31 to 40	50	84.7
	41 to 50	8	13.6
Gender	Male	26	44.1
	Female	33	55.9
Race	Malay	55	93.2
	Indian	2	3.4
	Others	2	3.4
Religion	Islam	56	94.9
	Hinduism	2	3.4
	Others	1	1.7

Number of Substance Abuse/ Addiction Clients	1 - 5	7	11.9
	6 - 10	28	47.5
	More than 10	24	40.7
Hours of Sessions Conducted with Substance Abuse/Addiction Clients	Less than 10	4	6.8
	11 - 20	7	11.9
	21 - 30	27	45.8
	More than 30	21	35.6
Spiritual-Related Subjects Enrolled	1 - 2	15	25.4
	3 - 4	40	67.8
	More than 4	4	6.8

The SCS scores for all participants (N=59) suggested a high level of spiritual competence in dealing with the spiritual and religious issues of their addiction counselling clients (M = 5.24, SD = .66). The analysis was then completed to determine participant scores on each of the six factors (subscales) of the SCS survey. Table 2 shows the SCS scores among respondents based on the factors. The highest mean value was for Factor 5 at 5.42 with a standard deviation of .59. This was followed by Factor 1 (M = 5.33, SD = .69), Factor 3 (M = 5.29, SD = .60), Factor 6 (M = 5.21, SD = .78), and factor 4 (M = 5.21, SD = .80). The lowest score was for Factor 2 with a mean value of 5.05 and .77 standard deviation. As such, it can be concluded that the overall level of spiritual competence among addiction trainee counsellors in Malaysia is high.

Table 2. *SCS mean scores and standard deviation of respondents*

Spiritual Competency	Mean	SD
Overall	5.24	.66
Factor 1 Assessment	5.33	.69
Factor 2 Counsellor Self-Awareness	5.05	.77
Factor 3 Diagnosis and Treatment	5.29	.60
Factor 4 Human and Spiritual Development	5.21	.80
Factor 5 Culture and Worldview	5.42	.59
Factor 6 Communication	5.21	.78

The mean value obtained for the overall self-efficacy of addiction counselling respondents as measured by ACSES was 5.18 with a standard deviation of .44 indicating a high degree of self-efficacy as well as greater confidence in their ability to perform effectively. Table 3 shows the ACSES scores of participants based on the five domains (subscales). For each domain, the highest mean value was for Domain 5 at 5.41 with a standard deviation of .50, followed by Domain 1 (M = 5.29, SD = .56), Domain 2 (M = 5.18, SD = .52), and Domain 4 (M = 5.17, SD = .53). The lowest scores were for Domain 3 (M= 5.03, SD = .48) indicating that addiction trainee counsellors were less confident in this area.

Table 3. *ACSES mean scores and standard deviation of respondents*

Spiritual Competency	Mean	SD

Overall	5.18	.44
Domain 1 Specific Addiction Counselling Skills	5.29	.56
Domain 2 Assessment, Treatment Planning, and Referral Skills	5.18	.52
Domain 3 Co-occurring Disorders	5.03	.48
Domain 4 Group Counselling Skills	5.17	.53
Domain 5 Basic Counselling Skills	5.41	.50

Next, Pearson correlation analysis was conducted to answer the third research question which was to determine the relationship between spiritual competence and addiction counselling self-efficacy. As shown in Table 4, the two are positively related at $r = .787$ and $p < .01$. According to Guilford's rule of thumb, coefficient of r values between .70 and .90 reflect a high relationship. Thus, it can be concluded that there is a significant positive correlation between spiritual competence and addiction counselling self-efficacy among trainee counsellors in higher education institutions in Malaysia.

Table 4. *Correlation Between SCS and ACSES*

		SCS	ACSES
SCS	Pearson Correlation		.787**
	Sig. (2-tailed)		.000
	N	59	

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

Subsequently, independent t test analyses were conducted to answer the fourth research question on the different levels of spiritual competence and self-efficacy among the trainee counsellors based on gender (Tables 5 and 6). The independent sample t test showed no significant mean score difference in spiritual competence between males ($M = 5.24$, $SD = .76$) and females ($M = 5.23$, $SD = .57$; $t (59) = 0.947$, $p > .05$. The t-test results also revealed no statistically significant difference in self-efficacy between male ($M = 5.26$, $SD = .39$) and female ($M = 5.18$, $SD = .48$) participants, with $t (59) = 0.444$ and $p > .05$). In short, there was no statistically significant difference in mean scores among addiction trainee counsellors based on gender in either variable.

Table 5. *T-test of Gender and SCS*

	N	Mean Value	Standard Deviation	t	Sig. (2-tailed)
Male	26	5.24	.76	0.067	0.947
Female	33	5.23	.57		

N = 59

Table 6. *T-test of Gender and ACSES*

	N	Mean Value	Standard Deviation	t	Sig. (2-tailed)

Male	26	5.26	.39	0.771	0.444
Female	33	5.18	.48		

N = 59

DISCUSSION

The findings indicate high levels of spiritual competence among addiction trainee counsellors in higher education institutions in Malaysia. Similar findings were also obtained by Robertson (2010) and the SCS further validation study by Dailey, Robertson, and Gill (2015) conducted on 662 and 246 ASERVIC counsellors and counselling students, respectively. However, a study by Lu, Woo, and Huffman (2018) showed different results with moderately high mean scores in spiritual competence among 176 respondents. In addition, scores related to culture and worldview were higher than other factors in all the original, further validation, and current studies. It is likely that the promotion of culturally competent counselling has facilitated higher levels of proficiency in understanding the importance of spiritual and/or religious integration. The multicultural Malaysian society may have an influence on respondents' spiritual competencies as it is part of the multicultural counselling competencies (Subarimaniam et al., 2020).

Furthermore, the results of the study showed high levels of counselling self-efficacy among addiction trainee counsellors in Malaysian universities as measured by ACSES. In parallel with the original study, Murdock et al. (2005) reported a high mean value of 5.10 in counselling self-efficacy among 451 addiction counsellors including those who were non-certified/non-licensed. In both the original and this study, Basic Counselling Skills (Domain 5) received the highest mean scores while the lowest scores were for Co-occurring Disorders Skills. According to self-efficacy theories, one would expect counsellors to have increased self-confidence as they acquire additional training and clinical experience. Students in practicum often have very close contact with their lecturers (vicarious learning, support, and encouragement) and can be continuously monitored during their work with clients. However, it must be remembered that, in many cases, counselling students are completely on their own for the first time during the internship. In such cases, anxiety can increase and support decrease, which can negatively impact on self-efficacy (Pollock, 2007).

In addition, the findings indicate a positive relationship between spiritual competence and addiction counselling self-efficacy. The results of this analysis are in line with studies by Subarimaniam et al. (2020), Curry et al. (2015), Pollock (2007), and Matthews (2004). All these previous studies examined the correlation between counselling students' perception of their spirituality and self-efficacy and reported consistent findings. Participants with greater spirituality scores reported higher levels of perceived self-efficacy. According to Bandura (1995), modelling, encouragement, mastery experience, and positive self-beliefs all contribute to the development of self-efficacy. Spiritual practice has the potential to make individuals more mindful, positive, and connected to others. Therefore, individuals who rate themselves better in this category tend to consider themselves as having solid counselling skills. Furthermore, Karami and Imani (2014) state that spirituality aids in the development of self-efficient beliefs, which will eventually turn into actual and successful behaviours. Trainee counsellors who receive spirituality-based training will have strong internal strengths, adapt quickly to new environments, be able to think critically, and make rational decisions. The internal strengths possessed by trainee counsellors will be the agents that promote effective decision-making (Lietz & Hodge, 2013).

Further, the t-test results indicate no significant mean differences in spiritual competence based on gender. This is consistent with previous studies conducted by Matthews (2004), Robertson (2010), and Dailey, Robertson, and Gill, (2015) which found that gender did not affects the actual level of spiritual competence among counsellors. However, this is in contrast to a study by Cassidy (2006) which found that men reported significantly higher levels of spiritual competence. Despite conflicting findings, local research conducted by Dagang et al. (2014) found no significant gender differences in Malaysian counsellors' level of spiritual competency. Therefore, this study validates this finding in suggesting that both male and female counsellors are similar in terms of their spiritual competence.

In addition, the t-test results of this study show no significant differences in counselling self-efficacy between male and female addiction trainee counsellors. This is in line with previous studies by Matthews (2004), Mullen, Uwamahoro, Blount, and Lambie (2013), and Lam et al. (2013). This reinforces the point that male college students demonstrate consistent self-efficacy in traditionally female and male professions (Betz & Hackett, 1981), but contradicts the claims by Wester and Vogel (2002) on gender-role conflict. This may imply that males who choose counselling as a career have qualities and personality traits appropriate to the profession and thus are not necessarily socialized into conventional male roles.

LIMITATIONS OF THE STUDY

A number of limitations are acknowledged in this research. First, as the target participants of this study were limited to the current year/batch of addiction trainee counsellors in Malaysian higher education institutions, the results cannot be generalized to the next or previous cohorts. Second, there were few differences and imbalances among the participants in terms of racial and ethnic groups and religious identities. Although the demographic statistics reflect the addiction treatment workforce in the country, future studies need to look at a more diverse sample of demographic data. Besides that, as this study was conducted using a the questionnaire methodology, all information on the participants depended on their responses. Although precautions were taken to ensure their reliability, it is important to note that the accuracy of the information provided may be influenced by the respondents' level of knowledge of the items included in the questionnaire.

RECOMMENDATIONS FOR FUTURE RESEARCH

Further in-depth investigation on trainee knowledge and awareness of the religious/spiritual concerns and backgrounds may be useful in determining the direction of education and training for counselling programmes. In addition, qualitative research and pre- and post-test designs can help explain the impact of training, supervision, awareness, and trainee spirituality on counselling clients with religious/spiritual concerns and backgrounds. In future research, a longitudinal study design with repeated observations could be utilised to measure the progress of trainee counsellors over time. Furthermore, future researchers could conduct studies comparing the reported spiritual competency levels of students who took spirituality and counselling courses with those who did not, which may provide some advice for future programme decisions. Moreover, while it is important to know that spiritual competence has a positive impact on the self-efficacy of addiction trainee counsellors it would be more interesting if the factors influencing the level of such competence among them could be investigated.

CONCLUSION

This quantitative study demonstrates the existence of a high level of spiritual competency and self-efficacy among addiction trainee counsellors. In addition, it shows a positive relationship between spiritual competence and self-efficacy in addiction counselling, that is, the greater the level of spiritual competence, the more effective the counsellors. However, while the results indicate a high level of spiritual competence, 76.3% of respondents stated that university courses or programmes did not provide adequate training for integrating spiritual guidance in their substance abuse counselling practice. This contradicts the results of their level of spiritual competence. Thus, the question arises as to whether they attained their level of spiritual competence through their master’s programme in addiction counselling at their respective higher education institutions or through other factors. This issue needs to be researched in greater depth in the future.

The findings of this study have important implications for counsellor educators, researchers, policy makers, and service providers, including government and private agencies especially in emphasising the incorporation and integration of spiritual and/or religious issues in addiction counselling. Likewise, higher education institutions should remain committed to educating all counsellors, especially addiction counsellors, on the value of integrating spirituality and/or religion into the counselling process by providing mechanisms to practitioners. It is the hope of the authors that this study can help achieve this goal and in promoting greater awareness among trainees of the importance of enhancing their level of spiritual competence in both their training and continuing education programmes.

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INTERNAL AND EXTERNAL FACTORS OF STUDENTS' ENROLLMENT DECLINE IN KOLEJ MEGATECH

Aruna Raj Devarajoo, Norazimah Abd Rashid, Liana Mat Nayan & Meera Devarajoo

Universiti Tunku Abdul Rahman

ABSTRACT

The main objective of this case study is to explore the internal and external factors of students' enrollment declining in one of the technical college which has a reputation in the industry especially in the field of Electrical Electronic, Mechatronics Engineering and Information Technology. They have produced proficient graduates and the training approaches are more towards blended learning which is the combination of practical training, e-learning, case-study, site visit and training from actual site. Based on the analysis on the strengths, weaknesses, opportunities and threats of Kolej Megatech, few practical solutions to increase students' enrollment can be planned. Moreover, they are few matters influences the situation which can be observed through analysis and how it can be resolved in short time. The result surely will be benefited for other organization as well because overall Malaysian private universities, colleges and educational institution are fronting the similar issues.

INTRODUCTION

Six years ago, everything was not the same in terms of student enrollment, class handling method, number of intakes per year, student education fund, marketing strategies and maintenance routine in Kolej Megatech. Salwani has been working in Kolej Megatech since 2013, she still remembers the days when the college was operating at Old Klang Road for almost 30 years. She joined as an administration staff six years ago and was handling quite large number of students every intake and great number of students have graduated. Changes are permanent particularly in education organization of a country. In 2015, based on Malaysia Education Blueprint statement, by 2025 the Ministry aspires to increase access to and enrolment in higher education mainly counting a healthy growth in Technical Vocational Education and Training (TVET). Rebranding of Technical Vocational Education and Training (TVET) educations has been debated and executed based on the blueprint which will be implementing by the new government as well.

In relation, Education Minister Dr Maszlee Malik stressed about the ministry is going to focus on making sure those at school and university trained and well enlightened about the modifications and application in the blue print. Salwani knowledgeable in approaching prospect students the entire time and her anxiety now is the declining of student enrollment lately within the year 2018-2019. Salwani took a deep breath recalling the years between end of 2015 to 2017 where the number of student registration increased. Salwani has decided to devote herself into reconnoiter what might be reason of student getting lesser comparing to preceding years. She needs to prepare to meet her CEO, Mr P. Sailanathan (Exhibit 1) in two weeks. Salwani also has another challenge to be faced before meeting Mr Sailanathan, that is to persuade her Director Ms Prasanna none other than Mr Sailanathan's eldest daughter. She has been actively involved in management decisions and as a vivacious young lady she is tough though. Ms Prasanna will go through Salwani's report before it could reach the topmost.

Company and Industry History

Kolej Megatech was established in November 1987 under the name of Pusat Bimbingan Mega Sdn Bhd. 30 years ago Mr Sailanathan set up it as a tuition center to provide academic support for professional examinations corresponding Engineering Council Examination (UK), Institutions of Engineers Malaysia and City & Guilds of London Institute (UK). As the quantity of those who enrolled getting higher and started to grow gradually, the Directors of the college saw the need to establish a full time college to cater to the needs of the Industries which were facing shortage of skilled man power. Later, in October 1988 Kolej Megatech was formally reputable as a specialist college providing Certificate, Diploma and Higher Diploma courses in Electrical & Electronic Engineering. Courses were conducted both in full-time and part-time to cater for the needs of fresh school leavers and the working adults.

Years passed and from the modest beginning, Kolej Megatech has since developed and matured into a dynamic and vibrant full-engaged Engineering college which has pioneered the following educational achievements in Malaysia. Many professional engineers in industry have benefited out of their excellent performance record in Kolej Megatech as one of the member colleges of a consortium formed for the first time in 1991 to offer HND programmes. They were among the first to become a C&G examination center in Malaysia thus enabling candidates to sit for the world-renowned City & Guilds examination in Malaysia. In 1994 they became one of the first few private colleges to offer skills courses in the field nevertheless in our country government has been the main skills courses provider. All the skills courses were offered in collaboration with the Jabatan Pembangunan Kemahiran (JPK) which previously known as Majlis Latihan Vokasional Kebangssan) under the Ministry of Human Recourses, Malaysia. The business orientation has been always to educate and create world opportunities for future generation. Over the past 30 years, they have produced more than 16,099 graduates who are competent. Students have an option to pursue education to a higher level within Malaysia or foreign universities.

In year 2000, Kolej Megatech introduced the Corporate Training Division to bring the same level of high level of quality training to the corporate workforce. The whole thing shows optimistic development of Kolej Megatech and appears it is in line with government's regulation. Malaysia is moving towards achieving 35% skilled workers by 2020 therefore this college is offering Recognition of Prior Experiential Learning (RPEL) to workers who have more than 5 years of working experience to be awarded with "Diploma Kemahiran Malaysia" from Department of Skills Development, Ministry of Huma resources. It helps them improving opportunities and job promotion guaranteed.

TVET in Malaysia

Malaysian government has been very mindful about having more skillful employees rather than just pool of educated personnel. Regarding the history of Technical Vocational Education and Training (TVET) in Malaysia it has been introduced back in 1897 however the discussion on establishing education on skills has been conferred since 1890's. Initially, the Malays were trained to repair train knows as the main source of transportation at that time in Malaysia. Early 1900, government have formed a committee review the requirements for Technical and Vocational Education (TVE) and suggest a few things to improve the quality of this training in this country. To summarize, the committee has derived with an understanding to expand the elements of knowledge in the technical field and propose ideas that could improve the quality of the skill training and teaching. Obviously, the main idea of TVE was to provide hands-on skilled compared to other skills. Besides government there are several service providers of Technical Vocational Education and Training (TVET) in Malaysia such as for example under MARA, there are the Institut Kemahiran MARA, and Pusat Giat MARA.

There is also the Universiti Kuala Lumpur (UniKL), under which the German-Malaysia Institute, British-Malaysia Institute placed. In addition, there are institutions such as the YWCA that offers vocational training to the public. Kolej Megatech comes under the category of private technical college and has been awarded as 5 stars Technical Vocational Education and Training (TVET) college. According to data presented by Federation of JPK Accredited Centers Malaysia (FeMAC), at present between 60,000 and 80,000 TVET students are in private TVET colleges, which are equivalent to about 13.3% to 17.8% of total tertiary-level students in Malaysia.

Challenges

Generally, the issue faced by private Technical Vocational Education and Training (TVET) colleges are demand-supply discrepancy in between colleges and industry. The colleges as the service provider commonly not very successful in supplying sufficient employees which in part contribute to unfilled employment vacancies in the industry. Besides, Technical Vocational Education and Training (TVET) in our country are still viewed as an education given for those who are not performing well in SPM. People have mentality as if it is completely unlike academic and not willing to guide the teenagers for Technical Vocational Education and Training (TVET). The possible changes in their view towards Technical Vocational Education and Training (TVET) can be made if Technical Vocational Education and Training (TVET) combined with academic knowledge where it is to emphasis both on skill and knowledge as well. In addition, less likely participated by all ethnic or we can see the uneven ratio of number of students.

According to Manpower Department (Jabatan Tenaga Manusia) Director Muhd Khair Razman Mohamed Annuar, currently in Malaysia there are only 780 Indian students out of the total number of over 15,000 students in 32 Technical Vocational Education and Training (TVET) institutions and they are anticipating 2000 students this year. So far only, one of the ethnics been looked into and as a multiethnic composition country this is an issue to be highlighted. Malaysia stays uncertain about handling Technical Vocational Education and Training (TVET) since there is no single body in charge. All the courses being provided by a couple of ministries such as Ministry of Higher Education, Ministry of Human Resource and Development, Ministry of Youth and Sports, State governments and private providers thus leading to different standards set by each of these ministries even though the human resources minister was the one assigned to lead this education. skills training is provided by both public and private institutions.

It is very significant at this point for the government in making clear of the role of the private sector like Kolej Megatech and other colleges and college universities understand their part. The survival, sustainability and investments by private skills training institutions greatly depend on a clear policy by the government

Quota System of Perbadanan Tabung Pembangunan Kemahiran (PTPK)

According to the Federation of JPK Accredited Centers Malaysia (FeMAC), private Technical Vocational Education and Training (TVET) providers will need an allocation of at least RM1 billion a year for the next five years from the federal budget in order to support a total of 60,000 students. Mr Sailanathan is also the president of FeMAC and he has clearly stated recently TVET providers are facing funding crisis. FeMAC claims the private TVET providers have yet to receive up to RM20 million of the total allocated funds since January this year. Only few have received and others were denied. Due to neglected funding, quite a number of private training institutions have ceased operations. Department of Skills Development and the Skills Development Fund Corp (PTPK) is responsible of managing students' funding process but haven't come to a positive outcome on when the remaining funds can be distributed.

Minister of Human Resources M Kulasegaran recently said that his ministry has secured an additional RM140 million in funding from the finance ministry for TVET students and providers, the minister has so far not given a timeline for the disbursement. Mr Sailanathan as the president of FeMAC has many disputes with the ministry. He is not able to move forwards because many promises made has no direction nor details are lacking on implementation. This leads to students are considering dropping out due to a lack of financial support and they can no longer afford to pay teachers. He is very keen with the idea of an abolishment of the current quota system to avoid the situation become worst. Students are facing complications in repaying their loans as the teaching method of technical and other courses in university is not the same. For TVET, the skill programmes are by level where the students may quit in the first few levels and obtain certificate, or they may continue to level 4 to be qualified for Diploma.

In the current situation of funding system students end up with a minimum of three overlapping loans as they are required to take a new loan for every level of training, which usually amounts to at least four levels for a diploma. Some of the main issues that had been identified are as follow:

1. New management
2. Quota system

CASE ANALYSIS

First Phase (Porter's Five Forces Analysis)

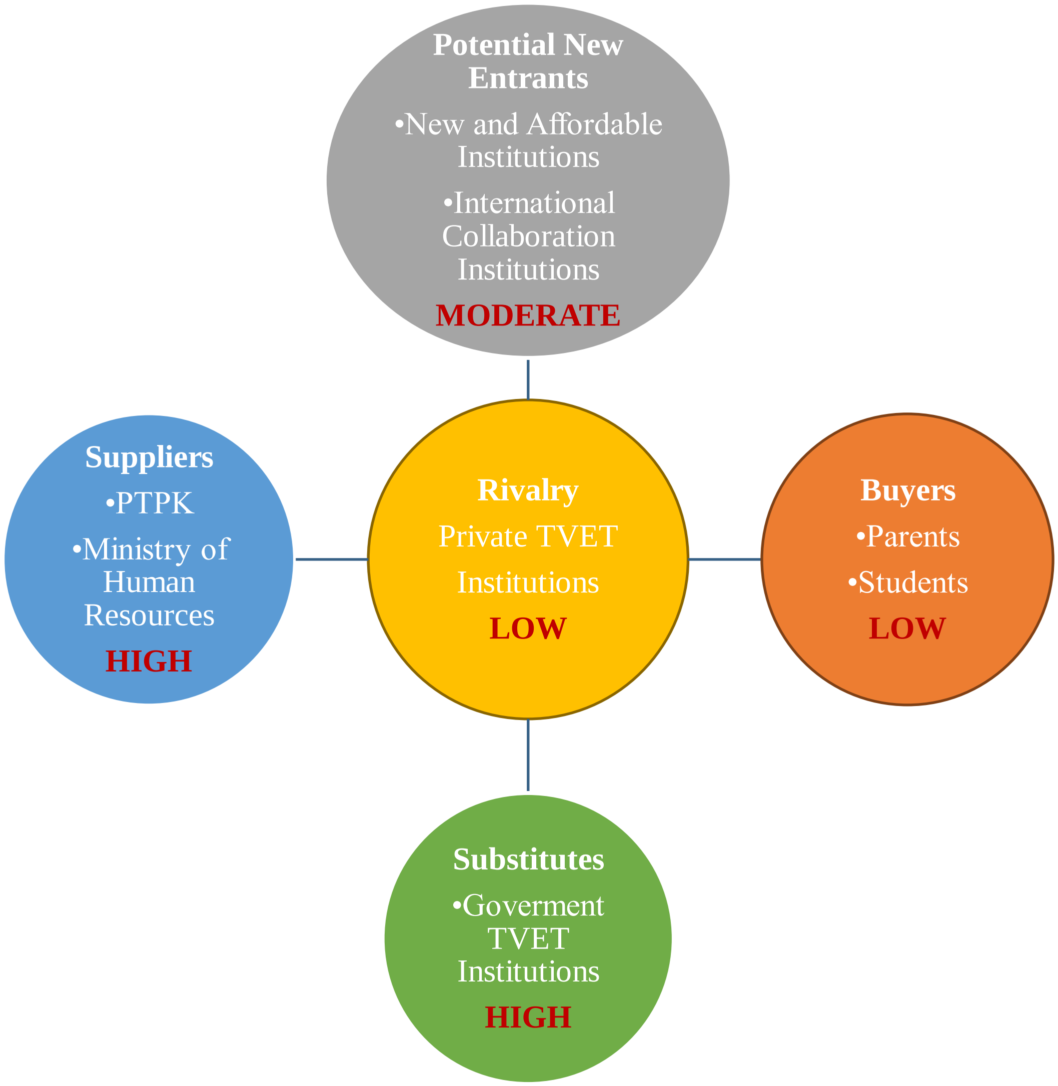
Salwani has decided to analyze by using Porter's Five Forces Analysis which is also known as 5F. It is a way of analyzing the industry and its risks lie underneath. The model works with the five elements. The principle of this method is a predicting of the development of the competitive situation in analyzed industry, based on the estimate of the potential behavior of the subjects and objects involved in a given market and forecasting of the risk of imminent business from their side:

- Rivalry among existing firms is their ability to affect the price and offered quantity of given product/service
- Potential entrants are the possibility that they enter the market and affect the price and offered quantity of given product/service
- Suppliers is where their ability to affect the price and offered quantity of necessary inputs
- Buyers look into their ability to affect the price and demanded quantity of given product/service
- Substitutes is about price and offered quantity of products/services are at least partially able to replace given product/service

Porter's model (1985) is grounded in microeconomics, and it is still one of the most applied strategic frameworks used today. Porter views strategy as competition and defines competition as a struggle for profits marked by five distinct forces. He claims that "industry structure drives competition and profitability, not whether an industry is emerging or mature, high tech or low tech, regulated or unregulated". As such, the five forces define an industry's structure and shape the nature of competitive interaction within that industry (Porter, 1985).

Figure 1.

Kolej Megatech viewed through Porter's Five Forces Framework (5F)



Rivalry among existing firms

Industry rivalry is considered low for private sector TVET institution. Competition within the existing organizations in Malaysia are moderately less because government has their own institution under few ministries. Most of the institutions serve different purposes and courses where competitiveness based on courses offered is less. Maybe near future globalization can take changes in terms of rivalry among industry especially between government and private TVET. Salwani should focus less on existing firms as rival or cause of student enrollment decline issue in Kolej Megatech.

Potential new entrants

We can predict moderate potential new competitors because threat of evolving regulations by new government will impact the fresh entrance. Although the business is open but the existing unsolved issues like funding for students and government regulation might be a setback for the new entries. Most probably, if there are any new entrants who are willing to face the challenges they have to offer lower fees compared to existing institution and willing to face the barriers.

Substitutes

Substitute competition threat towards Kolej Megatech is considered high. The replacement might occur due to large cost and quality indirect effect of student loan debt. The substitutes if wholly funded by government, if they offer guaranteed career and other professional opportunities definitely it are an industry threat. Salwani is aware that education industry is becoming competitive.

Buyer

The buyer power in the case of Kolej Megatech is determined by student and parents. Majority of Malaysian parents and students are depending on education loan and apparently the demand and pressure have changed. So, buyers have limited option to bargain because almost all the TVET provider offering a same range of education and fees are also similar. No one is offering free certificate and being demanding in terms of fees are irrelevant. High demand-supply gap has weakened the customers. As the demand for TVET is still high, buyer’s power will remain low.

Supplier

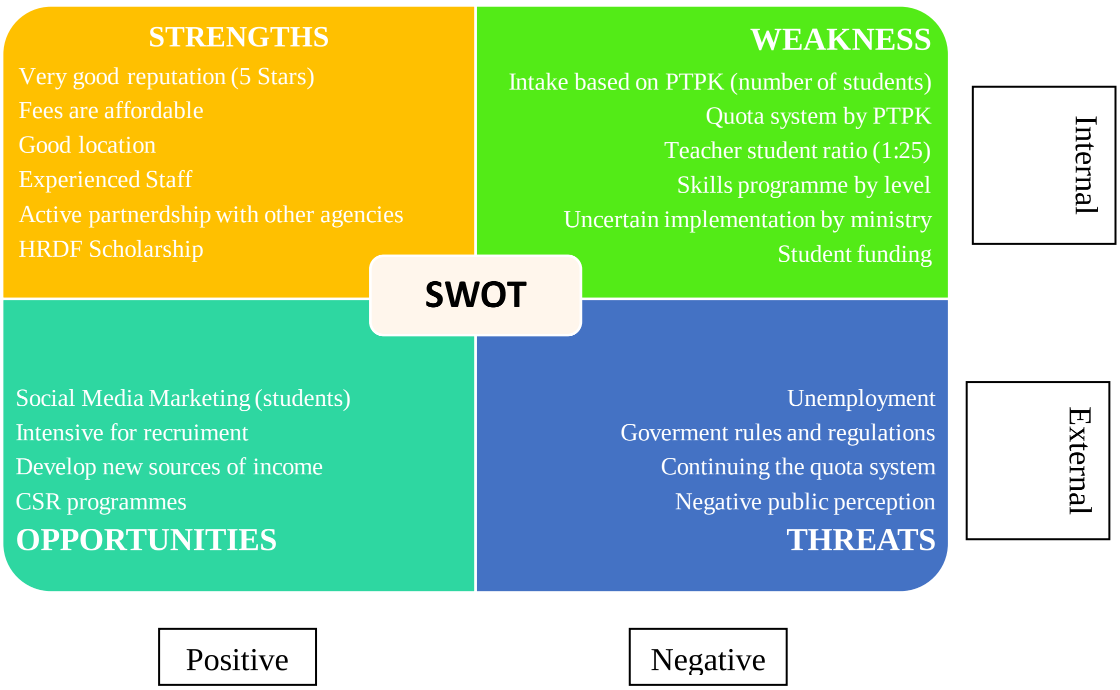
Supplier power is slightly high in this case. The market is saturated with multiple choices of education offered and choosing TVET in private institutes might be least option made by parents and students. Kolej Megatech is dependent on PTPK for funding the students Ministry of Human Resources for government regulation guidelines. Significant shortages of teachers have increased the bargaining power of supplier as well. The ratio set by JPK is 1:25 where for every 25 students one instructor needed.

Based on 5F analysis Salwani concludes that, the changing of laws and regulations and amplified consciousness about student loan debt caused a downward trend in enrollment. The education industry changes regularly, it is not static and maybe soon buyers who have moderate impact can be less impactful but supplier and substitute in this case plays an important role. Potential threat of new entry is moderate because growing regulations and inconsistent of guideline to form a TVET institute When a new substitute is offering what have been offered by Kolej Megatech with better and expedient funding system visibly they will switch and the number of enrollment each year will decrease terrifically. Salawani now has an idea to take fair advantage on what to improve and how to make the position. Moving on to phase 2, analyzing strengths and weakness together with opportunities and threats.

Second Phase (SWOT Analysis)

A SWOT analysis is a planning tool that identifies strengths, weaknesses, opportunities, and threats. This will help to take inventory of whatever tactics are currently working, what is going against Kolej Megatech and provide with vision on how to move forward.

Figure2.
SWOT Analysis of Kolej Megatech



RECOMMENDATIONS

Both analysis provides helpful information for Salwani to consider the possible solutions. She is now ready to turn the weakness into an opportunity and here are some of the potential actions can be taken to increase the intake instead of blaming the regulations and quota system.

1. Students who are currently attached to Kolej Megatech can be encouraged by giving intensive for recruitment of new students. In order to make the students stay or continue to next level in TVET the intensive can be given gradually. Anybody can be a marketer as long as they get something in return. Depending solely on marketing department to find prospect students can be a reason of declining in the number of students' enrollment because in this era people are looking for extra jobs to earn more. This will be a good cheap strategy.

2. Improving social media engagement will definitely increase awareness about Kolej Megatech. Social media marketing is cheap and at times can be free. Students can be a tool to promote the

college because millennial have grown up in a digital world and they can easily filter noises. Students able to deliver the message in an acceptable approach. People trust what other people feel about you so students' testimonial will add credibility to Kolej Megatech.

3. The current Corporate Social Responsibility (CSR) projects done by Kolej Megatech perhaps needs extra attention. The purpose and objective of the event organized need to be in line with the vision and mission of the college. Suggest any social awareness projects about importance of TVET and how it is significant for our 4th Industrial Revolution. The CSR initiated must be done consistently to attract parents and students who are still hesitating to select TVET as their future career.

4. Other activities such as, participating in education fair frequently, upgrading e-learning and blended learning environment, easy accessibility to the place and more engagement with schools to identify prospect students.

CONCLUSION

Kolej Megatech is facing the issue of student enrollment declining. Possibilities to turn around a declining enrollment are there, so Salwani is determined to recognize the issues and draft solutions to be presented to Mr Sailanathan in two weeks. She has done two phase of analysis in order to identify the comprehensive solution. The phase one Five Forces Analysis gave a depiction of what are elements giving high impact towards Kolej Megatech and the conclusion derived from the analysis is suppliers power is high similar to substitute power. TVET handled by private sector in Malaysia coordinates and be governed by ministries. The changes made in ministry have an extremely high impact on the management and intake statistics. Based on PTPK's requirement there are four intakes per year, where if they have adequate teaching staff for each 25 students, Kolej Megatech may go for few number of classes every intake. Second phase of analysis was the famous SWOT analysis. Essentially, every organization need to understand their company's internal and external factors which influencing their business flow. In this case, Kolej Megatech has been identified as a private college which has more positive prospects compare to weakness or threats. After carefully observing the high and low risk, present strengths and opportunities anticipated Salwani made a holistic list of solutions. The solutions were based on observation made after analysis was done thoroughly.

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A FRAMEWORK OF WORK ADJUSTMENT AMONG NEW ACADEMICS AT MALAYSIAN FOCUSED UNIVERSITIES

Rouzil Armiza Shamsir[1a] and Kalsom Binti Ali[2b]

[1]Language Department, Institute of Teacher Education Malaysia : Technical Education Campus, Nilai, Negeri Sembilan, Malaysia

[2]Faculty of Leadership and Management, Universiti Sains Islam Malaysia

[a]rouzilarmiza@gmail.com

[b]kalsom@usim.edu.my

Abstract

Adapting to new work responsibilities and tasks as an academician is daunting as most of the academia now is more demanding for better job outcomes. Altough these new academics have completed postgraduate work which will have prepared them as researchers many still undergo changes. This new adjustment to life in a university setting includes the variation of role and expectations and may vary depending on their gender and acculturation to the new setting. New academicians need work adjustment during the transition years. This article explores the relationship between the individual-related factors and organizational-related factors, and work adjustment of the new academics. The need to study their work adjustment stems from the fact that academia itself is experiencing changes in terms of vision and mission. Based on the Theory of Work Adjustment (TWA), this article reports the proposed framework for work adjustment of new academics.

Keywords: Work adjustment, academics, newcomers, focused university

1. Introduction

The first few years in academic work is important for new academics and it is crucial that they are well guided. New academics' postgraduate work will have prepared them as researchers but not for these new and extended teaching roles (Knight, 2002). They undergo changes and at the same time will have to adjust to life in a university setting which includes the variation of role and expectations. This is of course depending on their gender and acculturation to the new setting (La Rocco and Bruns, 2006). This is supported by Hamin, Marcucci and Wenning (2000) who describe the new academic experience as a transition and training period in which the many tasks of academic life need to be mastered. The doctoral program may have instilled scholarly skills but other tasks particularly teaching must be mastered. Navigating this transition effectively and efficiently is important to the new academics. The entry level is a demanding period in one's career which requires moving to new locations, learning new skills, and taking new roles and responsibilities. In order to succeed, new academics must quickly learn, understand and absorb the institutional norms, values and politics of their respective institutions.

Teaching is not simply a matter of disseminating but also transforming and extending knowledge and seeing the impact of the knowledge. This could be achieved through a series of activities such as classroom debate, continual examination and challenging both content and pedagogy. He also thinks that research activity, known as discovery, is also a pervasive process of intellectual excitement and not simply a concern of finding outcomes in a form of new knowledge. He furthermore stated that teaching, research, application and integration are important to meet the needs of the contemporary society. The university is also seen as a gene pool of ideas from centuries of intellectual activity. It must be treasured and conserve so that learning, research, application and integration are to be preserved.

The act of new academics making an entry is described by Anderson (2009) as a mermaid entering a sea of academia. This metaphor is used to describe the situation in sequence starting from sitting on the shore, splashing in the shallows, drowning, treading water, beginning strokes and finally bringing oneself throughout the water. Ideally, an academic must be able to teach, do research, consultancy, administration, writing, networking and involved in community services all at the same time as expected. Organisational entry can be a stressful period of uncertainty with less control over an individual's personal self. This is quite difficult for a new academic to deal, accomplish and master in such a short time. Reybold and Alamia (2008) confirm this by pointing out that academic transitions are often characterized as traumatic and painful. It is also a possible site of professional conflict that challenges one's faculty identity. Although it could also be positive as a conflict signifies an opportunity for development, transformation or professional growth, emotional unease and stress are also to be expected. Role conflict, work overload and feeling like an impostor are usual among new academics.

Beginning to teach alone involves a lot of skills. It involves three components namely substantive knowledge, teaching skills and course management. In a study on work adjustment, Piper (2002) found out that the first teaching experience can be 'frightening' to the new academics. It was seen as an intimidating and fearsome experience. At the end of each academic semester, there will be another fearful event where part of their teaching will be evaluated by the student. It would indicate their Key Performance Index (KPI) which in turn will reflect their credibility and competency. It will show their qualities in terms of knowledge, clarity, classroom management and course organisation (Chuan & Heng, 2013). Bertoncel, Kovac and Bertoncel (2009) stated that to maintain level of competency, an academic staff should take the initiative to be a team that in turn will contribute to an improvement in students' academic performance.

This is supported by Ahsan et al. (2009) in their study of job stress on satisfaction among university staff in Malaysia. They reported that the academic staff in Malaysian public universities are facing difficulties in their work lives due to pressures from their workload as well as from the public to improve graduate output. Other than that, they also face pressure to do research. This in turn will affect them at the workplace as stated by Nilufar et al. (2009) where their research on academics serving in public university in Klang Valley showed that job stress affects job satisfaction. According to Dhanapal et al. (2013) job satisfaction is a crucial factor that determines retention of employees. In the 21st century, with the abundance of job opportunities available to employees, a constant challenge faced by upper management is in the retention of existing employees.

2. Work Adjustment: The Theory and Its Significance to New Academicians

The Theory of Work Adjustment (TWA) (Dawis and Lofquist, 1984) is used as the underlying theory in this framework. TWA falls under the Trait and Factor Theories. These theories stress that individuals need to develop their traits, which include their interests, perceptions of fit, personalities and aptitudes, as well as selected environments that are congruent to them.

The basic assumption of the TWA is that people have two types of needs: biological and survival needs. These needs give rise to drive states, which in turn lead to voluntary behavior. Whenever the behavior resulted in the needs being satisfied, reinforcement have "requirements" that are analogous to the needs. When the needs of both individuals and environment (work) are satisfied, correspondence will exist (Brown and Lent, 2005). Work adjustment is focused on the dynamic process of achieving and maintaining correspondences with a work environment as a result of interactions between an individual' characteristics such as needs and abilities and commensurate attributes of the work environments. A good fit between the two leads to better work adjustment as indicated by job satisfaction and job performance (Dawis and Lofquist, 1984).

Work adjustment, according to Taylor (2002), is a process of achieving and maintaining correspondence. It is also indicated by the satisfaction of the individual with the work environment and vice versa. Work is conceptualized as an interaction between individual and work environment. Work environment requires that certain tasks be performed, and the individual brings skills to perform. The environment and individual must continue to meet each other's requirement for the interaction to be maintained. Similarly, career adjustment refers to a process that workers get through after job entry to overcome frustrations and conflicts and to reach occupational goals.

The propositions of the TWA are very suitable to address vocational and work adjustment problems among new employees. These include problems with co-workers and superiors, the inability to meet with job demands and other occupational issues. Taylor (2002) defined work adjustment as what happens to the individual after career entry. Entering the academic environment, newcomers are immediately immersed in the discourse of the academic community (Gravett & Petersen, 2007). The Theory of Work Adjustment (TWA) by Dawis and Lofquist (1984) is used as the underlying theory of this study. The TWA falls under the Trait and Factor Theories. This theory stresses that individuals need to develop their traits, which include interests, values, personalities and aptitudes, as well as selected environments that are congruent to them.

Eggerth (2008) pointed out that TWA viewed work as an interactive and reciprocal process between individual and his work environment. In simplest term, individuals may be viewed as fulfilling the labor requirements of the work environment. In exchange, the work environment fulfills a wide range of financial, social, and psychological needs for the individual. TWA provides a framework which predicts the outcomes of the match between individual and work environment known as the predictive model. Other than that, it also describes the ongoing process of interaction or work adjustment between workers and their work environment.

Beginning an academic career is indeed a complex and demanding process. The major concern is individual's competence. With so many things to do at a time, how does a person set priorities and balance these new roles successfully? Although they know that doing research is expected from them, they are maybe uncertain of how much they are expected to publish (Knight & Trowler, 1999). Even the most experienced practitioners will find difficulties to make adjustment in the academia as they may still have limited knowledge about inner workings, culture and the language of the academia (LaRocco & Bruns, 2006). Although they are considered as experienced in their previous workplace, they are the novice within the academia setting who must design several courses in a short period of time. More fundamentally, the newcomers must develop a repertoire of teaching skills.

The role of an academic is always associated with teaching and doing research. These are two different areas because teaching involves the 'doing' and also interactions with other people. On the other hand, research involves more 'thinking' in relation to ideas and managing thoughts. Guidance from established professionals may be the most effective way to ease the initial career transition. Higher education institutions should foster mentoring relationships of this nature to promote the rapid adjustment of new faculty members. Well planned strategies to meet the unique needs of new academics can promote the feeling of competence so important at the beginning of a career. Research findings prove that most newcomers to academia initially operated ignorantly of the many features of the academic community. The increased work demands create an imbalance of time spent on research, training and administration. These will in return have a negative impact on their morale and attitude to any changes happening around them at the workplace (Comodromos, 2010).

3. Conceptual Framework of Work Adjustment

This section explains the major variables used in formulating work adjustment and its correlates. There are two factors included which are individual-related factors and organizational-related factors. These factors are derived from The Theory of Work Adjustment (TWA) developed by Dawis and Lofquist (1984). The first factor which is individual-related factor consists of four dimensions namely proactive personality, personality traits, locus of control and job attitudes. The second factor which is organizational-related factor has two dimensions which are organizational socialization and mentoring. A moderating variable, namely, gender, is also introduced in the framework.

3.1 Individual-related Factors

There are four dimensions under the individual-related factors; they are proactive personality, personality trait, locus of control and job attitudes. These dimensions are related to individual's inner beliefs.

1. Proactive Personality

Crant (2000) stated that nowadays careers have developed into more decentralized, and thus proactive behavior and individual's initiative have become even more critical determinants of organizational success. Proactive behavior can also be a high-leverage concept and can result in increased organizational effectiveness. Proactive behavior at work has received considerable scholarly research attention over the decades. Crant has also provided an integrated review of research on pro-activity in organizations where he defined proactive behavior as an individual who takes initiative in improving current circumstances or creating new ones. Being proactive also entails the individual to actively adapting himself to present conditions. Greguras and Diefendorff (2010) indicated that proactive personality relates to favorable individual and organizational outcomes which include performance, career success and promotions. Proactive personality also refers to as an individual's dispositional tendency to initiate change in a variety of situation. People who are less proactive do not show personal initiative and do not identify or act upon opportunities to produce constructive change.

Kim, Tae-Yeol, Hon, and Crant (2009) revealed that newcomers who took an active approach in their new work role experienced smoother adjustment period and more positive personal outcomes. In another word, experienced greater task mastery, role clarity and also social integration compared to employees who are more reactive. They are also unconstrained by situational forces. At such, they will act on any opportunity promptly and has high perseverance level. Proactive personality is positively associated with employees' creativity level. This refers largely to their ability to create valuable new products, services, procedures, processes as well as ideas. They act in line with the goal of achieving their targets.

Newcomers with proactive personality can adapt and understand their new environmental expectations quickly, resulting in the development of perceived feelings as insiders in their organization.

Seibert, Kraimer and Crant (2001) observed that nowadays careers have become more "borderless", which means that a person's work experiences tend to span to multiple employers, work arrangements, and types of competencies. This also means that they are increasingly responsible for managing the transitions in their own careers. They also frequently observed that individuals in the new, boundaryless careers need to be proactive because proactive personality has been linked to career success (Roziah, 2010).

2. *Personality Trait*

Personality is an external projection of individual behavior. It is what makes a person different from another person. Ghiselli (1974) clarifies personality trait as a dimension upon which people differ psychologically. Work psychologists have recently begun to look for personality traits that might explain why employees behave differently. Some researchers have suggested that job-hoppers may have some internal drive to choose job situation that allow them to move on whenever the inclination to do so strikes them quickly and easily. Similarly, Nor Wahiza (2008) referred to personality as a character, characterized thinking, and unique behavioral patterns of an individual. It helps to shape an individual and it encompasses individual genetics, ability and competence. It is what makes a person different from another person.

The most consistent finding about personality is that employees who are higher on the personality trait of conscientiousness are less likely to quit. They are also less likely to engage in counterproductive behavior on the job, probably because they are more likely to give it a try instead of finding constructive solutions to workplace problems (Barrick & Mount, 1991; Ones, Viswesvarant & Schmidt, 1993). In fact, the traits that characterize conscientiousness such as being responsible, careful, and organized; making and following plans; and being achievement oriented, well describe what most managers are looking for in employees. Gravett and Petersen (2007) revealed that newcomers' personal traits in combination with a clear-cut strategy were invaluable aids in their first years upon entrance. Their studies also showed that newcomers describe their experiences of entering academia as a daunting and challenging process. Most expect openness, collegiality, connectedness and co-operation. The newcomers also expect to be shown the 'what' and 'how' to engage in tasks effectively by someone experienced.

3. *Locus of Control*

Forte (2005) citing Rotter's theory of internal-external locus of control evolved from Carl Jung's work where it is defined into two opposing tendencies in personality, namely, introversion and extroversion. Although both are present in all individuals, one tends to dominate the other. Locus of control refers to those causes to which individuals attribute their successes and failures. Research has indicated that an individual's internal or external locus of control impacts their behavior in an organization. Research has also shown that when people perceive the locus of control to reside within themselves, they will be more creative and productive and at the same time believe that their unique potential is being utilized. Consequently, this will lead to a greater achievement. Knight and Trowler (1999) reported that newcomers with internal locus of control are more contented. This is due to their strong sense of personal control. On the other hand, those with external locus of control will find themselves weak and discontented.

4. Job Attitudes

Many HRD interventions including training evaluation, management development, and organizational development, either focus on modifying employee attitudes or use attitudes as a central component. An attitude represents a person's general feeling of favorableness or otherwise, toward some stimulus object. Attitudes also tend to be stable over time and are difficult to change. Moreover, it can be used to predict behavior, but the predictions are at best only moderately accurate. Most of the time, researchers attempting to prove a direct relationship between attitudes and behavior have experienced considerable frustration. Next, attitudes can help in maintaining good relations with other people, particularly those who have the power to reward or punish. By holding and expressing attitudes similar to another person, an individual can often make them feel better. Attitude measurement usually depends upon what people say about their feelings, beliefs and behavior towards the particular object in questions.

Noe (2002) proposed that there are two types of attitudes, namely, the reaction to skills assessment feedback and career or job attitudes. These attitudes can have a direct effect on the motivation to learn. An empirical test of the model suggested that these factors do in fact influence motivation and learning in a training program. In the coaching process, individuals are encouraged to accept responsibility for their actions, to address any work-related problems, and achieve and sustain superiors' levels of performance. Other than that, attitudes can help to make sense of an individual's environment and act effectively within it, so, for example, it can be a "filter" thought in recalling certain events but not others and interpret events of unclear meaning. In addition, knowing one's own attitudes and those of others helps to categorize people into groups. It can also help in defining and maintaining one's sense of self-identity and self-esteem. It seems to be important to most people to have a clear sense of who they are, and to feel reasonably positive about it.

3.2 Organizational-related Factors

There are two dimensions chosen under the organizational-related factors namely, organizational socialization and mentoring. These dimensions are related to the style of interaction at the new workplace of the new academics.

1. Organizational Socialization

Palthe (2004) defined organizational socialization as the process whereby an individual develops an appreciation for the values, expected behaviors, and social knowledge that are essential for assuming an organizational role and for participating as an organizational member. It is concerned with the learning content and process by which an individual adjusts to a specific role in an organization. By definition, socialization is a process through which an individual becomes part of a group, organization or community (Austin, 2002). She furthermore posited that socialization to an organization and a role begins with an anticipatory learning period during which newcomers begin to assume the values and attitudes of the group that they just joined. It is not a static process where a newcomer only receives an imprint of the organization instead it is a dynamic process where the newcomers will bring their wealth of experiences, values, and ideas in the organization. Hamin, Marcucci and Wenning (2000) further indicated that many new faculty members entered the academia expecting their seniors to provide advice and guidance on teaching and research. However, many reported disappointments about the collegial support that they received. Other results indicated that seniors often provide general support and encouragement but rarely provide concrete help especially teaching.

Bauer, Bodner, Erdogan, Truxillo and Tucker (2007) defined organizational socialization as the process by which newcomers make the transition from being organizational outsiders to being insiders. It is crucial to adapt themselves and make socialization as quickly as possible as it may be the indicator of newcomers' satisfaction which may lead to their longevity in the organization. They further elaborated that newcomer who are given formal socialization will be more interested and become more committed to the organization. They will form an understanding of the organization as early as the first few weeks at the new workplace. During this period, they will face the intensity of the adjustment but regardless of whether they received a formal socialization program or not, eventually they will become socialized. In doing so, they will try to identify as well as understand the culture, values and beliefs while at the same time observe the relationships between colleagues. Other than that, they will also need to appreciate the organization's history, customs and rituals. Chow's (2002) study showed that a high perception of organizational support increased the effectiveness of developmental activities, which contributed to employees' career success.

Subsequently, Claes, Hiel, Smets and Luca (2006) found that organizational socialization was related to work performance.

In addition, Miller (2006) defined organizational socialization as a process where an individual is taught and at the same time learns a specific knowledge and skills of certain organizational rule in a particular work setting. The process of organizational socialization is indeed very broad and could appear in a variety of forms while at the same time achieved through a variety of tactics. This is a never-ending process and has a vast impact on the new experiences of the newcomer. Thus, the socialization process of the new academics can be an apt sample whereby it will influence them at work. Although the socialization concept is multifaceted and defined as an accommodative process whereby newcomers are connected to implicit and unknown environment, it still possesses significant result for both the newcomer and organization itself.

2. Mentoring

Mentoring can be defined generally as relationships between junior and senior colleagues, or between peers, that provide a variety of developmental functions (Kram, 1985). Megginson and Clutterbuck (1995) defined mentoring as an off-line help by one person to another in making significant transition in knowledge, work or thinking. They proposed that a mentor is usually more senior or experienced but in cases of peer mentoring, the successful rate proved to be very high. They furthermore noted that apart from being someone who is helping another person, a mentor should also play the role of helping the other person grasp a wider significance of whatever is happening in their new work place. Based on a vast amount of articles found on mentoring from the 1980s up to the early 2000, Kirchmeyer (2005) labeled it as being a highly developed field. This not only shows that it is popular but also an attractive feature for employees.

Other research studies for new academics reported that, like older ones, learning occurs "throughout the job" rather than "on the job" and supplemented by technical books and attendance at short seminar or presentations on specified topics (Knight, 2002). Hunt and Weintraub (2002) reported that individuals who have been the recipients of effective mentoring felt satisfied and this often leads to better performance. Not only did these people feel that they became more skillful but they also became more confident, more certain of their direction and able to understand the perspectives of others.

3.3 Conceptual Framework

The Theory of Work Adjustment (TWA) developed by Dawis and Lofquist (1984) is used as a basis to develop this framework by showing the relationships between the two selected independent variables that contributed toward work adjustment of new academics at Malaysian focused universities.

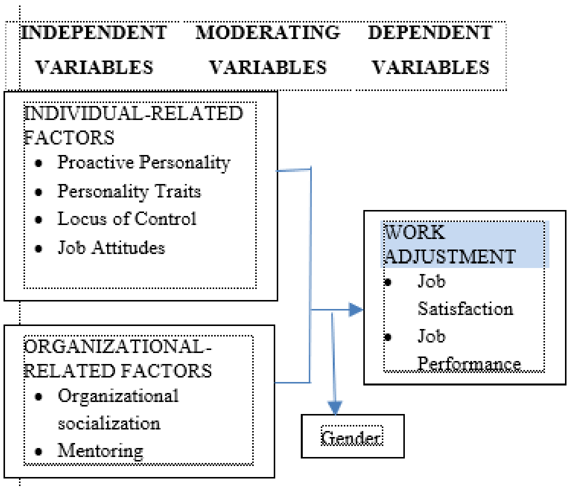

Figure 1 : Conceptual Framework Showing Factors Influencing New Academics Work Adjustment

Figure 1 shows the first group of independent variables which is individual-related factors, and it consists of four variables, namely, proactive personality, personality traits, locus of control and job attitudes. The second group of independent variables is organizational-related factor with two variables, namely, organizational socialization and mentoring. A moderating variable which is gender is also introduced. There are two indicators of work adjustment as proposed in this framework, namely, job satisfaction and job performance. This means that if a newcomer is well-adjusted to the job demands he or she will be satisfied in the job, better-off in terms of performance and would stay longer to serve the institutions and may not suffer with unfavorable work outcomes such as stress, feeling temporary setback, and hinders team performance. Myers (1980) defined satisfaction as the willingness to remain in the organization despite a variety of inducement to leave. Her study shows that job dissatisfaction leads to less productivity and lack of cooperation toward the organizational goal. On the other hand, Christen, Iyer and Soberman (2006) defined job performance as a construct that includes effort, skills and outcomes of an individual which is seen as important to an organization.

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THE EFFECTS OF PORNOGRAPHY ADDICTION AMONG ADOLESCENTS

Nor Azrina @ Nor Azura Ab Rahman[1a], Tengku Maaidah Tengku A. Razak[2b], Mohd Shahrudin Mohmud[3c] & Abi Yazid Tukiran[4d]

[1] Academy of Contemporary Islamic Studies (ACIS), Center of Foundation Studies,University of Technology MARA, Dengkil, Selangor.

[2] Academy of Contemporary Islamic Studies (ACIS), Center of Foundation Studies,University of Technology MARA, Dengkil, Selangor.

[3] Faculty of Education (FEDU), Center of Foundation Studies,University of Technology MARA, Dengkil, Selangor.

[4] Sek. Men. Islam Al-Amin, Gombak, Selangor.

[a] norazrina.abrahman@uitm.edu.my, [b]tengkumaaidah@uitm.edu.my, [c]mohds774@uitm.edu.my, [d]abiyazid11@gmail.com.

ABSTRACT

There has been an uncontrolled increase in the use of internet among adolescents which many are involved in pornography activities since the implementation of the Covid 19 Pandemic Movement Control Order. The objective of this research is to identify the threats and the effects of pornography addiction towards adolescents. Considering the dangers of pornography, the authors have conducted a qualitative study to get insights into the pornography phenomena among adolescents and the pornographic implications on the nerves system of human brain. This study utilized the document analysis method by selecting relevant articles in gathering the research data. In addition, the topic relevant web sites were also referred in getting the sexual related crimes and misconducts statistical data in Malaysia. Therefore, the study discovered that pornographic phenomena generally is not only an alarming threat in Malaysia but it is also a worrying global menace to humans of all ages. It is found that generation Z between the ages of 11 to 22 years is at utmost high risk due to the group's close inclination attributes with the cyber world. The study also traced some significant clinical and scientific facts which described the hypofrontal syndrome suffered by pornographic addicted individuals which might lead to risk of mental disorder. In conclusion, pornography has turned out to be a threatening silent enemy that should be addressed properly and of vital concerns for all parties within the community.

Keywords: Social Media, Addiction, Internet, Adolescent, Negative Implications.

INTRODUCTION

Obsession towards pornography has always been one of the most discussed issues of concern in Malaysia. Since the implementation of Movement Control Order (MCO) on 18 March 2020, the use of internet by adolescents in Malaysia has significantly increase. In the absence of self-control and parental monitoring such excessive usage may lead them into unhealthy dark activities such as pornography and others. A Swedish study on teenagers discovered that pornography has become a daily routine activity in 96% of male 54% of female respondents, which sex education is suggested to educate them on the detrimental effects of pornography (Magdalena Mattebo et.al, 2014). In Malaysia, a prominent local newspaper in Malay Language (Bahasa Malaysia) reported that one of the causes of an increase trend in sexual crimes in Malaysia is the existence of video applications which are easily installed and used to display arousal sexual acts on social media platforms. This starts from the individual's curiosity and further enhanced by the excessive exposure to pornography materials with lack of religious education and moral values are also considered as causes to the problem (Raja Nur Faznie Aida, 2020). This papers aims to identify the effects of pornography addictions among adolescents on the nerves system of their brain.

RESEARCH METHODOLOGY

This paper utilizes document analysis through library research of domestic and international data related to pornography addiction, criminal cases statistics and sexual offences to test the hypothesis that the majority of crime cases and sexual offences are caused by pornography addiction. Some data are also gathered in relation to generation Z inclination towards pornography and the effects of pornography on their brain system in the area of neuroscience and psychology to identify the effects of pornography addiction onto the human's brain function and system.

LITERATURE REVIEW

Mohd Nasarrudin Parzi (2019) found that 78.3% of parents in the Klang Valley (Malaysia's highest populated area) permitted their children to have personal digital gadgets based on a survey by the National Population and Family Development Board (NPFDB) of the Ministry of Women, Family and Community Development Malaysia. This shows that many children are given the freedom to own and use digital gadgets. Such freedom if without proper monitoring or filtering may lead to inappropriate usage such as browsing pornographic sites. There are about 80, 000 pornography websites between the year 1999 to 2000, and there is a daily increase of approximately 200 new websites (Shaikh Mohd Saifuddin, 2000). It is a huge industry with a boost of 30% of about USD1 billion profit gained through offering of pornographic materials. Japan has about 3000 (30% of the total pornography sites) children based pornography websites and at the early stage of internet usage, over 80% web-visits was to pornography websites (Shaikh Mohd Saifuddin, 2000). Whereas, Malaysia ranks fourth in traffic use of PornHub and during Covid19 Pendemic period the traffic use increases to 84% (TechNaveBM, 2020).

In terms of generation Z involvement with pornography materials, a study by BBFC in 2020 reveals that the percentage distributions of teenagers involved in pornography activities are as follows; 51% teenagers between the age of 11 to 13, 66% between the age of 14 to 15 and 79% between the age of 16 to 17 (Fight The New Drugs, 2020). Domestically, reported by a survey on pornography activities that was carried out on 420 children between the ages of 9 to 16 years old from several schools in the state of

Selangor in Malaysia that 50% of the respondents are exposed to online pornography. In another study of 860 teenagers between 13 to 18 years old in Pulau Pinang, Selangor and Johor states records 36% of them are involved in at least one sexual behaviour and 11% have actually engaged in sexual relationship (Mohd Fadhli Othman, 2017).

Pornography and Generation Z

Pornography has the same meaning as the word erotic which means stimulating sexual desire, sexual arousal and sexual excitement (Hajah Noresah Baharom et.al, 2002). It is an act that is againsts morale values such as revealing one's body and flesh excessively to the extent of arousing sexual desire of those who watch (Amirul Ashraaf Norman and Nooraini Othman, 2020).

Generation Z is the generation born in between 1998 to 2009 that is seen as a technology generation that are exposed to internet at a very young age. They are always online and communicating with other individuals from all over the world without any restrictions through their constant presence on social media platforms. With such online presence, generation Z is exposed to pornography materials which are easily accessed by them 24-7 and this is even more alarming without parental control. Their obsession with the cyber world and social media reduces their direct contact with people and this condition affects their value orientation development that does not confine only to the traditional values and norms that are within their own societal origin but their psychological state and way of thinking are indirectly shaped and influenced by their online and social media activities (Fariza Md Sham, n.d).

The roles of Parents, Teachers and Government

Parental guidance is important in giving clear explanation to what is right and wrong in the process of a child's sexual development. Their learning, thinking, feeling about sex are determinants of their views, attitude as well as behaviour of their future sexual life. Therefore, parents need to play their role in assisting their children so as to ensure a healthy sexual developmental progress (Margareta, 2016). Islam describes in detail the aspect of children's sexual education that includes dress code, the command to cover one's body parts, observing the relationship between men and women and also to abstain one's vision from seeing or looking at forbidden things. In the Quran, surah Al-Nur (The Light) verse 58 states about the restriction of entering parents' bedroom during three specific times; before dawn, before afternoon prayer (Zohor) time and after night prayer (Isyak) time as the three mentioned times are parents private times and are forbidden for the children to even see beyond the door of parents' bedroom. On the contrary, if there is no such control, eyes that are given the freedom to see and look at forbidden negative views might penetrate one's pure inner-self and create imaginary long lasting negative visions. This might influence one into long term negative imagination period and keep them away from doing good deeds (Nur Mohamad Hadi Zahalan, 2019).

Islamic teachings on manners and good behaviour should also be taught in schools as teachers are also expected to teach manners and moral values through the school curriculum. Schools need to create the awareness of the treats and dangers of pornography among the learners through antipornography and antipornoact campaigns and awareness activities. According to Mohd Fadhli Othman (2017), school managements, district education offices and state education departments are giving less attention to pornography awareness campaigns due to difficulty in tracing the said issue among the students. There is a need for joint effort within the education system in addressing the influence of pornography among school goers. Government should also come into the joint effort initiative by regulating laws and enforcement through the government agencies in controlling the access to pornographic web sites and other sexual oriented activities at entertainment outlets that are operating and easily accessed by generation Z.

RESEARCH FINDINGS

Based on the qualitative evaluation, the research findings are discussed in two sections: First, the implications of pornography to the community; Second, the implications of pornography on individuals.

Implications of pornography to the community

The library research finds that pornography exposes the community to safety threat from sexual crimes such as rapes, molests, paedophilias, paraphilias and to a certain extent, such sexual crimes may lead to murder. Moreover, its negative implication is more harmful that may cause further social issues such as pregnancy before marriage, illegitimate birth, baby dumping and the spread of sexual related diseases such as HIV/AIDS and others. The Royal Malaysian Police (RMP) reveals that between 2015 to 2017 89% of sexual crimes happened in homes and only 11% occurred outside of residences (Almaswa Haji Che Ros, 2017). This shows that the offenders are those within the immediate and extended family which probably triggered by pornography activities in closed spaces of homes. In 2018 alone, the RMP receives 1921 reported cases of child abuse and highlighted that the figure could possibly be more as there are unreported cases due to shame and disgrace (Odisi, 2019). The statistics shows the increase of crimes and sexual misconduct in the country and undoubtedly that the cause to the issue is lack of self-control which is further supported by the availability of many pornography photos that are easily accessed through the internet and gadjets in a way encouraging the offenders to be even more aggressive. In discussing the pornography implications on individuals, this paper elaborates how the addiction to pornography damages the human's nerve system by analysing scientific and clinical studies.

Implications of pornography on individuals

When a person watches pornography, the brain releases dopamine that causes the person experiencing calm, excited and happy. Dopamine is a hormone and one of the neurotransmitters that controls actions, emotions, motivation and happiness. In the case of pornography addiction, dopamine intensifies if stimulant appears more than it should (Mustika, 2018). Donald L. Hilton (2011) states that all kinds of addiction shall cause chemical, anatomy and pathology changes including pornography addiction. This condition causes the brain's cerebrals cease to function collectively and is called hypofrontal syndrome, a condition that can be said as the loss of frontal control system. The hypofrontal syndrome causes the brain's director system at the Prefrontal Cortex (PFC) not able to stop the production of dopamine hormone. Consequently, it makes an individual unable to reach the maximum pleasure satisfaction and that encourages repetition and attempting a more aggressive manner. Among the main characteristics of the hypofrontality are the emergence of impulsivity and compulsivity act, weak control of emotions and difficulty in making judgement (Donald L. Hilton, 2011). Therefore, in relation to pornography implications on individuals, this study concludes that pornography addiction causes interferences to the brain system until they are not able to think wisely and act appropriately and the condition may even be worse when long duration of exposure to pornography leads to addiction.

CONCLUSION

It is clearly informed that pornography with its availability through the internet, social media and gadgets, leads to negativity, but efforts on separating generation Z from their gadgets and access to internet is an impossible task. The possible solution is educating them on the appropriate use of gadgets and the internet. We need to instill awareness of integrity and responsibility to ensure that they do not misuse the internet for pornography activities which is damaging to their mind, physical health, emotions as well as their moral. Therefore, aggressive and comprehensive campaigns against pornography should be a collaborative effort by all stakeholders and actions should follow accordingly.

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PENTERJEMAHAN ISTILAH COVID-19 DALAM MEDIA SOSIAL FACEBOOK

Anis Shahirah binti Abdul Sukur[1a]

[1] Pusat Pengajian Ilmu Kemanusiaan, Universiti Sains Malaysia.

[a]Email: sha_anis@usm.my

ABSTRAK

Pandemik COVID-19 yang melanda Malaysia telah mengakibatkan proses penyebaran maklumat berlaku dengan pantas dalam pelbagai bahasa. Selain saluran media perdana, masyarakat menggunakan media sosial seperti Facebook sebagai salah satu medium untuk memperoleh dan menyebarkan maklumat tentang pandemik ini. Pelbagai istilah muncul sebagai naratif baharu COVID-19 dan fenomena ini juga telah mendorong ke arah aktiviti penterjemahan istilah dilakukan dengan lebih giat. Pihak Dewan Bahasa dan Pustaka (DBP) memanfaatkan medium Facebook bagi menyebarkan istilah semasa dalam bidang kesihatan awam dan perubatan yang berkait dengan COVID-19. Langkah pantas dan mesra khalayak awam ini memudahkan penggunaan istilah semasa COVID-19 dalam bahasa Melayu tersebar dengan meluas. Walau bagaimanapun, timbul persoalan tentang sejauh mana penterjemahan istilah ini memanfaatkan kosa kata sedia ada dalam bahasa Melayu, atau cenderung untuk mengutamakan istilah bahasa Inggeris sehingga menggalakkan fenomena keinggerisan berleluasa. Berlandaskan permasalahan ini, kajian ini bertujuan menganalisis padanan terjemahan istilah COVID-19 yang disiarkan menerusi media sosial Facebook Dewan Bahasa dan Pustaka. Istilah bahasa Inggeris dan bahasa Melayu ini dianalisis dari perspektif terjemahan dan pembentukan istilah bahasa Melayu. Pandangan Newmark (1988) dan Pedoman Umum Pembentukan Istilah Bahasa Melayu (PUPIBM) dimanfaatkan dalam analisis data ini. Dapatan kajian memberikan maklumat bahawa wujud pertindihan antara prosedur terjemahan yang digagaskan oleh sarjana terjemahan serta panduan PUPIBM. Data kajian juga memberikan maklumat bahawa elemen bahasa Inggeris masih wujud dalam istilah versi terjemahan. Implikasi kajian ini ialah terjemahan juga merupakan salah satu cara penyebaran maklumat COVID-19 di samping memperbanyakkan istilah bahasa Melayu dalam bidang kesihatan awam dan perubatan.

Kata kunci*:* COVID-19, keinggerisan, terjemahan, istilah, media sosial.

PENDAHULUAN

Pandemik COVID-19 yang bermula dari Wuhan telah mengakibatkan kesan berangkai terhadap sektor utama dunia seperti kesihatan, ekonomi dan pendidikan. Selain itu, COVID-19 telah mewujudkan istilah-istilah baharu yang penggunaannya tersebar serta mencambahkan korpus peristilahan dalam semua bahasa di seluruh dunia, termasuklah bahasa Melayu (Junaini, Rusmadi & Anis Shahira, 2020). Dalam konteks peristilahan bahasa Melayu (Junaini, 2015; 2020), penciptaan istilah melibatkan proses inovasi dan tatacara khusus. Hal yang sama berlaku dalam konteks bahasa Inggeris (Haugen, 1950; 1972) dan bahasa-bahasa lain. Tuntasnya setiap bahasa dunia mempunyai tatacara peminjaman dan penciptaan istilah yang unik bersesuaian dengan pemikiran dan kebudayaan tempatan. Penularan pandemik COVID-19 hakikatnya telah turut merancakkan penciptaan dan penyebaran istilah bidang sains ini ke dalam perbendaharaan kata pelbagai bahasa dunia.

1. Penterjemahan Istilah

Dalam konteks Malaysia, terdapat pelbagai kajian yang menjurus pada aspek peristilahan bahasa Melayu seperti kajian peristilahan oleh Heah (1989) dan Puteri Roslina (2012). Selain itu, kajian Nathesan (2015) dan Asmah (2008a; 2008b) memberikan maklumat bahawa bahasa Melayu bersifat dinamik dan meminjam istilah asing bagi memperkaya kosa kata pengguna bahasa. Antara bahasa yang memberikan sumbangan terhadap perbendaharaan kata bahasa Melayu adalah bahasa Arab, Parsi, Tamil, Inggeris, dan Cina. Bermula daripada peminjaman pelbagai perkataan daripada bahasa Sanskrit dan Arab, seterusnya perkataan daripada bahasa Inggeris dan lain-lain bahasa pula dipinjam berlandaskan usaha untuk memodenkan bahasa Melayu.

Kajian Ab. Razak (2012) juga membuktikan bahawa penggunaan bahasa Melayu mencakupi pelbagai bidang yang mempunyai laras bahasa yang tersendiri. Secara tidak langsung, penggunaan istilah bagi bidang sains adalah berbeza dengan bidang sastera, agama dan geografi. Selain itu, langkah peminjaman telah mengakibatkan fenomena keinggerisan berlaku (Fischer, 2008). Namun, fenomena ini tidak wajar dilihat dari satu sisi apabila kajian Abdul Sukur (2018) mengetengahkan sisi positif dan sisi negatif keinggerisan menerusi kajian penterjemahan tajuk iklan bahasa Inggeris-bahasa Melayu.

Pandangan Newmark (1988) menerusi prosedur terjemahan sering dirujuk apabila langkah penterjemahan melibatkan aras perkataan. Selain perspektif terjemahan, bidang bahasa Melayu khususnya mengguna pakai Pedoman Umum Ejaan Bahasa Melayu (PUEBM) dan Pedoman Umum Pembentukan Istilah Bahasa Melayu (PUPIBM) apabila membincangkan tentang penciptaan istilah. Wujud pertindihan antara pandangan Newmark dan PUPIBM seperti persamaan antara (i) prosedur naturalisasi dan transliterasi, (ii) prosedur transference dan pinjam terus, dan (iii) prosedur terjemahan literal dan pinjam terjemah.

Di samping itu, PUPIBM (2004) juga lebih mengkhusus mengikut konteks bahasa Melayu apabila memberikan garis panduan seperti:

- Makna istilah terjemahan bahasa Melayu perlu tepat dengan makna asal dalam bahasa Inggeris.
- Penterjemahan tidak perlu mematuhi atau mengekalkan bentuk yang sama.
- Istilah terjemahan perlu terdiri daripada golongan kata yang sama dengan istilah asal dalam bahasa Inggeris.
- Pengekalan ciri semantik dalam istilah asal.

- Ciri semantik dalam bahasa Inggeris tidak perlu diterjemahkan ke dalam bahasa Melayu.
- Penterjemahan yang dilakukan wajar memanfaatkan unsur dalam perbendaharaan kata bahasa Melayu.
- Sekiranya istilah bahasa Inggeris menggunakan singkatan, istilah terjemahan perlu menggunakan sing-katan yang sama.

Oleh sebab penulisan ini melibatkan pasangan bahasa Inggeris dan bahasa Melayu, maka penekanan diberikan kepada aspek peristilahan dalam kedua-dua bahasa berkenaan sahaja. Selain itu, data juga terbatas kepada medium khusus yang akan dijelaskan dalam bahagian seterusnya penulisan ini.

2. Data Istilah COVID-19

Kajian ini dijalankan mengikut beberapa peringkat dan melibatkan data istilah COVID-19 sahaja. Pertama, pengumpulan istilah semasa COVID-19 melibat laman sesawang terpilih, iaitu media sosial Facebook. Media sosial ini dipilih kerana mempunyai bilangan pengguna yang tinggi dan kadar penyebaran maklumat istilah yang pantas berbanding media bercetak. Kedua, istilah dikumpulkan dari Julai 2020 hingga Ogos 2020, iaitu selama dua bulan. Sebanyak 100 istilah pasangan bahasa Inggeris - bahasa Melayu dari bidang kesihatan dan perubatan telah dikumpulkan.

Ketiga, pasangan istilah ini dianalisis bagi mengenal pasti pola-pola yang terlibat. Analisis dilakukan secara perbandingan antara ejaan, penulisan suku kata dan sebutan perkataan. Keempat, pandangan Newmark (1988) serta panduan PUPIBM (2004) dimanfaatkan dalam menganalisis data. Kelima, kesimpulan dibuat berdasarkan hasil analisis perbandingan istilah bahasa Inggeris-bahasa Melayu.

HASIL KAJIAN

Analisis data dilakukan secara perbandingan seperti dalam Jadual 1 di bawah. Istilah bahasa Inggeris dan bahasa Melayu diletakkan bersebelahan, seterusnya pola pembentukan istilah dan prosedur terjemahan ditentukan.

Jadual 1 Contoh Perbandingan Antara Istilah Bahasa Inggeris dan Bahasa Melayu

Bahasa Inggeris	**Bahasa Melayu**	**Prosedur Terjemahan**	**PUPIBM**
pandemic	pandemik	naturalisasi	transliterasi
viremia	viremia	transference	pinjam terus
casual contact	kontak biasa	literal	pinjam terjemah
disinfectant	disinfektan/ penyahjangkit	naturalisasi	transliterasi

Hanya empat contoh diberikan bagi menunjukkan pola yang terlibat dalam penterjemahan istilah COVID-19. Pola ini memberikan beberapa maklumat yang boleh dirumuskan (i) istilah terdiri daripada akronim, kata tunggal, kata terbitan dan kata majmuk, (ii) wujud perbezaan antara istilah bahasa Inggeris dan bahasa Melayu bagi menyesuaikan dengan hukum kedua-dua bahasa, contohnya hukum D-M (diterangkan-menerangkan), (iii) perubahan ejaan, suku kata dan sebutan memberikan maklumat kata pinjaman asing dalam bahasa Melayu, contohnya akhiran -mic (-mik), yang memberikan justifikasi akan fenomena keinggerisan sememangnya berlaku dalam pembentukan dan penterjemahan istilah, dan (iv) satu perkataan yang mempunyai dua padanan istilah bahasa Melayu yang boleh mengakibatkan ketidakselarasan dalam penggunaan istilah.

RUMUSAN

Sebagai rumusan, terdapat pertindihan antara prosedur terjemahan yang digagaskan oleh sarjana Newmark (1988) serta panduan PUPIBM (2004). Walaupun padanan kata yang berbeza digunakan, (i) konsep naturalisasi dan transliterasi misalnya merujuk tindakan meminjam perkataan bahasa asing dan menyesuaikan kata pinjaman tersebut mengikut sistem bahasa sasaran, (ii) konsep transference dan pinjam terus merujuk tindakan meminjam tanpa melakukan sebarang perubahan terhadap bentuk perkataan, dan (iii) konsep literal dan pinjam terjemah merujuk tindakan meminjam dan memberikan padanan sejadi mengikut hukum tatabahasa yang tepat.

Data kajian juga memberikan maklumat bahawa elemen bahasa Inggeris masih wujud dalam istilah versi terjemahan memandangkan istilah COVID-19 sememangnya dicipta dan berasal dari luar negara. Fenomena keinggerisan ini tidak sewajarnya dipandang dari sudut negatif semata-mata kerana langkah peminjaman kata asing mampu memperkaya perbendaharaan kata di samping memindahkan ilmu pengetahuan. Implikasi kajian ini ialah terjemahan juga merupakan salah satu cara penyebaran maklumat COVID-19 di samping memperbanyakkan istilah bahasa Melayu dalam bidang kesihatan awam dan perubatan.

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GOOGLE CLASSROOM "DIINTEGRASIKAN" DALAM PELAKSANAAN E-PEMBELAJARAN FOOD AND BEVERAGE SERVICE (F&B): KESEDIAAN DAN KEBERKESANAN

Wan Zunaida Wan Ibrahim[1a] & Quah Wei Boon[2]

[1] Unit Operasi Perhotelan, Kolej Komuniti Sungai Petani

[2] Unit Operasi Perhotelan, Kolej Komuniti Sungai Petani

[a]Email: wanzunaida5462@gmail.com

ABSTRAK

Kajian deskriptif ini bertujuan untuk mengenal pasti tahap kesediaan pelajar Food and Beverages Service (F&B) terhadap pelaksanaan e-pembelajaran dengan menggunakan Google Classroom dan keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom dalam kelas F&B. Selain itu, kajian ini juga bertujuan mengenal pasti perbezaan tahap kesediaan dan keberkesanan di kalangan pelajar F&B semester 1 & 2. Satu set soal selidik telah digunakan untuk mengumpulkan data kajian. Responden kajian adalah seramai 42 orang pelajar. Dapatan kajian menunjukkan tahap kesediaan dan keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom secara keseluruhan adalah berada pada tahap tinggi iaitu M=3.90 dan M=3.89. Dapatan kajian ujian t pula mendapati bahawa idak terdapat perbezaan yang signifikan bagi tahap kesediaan dan keberkesanan di kalangan pelajar F&B semester 1 & 2. Kesimpulan, bagi memantapkan aktiviti Pengajaran dan Pembelajaran (PdP) untuk modul F&B, dicadangkan semua kerja amali/praktikal masih perlu dijalankan dalam bentuk konventional bagi memastikan pemahaman pelajar berada pada tahap yang optimum. Segala bentuk demontrasi dalam PdP dijalankan secara bersemuka supaya pelajar dapat bersoal jawab dengan terus kepada pensyarah apa jua tidak difahami, manakala rakaman video, tugasan, kuiz dan bahan PdP boleh dimuat naik di aplikasi Google Classroom. Ini menjadikan PdP F&B tidak lagi kaku dan berada pada takuk yang lama dimana generasi Z lebih berminat dengan penggunaan kaedah blended learning oleh pensyarah.

Kata kunci*:* Google Classroom, kesediaan, keberkesanan, Food & Beverage Service (F&B), E-pembelajaran.

PENDAHULUAN

Pada awal tahun 2020, satu dunia telah digemparkan dengan satu penyakit berjangkit iaitu wabak coronavirus manusia baru - sindrom pernafasan akut teruk coronavirus 2 (SARS-CoV-2). Virus dan penyakit baru ini merupakan coronavirus yang paling baru ditemui dan World Health Organization (WHO) telah mengisytiharkan wabak tersebut sebagai pandemik sehingga wabak itu bermula di Wuhan, China pada Disember 2019 (Persekutuan Farmaseutikal Antarabangsa, 2020).

Pandemik yang dialami oleh seluruh dunia ini menyebabkan semua sektor terjejas dengan teruk. Salah satu sektor yang menerima impak yang besar daripada pandemik COVID-19 ini adalah sektor pendidikan. Kolej Komuniti Sungai Petani (KKSP) di bawah pentakbiran Kementerian Pengajian Tinggi (KPT) diarahkan tutup berkuatkuasa dengan Perintah Kawalan Pergerakan (PKP) dengan arahan Majlis Keselamatan Negara (MKN). Dengan penutupan tersebut, semua sektor pendidikan telah mengambil pendekatan untuk meneruskan pengajaran dan pembelajaran (PdP), tetapi PdP mestilah diteruskan secara dalam talian dengan menggunakan aplikasi yang sedia ada.

Dalam era pendidikan masa kini, teknologi memainkan peranan yang penting dalam melancarkan PdP di dalam kelas. Apabila dunia digemparkan dengan pandemik COVID-19, PdP secara bersemuka di dalam kelas terus berubah kepada PdP secara dalam talian. Kolej Komuniti Sungai Petani turut juga terkesan dengan keadaan ini, malah Google Classroom merupakan aplikasi dalam talian yang menjadi pilihan oleh golongan pensyarah KKSP dalam melaksanakan sukatan kurikulum bagi semester Jun 2020. Ini disebabkan unit e-learning KKSP telah memperkenalkan Google Classroom kepada para pensyarah bagi melancarkan pelaksanaan e-pembelajaran pada semester tersebut. Justeru itu, satu kajian perlu dijalankan bagi mengetahui sejauh manakah tahap kesediaan pelajar menggunakan aplikasi Google Classroom semasa pandemik ini dan keberkesanaan pelaksanaannya di dalam kelas untuk modul Food and Beverages Service (F&B).

OBJEKTIF KAJIAN

i. Mengenal pasti tahap kesediaan pelajar Food and Beverages Service (F&B) terhadap pelaksanaan e-pembelajaran dengan menggunakan Google Classroom

ii. Mengenal pasti keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom dalam kelas Food and Beverages Service (F&B).

iii. Mengenal pasti sama ada terdapat perbezaan tahap kesediaan dan keberkesanan di kalangan pelajar Food and Beverages Service (F&B) semester 1 & 2.

SOROTAN KAJIAN

Google Classroom

Menurut Gunawan dan Sunarman (2018), Google Classroom (atau dalam bahasa Melayu, iaitu bilik darjah Google) adalah platform pembelajaran yang boleh dikhaskan untuk sebarang skop pendidikan yang bertujuan untuk membantu mencari jalan keluar dari kesulitan yang dialami dalam membuat tugasan tanpa kertas Menurut Okmawati (2020), platform Google Classroom ini boleh menjadi salah satu penyelesaian untuk menyelesaikan proses pengajaran-pembelajaran sementara sekolah masih tidak dapat dibuka.

E-pembelajaran

Menurut Mat Yusof dan Hasan (2019), e-pembelajaran (e-learning) adalah istilah yang cukup popular di era teknologi maklumat dan komunikasi dan ia mempunyai pelbagai tafsiran dan persepsi. Syed Cheara dan Mohd Nor (2020) menyatakan e-Pembelajaran telah menjadi sebahagian daripada medium pembelajaran di Institusi Pendidikan Tinggi (IPT) pada masa kini. Ia mampu mempercepat pengajaran dan proses belajar dengan lebih berkesan.

Kesediaan pelajar terhadap e-pembelajaran

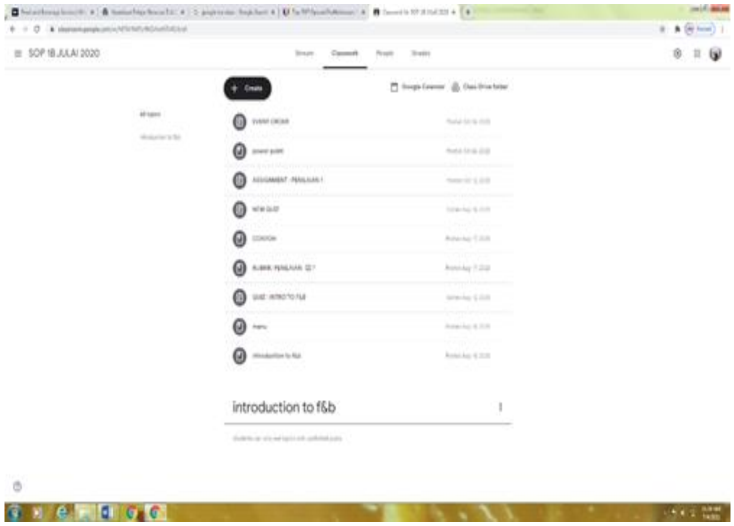
Beberapa kajian yang telah dilakukan oleh penyelidik seperti Aljaser (2019) dan Onyema, Eucheria, Uchenna, Nkiruka, dan Eucheria (2020) mendapati kaedah e-pembelajaran dapat dikaitkan dengan prestasi peningkatan akademik di kalangan pelajar. Kejayaan pembelajaran dalam talian juga bergantung pada kesediaan pelajar itu sendiri. Kejayaan pelajar dalam mengikuti pelbagai gaya pembelajaran, dia mesti menunjukkan kualiti diri seperti tekad yang tinggi dan usaha yang berterusan untuk mencapai kejayaan. Kegagalan menunjukkan kualiti ini, maka pelajar akan menghadapi masalah untuk maju kerana mempunyai cabaran yang sangat tinggi (Amiruddin, Hassan, Abdul Rahman, Abdul Rahman, & Abu Bakar, 2020). Menurut Baharuddin dan Badusah (2015), aspek pengetahuan dan kemahiran adalah aspek penting dalam memastikan keberkesanan pelaksanaan inovasi dalam pembelajaran.

Modul Food and Beverages Service (F&B)

Food and Beverage Service merupakan modul yang diajar kepada pelajar semester 1 dan 2 yang mengambil Program Sijil Operasi Perhotelan di Kolej Komuniti Sungai Petani. Food and Beverage Service (perkhidmatan makanan dan minuman) dapat didefinisikan secara meluas sebagai proses penyediaan, penghantaran dan penyediaan makanan dan minuman kepada pelanggan yang mengunjungi premis untuk memanfaatkan perkhidmatan makanan.

Penggunaan Google Classroom dalam kelas Food and Beverages Service (F&B)

Rajah 1 merupakan paparan skrin penggunaan Google Classroom bagi kelas F&B. Untuk setiap sub topik dalam F&B, pensyarah akan muat naik nota yang berkaitan bagi memudahkan pelajar memahami topik tersebut. Pensyarah juga boleh muat naik video tersebut bagi memastikan pelajar menonton terdahulu dan memahami topik tersebut sebelum masuk kelas praktikal. Dengan menggunakan Google Classroom, pensyarah juga boleh muat naik tugasan di sini dan pelajar juga diminta untuk menghantar tugasan di sini juga.



Rajah 1. Paparan skrin Google Classroom untuk subjek F&B.

METODOLOGI

Kajian ini adalah berbentuk kuantitatif yang menggunakan intsrumen soal selidik diadaptasi dan diubahsuai daripada Amiruddin et al. (2020). Populasi kajian ini melibatkan 42 orang pelajar Food and Beverage Service semester 1 dan 2 di Kolej Komuniti Sungai Petani. Soal selidik terbahagi kepada 3 bahagian iaitu bahagian A (Demografi: Jantina, umur dan semester pengajian) bahagian B (Tahap kesediaan pelajar F&B terhadap pelaksanaan e-pembelajaran dengan menggunakan Google Classroom) dan bahagian C (Keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom). Manakala skala tahap diinterpretasi berdasarkan nilai skor min seperti jadual 1.

Jadual 1. Skala tahap berdasarkan nilai skor min

Skor Min	Tahap
1.00-2.33	Rendah
2.34-3.67	Sederhana
3.68-5.00	Tinggi

5. Hasil Dapatan Kajian

Seramai 42 orang pelajar menjadi responden untuk soal selidik ini, terdiri daripada 11 orang lelaki (26.2%) dan 31 orang perempuan (73.8%). Para pelajar adalah terdiri daripada pelajar semester 1 26 orang pelajar (61.9%) dan semester 2 seramai 16 orang pelajar (38.1%) yang mengambil modul Food and Beverage Service di Kolej Komuniti Sungai Petani.

Hasil daripada analisis data demografik, didapati pelajar perempuan lebih ramai sebagai responden berbanding pelajar lelaki. Ini disebabkan pendaftaran pelajar setiap tahun di KKSP, majoritinya pelajar perempuan bagi Program Operasi Perhotelan. Data bagi taburan bangsa pula menunjukkan seramai 34 orang pelajar berbangsa Melayu (81%) dan seramai 8 orang pelajar berbangsa India (19%) untuk kedua-dua semester. Responden bagi soal selidik ini berumur dalam linkungan 18 – 23 tahun.

Nilai skor min bagi item pertama iaitu, B1 adalah pada tahap sederhana iaitu 3.55 ini menjelaskan bahawa responden tidak begitu suka mempelajari F&B di platform Google Classroom semata-mata. Skor min B1 berada pada tahap sederhana adalah kerana modul Food and Beverage Service adalah merupakan modul yang berkonsepkan 90% amali/praktikal.

Manakala nilai skor min bagi B2, B3, B4 dan B5 adalah berada pada tahap tinggi iaitu B2 (M=3.90), B3 (M=4.12), B4 (M=4.12) dan B5 (M=4.07). Keempat-empat item ini menunjukkan responden berada pada tahap tinggi apabila melibatbatkan menigkatkan kemahiran, memuatnaik tugasan dan selesa bertanya soalan kepada pensyarah melalui ruangan bualan di Google Classroom.

Berdasarkan hasil dapatan bahagian B tersebut, didapati tahap kesediaan pelajar apabila melibatkan e-pembelajaran menggunakan Google Classroom bagi modul F&B adalah tinggi sebagaimana ditunjukkan melalui nilai skor min keseluruhan, iaitu 3.90. Justeru, dapat disimpulkan bahawa pelajar F&B bersedia untuk menerima pelaksanaan e-pembelajaran dengan menggunakan Google Classroom untuk modul F&B.

Jadual 2. Tahap kesediaan pelajar terhadap e-pembelajaran *Google Classroom*

No	Item	Min	Sisihan Piawai	Tahap
B1	Suka mempelajari F&B di *Google Classroom*.	3.55	.968	Sederhana
B2	Berminat meningkatkan kemahiran melalui *Google Classroom*	3.90	1.165	Tinggi
B3	**Selesa memuatnaik tugasan F&B di *Google Classroom***	**4.12**	**.861**	**Tinggi**
B4	Selesa menanya soalan kepada pensyarah f&b melalui ruangan perbualan di *Google Classroom.*	3.86	1.117	Tinggi
B5	Tiada masalah untuk menaip tugasan F&B yang disediakan di *Google Classroom.*	4.07	.677	Tinggi
	Jumlah kesluruhan min	**3.90**	**.751**	**Tinggi**

Hasil dapatan menunjukkan nilai skor min bagi C3 adalah pada tahap sederhana iaitu 3.64. Selain itu, nilai skor min bagi item C1, C2, C4, dan C5 adalah pada tahap tinggi. C1 (M=4.12), C2 (M=4.00), C4 (M=3.71) dan C5 (M=3.98). Manakala, nilai skor min keseluruhan adalah 3.89 berada pada tahap tinggi. Hasil dapatan yang diperoleh, jelas menunjukkan bahawa pelajar sangat bersemangat dan bersedia untuk meneroka pendekatan terkini PdP, iaitu gabungan pembelajaran bersemuka dan pembelajaran dalam talian.

Jadual 3. Keberkesanan pelaksanaan e-pembelajaran *Google Classroom*

No	Item	Min	Sisihan Piawai	Tahap
C1	**Saya lebih berminat dengan pembelajaran F&B di dalam kelas ditambah dengan bahan/aktiviti di dalam *Google classroom.***	**4.12**	**.861**	**Tinggi**
C2	Saya mudah memuat turun bahan-bahan pembelajaran F&B di *Google Classroom* untuk kegunaan di dalam kelas.	4.00	.883	Tinggi
C3	Aplikasi *Google Classroom* membantu menambah minat saya terhadap F&B.	3.64	.932	Sederhana
C4	Tugasan, latihan pengukuhan dan ujian F&B lebih mudah dilaksanakan di dalam *Google Classroom.*	3.71	.864	Tinggi
C5	Saya percaya pembelajaran gabungan didalam kelas dan *Google Classroom* lebih menarik dan efisien.	3.98	.950	Tinggi
	Jumlah kesluruhan min	**3.89**	**.726**	Tinggi

Hasil dapatan juga didapati tidak terdapat perbezaan yang signifikan tahap kesediaaan pelajar F&B semester 1 & 2 terhadap pelaksanaan e-pembelajaran dengan menggunakan Google Classroom (t= 0.591;

p>0.05). Tahap kesediaan pelajar F&B bagi semester 1 (min =3.78) adalah sama dengan tahap kesediaan pelajar F&B bagi semester 2 (min= 4.08).

Hasil dapatan juga didapati tidak terdapat perbezaan yang siginifikan tahap keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom dalam kelas F&B semester 1 & 2 (t= 0.894; p>0.05). Tahap keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom dalam kelas F&B semester 1 (min =3.95) adalah sama dengan keberkesanan pelaksanaan e-pembelajaran menggunakan Google Classroom dalam kelas F&B semester 2 (min= 3.78).

KESIMPULAN DAN CADANGAN

Melalui hasil kajian yang dijalankan terhadap responden yang mengambil modul F&B, dapat disimpulkan bahawa pendekatan PdP masih perlu menggunakan pendekatan konvensional, ini kerana modul F&B adalah modul yang melibatkan banyakkerja amali/praktikal. Namun, untuk memastikan proses PdP tidak ketinggalan zaman dan dapat diterima oleh pelajar generasi Z, pendekatan yang ada mesti digabungkan dengan pendekatan terkini, iaitu pembelajaran dalam talian.

Dicadangkan bagi memantapkan aktiviti PdP bagi modul F&B semua kerja amali/praktikal dijalankan dalam bentuk konventional bagi memastikan pemahaman pelajar berada pada tahap yang optimum. Segala bentuk demontrasi dalam pdp dijalankan secara bersemuka supaya pelajar dapat bersoal jawab dengan terus kepada pensyarah apa jua tidak difahami, manakala rakaman video, tugasan, kuiz dan bahan PdP boleh dimuat naik di aplikasi Google Classroom. Ini menjadikan pdp F&B tidak lagi kaku dan berada pada takuk yang lama dimana generasi Z lebih berminat dengan penggunaan kaedah blended learning oleh pensyarah.

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EXPLORING THE COMPETENCY OF THE ASSESSOR IN SELECTING THE PARTICIPANTS FOR THE INTERNATIONAL YOUTH EXCHANGE PROGRAM IN MALAYSIA

Mohd Yusof Zulkefli[1a] & Fazulia Zulkifli[2b]

[1]Universiti Tunku Abdul Rahman (UTAR)
[2]Ministry of Youth and Sports

[a]yusofzulkeflisc2013@gmail.com
[b]fazuliaz@gmail.com

ABSTRACT

In the selection process, the competency of the assessor is vital. It is because the competency reflects someone quality or state of having sufficient knowledge, judgment, skill, or strength as for a particular duty or in a particular respect. Undoubtedly, incompetency of the evaluation also happened when the assessors are beyond the professional capacity as assessor. When this situation is happening, then it will lead to the influence of personal judgements. In order to explore the influence of the selection process, thus, the objective of this study is to determine the competency of the assessor in the decision-making process during the recruitment to select the candidate to represent Malaysia for the International Youth Exchange Program. The qualitative research method was chosen to conduct this study. Data was collected through an in-depth interview with five former assessors from the Ministry of Youth and Sports and the former assessor representing the association. Since Malaysia is under Movement Control Order, hence, the interview conducted via an online platform such as Google Meet. The study found that the assessors were found to be competent as assessor. There is no element of gender discrimination that happened during the selection process. However, the credibility of the assessor from the NGOs is doubted. This is because they are exposed to the conflict of interest of those they politically known from their association. As for the recommendation, it is sensible to propose the competency model for the assessor, part of the personnel who will play a significant role in ensuring the selection of the participants. Other than that, a new persona description has been made based on the assessor's interpretation to select the youth to represent Malaysia.

Keywords: Competency, Youth, Exchange program, Assessor, Credibility, Influence

INTRODUCTION

The concept of exchange programs is more than just science and education. There can be variations in the range of programs. According to Maximova, Omelchenko, Noyanzina, & Maksimov (2018) mentioned several categories of the exchange program could be identified. For instance, sociocultural programs' main objectives are to get acquainted with life in the country, learn a foreign language, history, traditions, and customs, debunking ethnic and national stereotypes and preconceptions. In addition, seral participants joined the programme to receive formal professional education and conduct scientific research (Maclean & Adamson, 2016). It is including preparation of master and doctoral dissertations; professional internships, directed at receiving practical skills and valuable for undergraduates and young specialists wanting to extend their knowledge and gain experience (Fitzsimmons, Flanagan, & Wang, 2013). Another category of the exchange programs is undertaken in bilateral and multilateral agreements in youth policy and youth work. For example, the programs involve socially active youth with leadership potential, learning and carry out different practically-oriented projects (McIver, Lengnick-Hall, Lengnick-Hall, & Ramachandran, 2012). Different exchange programs require various institutional and legal mechanisms and practices, conceptualised in different fundamental contexts.

In Malaysia, to involve in any exchange program, a person needs to go through the selection process. According to Baharun, Awang, & Padlee (2011), all applications received will be reviewed and processed after the given deadline through the selection process. Assessment of the application will be based on the programme eligibility requirements and selection criteria of the governing body concerned. There is an exchange program where some of the successful applicants at the early stage must go through to the selection camp to be selected to represent the university, nation, or country (Universiti Malaysia Sabah, 2021). It is a normal phase faced by the applicants in Malaysia to ensure that the person is/will represent the governing body.

It is understood that it is always in the best interest of a governing body to ensure a reliable and valid selection process. Hardison et al. (2015) affirmed that the selection process is essential to afford three benefits. The three benefits are; first, it assures that those selected are more likely to perform well on the job than those not selected. Next, it allows for a legally defensible process; and lastly, it is fair to applicants. Besides, best practices in personnel selection require amassing evidence that each selection tool used provides reliable and valid measurements of exchange program applicants. In this area, it comprises any point in a selection process where some people can continue, and some are not is a point where a selection decision is made. Hence, it refers to any judgments, criteria, tests, or scores used to make those decisions as to selection tools. The written test, the interviews, the panel reviews, etcetera are all used as selection tools in this context.

Reliable selection tools are likely to produce identical scores about applicants regardless of where or when the measurement took place or who scored or conducted the test (Baharun, Awang, & Padlee, 2011). Useful selection tools distinguish the applicants who are more likely to succeed on the exchange program (or achieve some other important criterion outcome) from less likely to be successful. The more valuable a tool, the fewer mistakes it makes when making that distinction. The more valid a tool, the better it is at identifying who would succeed on the job. Thus, the measurements should be stable across time, assuming someone's underlying capabilities have not changed. However, training, acquiring new knowledge, or gaining inexperience could lead to changes in candidates' underlying capabilities across time (Hardison, et al., 2015).

Before the selection process, a selection panel is a team of members committed to interviewing and selecting a person for a position. The selection panel process is beneficial because it provides varying perspectives, helps to eliminate biases, and benefits the department by involving personnel and applicants in the hiring decision (Gusdorf, 2008). Other than that, all individuals involved in the selection process should be appropriately trained on the steps for interviewing, including developing criteria, reviewing résumés, developing interview questions, and weighing the candidates (Cleaver, 2016). However, the selection panel's composition will depend on the type of public entity to which an appointment is made. For example, panels may include the Minister, a Minister's delegate, the departmental secretary, other senior departmental staff, Board Chairs, and an independent expert. The composition of the selection panel should be agreed upon by the responsible governance officers and the relevant Minister at the start of the appointment process.

This study is only focusing on the competency of the assessors. Competency lets the measures view the assessor as a dependable source of reliable information and fair, effective decision-making. Based on the general term, competence is the power to inspire belief. It is a critical personal and professional trait because competency defines the assessors. The competency associated with being a good assessor is sorely needed, considering the pivotal importance of judgment and assessment. Hence, how can a competence assessor be achieved? Therefore, to explore the influence of the selection process, the objective of this study is to determine the competency of the assessor in the decision-making process during the recruitment to select the candidate to represent Malaysia for the International Youth Exchange Program.

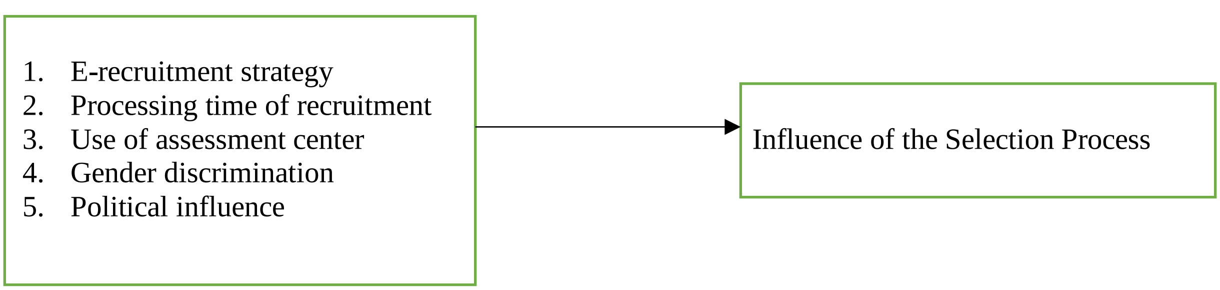

Figure 1: The conceptual framework of the study

LITERATURE REVIEW

International Youth Exchange Programs

The international youth exchange program is a youth development program that nurtures friendship and mutual understanding among youth from various countries. The program aims to broaden the youth's perspective on the world, foster leadership skills in various fields, and strengthen international cooperation spirit and practical skills for international collaboration. In Malaysia, international youth exchange programs are among the internationalisation initiatives that focus on exposing Malaysian youth to global networking, knowledge, and skills. This initiative also designs and intensifies youth internationalisation programs based on current global scenarios and trends. More than that, this initiative is also a platform for youths to highlight their talents and potential through various international programs (Ministry of Youth and Sports, 2016). Youth development in Malaysia is based on the Malaysian Youth Policy (MYP) 2015, which aims to strengthening and highlighting the youth human capital (Ministry of Youth and Sports, 2015).

Likewise, in the 11th Malaysia Plan, 2016 - 2020 youth development agenda is desired to improve the well-being of youth by developing them to become charismatic, dynamic, and progressive generations (Economic Planning Unit, 2015). Under the purview of the Ministry of Youth and Sports, several international youth exchange programs are co-organised with other ministries or Governments such as the Cabinet Office of Japan, the Ministry of Gender Equality and Family of the Republic of Korea, the Ministry of Youth and Sports of Brunei Darussalam, and Indonesia and many others. The responsible division to manage all international youth exchange programs under the Ministry's purview is the Youth Development Division, National Youth and Sports Department.

There are two types of international youth exchange programs; long-term (52 days) and short-term (20 days). Both types of programs involve youth to form a contingent to represent Malaysia to participate in the programs. During the program, participants are constantly stimulated mainly by the variety of activities prepared by the organisers, such as the educational visits, homestay programs, courtesy call on the local governors, discussion group, voluntary activities, solidarity group activities, national and culture presentation, and the journey of the program itself. The activities were conducted with different and variety of methods, indoor and outdoor. Given the opportunity of exposure throughout the programs, the participants were actively involved in various interactive activities either prepared by the organiser or the participants themselves.

Participant candidates for the international exchange programs are being filtered in several stages. The stages include psychometric test, essay assessment, and selection camp. The first screening process is the psychometric test conducted for youth who applied to join the international youth exchange programs. The test is prepared and analysed by the Public Service Department (PSD). This test includes ten traits to measure the personality of youth as identified by the Ministry. The 10 traits are; rationale, assertive, tolerance, socially active, systematic, sympathy, expression of feeling, cheerfulness, tranquillity, and reliability (Youth Development Division, 2018).

The second screening stage is the essay evaluation, whereby the short essay is submitted upon the online application based on the specified theme. The essay will be evaluated by the assessors appointed by the Youth Development Division based on the specific criteria. This screening is for those youth that appears qualified based on information submitted on the application. Gusdorf (2008) claimed that the screening process saves time and expense for both applicants and organisations to go further into the selection process if determined they are unqualified and inappropriate for the post.

After the screening, only a group of selected youth will be called to join the Selection Camp. The Selection Camp is one of the core instruments to evaluate and identify and select the most qualified youth to represent the country for youth exchange programs at the international level. Youth will be evaluated from all aspects of the discipline, cooperation, communication, leadership, personality, intellectual, and even talent during the whole time in the camp, either while doing activities or break time, conducted by a group of trainers. The selection camp also held interview sessions for youth interested in participating in The Ship for Southeast Asian and Japanese Youth Program (SSEAYP). The need to conduct this interview session is essential given that the program is a multilateral and long-term international youth exchange program. Therefore, the willingness and availability of youth who want to participate are very significant before the selection.

The evaluation is performed by a group of assessors appointed by the Ministry of Youth and Sports, comprises of selected officers and representatives from the Malaysian Youth Council (MBM) and the international exchange programs alumni associations. The composition of assessors from different backgrounds ensures that youth selection is fair based on discussion and consensus judgment. The outcome from the final stage of the assessment is essential. Thus, the National Youth and Sports Department will have the most eligible youth to participate in the international level program as the characteristics of each program are challenging in terms of the demographic of participants who come from different historical and cultural backgrounds and a different sense of values.

From the above description, assessors' credibility is crucial to make sure that they are selecting the right representative not based on their interest. For example, if the selection happened to have a political influence on recruitment, then the selection would lead to political biases or indirect influence. In this sense, selection to appoint the assessor or panel is deemed essential to reduce the incompetency of the assessor or panel.

Selection of the Assessor

The role as an assessor is responsible for evaluating and proposing which youth is eligible to participate in the international exchange programs. There is a significant relationship between the role of the panel of assessors with the quality of assessment results whereby the right panel of assessors will carry out the task perfectly and make this selection camp is a powerful instrument in performing youth selections (Kleinmann & Ingold, 2018). An assessor's professionalism and credibility are required to evaluate during the assessment and the need for quality assessment's results provided to the National Youth and Sports Department. The assessment's result is expected to be reliable and free of any conflicts of interest or other factors that cause subjectivity in the assessment. Several officers will be appointed as assessors at the National Youth and Sports Department level based on their expertise and experience. At the same time, the representatives from the MBM and the alumni associations are based on the nomination from the top management of MBM and alumni associations, respectively. As for the interview session, a line of assessors comprises the same bodies (Youth Development Division, 2018).

The evaluation occurs during the selection camp during various indoor or outdoor activities such as; debate sessions, group discussion and presentation, outdoor games, and talent show. The assessment takes place while performing the activities or during break time. Because of that, assessors need to understand the role of an assessor and understand each activity carried out by the trainers to facilitate the evaluation process towards youth. On top of that, assessors must have the ability to make a thoughtful evaluation, adequate observation, and possesses analytical skills. Furthermore, the perceptions of assessors towards youth must be realistic in any situation (Funder, 1995). In other words, assessors must be fully competent, open-minded, and mature in this matter. The mentioned criteria are in line with the personal and general attributes of the Malaysian Qualifications Agency (MQA) accreditation panel of assessors (Malaysian Qualifications Agency, 2021) that explained that the appointment of accreditation panels is based on the type of program to be evaluated and the suitability of the accreditation panels.

The process of evaluation and establishing the result from the assessment is two different things. Assessors perform the evaluation based on the guidelines provided by the secretariat. At the end of the assessment process, all evaluation marks are compiled, and the secretariat ranks the performance of youth based on average mark. One discussion among assessors at the end of the interview session is to select youth who are genuinely eligible to participate in the SSEAYP program to be proposed to the National Youth and Sports Department. The discussion is based on the interview's marks and the rating from the earlier exercise. At this point, the outcome of the discussion is based on the consensus judgment among assessors, as mentioned by Bacon et al. (2017) in his study about assessment of the performance of student dietitians during clinical placements (Bacon, Williams, Grealish, & Jamieson, 2015 and Bacon, Holmes, & Palermo, 2017). The sharing of assessment, justification and dialogue between assessors supported them in reaching consensus in their assessments (Govaerts, Wiel, Schuwirth, Vleuten, & Muijtjens, 2013; Bacon, Williams, Grealish, & Jamieson, 2015) before deciding it fairly.

The Integrity of the Assessor

The selection process of youths to participate in international exchange programs under the Ministry of Youth and Sports is as important as the recruitment and selection process for a company's employees. Recruitment and selection are two interrelated processes (Bratton & Gold, 2000 and Gamage, 2014). Recruitment is the process of generating a pool of qualified youth to apply for participation in programs. At the same time, the selection is the process by which specific instruments are employed to choose from a pool of applicants' most suitable for the programs (Bratton & Gold, 2000 and Ofori & Aryeetey, 2011). These two processes consider the Ministry and organisers' goals and requirements, as mentioned by Bratton & Gold (2007). The quality of the selection depends on the assessment instruments and the integrity of assessors.

The credibility of an assessor is reflected in its responsibility in carrying out the tasks. For example, evaluating youth in the selection process, the credibility of the assessors is vital because the selection of the youth is highly reliant on the assessment's outcome. Thus, the assessors should possess adequate knowledge, attitudes, and skills to carry out their functions and roles well during the whole assessment process (Ali, Shafii, & Shahimi, 2018 and Tahir, 2019). Knowledge relates to understanding and mastery of the substance of accreditation by studying the theoretical and practical dynamics of accreditation. In addition, a code of ethics must govern an assessor's attitude. While the skills are related to how someone uses the accreditation instrument correctly, analyses instruments properly, and follows current criteria, they are also connected to utilise the accreditation instrument (Tahir, 2019).

As for the selection camp's assessment, the assessors must have a wide range of knowledge and experience related to the youth development field, particularly in the youth internationalisation domain. Assessors must adequately occupy these features that would facilitate evaluating the aptitude, personality, abilities, honesty, and motivation of youth in a blend of assessment exercises. Furthermore, it shall produce such credible and quality assessment's outcome. The same goes for school accreditation, where the importance of having a professional and credible assessor is essential. According to Tahir (2019), the assessors need to have the vision, experience, and commitment to improving the quality of education.

Meanwhile, in another study of recruiting *Shari'ah* auditor in an Islamic banking environment, it requires personnel to be competent in *Shari'ah* and audit knowledge. Both situations affirmed that the assessors have attended assessor training and obtained a certificate issued by accredited organisations (Ali, Shafii, & Shahimi, 2018; Tahir, 2019). There are also situations where the assessment was using a cross-specialty approach. Due to a lack of supervisors in the same field as Burm et al. (2019) mentioned in the study about assessing clinical residents. According to the findings, the cross-specialty approach has directly impacted supervisors' judgments of their credibility, and it is challenging to keep that strategy going. The study also indicated that individuals with different fields of expertise could be trained to assess residents in specialties outside their own at pivotal points throughout the residents' training. Based on those three situations, it simply implies having professional and credible assessors for any field of assessment. Therefore, any organisations involved in the assessment process should conduct series of training for the prospective assessors to ensure the credible and quality outcome of the assessment.

Another crucial part of being a credible assessor is the judgment after the assessment process because the selection process has an element of subjective evaluation in the assessor. For example, it is related to judgment and subjectivity in assessing health professional competence highlighted in a study (Bacon, Williams, Grealish, & Jamieson, 2015). In the practice of this selection camp, there is an interview session conducted for the youths who are interested in participating in the Ship for Southeast Asian and Japanese Youth Program (SSEAYP). Different assessors can attend the interview session with the same combination of organisations. The interview assessment is based on the rating of the previous assessment and specific requirements for this program. At this stage, the assessors' credibility is needed to gain consensus and fair judgments. According to Bacon et. al. (2015), dialogue is the best way to reach consensus in assessments and proceed toward a shared understanding of the assessment's performance (Bacon, Williams, Grealish, & Jamieson, 2015). In addition, this is consistent with Govaerts and Van der Vleuten (2013), who urge for an "interpretive community" in which supervisors can clarify the principles and assumptions that underpin their judgments, engage in critical dialogue, and reconsider their decisions considering these discussions.

METHODOLOGY

This research is a qualitative study using the phenomenological approach that aims to describe, understand, and interpret the meanings of experiences of the panel during the selection process. Based on the in-depth interview with the informants, the researchers have then analysed the panels' stories, views, and perceptions to find out the reliability of the panels in the decision-making process during the recruitment procedure to select the candidate to represent Malaysia for the International Youth Exchange Program. According to Corbin & Strauss (2008), qualitative research allowed researchers to discover participants' inner experiences and determine how meaning is formed through culture. Hence, a qualitative research approach was more appropriate for this study because it needed to explore panels' experiences during the selection process to attain the research objectives and research questions. In particular, the phenomenology approach was designed to recognise the subjective life experiences and participants' perception to discover how the audient changed in terms of attitude, behaviour, and life experience.

The researchers had taken one whole day to conduct the actual interview with the informants on 06 June 2021 (2.00 pm until 7 pm). The interview was conducted through online platforms, which is Google Meet. A session of the interview was conducted between 45 to 60 minutes with five informants.

Sample & Population

Purposive sampling, also known as judgmental sampling, were used to select the informants carefully. The informants need to fulfil the requirements set by the researchers. The informant requirements needed for this research are as follow:

1. Two panels representing the Ministry of Youth and Sports
2. Two panels representing the NGO bodies
3. One independent panel
4. Regardless of gender and ethnicity
5. At least two times becoming the panels during the selection process
6. Willingly to join as participants.

Instrumentation

An in-depth interview through semi-structured questions was used as an instrument for data collection. In-depth interviews helped researchers collect participants' interpretations and perspectives towards the decision-making process during the recruitment procedure to select the candidate to represent Malaysia for the International Youth Exchange Program. The semi-structured question allows the researcher to evoke more information from the interviewees and freely explore more topics during the interview process.

Data Collection

The interview list of questions was being piloted and scrutinised by an external expert at first. Then, the consent forms were sent out to the informants, and interview sessions were scheduled immediately according to the informants' availability. Besides, this research adopted a one-to-one interview method to collect in-depth information from the informants through the prompt question. In so doing, the researchers ensure every informant could recall back their memories to provide a more relevant and accurate response throughout the interview. However, the informants can withdraw themselves from the interview session if they think they are unwilling to share further information due to the sensitivity of the information. Fortunately, even though few questions touched about the sensitivity concerning their credibility, the informant is willing to continue the interview session and answer the question calmly. After the interview session, the researchers conducted a close discussion and investigated the informant's transcript. Finally, the researchers collected a detailed transcript of every informant and sent back the transcription to each informant within 24 hours after the interview was conducted. This procedure is vital to ensure that they agree with the clean transcription and their information yet can still recall their point during the interview.

Data Analysis

The thematic analysis method was used to analyse the collected data. According to Vaismoradi et al. (2013), thematic analysis is fundamental to qualitative data analysis because it provides the core skills in executing various qualitative analysis forms. In the first phase, familiarisation helped the researchers be acquainted with informants' content without missing information, such as informants' feelings or unconscious behaviour. Researchers have undergone familiarising themselves by immersing themselves in the content, and indirectly, the researcher gets the overall view for the whole research. To get much familiar with the data, researchers re-reading the content a few times. It allows the researchers to determine possible themes and patterns.

Next, the second phase was coding which the researchers came out with some ideas about the content of the data and analysed the exciting part that triggered the researchers (Braun & Clarke, 2006). In the coding process, the researchers started to organise and identify relevant codes to answer the research question. During the reviewing stage, themes were added into new codes so that the data can be more supportive and uniformed. The collected data will then become more manageable and prove the validity and reliability of this research. According to Kiger and Varpio (2020), the thematic map should be presented upon constructing the interview question to clearly show how the themes were interdependent and related to the research questions. To achieve this, the researcher repeatedly proofread the entire data set to ensure the created themes meet the criteria.

After that, researchers reviewed the created codes by referring to the interview transcript. This stage's purpose was to ensure the codes created have not drifted too far from the data collected and the research question. Moreover, it allowed the researchers to further expand the codes into numerous categories based on the codes' initial list. Simultaneously, some of the codes were collapsed into each other, and some themes were eliminated. Lastly, a report was ready to produce when the themes were fully established and ready for the final analysis.

FINDINGS AND DISCUSSION

The interview has been conducted with five informants based on the requirements needed for this research. The informants were coded as G01 and G02, indicating the assessor representing National Youth and Sports Department, NGO1 and NGO2, indicating the assessor from the Malaysian Youth Council (MBM) and the international exchange programs alumni associations. In contrast, IP is indicating the independent assessor. Code was given to the informants as their name will not be revealed to protect their privacy.

Eligibility

Based on the interview session, in terms of eligibility, the researcher found that all the assessors were eligible to be the assessor and meet the standard as required in the Malaysian Qualifications Agency (MQA) accreditation panel of assessors. In addition, all the assessors (G01, G02, NGO1, NGO2 and IP) have more than five-year experience in the organisation. On the other hand, those assessors from the government (G01, G02 and IP) must possess a bachelor's degree to be appointed as an assessor or panel. Consequently, even though the academic qualification of the NGOs assessor is lesser than the government assessor's requirement, their experience in the youth association is broad. Besides, they were also one of the top managements in the association.

Even though the assessor or panel from NGO does not have at least a bachelor degree, it should not be a problem as their experience is vast, yet they are being exposed to the youth association for years.

(Informant: G01)

For NGOs, academic qualification is not the main priority, but their experience in the association will be the added value to assess those youth. Therefore, their experience is much more valuable.

(Informant: IP)

Discussing experience, NGO1 and NGO2 were actively involved with the youth association for more than 15 years. Initially, they started as ordinary members and were involved with the various activities until they became the top management in the respective association. Kristiawan & Lian (2019) stated that the more experience someone has, the better the performance. National Youth and Sports Department also do not depend on the academic qualification alone when they appointed the assessor to represent their department, yet the experience was also counted.

Henceforward, the researchers found that all the selected assessor or panel are eligible to be the assessor by looking into the capacity of the academic qualification and the experience they have. Nevertheless, experience is essential rather than relying on academic qualification alone. Academic qualification is vital, but at the same time, the vast experience cannot be disregarded. Someone with an excellent academic qualification can view things logically. Nevertheless, through experiences, someone can tell depth stories, shape their personalities, and build a good perception of life as they know it based on the skill that they expanded. Moreover, specific life experiences bring out genuine emotions and empathy, quickly bringing thoughts to the surface.

Prospect

During the selection process, they are many expectations expected by the assessors. As for G01, this assessor will assess the candidate more on the attitude. G01 viewed attitude as someone who can handle a tense situation where the diplomacy of that person must be high tolerance. During the actual program, the selected participant would be meeting with another representative from other countries. Therefore, the possibility for them to provoke a Malaysian representative about a current issue in Malaysia is very high. The issue sometimes could be a sensitive issue. Therefore, if the candidate has a low tolerance for dealing with the provocation question, thus it reflects the attitude or behaviour of someone. Researchers found that G02 also have the same thought as G01.

Though, G02 will also be looking at the personality of the candidate. Discussing personality, G02 will assess how far that person can be responsible, caring, and untainted. G02 viewed untainted as someone doing something not because he or she is being evaluated but coming of the empathy that he or she has. Like NGO1, NGO2 and IP, the assessors usually have the consensus about someone's attitude and behaviour based on the experienced that they have since many years becoming the assessor. Therefore, they can determine those who are doing something because they are evaluated or honest. G02, NGO2, and IP mentioned that all the assessors would usually have a group discussion among the assessors to discuss the potential candidates before entering the marks to ensure that the marks were competent and fair.

However, it differs from NGO1, where NGO1 will be looking more into the appearance. According to NGO1, even though they were equipped with the rubric as the grading tool to assess the candidates during the selection process, however, as experienced well in the youth association, appearance is the main criteria for NGO1. According to NGO1, a good-looking person will attract many people. Nevertheless, NGO1 also stern that, even though knowledge is essential, nobody will be attracted to that person without a good appearance. Hence, NGO1 affirmed that good looking, good appearance must come first because the knowledge can be established. IP against the point that good looking is the main criteria to consider. According to IP, knowledge is vital, and appearance can be groomed. According to IP, the Ministry of Youth and Sports is choosing someone (youth) who can represent the entire youth in Malaysia full of charisma. Besides, the point given by the IP is aligned with the view of G01 and G02.

I will be more attracted to someone have a good appearance. However, it is okay if someone does not have good knowledge because one can be established during the training.

(Informant: NGO1)

I will focus more on charisma. I mean the knowledgeable person. Handsome or beautiful comes later. It can be groomed.

(Informant: IP)

Based on the findings, researchers also found that NGO2 also have almost the same thought as NGO1. Nevertheless, according to NGO2, looking into appearance or someone handsome or beautiful cannot objectively be defined as a persona. According to NGO2, a persona can be objectified as "at first glance". The way that person carries him or herself. The way they talk, how they mingle around, the way they smile, and the extra talent they have. Someone with a persona does not mean that a person should have the beauty standard as we perceived, but it is more on personality. The requirement does not look upon body size or even the physical appearance of someone. In addition, the researchers also found that there is no element of gender discrimination during the selection process. The candidates are encouraged to be "yourself" instead of pretending to be someone else.

According to Zulkefli et al., (2021) stated that many approaches to communication ethics could be applied in interpersonal communication and others, such as a dialogic perspective, which mean not only restricted to the person who articulates the point well but also to look to someone who has a good appearance. They must come in a package. Therefore, researchers conclude that there is nothing wrong with the prospect that the assessor explored. However, they (assessors) must ensure they are in the "golden mean" when assessing the candidate. It is simply because each and everyone has their strength and weaknesses. Therefore, to form a good contingent, everyone must embrace all.

Conflict of Interest

Researchers found that, initially, most of the assessors were competent. However, besides being professional during the selection process, an element called the conflict of interest (COI) exists during the selection process. According to G01 and G02, conflict of interest occurs among NGO assessors because they are biased toward those that they know personally in their association. Therefore, this kind of COI is considered a loophole in the selection process. It is because the opportunity seems to be given to the people politically known by the assessor. Therefore, they (NGO assessors) know them (the candidates), and the tendency to overlook the other potential candidate is high.

NGO1 and NGO2 said that chances are given to the people whom the assessor recognises are considered a reward for their hard work in the youth association. In addition, this is a platform for them to go beyond. Hence, when they returned from the program, they will contribute more to the association. Besides, NGO2 affirmed that most of the NGO assessors, they know their limit. Therefore, they hope the candidate they recognise will be selected into the suitable program concerning their ability.

We know our limit. If A can go for only the Y program, we will encourage them and try our best to influence others to put him into that Y program. However, of course, we do not encourage him to go to a premium exchange program. Because we know it will put him into trouble. For example, if he or she cannot converse in English. However, we still want to help them. We know he or she contributes much to the association and why not if we want him or her to go further and more experience.

(Informant: NGO2)

IP seems to agree with NGO1 and NGO2. According to IP, if the candidate is politically known by one of the NGO assessors is at par with the other candidate. Thus, it should not be a big problem. IP justified that, in future, it is much easier. For example, if anything happened, such as discipline or health issues or other matters, the National Youth and Sports Department can contact the responsible association. Further discussion will be carried out. IP also stern that this is just a rare case where the politically recognised candidate will be selected because every assessor needs to justify their marks as either too low or high before entering the point into the system.

Undeniably, conflicts of interest are a common issue. Most of us have heard someone say, "It is whom you know, not what you know", and this statement refers to what been said by NGO1. Based on the justification by NGO1 and NGO2, also supporting statement by IP, researchers can conclude that conflicts of interest are not necessarily unethical until someone acts on them. Nevertheless, avoiding conflicts of interest is necessary because otherwise, they are forecasts of other corrupt and unethical acts, such as fraud or bribery. To rectify this, the researchers believe that transparency (being completely open and honest) becomes essential when dealing with actual and potentially perceived conflicts of interest. Perception happens when a person observes something (behaviour or activity) and concludes. Perception of a conflict of interest does not make it a conflict of interest. The actual test of whether a matter is only a potentially perceived conflict of interest or an actual conflict of interest is disclosed.

CONCLUSION AND RECOMMENDATIONS

The recruitment process to select the most eligible candidates to participate in the International Youth Exchange Programs is depend on the assessors' judgment from the assessment process. For the selection to have an excellent output, assessors must be fully competent and credible, disregard the landscape or background of candidates. An analysis of the prior literature revealed that the required competency of the assessors has not yet been established. In general, it is a challenge to recruit assessors who have academic qualifications, vast experience in youth internationalisation, and free from inclination. Nevertheless, it is prominent to note that the assessors were competent enough to perform their duties in summarising the findings.

Nonetheless, the credibility of NGO assessors is questioned because they are vulnerable to the conflicts of interest of individuals they know politically. Moreover, on top of the current selection criteria, the assessors describe the "persona" of participants during the assessment process. Hence, it is timely to propose the competency model for the assessor, part of the personnel who will play a significant role in ensuring the selection of the participants. Besides that, the selection module also needs to be reviewed periodically to ensure it aligns with the current trend and participants' eligibility.

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WAKELET: INTERAKTIF DIGITAL PLATFORM UNTUK PENGAJARAN DAN PEMBELAJARAN DALAM MODUL FRONT OFFICE

Quah Wei Boon[1a]

[1] Universiti Malaya Unit Operasi Perhotelan, Kolej Komuniti Sungai Petani

[a]Email: skyman823000@yahoo.com

ABSTRAK

Pembelajaran dalam talian kini memainkan peranan pent-ing dalam semua sektor pendidikan termasuk kolej komuniti. Terdapat beberapa platform yang sedia ada untuk penggunaan dalam pembelajaran dalam talian. Salah satu platform yang baru diperkenalkan oleh Kolej Komuniti Sungai Petani sebagai platform eLearning untuk institusi Pendidikan adalah Wakelet. Kajian ini bertujuan untuk mengenal pasti persepsi pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran (PdP dalam modul Front Office. Secara khususnya, terdapat 3 objektif kajian iaitu untuk mengenal pasti i) tanggapan kebergunaan, tanggapan mudah diguna dan niat tingkah laku terhadap Wakelet sebagai interaktif digital platform untuk PdP dalam modul Front Office; ii) sikap pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk PdP dalam modul Front Office; dan iii) hubungan antara tanggapan kebergunaan, tanggapan mudah diguna, sikap dan niat tingkah laku terhadap penggunaan Wakelet sebagai interaktif digital platform untuk PdP dalam modul Front Office. Sampel responden terdiri daripada 24 orang pelajar Operasi Perhotelan yang mengambil modul Front Office. Berdasarkan hasil dapatan, responden sangat bersetuju bahawa mereka dapat menerima penggunaan Wakelet sebagai interaktif digital platform untuk PdP dalam modul Front Office dan Wakelet juga mudah digunakan. Selain itu, sikap responden adalah positif terhadap penggunaan Wakelet. Seterusnya, niat tingkah laku pelajar terhadap penggunaan Wakelet juga berada pada tahap yang tinggi. Hasil analisis interkorelasi menunjukkan perhubungan yang kuat di antara keempat variabel. Hasil kajian ini juga diharap dapat dilanjutkan lagi dengan menggunakan responden dari pelbagai bidang dan program. Selain itu, kajian ini juga diharap dapat menyumbang kepada sorotan kajian tentang penggunaan Wakelet sebagai digital platform bagi pembelajaran dalam talian.

Kata kunci*:* Wakelet, tanggapan kebergunaan, tanggapan mudah diguna, sikap pelajar, niat tingkah laku pelajar, Front Office.

PENDAHULUAN

Pelaksanaan pembelajaran dalam talian telah dipergiatkan di semua sektor pendidikan termasuk kolej komuniti sejak berlakunya penularan pandemik COVID-19 sejak kebelakangan ini. Pendidik semestinya menghadapi masalah apabila ingin memilih jenis plaform yang sesuai untuk melaksanakan pembelajaran dalam talian. Banyak platform yang sedia ada seperti Google Classroom (Ventayen, Kestira, de Guzman, Cabaluna, & Espinosa, 2018), Edpuzzle (Giyanto, Heliawaty, & Rubini, 2020), Edmodo (Puspitaloka, Rahmawati, & Sonjaya, 2018), Microsoft Teams (Martin &Tapp, 2019) dan lain-lain yang boleh digunakan dalam pelaksanaan pembelajaran dalam talian.

1.1. Pernyataan Masalah

Satu platform yang baru iaitu Wakelet telah diperkenalkan kepada pelajar hospitaliti dalam pelaksanaan pembelajaran dalam talian bagi modul Front Office di Kolej Komuniti Sungai Petani. Wakelet merupakan satu alat penyusunan digital menawarkan cara untuk mengumpulkan sumber dalam talian di satu tempat, yang disebut sebagai “wake”. Memandangkan kebanyakan kajian lepas lebih fokus kepada platform sedia ada iaitu Google Classroom (Alim, Linda, Gunawan, Md Saad, 2019; Ventayen et al., 2018), Edpuzzle (Giyanto, Heliawaty, & Rubini, 2020), Edmodo (Puspitaloka, Rahmawati, & Sonjaya, 2018), Microsoft Teams (Martin &Tapp, 2019). Maka, satu kajian berkenaan dengan tanggapan pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran (PdP) dalam Front Office perlu dijalankan.

OBJEKTIF KAJIAN

Kajian ini bertujuan untuk mengenal pasti:

1. tanggapan kebergunaan pelajar, tanggapan mudah diguna dan niat tingkah laku terhadap Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam modul Front Office.
2. sikap pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam modul Front Office.
3. hubungan antara tanggapan kebergunaan, tanggapan mudah diguna, sikap dan niat tingkah laku terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam modul Front Office.

SOROTAN KAJIAN

Platform Pembelajaran dalam Talian

Google Classroom

Pelaksanaan pembelajaran dalam talian telah mula pratikkan bagi memastikan aktiviti pembelajaran tidak terganggu atau tergendala dengan penularan pandemik COVID-19. Dapatan bebeberapa kajian lepas telah menunjukkan pelbagai platform telah digunakan dalam pembelajaran dalam talian. Antaranya, kajian daripada Ventayen et al. (2018) menerangkan bahawa Google Classroom memainkan peranan yang besar dalam men-jadikan pembelajaran lebih mudah.

Di samping itu, dalam kajian Alim et al. (2019) juga menunjukkan hasil dapatan tentang keberkesanan penggunaan Google Classroom dalam proses pembelajaran di Institut Islam Negeri Kendari. Kajian mereka fokus kepada keberkesanan penerima mesej keberkesanan kandungan, keberkesanan media komunikasi, keberkesanan format mesej, keberkesanan sumber, dan keberkesanan masa. Secara kesimpulan, penggunaan aplikasi ini berkesan.

Edpuzzle

Edpuzzle adalah program perkongsian video yang menawarkan tenaga pengajar cara untuk meningkatkan penggunaan video dalam talian untuk belajar. Ini membolehkan tenaga pengajar memastikan bahawa pelajar telah melihat pelajaran secara keseluruhan dan menentukan sama ada mereka memahami isi kandungannya (Mischel, 2019). Dalam kajian Mischel (2019) menunjukkan bahawa penggunaan Edpuzzle membantu pelajar sarjana muda kelas perniagaan dan keusahawanan lebih fokus pada aspek penting dalam video dan mereka lebih yakin akan pembelajaran mereka setelah dimasukkan kuiz.

Selain itu, Edpuzzle juga dapat membantu mempermudah pelajaran video yang merangkumi elemen arahan eksplisit seperti menimbulkan tindak balas yang kerap, menawarkan latihan yang disokong, memberikan maklum balas penegasan dan pembetulan segera, dan memantau prestasi pelajar (Di Cesare, Kaczorowski, & Hashey, 2021).

Daripada kajian Giyanto et al. (2020) pula mengkaji keberkesanan Edpuzzle terhadap kemahiran menyelesaikan masalah pelajar. Hasil dapatan mereka menunjukkan pembelajaran menggunakan EdPuzzle secara statistik sangat signifikan dalam meningkatkan kemahiran menyelesaikan masalah pelajar dan cukup berkesan dalam pembelajaran dalam talian. Manakala, dalam kajian Orcos Palma, Blázquez Tobías, Curto Prieto, Molina León, dan Magreñán Ruiz (2018) mencadangkan menggunakan Edpuzzle untuk aktiviti dijalankan di rumah, pelajar boleh (menggunakan peranti mudah alih mereka) untuk menjawab soal selidik dimasukkan dalam video dalam platform pendidikan EdPuzzle. Ini kerana dengan cara ini, video yang dimuat naik oleh guru dapat membantu pelajar untuk mengetahui konsep tertentu.

Edmodo

Edmodo merupakan sistem pengurusan pembelajaran berasaskan internet (LMS) yang menawarkan bilik darjah maya yang selamat yang dapat diuruskan oleh pengajar. Dalam kajian lepas, banyak kajian menyatakan Edmodo telah digunakan oleh banyak institusi pendidikan di seluruh dunia kerana ciri menariknya (Delacruz, 2013); keramahan pengguna (Kongchan, 2012; Thongmak, 2013); persekitaran dalam talian percuma dan selamat (Kongchan, 2013); laman web pengajaran dan pembelajaran teratas yang mengembangkan inovasi, dan kreativiti (Kongchan, 2012); kemudahan literasi belajar dan berkomunikasi (Delacruz, 2013; Stroud, 2010).

Selain itu, dalam Puspitaloka et al. (2018), telah mengenal pasti Edmodo dapat meningkatkan kemampuan pelajar dalam pembelajaran reka bentuk kursus EYL dan persepsi pelajar dalam pembelajaran reka bentuk kursus EYL dengan menggunakan Edmodo.

Microsoft Teams

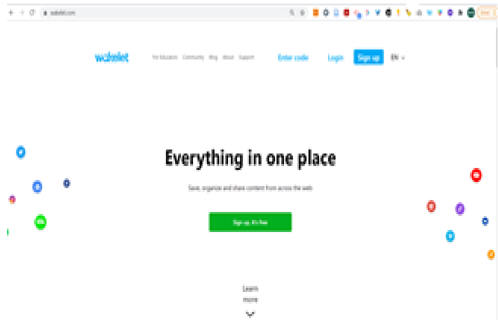
Salah satu platform yang popular yang digunakan dalam pembelajaran dalam talian adalah Microsoft Teams. Microsoft Teams menawarkan penyelesaian perjumpaan, menyokong perkongsian, suara, dan persidangan video, yang membolehkan pengguna bertemu dari mana sahaja (Ilag, 2020). Kajian lepas daripada Rojabi (2020) bertujuan untuk meneroka persepsi pelajar terhadap pembelajaran dalam talian melalui Microsoft Teams.

Hasil kajian mereka menunjukkan bahawa pembelajaran dalam talian melalui Microsoft Teams dikategorikan sebagai sesuatu yang baru bagi para pelajar tetapi interaksi dan pembelajaran persekitaran ini dapat memotivasi pelajar untuk mengikuti pembelajaran dalam talian, dengan itu, mereka lebih mudah memahami bahan pembelajaran. Di samping itu, Henderson et al. (2020) menyatakan bahawa peluang pembelajaran maya dapat diakses, boleh diterima dan berinformasi apabila menggunakan Microsoft Teams untuk menyampaikan program pendidikan perubatan semasa pandemik COVID-19. Manakala, kajian daripada Pal dan Vanijja (2020) pula menyatakan bahawa kebolehgunaan Microsoft Teams dianggap sebagai rujukan untuk platform pembelajaran dalam talian pada masa pandemik COVID-19.

Apa itu Wakelet?

Wakelet merupakan satu platform yang menggabungkan kesemua fungsi di mana pendidik dan pelajar dapat menyimpan pautan penting (dari blog atau laman web), siaran media sosial (Facebook, Twitter, Instagram), video YouTube, dan gambar sebagai item yang kemudian akan disusun dalam koleksi peribadi atau awam. Pengguna dapat menambahkan nota ke setiap item untuk memberitahu maklumat, mengemukakan soalan, atau memberikan arahan kepada pembaca. Wakelet pula mempunyai fungsi penanda buku (bookmarking tool), serta sangat sesuai digunakan untuk pengajaran dan pembelajaran. Wakelet dapat digunakan untuk meningkatkan pemahaman pelajar dengan adanya sumber pembelajaran digital yang dipilih oleh pendidik. Wakelet juga dapat digunakan sebagai portfolio pelajar pelbagai kandungan untuk meningkatkan pemahaman tentang kewarganegaraan digital dan kemahiran bekerja. Libatkan pelajar dengan kecekapan 5C di kelas menggunakan ciri kolaborasi.

Rajah 1. Paparan Wakelet



METODOLOGI KAJIAN

Kajian ini memberi tumpuan kepada pelajar Program Sijil Operasi Perhotelan di Unit Operasi Perhotelan, Kolej Komuniti Sungai Petani, Kedah. Jumlah pelajar adalah sekumpulan pelajar semester akhir yang mengambil subjek Front Office. instrumen kajian yang digunakan adalah soal selidik yang telah diadaptasi oleh kajian lepas (Davis, 1989; Dizon, 2016; Douglas & Miller, 2006; Umbit & Taat, 2016). Soal selidik terdiri daripada lima bahagian. Bahagian pertama terdiri daripada soalan mengenai maklumat demografi dan latar belakang responden. Ba-hagian kedua mengukur Tanggapan Pelajar Kebergunaan terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam Front Office (5 item) (Davis, 1989). Bahagian ketiga men-gukur Tanggapan Mudah Diguna terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengaja-ran dan pembelajaran dalam Front Office (10 item) (Um-bit & Taat, 2016). Bahagian keempat terdiri daripada soa-lan mengenai sikap pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam Front Office (6 item) (Douglas & Mil-ler, 2006). Bahagian kelima terdiri daripada soalan mengenai niat tingkah laku pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengaja-ran dan pembelajaran dalam Front Office (2 item) (Dizon, 2016). Skala pemarkahan likert lima mata digunakan dengan kategori berikut: 5 = sangat setuju; 4 bersetuju; 3 = tidak pasti; 2 = tidak bersetuju; dan 1 = sangat tidak ber-setuju. Data telah direkodkan secara statik dan dianalisis dengan menggunakan program SPSS. Data demografi re-sponden dikira untuk kekerapan dan peratusan. Data mengenai tanggapan kebergunaan, tanggapam mudah diguna, sikap dan niat tingkah laku terhadap penggunaan Wakelet dianalisis secara kuantitatif dengan menggunakan min dan sisihan piawai. Julat adalah seperti berikut: 1.00-1.67 = rendah / negatif, 1.68-3.33 = sederhana, 3.34-5.00 = tinggi / positif.

DAPATAN KAJIAN

Jadual 1 menunjukkan skor min keseluruhan tangga-pan pelajar kebergunaan Wakelet berada pada tahap ting-gi (Min = 4.55, SD = .565). Sangat menarik untuk melihat bahawa semua item berada di tahap tinggi. Seterusnya, hasil dapatan menunjukkan skor min keseluruhan tanggapan mudah diguna yang berada pada tahap tinggi (Min = 4.69, SD = .526).

Hasil dapatan seterusnya menunjukkan bahawa skor min keseluruhan niat tingkah laku pelajar terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam Front Office adalah tinggi (Min = 4.39, SD = .820). Semua item adalah berada pada tahap yang tinggi.

Di samping itu, hasil dapatan menunjukkan bahawa skor min keseluruhan sikap terhadap Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam Front Office adalah positif (Min = 4.69, SD = .526). Semua item adalah positif.

Jadual 1. Min pemboleh ubah- pemboleh ubah

	Item	**Min**	**S.D.**	**Tahap**
1	Tanggapan Kebergunaan	4.55	.565	Tinggi
2	Tanggapan Mudah Diguna	4.69	.526	Tinggi
3	Niat tingkah laku pelajar	4.39	.820	Tinggi
4	Sikap pelajar	4.69	.526	Positif

Jadual 2 menerangkan matrik koefisien korelasi antara tanggapan kebergunaan, tanggapan mudah diguna, sikap dan niat tingkah laku. Hasil analisis interkorelasi menunjukkan perhubungan yang sangat kuat di antara tanggapan kebergunaan dengan tanggapan mudah diguna (r = 0.929), tanggapan kebergunaan dengan sikap (r = 0.926), dan tanggapan kebergunaan dengan niat tingkah laku (r = 0.843). Seterusnya, korelasi antara tanggapan mudah diguna dengan sikap (r = 0.894), tanggapan mudah diguna dengan niat tingkah laku (r = 0.828) adalah amat tinggi, Manakala korelasi antara sikap dengan dan niat tingkah laku (r = 0.848) juga adalah amat tinggi.

Kesignifikan bagi kesemua korelasi di atas pada $p < 0.001$ membolehkan hipotesis nol (Ho.) berjaya ditolak. Dengan kata lain, terdapat perkaitan signifikan di antara hubungan antara tanggapan kebergunaan, tanggapan mudah diguna, sikap dan niat tingkah laku. Magnitud pekali korelasi yang positif bagi kesemua perhubungan di atas pula menunjukkan semakin tinggi nilai tanggapan kebergunaan dan tanggapan mudah diguna maka semakin tinggi nilai sikap dan niat tingkah laku.

Jadual 2. Hasil dapatan interkorelasi pemboleh ubah

	Kebergunaan	Mudah Diguna	Sikap	Niat Tingkah laku
Kebergunaan				
Korelasi Pearson	1	.929**	.926**	.843**
Sig. (2-tailed)		.000	.000	.000
N	24	24	24	24
Mudah Diguna				
Korelasi Pearson	.929**	1	.894**	.828**
Sig. (2-tailed)	.000		.000	.000
N	24	24	24	24
Sikap				
Korelasi Pearson	.926**	.894**	1	.848**
Sig. (2-tailed)	.000	.000		.000
N	24	24	24	24
Niat Tingkah laku				
Korelasi Pearson	.843**	.828**	.848**	1
Sig. (2-tailed)	.000	.000	.000	
N	24	24	24	24

PERBINCANGAN

Hasil dapatan dari aspek tanggapan kebergunaan pelajar terhadap penerimaan penggunaan Wakelet mencatatkan keseluruhan skor min yang tinggi iaitu 4.55. Ini menunjukkan majoriti responden dapat menerima penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam modul Front Office walaupun platform ini masih baru lagi. Hasil dapatan ini juga telah memenuhi tujuan asal pembangunan Wakelet iaitu menjadi satu hub pengumpulan maklumat yang interaktif dan tersusan bagi memudahkan perkongisan dan pengaksesan oleh pengguna. Kesimpulannya, tanggapan responden terhadap kelebihan kegunaan platform Wakelet adalah positif dan berpendapat bahawa melalui Wakelet, isi kandungan kursus lebih mudah untuk dipelajari dan Wakelet dapat meningkatkan prestasi pembelajaran pelajar.

Analisa bagi tanggapan terhadap mudah diguna bagi platform Wakelet mencatatkan dengan skor min yang tinggi iaitu 4.69. Ini menunjukkan majoriti responden berpendapat bahawa dengan menggunakan platform Wakelet ini dapat menjimatkan masa untuk mendapatkan bahan rujukan. Ini kerana platform Wakelet ini telah menyediakan pemyimpanan, pengumpulan dan penyusunan maklumat, bahan, nota, video dan lain-lain di satu platform yang sama sebagai “One stop centre”. Persepsi responden terhadap kemudahan penggunaan platform Wakelet adalah positif dan berpendapat bahawa Wakelet ini dapat menyediakan maklumat yang berkaitan dengan baik, tepat, tepat pada masa dan dengan maklumat yang terperinci kerana pensyarah boleh memilih jenis bahan dengan menyusun rangka yang sesuai bagi memudahkan pelajar untuk mengunakannya.

Berdasarkan kajian, sikap responden terhadap penggunaan Wakelet sebagai interaktif digital platform untuk pengajaran dan pembelajaran dalam Front Office adalah positif mencatatkan dengan skor min yang tinggi iaitu 4.69. Ini kerana Wakelet menyediakan persekitaran pembelajaran yang menarik dengan mengatur campuran kandungan seperti nota, kuiz, video, perbincangan kumpulan dan lain-lain menjadikannya cara kreatif untuk berinteraksi dengan pelajar. Responden juga menyatakan bahawa Wakelet seronok digunakan dan dapat meningkatkan kualiti kursus berbanding dengan yang lain. Di sampin itu, responden juga bersetuju mereka menikmati belajar dalam persekitaran ini.

Manakala, analisa bagi niat tingkah laku pelajar terhadap penggunaan platform Wakelet mencatatkan dengan skor min yang tinggi iaitu 4.39. Ini menunjukkan majoriti responden berpendapat bahawa dengan mereka bersetuju dan berhasrat menggunakan Wakelet untuk belajar subjek Front Office pada masa akan datang. Ini membolehkan Wakelet menjadi platform yang terbaru untuk digunakan oleh pensyarah dalam pembelajaran dalam talian.

Hasil dapatan kajian terhadap hubungan korelasi antara tanggapan kebergunaan, tanggapan mudah diguna, sikap dan niat tingkah laku menunjukkan perhubungan yang sangat kuat. Tanggapan mudah diguna ini akan membawa kesan positif terhadap penerimaan pelajar terhadap penggunaan platform baru seterusnya akan mempengaruhi tanggapan kebergunaan dan akan menunjukkan kejayaan penggunaan platform baru tersebut. Selain itu, apabila pelajar menunjukkan sikap yang positif terhadap penggunaan platform baru ini, ia akan juga membawa kesan positif terhadap niat tingkah laku pelajar untuk menggunakan platform baru tersebut.

KESIMPULAN

Kesimpulannya, dapatan keseluruhan kajian ini mendapati pelajar Front Office di Kolej Komuniti Sungai Petani mempunyai tahap penerimaan yang tinggi terhadap penggunaan platform Wakelet ini dari aspek tanggapan mudah guna dan tanggapan kebergunaan. Selain itu, sikap responden adalah positif terhadap penggunaan Wakelet. Seterusnya, niat tingkah laku pelajar terhadap penggunaan Wakelet juga berada pada tahap yang tinggi. Hasil analisis interkorelasi menunjukkan perhubungan yang kuat di antara keempat variabel. Hasil kajian ini juga diharap dapat dilanjutkan lagi dengan menggunakan responden dari pelbagai bidang dan program. Selain itu, kajian ini juga diharap dapat menyumbang kepada sorotan kajian tentang penggunaan Wakelet sebagai digital platform bagi pembelajaran dalam talian selain daripada platform sedia ada.

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STRENGTHENING GUIDED WRITING THROUGH A BILINGUAL EDUCATIONAL BOARD GAME: THE IPG KAMPUS PENDIDIKAN TEKNIK EXPERIENCE

Rouzil Armiza Shamsir[1a] & Evelyn Gnanam William George[2]

[1] Institute of Teacher Education Malaysia

[2] Institute of Teacher Education Malaysia

[a]Email: rouzil08-94@epembelajaran.edu.my

ABSTRAK

Board games are useful in learning simple writing structures. Some of the benefits of using board games are it reduces fear in learning the language, helps to foster self-confidence and enables the pupils to practise new words and structures reflexively. There are a number of reasons why educational board games deserve a place in the language classroom especially in teaching writing skills. This paper aims to share the experience gained while using a bilingual educational board game in a few selected Sekolah Jenis Kebangsaan (Tamil) in the Kuala Langat District to improve guided written expression (composition) skills. The findings obtained showed enhancement in the guided written expression skills of the students. Despite the expansion in the percentage of words written acceptably and the sentence structures, the flexibility in the performance observed advocated the need for the added investigation.

Keywords*:* language, writing skills, board game, collaboration, communication.

INTRODUCTION

Education is basically the process through which knowledge is passed on from one individual to another. It is the process of facilitating values, habits, in a group, norms, beliefs, skills and knowledge. In teaching the English language in the primary ESL classroom, teachers can help to sustain the diversity in a variety of ways such as using activities that need pupils to be creative in thinking by emphasizing individual learning and cooperative learning equally. This is because in acquiring a second language, pupils need to be emotionally involved while they are exposed to the language.

According to Gardner (2006), when exploring a certain topic in school, it can be approached in six difficult ways in order to optimize the chances of reaching all pupils in the classroom. Based on his Multiple Intelligence theory that humans have eight bits of intelligence, explains that one of the ways is "the personal way" that is through role play as another interaction. (Gardner. 2006, p 142). In addition, Armstrong (2000) suggests board games as a teaching strategy that might suit pupils with interpersonal intelligence because they provide an excellent setting for interaction between pupils.

There are a number of reasons why games deserve a place in the language classroom especially in teaching writing skills. First of all, they are fun, which is extremely important, because games can help activate pupils who may have been inactive before due to lack of interest or unfamiliar as it is not in their mother tongue. When playing games, pupils will be more organised and planned as games such as board games include a variety of rules and certain objects, information cards and impressive colourful boards to play on. More importantly, pupils are almost forced into communicating with each other in order for the game to work.

One of the skills that are required in teaching a language is the writing skill. Writing skill is learnt and it is not acquired. To acquire writing in the second language is often considered to be difficult or even boring. One of the reasons why writing can be viewed as being difficult is perhaps the pupil does not get an immediate feedback similar to what happens during the listening and speaking skills, and as a result, the pupil could feel insecure about his or her work or homework given. Pupils sometimes find writing as ‘not fun' and as a chore because they do not have any content to write. Thus, games can be a good way for pupils to have fun and provide them with a reason to write. One of the games is using board games to teach writing skills.

Board game is a teaching strategy that might suit pupils with interpersonal intelligence because they provide an excellent setting for interaction between pupils. It helps create a friendly and positive atmosphere, keeping an exciting learning environment and helps participants build a relationship and to feel equal. Board games are useful in learning simple writing structures. Some of the benefits of using board games are it reduces fear in learning the language, helps to foster self-confidence and enables the pupils to practise new words and structures reflexively.

LITERATURE REVIEW

English is a global language (David, 2003) that is used internationally for cooperation and communication. It is also the second official language in Malaysia other than Bahasa Malaysia. Unfortunately for the National Type School in Malaysia such as SJK Tamil, English has become the third language or foreign language. They have the difficulties in acquiring the language as English is taught less than three hours weekly.

In this paper, an innovative board game has been created in enhancing pupils to a guided composition with the assisting of the Tamil language. The board game is innovated because writing is referred to as being taught according to reductionist and mechanistic models, due to the problematic nature of incorporating the change in the classroom or perhaps because process studies have typically not investigated writing in the naturalistic settings in which it takes place.

Despite the well-acknowledged role of interactions, some findings show that not all types of interactions are effective, nor do they contribute to effective learning (Strijbos, Narciss & Dunnebier, 2010; Shute, 2008). More specifically, there are only a few studies on what type of interactions may best contribute to improving learners' writing and learners failed to use the strategy appropriate to their advantage.

In terms of defining games, games are known to be challenging, imaginative, and delightful. They are being embedded within a narrative, and exhibiting clear rules, thus, provide a perfect context for pupils to engage and learn (Garris et al., 2002; Cheng et al.,2013). Out of the many and various game types, a board game, in particular, is the most advantageous for enhancing student learning in enhancing them to acquire writing skills.

Experience and Observation

First, it is physical and can be played anywhere with face-to-face interaction between players. The board game is convenient and easily produced. Second, it is well structured, so game rules can be easily integrated with instructional content to make abstract and complicated concepts intuitive and lucid to pupils. Third, it is competitive; players have to conquer their opponents by collaborating with their partners by using different learning strategies, and the collaboration between peers has been shown to have many significant advantages for learning. Finally, it works along the dual lines of not only presenting the instructional content in texts but also of creating a simulated situation that allows learners to be absorbed in actively manipulating various strategies to construct knowledge and solve problems (Van der Linden et al., 2000; Baker et al., 2005).

Thus, we came up with the idea of innovating a board game in order to assist the pupils in enhancing them to use it for writing skills for level One Year 3 students of National Type (Tamil) Primary School in the area of Banting. The reason to have a bilingual board game for National Type (Tamil) Primary School is that the pupils are incompetent in the English language which covers the four skills: listening, speaking, reading and writing skills.

Our experience includes having to get verbal feedback from the pupils of the Tamil primary schools. As the feedback was obtained face-to-face it gives fresh perspectives and explores issues faced by the pupils as they played the bilingual board game. According to Longhurst (2003), a verbal interchange allows information to be elicited. This informal conversation is very important as it offers a wealth of feedback for future improvement of the board game.

CONCLUSION

The board game: Happy Family @Nallathoru Kudumbam is an innovation done in order to help the pupils in National Type Tamil schools in writing a guided composition in the English language. The English language has been the third language or even a foreign language to them and thus teachers encountered difficulties in the process of teaching and learning the English language.

This study has covered the prospect of an early stage of the innovation and shows that the responses to the pupils' increasing knowledge with new words by playing the board game Happy Family (Nallathoru Kudumbam). They learnt new words by filling in the blanks in the Task Cards thus, it can be as a good teaching aid for the pupils to be enhanced in writing a guided composition. Besides, through completing the Task Card, the pupils collaborated with their group members and focused on reading the short passage to use the new words. They complimented that the use of the board game was really useful in engaging them to the writing task where it was interesting and motivating. It shows that the pupils' interest towards the game are encouraging as they manage to fill in the blanks with new vocabularies. They were engaged in producing the short guided composition by using prescribed words to make the sentences interesting and creative.

This paper indicates that the pupils started to use and implement the knowledge that they gained by explaining the words to their friends and how to use them to construct sentences. The game has encouraged and enhanced them to write a short, guided composition. Observation shows significant improvement towards the positive reinforcement of the board game Happy Family (Nallathoru Kudumbam) among the pupils of year 3 in SJK (Tamil) schools in Kuala Langat district.

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ANALYSIS OF THE USE OF INSTAGRAM FOR SELF-ACTUALIZATION OF EARLY GENERATION WOMEN ARTISTS IN INDONESIA IN IG @DUNIAKARTIKAAFFANDI

Ira Adriati[1a], & Irma Damajanti[2],

[1] Institute of Technology Bandung

[2] Institute of Technology Bandung

[a] Email: ira.adriati@gmail.com

ABSTRACT

The COVID-19 pandemic situation has cancelled offline exhibitions. The social field of art has now moved to digital activities such as social media. Instagram is one of the most popular social media among the people. Instagram can be a medium to publish the works and visions of an artist's work. The research question is how early generation women artists in Indonesia such as Kartika Affandi use digital media to actualize themselves. The method used is the self-actualization theory of Abraham Maslow the theory of the social field of art from Van Maneen, and the theory of using Instagram from Leaver. Kartika Affandi, an artist born in 1934, has been using Instagram since March 22, 2018. She is assisted by her management team in ap-plying Instagram for her self-actualization process. Daily personal activities and activities that are closely related to the work process are regularly posted on her Instagram. Through her Instagram, the appreciator can see the intensity in her work. This really supports Kartika to always be at the peak of her self-actualization.

Keywords*:* Kartika Affandi, instagram, self-Actualization, woman artist, early generation.

INTRODUCTION

The Covid-19 pandemic has had an impact on the pro-cess of art exhibitions. Exhibitions, which normally take place offline, are currently not possible. The research question is how early generation women artists in Indonesia such Kartika Affandi use digital media to actualize herself in pandemic covid-19.

LITERATURE REVIEWS

The theory used is the self-actualization theory of Abraham Maslow, the theory of the social field of art from Van Maneen, and the theory of using Instagram from Leaver. This is triangle of Hierarchy of Needs from Abraham Maslow. There are three needs. First is basic needs include physiological needs and safety needs. Second is Psychological needs include Belongingness and love needs, and Esteem Needs. Third is Self-fulfillment needs. Self-actualization is the top of Hierarchy of Needs (www.simplypsychology.org/maslow.html). For an artist, self-actualization can achieved by exhibition.

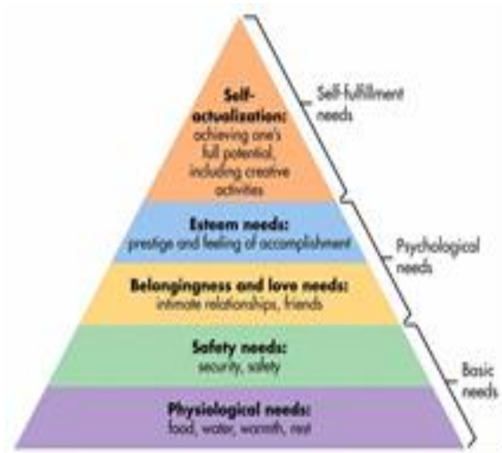

Figure 1: Abraham Maslow's Hierarchy of Needs
Source: https://www.simplypsychology.org/maslow.html

Second theory is from Hans Van Maneen. This is triangle of how to publish the artwork (Maneen, 2009). First is what is artworks will be exhibit. Second is who will appreciate the artwork. Third is how to exhibit the artwork, in pandemic condition the media then allow the artists to exhibit their artwork is social media such as Instagram.

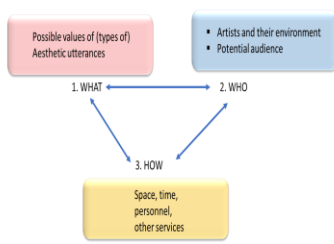

Figure2: Hans Van Maneen's Triangle

Kartika's Biography

Kartika Affandi is born in 1934. Among Indonesian's acclaimed artists, Kartika Affandi fills a special place. The first Indonesian female painter to fill her canvases with personal turmoil, she remains active until the present day. She is taught by Affandi (her father) and participated in workshops and courses in Austria, England, Belgium, India, Italy, Netherland, and US. She got awards from Sultan Hamengku Buwono, Mills College (USA), Academia Italia Salsomaggiore, etc. (Bianpone, Wardani, & Dirgantoro, 2007). She has been using Instagram since March 22, 2018.

Indonesian Women Artists

This is the Timeline of Indonesian Women Artists. Kartika Affandi is in the early of the timeline. She started to make artworks in 1960's (Leaver, Highfield, & Abidin, 2020).

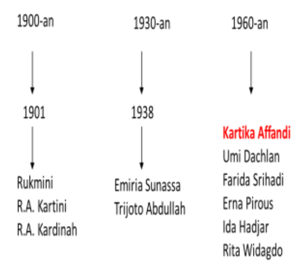

Figure 3: Indonesian Women Artist's Timeline

Kartika Affandy Artwork

Her oeuvre spans a wide range of themes, from still-life, nature, and peculiar place, exposing her particular touch, breathing simultaneously a nuance of vulgarity and pro-found sense of intimacy. She also dwelled on issues of humanity, including social reflections and critique, of which the 1993 series of portraits of Flores earthquake refugees is a good example. Not surprisingly, she also panted portraits of a number of family and close relatives.

Painting is not just a medium for the artist. It is means of soul searching, of putting together her personal history. Kartika is at peace with the world. Painting remains her main preoccupation.

Instagram @duniakartikaaffandi

Kartika Affandi has been using Instagram since 2018. Prior to the COVID-19 pandemic, her Instagram did not continuously post photos or activities. During the pandemic, her Instagram displays her activities. The activities include receiving important guests, painting activities, participating in free vaccines, birthdays, and various activities.

FINDINGS

She is assisted by her management team in applying Instagram for her self-actualization process. Daily personal activities and activities that are closely related to the work process are regularly posted on her Instagram. Through her Instagram, the appreciator can see the intensity and aesthetic value in her work.

The interesting thing about the post is related to painting activities and sculpture making activities. Followers follow every activity of Kartika Affandi, who is usually called mami.

Her post shows Kartika Affandi's productivity in the arts. Followers can give an assessment of the artwork created by Kartika. Returning to the roots of Instagram as a visual social sharing site (Leaver, Highfield, & Abidin, 2020).

Figure 4: Kartika Affandi and Her Painting

Source: IG @duniakartikaaffandi

CONCLUSION

In accordance with Van Maneen's Theory, Kartika has expanded her audience through the use of IG. Instagram theory shows that Kartika's management team makes their followers feel familiar with Kartika who is called Mami. Use IG really supports Kartika to always be at the top of her self-actualization.

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Instagram @duniakartiakaaffandi

www.simplypsychology.org/maslow.html

DECONSTRUCTING VISUAL REPRESENTATION OF SELECTED CULTURAL HERITAGE: LEARNERS' REVISIONING OF THE PAST

Zillasafarina Ja'afar (PhD)
Teacher Training Institute Technical Campus(IPGKPT), Bandar ENSTEK, N.Sembilan
zillajaafar70@gmail.com

Mohd. Nizam Hj. Ijom
Teacher Training Institute Technical Campus(IPGKPT), Bandar ENSTEK, N.Sembilan
zillajaafar70@gmail.com

ABSTRACT

This paper addresses learners' visual representations of selected cultural heritage that is reflecting unique contemporary practices. The representations may interestingly resemble the ideal cultural values and beliefs; they may even be totally dissimilar. This could be due to the societal practices that prioritize vision among all senses and their interests in the use of technology. This becomes an intriguing observation when what is seen could be questionable, or even inappropriate and unethical. Therefore, a close semiotic analysis as a deconstruction of two visual representations of similar cultural heritage in a Creative Writing examines the hidden voice of the sign-makers via the visual created. By utilising theory of meaning-making and refashioning in New Historicism, this study discusses the visual representations of cultural heritage selected. It is discovered from the deconstruction of the production that revisioned representations empower the designers more, and with the use of media technology, they could design images that are creative and original with interesting meanings. The meanings can be either reflecting the customs of the society, or even out of individual interests.

Keywords*:* visual, representations, cultural heritage, deconstructions, voices.

INTRODUCTION

Creative trends in meaning-making that focus on the use of visual images have always been popular, due to its great ability to influence people. As the saying goes- Pictures speak thousand words- which indicates visuals can carry multiple information and news, help to express feelings and ideas. There has also been claims on the societal practices on believing in what is seen and that submerged into the wonder of technology [2], [10]; hence images were chosen more as the medium of communication compared to words. This centralizing of a universal phenomenon is called 'ocular centric' culture as the visual has been dominating how man see things around them (Mitchell, 1994). The scope of visual culture is then extended to on "creating and exploring new archives of visual materials, mapping them to discover connections between what is visual and the culture as a whole" (Mirzoeff, 2015). Hence, this connects the idea of visual representations as part of cultural heritage. In definition, cultural heritage is an expression of the ways of people inherited and shared of ideas from the past generation, such as customs, practices, places, objects, artistic expressions and values (Jokilehto, 2005). These representations could be possibly neither biologically nor culturally oriented at all (Mercer, 1987). This becomes an intriguing observation when what is seen could be questionable, or even inappropriate and unethical due to techniques of production and reproduction (Janks, 2010). This concern is to be argued in the analysis of cultural heritage, specifically on **hair representations**.

Due to that, there is the need to deconstruct meanings in representations of cultural heritage by discovering the sign-maker's hidden voice. Here, sign is defined as any "motion, gesture, image, sound, pattern, or event that conveys meaning. The general science of signs is called semiotics. Thus, one's ability to understand signs is known as semiosis." (Nordquist 2019). This study thus deals with the researcher's semiosis on understanding the semiotics of the signs on visuals as designed by a learner as the sign-maker, to reveal his voice while utilizing the representation of cultural heritage to signify meaning. What is the importance of the learners' voice via the representation of their creative work?

Understanding the significant of representations in life is very significant (Noraini, 2013; Webb, 2009). Representation refers to the process of standing in for someone or something, or rather substituting the 'real thing'. This means the cultural heritage chosen may be useful to represent the learner's complex point of view and experience as the sign-maker, who may not have stable permanent sense of understanding self, thus understanding keep changing thus confusing. This is the need to understand the voice as projected via the representations.

Reimagining creative production is the conduit to expression of ideas and thoughts for voice to be heard. This research generally aims to study how meanings are created by selected sign, and the hidden voices regarding how they revisioned past events via the representation of cultural heritage produced in the Creative writing class. Revisioning can be understood as the sign-maker's refashioning the representations by adapting, modifying or even altering typical representations, to indicate their ideological position (Greenblatt, 2005). When a sign of cultural heritage via hair representation has been adapted or modified to suit the creative intention, it may carry meanings that are possibly not known to the sign-maker.

With the intention of the study to reveal the hidden voices embedded, a strategy of revisioning the visual is chosen, 'Pastiche'. Pastiche is the strategy of visual meaning-making, defined as "a style of plagiarizing, quoting, and borrowing from the previous styles with no reference to the history or sense of rules" (Sturken, M. & Cartwright, 2001). In this strategy, the sign-maker will simply use images that are thought to have nostalgic connotation. This may be true as he may have discovered them from the media.

LITERATURE REVIEWS

The studies on the significance of voices as the design of meaning-making is not rare, however, the examination of voice to discover the possible reason for their choice over the representation of cultural heritage could be only handful. In this semiotic study, voice is an important semiotic resource to meaning making. Studies on voice by a few scholars are important to help understand the politics of voicing (Archer, 2013; Erda Wati, Noraini, & Vengadasamy. 2016; Syed Ishtiaque Ahmed, 2018). The studies examine many types of voices: the academic voice in multimodal texts in higher education; the hidden voices as manifested in the state of ideological becoming used to resist authoritative discourse; the voices of the silenced, consent and dissent in classical text; and a hidden and silenced voice on discovering the rights as citizens of a nation. Archer's research is similar to this research, that is to discover the voice via the academic text created, and I mainly examine the visuals specifically on the representation of hair. The studies have become an intriguing research to understand the politics of voicing, especially by those such as the learner who were silenced- reasons for creation is never asked. How meanings created by the learners can be deeply analyzed is aimed for to dis-cover the learner's hidden voice.

2.1 A semiotic analysis of the visual meanings

The cultural heritage representation are seen via the imagery of hair was evident in the creative writing produced in an e-Method for Literary Production course at a higher education in Malaysia. In a creative writing course entitled e-Method, the leaners were exposed to basic knowledge on the issues of Postcolonialism namely nationhood and concepts such as identity, power and discourse. In the task on revisioning the past using the rewriting of the selected event in Malay Annals (Sejarah Melayu), they became the creative producers of multimodal poetry that consists of signs realized in the mode of poetic lines and visual images. In this paper, we will only examine into the cultural representations of hair.

The strategy to analysis of making-meaning is four-fold, choosing the visual, reading with the grain which is justified using intertextuality, reading against the grain and the discovering the hidden voices. By deeply analyze the visuals chosen, their hidden voices can be heard via the strategy of pastiche (see Figure 1a and 1b).

METHODOLOGY

The semiotic analysis is presented as follows:

- Data collection - gathering and choosing data. The visual was gathered from the photograph image of the persona, wearing the headwear and the hair as the representation of cultural heritage of a prominent character in the history of Malay Sultanate - Hang Tuah in different forms of representation.

Figure 1a and 1b: Hang Tuah as an icon as cultural heritage in different representations

• Reading with the grain (using the Strategy of Pastiche)

i. Adoption of the images (Analyse the structure and patterns, with intertextuality to signify cultural symbol of being)

Long hair is the symbolic cultural heritage for heroic figure. Hair is part of the distinctive styles of an individual to represent ethnicity or individualism, apart from the tenggolok which has been commonly known as a Malay headgear.

As stated in a Malay pantun, a form of Malay poetry (as evidence), the importance of having long hair is natural for a warrior: (Apa guna kepuk di ladang/ Kalau tidak berisi padi/ Apa guna berambut panjang/Kalau tidak berani mati (what is the use of having a paddy container at the field/ If it is not full of paddy/ what is the use of having long hair/If you do not dare to sacrifice/die) (Jelani,1965). This description matches 1a very well, unlike the representation of Hang Tuah in neat short hair in 1b.

• Reading against the grain

The semiotic analysis of the visuals of hair as cultural heritage representation indicates a hero should possess at least fuzzy, shoulder length hair, which is a typical sign of a brave fighter (Tuan Ismail, 1991). Thus, this is the typical symbolic representation of the Malay cultural heritage much unknown to many. Hair has become a strong representation of a gallant Malay warrior. Therefore, the visual representation of Hang Tuah in Figure 1b is not so heroic as the description does not meet the expectation given, yet it may be reconciled with how a contemporary hero should look like- a real gentleman who is clean and well-attired, with short hair.

• Discovering the hidden voices: Discussion

What can be inferred from this unique analysis is that a cultural heritage can be a commonsensical representation as it includes the representation of hair style. This may indicate the sign-maker's unconscious voice of recognition of the im-portance of hair style for a Malay warrior. As they are from the post-independent generation who had not experienced the history back to Malay Malacca Sultanate in 15th century, they must have been influenced by the Malay movie on the Malay warriors or any research on it, or how it should be seen, from their current social encounter in life.

Finding the voices of the hidden

The analysis affirms that we are living in an ocular centric culture that what we see influence the way we think and act This also validates our living in a "visually saturated culture", as coined by Mirzeoff (1998). where visualizing reveals many aspects of life. These two interrelated keywords on the trend of seeing as believing indicate that visual is a wonder of life that what you see matters the most. In other words, we are surrounded or overwhelmed by visuals that have become overly significant in our lives, to the ex-tent that we tend to judge others or things by seeing. Therefore, the learners may have been influenced by what they watch on the media so that the visuals chosen to fit into the social expectation. Therefore, representations of similar cultural heritage in different style may indicate personal choices of how the warrior should look like – tidier and more presentable, the idea of how a good gentleman should be at 21st century. This leads to the rhetorical dimension of a popular culture when the aspects of social reality become the culture of the people (Delaney, 2007).

Pastiche – the strategy of the visual semiotics is chosen indicates the problem of focusing on the images of present events in relation to the past that may lead to problematic social identification (Jameson, 1991). Semiotic analysis includes the play of the visual signifiers– the work of the signs that are evident everyway. A sign is produced when the signifier (i.e. the hair of the Malay warrior) meet the signified (i.e. the meaning or importance of having long hair). The analysis above reveals the importance of visual culture and technologies as the enabler of the culture that can be guided by customs and cultural practices (i.e. the poem/sajak) or the beliefs on contemporary way of life. Semiotic analysis is the possible way to deconstruct the reimagination of the work. It consists of revisioning the past, such as the historical events, to reveal the sign-maker's hidden voices.

By adopting semiotic analysis as the systematic way to understand the meanings created, the learners will be exposed to alternative way of making meaning towards knowledge production that consider our cultural heritage, all with the aim to strengthen our sense of identity as Malaysians.

IMPLICATION

This study contributes to the paradigm shift on making meanings (Zillasafarina, 2017). Consequently, this becomes a dynamic way of making meaning as the learners had to reflect on what they seen, unlearn what they had learnt, to relearn new way of making meaning and to produce an alternative idea.

LIMITATION OF THE STUDY

This methodology examines all types of data to discover the hidden voices of a citizen of a Malaysia, upon on how he appreciates the cultural heritage of his racial background as a Malay. The revisioning strategy used to produce the creative representation is a way for multidisciplined practices – the lesson that straddle between social studies and visual arts, as well as inculcating creative and critical thinking. This indicates that the lesson may encourage learners to collaborate with others, while appropriating the infotainment shown via the media. Nonetheless, the learners need to be exposed to the idea of nationhood as the foundation towards better reimagination of the creative work so that it will not be unethical.

CONCLUSION

The representation of the visual namely the cultural heritage allows creativity to flourish and critical thinking to be practiced in an imaginative way. The production of the revisioned representations of visuals signify sense of empowerment when it becomes the channel for exposing sign-maker's interest and concerns. Sign-maker's interpretation via revisioning and the reader's re-interpretation im-plicate changes in contemporary meaning-making. This can address the dynamic of revisioning as the imaginative creative strategy in meaning-making.

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THE FACTORS INFLUENCING FANS ATTENDANCE AT FOOTBALL MATCHES IN PERAK STADIUM

Azlina Zid[1], Jamatul Shahidah Shaari[1], Fadli Fizari Abu Hassan Asari[2], Siti Aishah Wahab[1], Rozita Abdul Latif[3] and Barnes Cole James[1]

[1]Faculty of Sports Science and Recreation, Universiti Teknologi MARA, Shah Alam, Malaysia

[2]Faculty of Business and Management, Universiti Teknologi MARA, Perlis, Malaysia

[3]Faculty of Sports Science and Recreation, Universiti Teknologi MARA, Negeri Sembilan, Malaysia

ABSTRACT

Football is the most popular sport in the world as well as in Malaysia. Fan attendance is one of the main income sources for football clubs, and therefore, it is necessary to ensure the attendance of fans at stadiums. This study aims to identify fan attendance and stadium factors in football matches at Perak stadium. The research carried out on a sample of 300 participants. Its descriptive research uses a quantitative research method. Data collected through a questionnaire. The finding showed that the highest factor fans attendance is *Team Identification* with a mean score of 3.94 (SD=0.778), and the lowest factor is *Economics* with a score of 3.34 (SD=0.831). For stadium factors, the *Team Loyalty* factor is the highest mean with a score of 4.32 (SD=0.499), and the lowest is *Food Services* with a mean score of 3.22 (SD=0.941). There is a strong, positive correlation between fan attendance and stadium factors, which was statistically significant (r=.711, p=.005). In this study, the factor of team identification found to be the most influential factor attending stadium. It means the high level of skill and competence of the football players can attract the fans to come to the stadium and support their favourite team. However, the economic conditions need to be improved to increase stadium attendance.

Keyword: fan attendance, fan satisfaction, football

INTRODUCTION

Football is a global sport offering entertainment for fans in many countries and the world favourite sport (Kefalaki, 2016). It’s also a major and popular sports at sporting events such as Sea Games, Asian Games, Commonwealth Games, and the Olympic Games. Many fans attend home matches every year to decrease stress and have fun (Wiid & Cant, 2015). As a fan, they are a loyal and enthusiastic follower and always support their favourite team. According to Greenstein and Marcum (1981), the arrival of fans to the stadium can affect the team's performance. In addition, Khalid, Galen, Todd & Matthew (2016) mentioned that numerous teams worldwide are playing for the fans. If there are no fans, companions, or family coming to support, at that point, there's no inspiration for them to play.

Nowadays, many people watching games through TV and other media make the number of fans attending the stadium decreasing. Based on Buraimo, Forrest and Simmons (2017), fans' participation diminishes to a lesser degree when a football coordinate circulated on a subscribed TV sports channel and broadcast on free-of-charge TV channels. According to Dietl and Hasan (2007), football fans that come to the stadium are the main factor of profit to the association and club. According to Wilkins (2012), estimated that the sports industry as a whole is worth more than US$ 420 billion and that the Minor League Baseball, the Major League Baseball, the National Basketball Association and the National Football League are worth almost US$ 20 billion. It can create an organisation that organises profit-making sports events. The sporting event organising party should ensure that visitors are satisfied and entertained with the event. This ensures that the audience comes again and watching sporting events, especially football matches. Therefore, player performance is crucial to make sure the fans will repeatedly go to the stadium watching their favourite teams' games.

In addition, according to Levine and Mc Donald (2009), sports facilities also important and can affect fans to come to the stadium. Based on Wakefield and Blodgett (1996), the players and the management of the association or club should provide better facilities and environment to make sure fans attending the stadium. In Malaysia, since 1991 there has been an increase in the number of stadiums with better facilities. A mid yet of the 1990's and the early 2000's, the Malaysian government has built 12 soccer stadiums, and most of these stadiums are all seat, with capacity surpassing 30,000 fans.

Nowadays, Malaysia Football League (MFL) Cup group stages lack fans presence (Ooi Kin Fai, 2018). The group stage attendance turnout showed that the competition's allure is no longer what it was once. All 16 teams are struggling to pull fans into the stadiums for the competition that started in August after completing the 2018 Super League season. In particular, the Malaysian Football League (MFL) and participating teams must encourage and drive fans back into the stadium irrespective the matches are broadcast live on TVs or social media. Therefore, this study is to identify the factor influence fans and their satisfaction attending at Perak stadium. The objectives of this study are i) To identify factors that influence fans attending Perak Stadium. ii) To determine the stadium factors attending Perak Stadium iii) To identify the relationship between fan attendance and stadium factors attending Perak stadium.

LITERATURE REVIEW

Factors of Fan Attendance

Residual preferences affect the atmosphere of sporting events, the climate, the venue's attraction and cleanliness, and the audience's behavior at previous matches. Howell, Klenosky, & McEvoy (2015) stated that the impact of bad weather has led to a negative response of the sports fans in attending the event in Minor League Baseball. The residual preferences also related to time and days that can affect fans attendance in football matches. Cebula, Toma, & Carmichael (2009) suggest the attendance levels of sports fans increased in weekend games compared to weekday games. Moreover, in residual preferences, a study by Mohanned Sameer Shobian (2016) found that the stadium attractiveness, such as the seating arrangement, the comfort level of the seats, the colour of the walls, the scoreboard and signage presentation, will arise sports fan motivated to attend the matches at the stadium.

For the economic factor, it is imperatively essential that once the higher price of tickets or concessions differentiation occurs, it is important to examine the impact of price policies on demand for the service provided (Soebbing & Watanabe, 2014; Mohanned Sameer Shobian, 2016). Therefore, develop pricing strategies by reducing the ticket price and less cost on renting concession might improve revenue and fans attendance.

In the social aspects, Hall, O'Mahony, & Vieceli, (2009) stated that all major sporting events given opportunity to socialise with family and friends. They spend quality time watching their favourite football team together.

While, the enjoyment factor of fan attendance creates an atmosphere and ignites the excitation levels in an event (Hall, O'Mahony & Vieceli, 2009). If spectators or fans entertained with the match they watch, they will return to the stadium again. People who come to the stadium to watch the football match will entertain and escape from their stress or problem. Spectators who played sports in their past show strong interest in participating in sporting events. Individuals with experience and understanding of gaming are more interested in activities than individuals with little or no knowledge (Hall, O'Mahony, & Vieceli, 2009).

The team identification factor is a fan associate with the sports team and develops a connection with them (Hill & Green, 2000). One of the main reasons for the sporting spectators to attend the stadium is their identification with their clubs (Rocha & Fleury, 2017) If the spectators interested in the team, they will come and support the team. This relationship will make the fans and the team closer. Laverie & Arnett (2000) mentioned that fans develop personal relationships and identification with their favourite teams and players. If passionate and loyal to the team, he's or she will not think about the tickets price but always support and help his or her team.

Lastly, the team affiliation factor related to fans joins the team based on the athletes, past or present win or loss ratio, promotional events, marketing strategies and the home and guest teams (Mohanned Sameer Shobian 2016). It also will increase the participation of fans in sporting events. According to Wells, Southall, and Peng (2000), the team's winning percentage in both current and previous seasons positively impacts the spectators participation in all the major or minor leagues played. If our favourite team has better statistics of winning, it will increase the stadium attendance for football matches.

Stadium Factors

There are six (6) stadium factors. The first factor is a desire to stay where the fans satisfied with the facilities, quality and service provided (Cronin et al. 2000). The second factor is team loyalty. It is a dedication to a particular team based on the interest of the fan in the team over some time (Wakefield & Sloan, 1995).

Team loyalty plays a significant role in determining a fans desire to be at a stadium. Having loyal clients seems to have a high impact on the turnover of sports organizations through the constant attendance of fans who are more loyal and are not affected by bad results, ticket price among others (Marcelo, Marcos & Filipe 2018). The third factor is parking space to ensure fans are satisfied when they arrive at the stadium. The fans do not feel comfortable if the parking is not convenient and located in a congested area. Based on Wakefield & Sloan (1995), fans who perceive that stadium parking forces long waits to exit the stadium will be more likely to leave early and be less satisfied with the stadium experience. The fourth factor is stadium cleanliness. The overall appearance of a facility in term of beauty and cleanliness can directly affect fans' perception of the stadium (Wakefield & Sloan, 1995). Restrooms and concession areas overflow with trash and spilled likely discouraged spectators from using the facilities and may become dissatisfied. The stadium management whom closely monitor facility cleanliness, encouraging spectators to stay and enjoy the facilities. The fifth factor is fan control, where stadium management should ensure the safety of the fans when attending football matches. The security needs to control the safety and behaviours of the fans to avoid any riots during matches. As well as controlling the spectators who become offensive due to alcohol consumption. The sixth factor is food service which a key aspect of revenue sources. Based on Wakefield and Sloan (1995), the taste of the food is directly related to the product quality. Stadiums with good variety and good-tasting are expected to enhance the sports encounter experience. Overall, if the management can provide something that can make fans satisfied, it will make them come again to the stadium.

Management needs to ensure a stadium and facility in good condition to encourage fans coming to the stadium. The crowding has been defined as an adverse reaction to the physical environment and can directly affect the satisfaction of fans. Stadium facility and the environment is important to make sure fans satisfy and returning to the stadium.

RESEARCH METHODOLOGY

Research Design

This study used a descriptive research design and quantitative survey method. It's a group-administered questionnaire survey where the questionnaire distributed to the fans at Perak Stadium. The respondents are given 10 minutes to complete the questionnaire. According to Babbie and Mouton (2012), it was more appropriate to use the questionnaire to get the data desired because it was easy to administer at such a low cost. Also, data and information could be obtained from a significant number of respondents more quickly.

Sample of Study

This study used convenience sampling using a random sampling method. The respondents are the fans who watching the match at the stadium. The total sample is 300 respondents. According to Thomson, (2004), a sample size between 30 and 500 is usually appropriate at a 5% confidence level, which is the respondent who participates in this research is selected based on the criteria of this study.

Instrument

In this study, the questionnaire used as the research instrument. A questionnaire instrument constructed to measure demographic characteristics along with other important variables. A set of questionnaires adopted from the previous study used to gather data. The structure of the questionnaire consists of two sections as follows:

Section A: Demographic Profile

This section consisted of six questions. The questions in this section inquired information related to the respondent's demographic profile such as gender, age, race, marital status, occupation and education level.

Section B: Factor Influencing Fan Attendance

This section consisted of six (6) factors which are (i) residual preferences (ii) economics (iii) social aspects (iv) enjoyment (v) team identification (vi) team affiliation. The total questionnaire items are 29. The measure using five-point Likert Scale (1 = very dissatisfied to 5 = very satisfied).

Section C: Stadium Factors

Stadium factors focus on the (i) desire to stay (ii) team loyalty (iii) stadium parking (iv) stadium cleanliness (v) fans control and (vi) food services. The total questionnaire items are 18. The measure using five-point Likert Scale (1 = very dissatisfied to 5 = very satisfied).

Data Analysis

The data analysed using the Statistical Package for Social Science (SPSS) version 26. The descriptive method used to analyse the frequency and percentage of demographic profiling data and measures fan attendance at stadium Perak and stadium factors. The Pearson Correlation is used to study the relationship between the fans attendance and stadium factors at Perak Stadium.

FINDINGS

Table 1 for demographic profile shows the total gender respondent for male is 258 (86%) and 42 (14%) females. The most age group of respondents is between the age of 21 – 30 years old, with 131 respondents (43.7%). Then, the age group was below 20 years old with 78 respondents (26%) and 60 respondents representing the age group between 31 – 40 years old (20%). The last age group is above 41 years old with 31 respondents (10.3%). For the occupation, the respondent mostly employed with 194 respondents

(64.7%). Then student with 50 respondents (16.7%) and do part time is 29 respondents with percentage 9.7%. Unemployed and retired are the lowest with 18 (6%) and 9 (3%) respectively. Meanwhile, most of the respondent race is Malay, with 240 respondents (89.6%). Then, Indian and Chinese with 36 respondents (12%) and 13 respondents (4.3%) respectively. The last group race is Others has 11 respondents (3.7%).

Table 1: Respondent Demographic Profile

Variable	**Category**	**Frequency (n)**	**Percentage (%)**
Gender	Male	258	86
	Female	42	14
Age	Below 20 years old	78	26
	21-30 years old	131	43.7
	31-40 years old	60	20
	Above 41 years	31	10.3
Occupation	Unemployed	18	6
	Student	50	16.7
	Part Time	29	9.7
	Employment	194	64.7
	Retired	9	3
Races	Malay	240	80
	Chinese	13	4.3
	Indian	36	12
	Others	11	3.7

Table 2: Factor Influence Fan Attendance

Factors	Mean	Std. Deviation
Residual Preferences	3.59	.697
Economics	3.34	.831
Social Aspects	3.59	.722
Enjoyment	3.77	.757
Team Identification	3.94	.778

Team Affiliation	3.57	.716

Table 2 shows the mean for factor influence fan attendance. Factor the *Team Identification* is the highest mean score, which is 3.94 (SD=0.778). The second higher mean is the *Enjoyment* with a score of 3.77 (SD=0.757). Then followed by Residual Preferences and Social Aspects with the same mean score of 3.59 (SD=.697) and 3.59 (SD=.722). the *Team Affiliation* with the mean score of 3.57 (SD=0.716). Lastly, the mean factor of 3.34 (SD=0.831) is *Economics.*

Table 3: Stadium Factor

Factors	Mean	Std. Deviation
Desire to stay	3.80	.702
Team loyalty	4.32	.499
Stadium parking	3.33	.919
Stadium cleanliness	3.30	.878
Fan control	3.64	.805
Food services	3.22	.941

Table 3 shows the mean for stadium factors. Team Loyalty is the highest mean score, which is 4.32 (SD=0.499). The second higher mean is Desire to Stay with a score of 3.80 (SD=0.702). Then, followed by Fan Control, Stadium Parking and Stadium Cleanliness with the mean scores of 3.64 (SD=0.805), 3.33 (SD=0.919) and 3.30 (SD=0.878). Lastly, the lowest mean for stadium factor is Food Service with the mean score 3.22 (SD=0.941).

Table 4: The Relationship between Fan Attendance and Stadium Factors

	Stadium Factors

		Fan Attendance	
	Pearson Correlation	1	.711**
Fan	Sig.(2tailed)		.000
Attendance	N	300	300
	Pearson Correlation	**.711****	**1**
Stadium	**Sig.(2-tailed)**	**.000**	
Factor	**N**	**300**	**300**

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

Table 4 shows the relationship between factor influence fan attendance and stadium factors. There was a strong, positive correlation between fan attendance and stadium factors, which was statistically significant (r=0.711, n=300, p=.005)

DISCUSSION

Factor Influencing Fan Attendance

This study identifies the factor influencing fan attendance at stadium Perak during football matches. The result showed mostly factor influencing was *satisfied* by the respondents where the mean is between 3.41 and 4.20. The only factor range neutral is economic, which is a mean score 3.34. The highest influencing factor is team identification, with a mean score of 3.94 (SD=0. 778).

This result supports the study by Rocha and Fleury (2017) where the reason spectators attend the stadium is their identification with their clubs. If the spectators interested in the team, they will come and support the team. This relationship will make the fans and the team closer. The fans enjoy the high skill, performance and competence showed by the players. Whereas, the lowest influencing factor is economic. The higher or lower ticket price is satisfied nor dissatisfied for the fans to come to the stadium and support their team. The ticket price do not influence the fan to attend the stadium.

Stadium Factors

This study identifies the stadium factors for fan attending football matches. The result showed the most stadium factor was *satisfied* by the respondents where the mean is between 3.41 and 4.20. However, team loyalty is range very satisfied with the stadium factor with a mean score of 4.32 (SD=0.499). The lowest stadium factor is food service, which is a mean score 3.22.

This result supports the study by Marcelo et al. (2018) where having loyal clients seems to have a high impact on the turnover of sports organizations through the constant attendance of fans who are more loyal and are not affected by bad results, ticket price among others. The possibility of detecting potential loyal fans as one of the factors that may arouse interest in increasing their attendance at the stadium. Whereas, the lowest stadium factor is food service. The food service is satisfied nor dissatisfied for the fans to come to the stadium and support their team. Stadiums with good variety and good-tasting is not the factor the fans attending at stadium watching the football games.

The relationship between factor influence fan attendance and stadium factors.

The findings showed there was a strong, positive correlation between fan attendance and stadium factors, which was statistically significant (r=0.711, n=300, p=.005). The results showed highly identified team with high performance and skill, enjoyment and social with family and friends while watching football games are directly impact with the satisfaction of stadium facilities and stadium management.

CONCLUSION

The findings of this study make it clear that attendance at the stadium Perak not just a function of team performance and feeling enjoyment with family and friends but of the entire experience fans have at the stadium. Through the detailed analysis of each factor of fan attendance and stadium, it is possible to draw a clear strategy especially increasing revenues for the stadium and upgraded facilities and equipment to produce high quality players.

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MEMPERKASAKAN PEMBELAJARAN DUNIA DIGITAL MELALUI PENGGUNAAN ALAT KOLABORATIF KRITIKAN VIDEO DALAM KOMUNITI PEMBELAJARAN PROFESIONAL KURSUS PENGAJIAN AM PRO-GRAM MATRIKULASI

Asmawati Mohamad Ali (PhD)[a1]
[a]Kolej Matrikulasi Pahang, KPM
26300 Gambang, Pahang

[1]asmawati@kmph.matrik.edu.my

Abstrak

Penggunaan alat kolaboratif kritikan video pengajaran dalam Komuniti Pembelajaran Profesional bertujuan untuk perkongsian dapatan analisis secara kritis tentang sesi pengajaran berbantukan rakaman video untuk meningkatkan kefahaman dan membantu pensyarah dalam sesi pembelajaran secara dalam talian. Kumpulan sasaran terdiri dari empat orang pensyarah Unit Pengajian Am Matrikulasi dan 16 orang pelajar kumpulan tutorial jurusan perakaunan. Alat kolaboratif utama yang digunakan ialah Kritikan Video (Video Critique) iaitu menonton dan menganalisis secara kritis dan kreatif rakaman video sesuatu sesi Pengajaran dan Pemudahcaraan (PdPc) secara terancang dan profesional bagi penambahbaikan kualiti pengajaran. Terdapat tiga objektif kritikan video iaitu; menjana pemikiran kritis dan kreatif berdasarkan rakaman video; menyemai budaya mengkritik secara berhemah dan nilai keterbukaan; serta meningkatkan tahap kualiti pensyarah dari aspek pengetahuan, kemahiran, sikap dan sahsiah. Penghasilan inovasi, strategi, intervensi dan amalan terbaik melibatkan penambahbaikan terhadap bahan bantu mengajar (BBM) dan bahan bantu belajar (BBB) iaitu Resume Digital ke ViSume Interaktif. Hasil dapatan diperolehi menerusi kaedah pemerhatian dan eksperimentasi terhadap teknik serta kaedah penyampaian sesi PdPc yang dapat dipelbagaikan. Impak kepada PdP pula ialah dapat menarik perhatian pelajar selaku audien untuk berkongsi isi-isi pengajaran yang ingin disampaikan. Cadangan penambahbaikan dengan penggabungjalinan unsur-unsur dan elemen interaktif yang berasal dari kata dasar ‘interact’ yang membawa maksud saling bertindak, berbalas tindak dan berinteraksi. Secara tidak langsung, interaksi antara audien dan video tersebut turut terhasil. Menerusi penggunaan media baru akan dapat membantu pensyarah dan pelajar dalam mengeksplorasi kaedah dan teknik yang lebih berkesan. Penggunaan kaedah interaktif dengan bantuan pengesan pergerakan membantu menjurus kepada penggunaan teknologi terkini.

Kata Kunci: Resume, ViSume, Kritikan Video Pengajaran, Alat Kolaboratif KPP, PdPc & Pembelajaran Dunia Digital.

PENDAHULUAN DAN LATAR BELAKANG

Komuniti Pembelajaran Profesional (KPP) atau akronimnya *PLC* berbantukan alat kolaboratif Kritikan Video dikaitkan dengan enam perkara iaitu fokus kepada isi kandungan dan pedagogi, penglibatan yang intensif dan mampan, peluang untuk pembelajaran yang aktif dan sedia guna (*hands-on*), memperuntukkan masa untuk membuat reflektif kendiri, memberi peluang guru-guru berkolaboratif dalam merancang dan membuat reflektif pengajaran, serta. mengumpul dan menganalisis data yang relevan. Oleh itu, kritikan video melibatkan aktiviti-aktiviti seperti merakam, menganalisis, dan membuat reflektif pengajaran di dalam kelas.

TINJAUAN LITERATUR

Hasil analisis dan kritis pembacaan kajian lepas telah menemui lima kepentingan video iaitu dapat meningkatkan bilangan bacaan dan bahan pengajaran, membantu dalam pembangunan asas pengetahuan pelajar, mengukuh kefahaman, meningkatkan motivasi dan semangat pelajar dan akhir sekali menggalakkan keberkesanan pendidik dalam mengajar (Syamsulaini & Mashitoh, 2016). Penggunaan video dapat meningkatkan penglibatan dan motivasi pelajar dalam mempelajari sesuatu. Justeru, pendidik seharusnya perlu mengaplikasi penggunaan teknologi ini dengan lebih berkesan dalam PdPc digital yang digabungjalinkan agar dapat dimanfaat dalam pengajaran di dalam kelas sebagai alat yang praktikal bagi menambah kualiti kaedah sedia ada (Asmawati Mohamad Ali., et al., 2018 & Asmawati, 2019).

METODOLOGI

Kajian tindakan pendekatan kualitatif ini berkonsepkan penulisan laporan kertas komuniti pembelajaran profesional yang melibatkan beberapa kitaran ke atas empat langkah iaitu perancangan, pelaksanaan atau implimentasi, refleksi dan penambahbaikan (*PDCA*).

Penggunaan instrumen dan kaedah pengumpulan data kajian adalah seperti yang berikut:

- Aktiviti/alat kolaboratif; kritikan video yang didefinisi sebagai membuat analisis secara kritis tentang sesuatu subjek, situasi, karya atau hasil manakala dalam konteks KPP/*PLC* pula, menggunakan rakaman video sesuatu pengajaran untuk membuat analisis dan memberi pendapat dengan tujuan meningkatkan kefahaman atau membantu ahli kumpulan dalam pembelajaran pelajar. Di samping itu, rakaman video ini boleh dijadikan perkongsian amalan terbaik dalam pengajaran pensyarah.
- Kaedah pengumpulan data: Selepas rakaman dibuat, setiap ahli kumpulan diberi satu borang untuk mencatat maklum balas hasil dari pemerhatian ke atas video rakaman tadi dan kemudiannya setiap borang itu dikumpul dan ahli kumplan akan berbincang tentang maklum balas yang telah dicatat.

1. Perancangan (Plan)

Peringkat perancangan ini melibatkan refleksi sesi PdP, kumpulan sasaran, tujuan dan objektif serta diikuti oleh strategi pelaksanaan atau prosedur seperti yang berikut:

Refleksi PdP: Kursus PAM merupakan salah satu mata pelajaran yang wajib diambil oleh setiap pelajar Program Matrikulasi jurusan Sains, jurusan Perakaunan mahupun jurusan Teknikal. Salah satu topik yang perlu dikuasai pelajar dalam kursus PAM ialah Kemahiran Komunikasi dan Kenegaraan. *Video Resume (ViSume)* merupakan salah satu topik yang sering mendapat perhatian pensyarah dan pelajar dari sudut aplikasinya dalam kehidupan seharian. Penilaian Berterusan (PB) semester 1 & 2, tugasan ViSume ini merupakan salah satu topik yang akan diuji. Pelajar perlu menguasai topik kemahiran komunikasi dan kenegaraan dengan baik. Analisis terhadap tugasan pelajar didapati bahawa kebanyakan pelajar tidak dapat menjawab dengan baik iaitu tidak mendapat markah penuh untuk tugasan yang melibatkan topik ini walaupun tidak melibatkan kerja buat yang rumit. Hal ini jelas menunjukkan bahawa pelajar mempunyai masalah dalam menyediakan kombinasi resume dan video dengan cemerlang.

Sasaran: empat orang pensyarah Unit Pengajian Am Matrikulasi dan 16 orang pelajar kumpulan tutorial jurusan perakaunan.

Tujuan dan Objektif: menyemai amalan dialog berkaitan dengan topik kemahiran komunikasi dan kenegaraan; berkongsi amalan terbaik; meningkatkan kualiti pengajaran pensyarah serta meningkatkan pemahaman pelajar dalam tugasan ViSume manakala objektif pula ialah pensyarah dapat meningkatkan kefahaman dalam kemahiran komunikasi dan kenegaraan; menyediakan video rakaman dengan konsep yang betul dan berkongsi video terbaik yang boleh digunapakai oleh pelajar dan pensyarah.

Strategi pelaksanaan/prosedur: melibatkan tiga langkah iaitu fokus (*focus*), tambah baik (*improve*) dan perkongsian (*share*).

2. Pelaksanaan (Do)/ Implementasi

Terdapat tiga langkah pelaksanaan untuk diimplimentasikan dalam kritikan video seperti yang berikut:

3.2.1. Pensyarah merancang rakaman sesi pengajaran kelas dalam talian
3.2.2 Pensyarah melaksanakan kritikan video
3.2.3 Pensyarah merakam sesi PdP dalam kelas

3. Refleksi (Check)

Refleksi atau semakan semula dibuat berdasarkan kepada perkara yang berikut:

a. Refleksi daripada pensyarah

Jadual 1. Dapatan Maklum Balas Pensyarah

Kekuatan	Kelemahan
i. mempunyai kriteria kecemerlangan dalam aspek pedagogi dan kurikulum. ii. mempunyai tahap pengetahuan yang tinggi dalam kursus	i. Rakaman dan suara yang tidak jelas ii. Respons para pelajar yang mungkin agak berhati-hati dan kurang spontan

iii. berpengalaman dan cemerlang dalam bidang perkhidmatan iv. mempunyai penguasaan ilmu dalam bidang akademik dan sahsiah yang terpuji v. tahap penguasaan reka bentuk, teknik, kaedah, strategi penyampaian dan penilaian yang cemerlang serta terlibat secara aktif dalam membuat penyelidikan, penerbitan dan inovasi berkaitan kursus.	iii. Tempoh masa untuk menonton video mungkin agak lama menyebabkan ahli kumpulan hilang fokus, atau bilangan sesi perbincangan dikurangkan. iv. Kewujudan gangguan daripada pelajar atau gangguan luaran ketika rakaman diadakan. v. Aktiviti yang pasif yang hanya memandang tanpa memberi tindak balas kepada apa yang dilihat

b. Penglibatan pelajar: Pelajar memberi kerjasama yang baik semasa proses PdP berlaku terutamanya semasa rakaman video dibuat. Pelajar juga memberi maklum balas terhadap rakaman video selepas rakaman tersebut dimuat naik ke aplikasi *Google Drive.*

c. Pencapaian objektif; menjana pemikiran kritis dan kreatif berdasarkan rakaman video; menyemai budaya mengkritik secara berhemah dan nilai keterbukaan; dan meningkatkan tahap kualiti pensyarah

4. Penambahbaikan (*Act*)

Penambahbaikan melibatkan peringkat tindakan mengenal pasti kekuatan dan kelemahan alat kolaboratif krtikan video, pelaksanaan pemurniaan serta peringkat pemulihan dan pengayaan seperti yang berikut:

a. Kekuatan dan kelemahan alat kolaboratif; boleh menjadi alternatif sekiranya tidak semua ahli kumpulan dapat hadir semasa PdP berlaku serta boleh dikongsi melalui aplikasi mudah alih seperti aplikasi *telegram /whatapp /skype* dan lain-lain manakala kelemahan ialah data internet yang banyak diperlukan untuk melihat rakaman video.

b. Penambahbaikan/pelaksanaan pemurniaan: rakaman video dibuat dengan mengambil kira maklum balas daripada pensyarah dan pelajar yang melibatkan rakaman keseluruhan pengajaran dalam kelas tutorial. Menerusi rakaman ini, gaya dan bahasa badan dapat dilihat dengan jelas berbanding dengan rakaman sebelumnya yang hanya menampakkan sebahagian tangan sahaja.

c. Pemulihan dan pengayaan: berfokus kepada pembentukan pasukan dan menetapkan objektif, tayangan rakaman, sesi maklum balas dan penambahbaikan. Proses penambahbaikan melibatkan analisis maklumat dan merumuskan maklum balas serta sesi perkongsian amalan terbaik.

DAPATAN ANALISIS DATA

Dapatan analisis terhadap maklum balas pelajar dirumuskan seperti jadual yang berikut:

Jadual 2. Dapatan Maklum Balas Pelajar

Bil.	Item Soalan	Ya	Tidak
1.	Memotivasikan pembelajaran	97%	3%
2.	Meningkatkan kemahiran digital	100%	0%
3.	Memudahkan pembelajaran	100%	0%
4.	Meningkatkan prestasi	100%	0%
5.	Memudahkan carian	85%	15%
6.	Durasi video yang panjang	15%	85%
7.	Audio suara yang perlahan	2%	98%

Penambahbaikan dan pemurnian dapat dilakukan dalam kitaran berikutnya. Rakaman video untuk fasa atau pemeringkatan ini boleh diakses dengan menggunaka kod QR seperti dalam Rajah 1 yang berikut:

Rajah 1. Kod QR Rakaman Video

Capaian klip kritikan video; cet-jjxi-rsk (2021-01-26 at 22:57 GMT-8)

CADANGAN DAN KESIMPULAN

Kritikan video merupakan alat kolaboratif yang boleh digunakan bagi membantu pensyarah meningkatkan kualiti pengajaran iaitu melalui percambahan idea dalam kalangan pensyarah. Para pensyarah berpeluang untuk berkongsi amalan pengajaran terbaik mereka dengan rakan-rakan pensyarah yang lain.

Mencapai Objektif

Terdapat tiga objektif utama yang telah dapat dicapai melalui penggunaan alat kolaboratif kritikan video seperti yang berikut:

1. Menjana pemikiran kritis dan kreatif berdasarkan rakaman video
2. Menyemai budaya mengkritik secara berhemah dan nilai keterbukaan
3. Meningkatkan tahap kualiti pensyarah dari aspek pengetahuan, kemahiran, sikap dan sahsiah

Cadangan

Terdapat tiga cadangan yang boleh diimplimentasikan dalam kursus PAM bagi meningkatkan pembelajaran dunia digital seperti yang berikut:

1. *Memberikan latihan kepada pendidik tentang cara menghasilkan video dalam pengajaran*
2. *Menjalankan lebih banyak kajian tentang kriteria-kriteria yang perlu ada bagi sesebuah klip video yang hendak digunakan dalam proses PdP; dan*
3. *Menyenaraikan item-item baru bagi memastikan klip video yang dihasilkan efektif untuk tujuan pengajaran.*

Penggunaan video terbukti berkesan dalam bidang pendidikan. Jelaslah bahawa teknologi pembelajaran berasaskan video ini membuka banyak peluang baru untuk diterokai oleh pendidik dalam meningkatkan potensi pembelajaran pelajar. Potensi pembelajaran pelajar akan berkembang dengan aktif apabila mereka menjalani proses pembelajaran berpusatkan pelajar. Justeru, pendidik disaran supaya lebih peka terhadap keperluan pelajar serta bijak dalam mengguna pakai bahan bantu mengajar (BBM) dan BBB bagi memastikan objektif PdP tercapai.

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Pengetahuan dan Kemahiran Guru Pendidikan Islam Terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Siti Zuhairah Mohd Supuri
Universiti Kebangsaan Malaysia (UKM)
sitinurzuhairah0107@gmail.com

Hafizhah Zulkifli
Universiti Kebangsaan Malaysia (UKM)
hafizhah_zulkifli@ukm.edu.my

Abstrak

Pendidikan di Malaysia mengamalkan kesamarataan dalam aktiviti pembelajaran terhadap murid pelbagai budaya kerana penduduknya berbilang bangsa dan keturunan. Pembelajaran Abad Ke-21 (PAK21) merupakan perkara yang perlu dilaksanakan di sekolah pada masa kini. Justeru, kajian ini dijalankan bertujuan untuk mengenal pasti tahap pengetahuan dan kemahiran pedagogi guru Pendidikan Islam (GPI) terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya, mengenal pasti perbezaan yang signifikan di antara pengetahuan dan kemahiran GPI dalam pelaksanaan PAK21 berdasarkan jantina, kelayakan akademik dan pengalaman mengajar serta mengkaji hubungan di antara tahap pengetahuan dan kemahiran pedagogi GPI. Kajian ini dijalankan dengan menggunakan kaedah tinjauan yang menggunakan soal selidik terhadap 101 orang guru Pendidikan Islam di Labuan. Hasil kajian daripada analisis deskriptif mendapati bahawa min tahap pengetahuan dan kemahiran guru berada pada tahap tinggi. Hasil analisis inferensi pula menunjukkan tidak terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran pedagogi guru Pendidikan Islam terhadap pelaksanaan PAK21 berdasarkan jantina, kelayakan akademik dan pengalaman mengajar. Terdapat hubungan yang sederhana di antara pengetahuan dan kemahiran pedagogi GPI. Oleh itu, kajian ini diharapkan memberi impak kepada guru Pedidikan Islam agar dapat melengkapkan diri dengan persediaan yang rapi dalam melaksanakan PAK21 mengikut konteks kepelbagaian budaya.

Kata kunci: Pembelajaran Abad Ke-21, pengetahuan, kemahiran, guru Pendidikan Islam, kepelbagaian budaya.

1.0 PENGENALAN

Pendidikan sangat penting dalam menentukan kualiti dan keupayaan generasi kini berhadapan dengan arus global. Individu yang memiliki kualiti tertentu seperti mempunyai kemahiran menggunakan teknologi, mampu berkolaborasi dengan meluas, cekap dalam menangani isu atau sebarang permasalahan, kreatif menjana idea serta berkomunikasi dengan berkesan dilihat lebih berjaya dalam era globalisasi masa kini. Kementerian Pendidikan Malaysia (KPM) telah memberi garis panduan dan matlamat yang perlu dicapai dalam pendidikan melalui Pelan Pembangunan Pendidikan (PPPM) 2013-2025. KPM telah melaksanakan Kurikulum Standard Sekolah Rendah (KSSR) sejak tahun 2011 dan kurikulum sedia ada tersebut ditambah baik dengan pelaksanaan KSSR (Semakan) bermula pada tahun 2017. Reformasi kurikulum ini memberi tumpuan terhadap kemahiran dan kompetensi seiring dengan keperluan yang terdapat dalam PAK21. KPM sangat menggalakkan guru-guru meningkatkan pengetahuan dan kemahiran bagi memenuhi keperluan PAK21 seperti yang dinyatakan dalam PPPM 2013-2015.

Oleh itu, guru perlu mengambil inisiatif dalam pembangunan kendiri agar pendekatan pengajaran guru lebih kreatif dan mampu menjana kemenjadian murid. Secara asasnya, PAK21 merujuk kepada empat kemahiran yang perlu dikuasai oleh murid iaitu komunikasi, pemikiran kritis, kolaboratif dan kreativiti. Guru merupakan penggerak utama dalam memupuk kemahiran PAK21 terhadap murid agar mendapat hasil yang terbaik. Pengisian ilmu pengetahuan hendaklah disampaikan secara bersepadu dalam aktiviti pembelajaran yang dilaksanakan. Guru perlu cekap dalam melaksanakan pelbagai teknik pengajaran dan menerapkan elemen kreatif agar membuka peluang kepada murid untuk mencungkil potensi mereka di samping, guru itu sendiri dapat menjana idea-idea baru serta mengaplikasikannya melalui komunikasi berkesan dalam kelas. Pelaksanaan PAK21 berasaskan empat prinsip utama iaitu i) pembelajaran berpusatkan murid; ii) pembelajaran kolaboratif; iii) pembelajaran kontekstual; dan iv) melibatkan komuniti. Oleh itu, guru perlu memiliki kompetensi yang tinggi dalam merancang dan melaksanakan amalan pedagogi yang lebih menarik dan berkesan berasaskan prinsip dan keperluan yang terdapat dalam PAK21.

Pendekatan dan pengajaran guru yang sesuai mampu menjana proses kemenjadian murid serta membangunkan sistem pendidikan negara. Jika dilihat dari sudut pendidikan di Malaysia, negara kita mempunyai pelbagai agama, bangsa dan budaya. Justeru, pendekatan dan pengajaran yang digunakan oleh guru perlu bersesuaian mengikut kepelbagaian budaya murid. Guru perlu mempunyai pengetahuan dan kemahiran serta memahami konsep pelaksanaan PAK21 mengikut konteks kepelbagaian budaya agar proses pengajaran guru lebih berkualiti. Menurut Noraini (2015), elemen penting dalam menjana kualiti guru adalah melalui kefahaman guru terhadap sesuatu konsep serta memberi gambaran yang jelas terhadap tindakan, keputusan dan amalan dalam bilik darjah.

2.0 PERNYATAAN MASALAH

Pembelajaran Abad Ke-21 (PAK21) merupakan proses pembelajaran berpusatkan murid dan menerapkan elemen komunikasi, kolaboratif, pemikiran kritis, kreativiti serta aplikasi nilai murni dan etika. Melalui PAK21 murid-murid boleh menguasai beberapa kemahiran tertentu antaranya ialah mahir menggunakan teknologi maklumat dan berupaya menghasilkan inovasi dalam pembelajaran. Ini jelas menunjukkan kemahiran abad ke-21 akan melahirkan generasi baharu yang mampu berhadapan dengan ledakan globalisasi masa kini.

Perancangan yang teliti mengikut tahap pengetahuan murid perlu dilakukan agar kandungan penyampaian dan penerangan guru dapat difahami (Azhar et. al., 2007). Guru diibaratkan sebagai penentu keberkesanan dalam PdP. Oleh itu, guru-guru sangat dituntut untuk meningkatkan tahap pengetahuan akademik dan kemahiran mereka dalam memenuhi keperluan murid yang pelbagai. Peranan dan tanggungjawab guru dalam membangunkan PAK21 sangat penting kerana kenyataan bahawa kualiti guru merupakan penentu kepada kualiti pendidikan negara telah diterima secara sejagat. Oleh itu, guru-guru abad ke-21 perlu mempunyai nilai, pengetahuan dan kemahiran untuk menjadi pelaksana berkesan serta mampu menghasilkan pendidikan yang dihasratkan. (NIE, 2009).

Konteks pendidikan masa kini memerlukan guru menguasai dan mempunyai literasi teknologi komunikasi maklumat (Berita Harian Online, 16 May 2020). Terdapat guru Pendidikan Islam yang masih mengamalkan corak pengajaran yang sama dan tertumpu kepada penggunaan buku teks. Dapatan kajian Zurina Yasak et. al., (2010) menunjukkan bahawa tahap kekerapan penggunaan teknologi masih di tahap sederhana serta wujud beberap kekangan dan kelemahan ketika sesi pengajaran Sains dijalankan di sekolah rendah. Guru seharusnya memanfaatkan penggunaan teknologi pada alaf baharu agar dapat menarik minat murid untuk belajar. Pendekatan guru yang tidak memenuhi pola pemikiran pelajar akan menyebabkan mereka berasa bosan dan tidak tertarik dengan kandungan pembelajaran (Meor Rahman, 2003). Wan Azlin Anora et. al., (2017) mengatakan bahawa guru perlu mempunyai kepakaran dalam menguasai ilmu, menguasai kemahiran pedagogi abad ke-21, menguasai kemahiran psikologi pembelajaran, kemahiran kaunseling, kemahiran mengesan perkembangan dan pencapaian murid serta menyokong mereka (Buletin Anjakan 2015). Dalam menguasai aspek kemahiran pedagogi PAK21, guru perlu sentiasa bersedia menggunakan teknologi maklumat dan media dalam proses pembelajaran dan pengajaran (PdP) serta menyesuaikannya dengan teknik PAK21. Menurut Faridah Nazir et al., (2016) sumber pengetahuan utama pada abad ke-21 merupakan sumber yang berkaitan dengan teknologi maklumat. Guru juga perlu celik komputer yang mana perlu sentiasa peka terhadap cara penggunaan komputer dalam PdP (Warnoh Katiman & Norasmah Othman, 2011). Selain itu, kemahiran guru sangat dituntut agar murid-murid sentiasa bersedia menerima ilmu pengetahuan dan menyusun kembali pengetahuan sedia ada mereka untuk diaplikasikan dalam kehidupan seharian mereka (Nor Alniza & Hafizhah Zulkifli, 2019).

Masih terdapat guru yang kurang pengetahuan terhadap pelaksanaan sebenar PAK21 di sekolah. Guru-guru melaksanakan PdPc menggunakan kaedah lama yang bersifat konvensional. Guru Pendidikan Islam juga kebiasaannya mengamalkan kaedah pengajaran yang sama. Kajian Ab Halim et. al., (2004) membuktikan bahawa guru masih menggunakan kaedah syarahan dalam sesi pengajaran Pendidikan Islam. Oleh itu, tahap pengetahuan yang tinggi merupakan elemen penting dalam melaksanakan PdPc berkesan serta mencapai objektif. Menurut kajian Raja Abdullah Ismail dan Daud Ismail (2018), faktor yang mempengaruhi keyakinan guru pelatih semasa menjalani latihan mengajar adalah penguasaan terhadap bidang ilmu pengetahuan, kemahiran pedagogi dan psikologi pembelajaran. Merujuk Rajendran Nagappan (2010) pengetahuan, kemahiran dan sikap merupakan elemen penting yang perlu dikuasai oleh guru dalam membantu guru lebih bersedia untuk melaksanakan PdPc. Kajian yang dilakukan oleh Husni et.al., (2018) menunjukkan bahawa cabaran pelaksanaan PAK21 melibatkan tahap kesediaan guru, persediaan murid itu sendiri, kemudahan infrastruktur, alat atau bahan bantu mengajar, kemudahan sumber untuk mendapatkan rujukan tambahan, penggunaan teknologi maklumat dan akses internet yang terhad. Justeru, para guru hendaklah mempunyai tahap kesediaan yang tinggi serta kreativiti untuk menarik minat murid dalam PdPc supaya berkesan.

Pergaulan antara murid Islam dan bukan Islam kurang berlaku terutama selepas waktu persekolahan sehingga hubungan menjadi renggang serta mereka tidak memahami dengan mendalam amalan, budaya dan adat resam sesuatu kaum (Mior Khairul Azrin, 2011). Isu ini timbul kerana murid tidak memahami konsep bersosialisasi dalam Islam. Guru bertindak sebagai pelaksana kurikulum seharusnya meneliti budaya murid-murid dan mempunyai pengetahuan yang mendalam terhadap murid untuk meningkatkan prestasi mereka. Hal ini selari dengan kajian Abdul Razaq et.al., (2010) menunjukkan para pelajar masih mempunyai perspektif yang sederhana dan tidak memuaskan terhadap konsep kepelbagaian budaya yang wujud di sekolah. Ini berlaku kerana pihak sekolah dan guru kurang memberi pendedahan dan dorongan kepada pelajar untuk menerima kepelbagaian budaya di sekolah. Isu berkaitan budaya sesuatu komuniti atau masyarakat perlu diberikan perhatian khususnya dalam kelompok masyarakat multi etnik dan multi agama.

Penularan budaya Islamofobia adalah ancaman terbesar yang dihadapi oleh orang bukan Islam terhadap umat Islam terutama selepas peristiwa 11 September 2001 di mana, Amerika mendakwa Al-Qaeda di bawah pimpinan Osama bin Laden menyerang beberapa kawasan utama di bandar New York. (myMetro, 13 September 2019). Rentetan daripada peristiwa itu, orang Islam dianggap sebagai pengganas. Prasangka buruk timbul terhadap orang Islam dan turut menyentuh isu berkaitan agama Islam itu sendiri. Penerangan yang jelas tentang kesucian ajaran Islam tidak didedahkan kerana kebanyakan sumber media barat memberi gambaran buruk dan berat sebelah terhadap umat Islam dan agama Islam sehingga menyebabkan prasangka buruk ini timbul. Maka, pelaksanaan PAK21 dalam matapelajaran Pendidikan Islam terhadap kepelbagaian budaya dapat membantu mereka memahami konsep ajaran Islam yang sebenar. Penggunaan media massa dalam kalangan rakyat Malaysia adalah antara yang tertinggi di dunia dan dijangka akan terus meningkat di masa akan datang. Pendedahan media massa dan sosial semakin meluas sehingga menimbulkan kesan negatif terhadap pegangan nilai akhlak pelajar. Maka, pendidik menghadapi cabaran untuk menghubungkan jurang persepsi dan ilmu antara guru dan pelajar dalam proses pengajaran dan pembelajaran. Hal ini memberi kesan kepada perkembangan sosiopsikologi remaja khususnya remaja yang beragama Islam (Ab. Halim Tamuri & Nur Hanani, 2017).

Pendidikan adalah adil dan saksama terhadap semua murid tanpa mengira perbezaan budaya, bangsa, agama dan amalan adat resam. Merujuk (Coleman, 1968: 14) kesamarataan peluang pendidikan adalah kesamaan hasil jika diberi input yang sama kepada setiap individu. Ini menunjukkan keadaan yang membenarkan akses kepada pendidikan yang sama rata untuk semua rakyat tanpa mengira latar belakang, lokasi dan kelas sosial. Jurang antara generasi perlu diuruskan dengan baik agar pelaksanaan penyampaian guru dan komunikasi berjalan dengan lancar serta memupuk motivasi dalam diri murid untuk belajar. Pelaksanaan PAK21 dalam konteks kepelbagaian budaya merupakan satu strategi baharu untuk memahami variasi pelajar dari kalangan masyarakat berbilang bangsa dan budaya. Usaha ini bertujuan untuk mengukuhkan identiti nasional dan berpegang teguh dengan prinsip Rukun Negara (Ab. Halim Tamuri & Nur Hanani, 2017).

Walaupun pelaksanaan PAK21 dalam matapelajaran Pendidikan Islam adalah sejajar dalam usaha merealisasikan matlamat kurikulum namun, kajian ini sedikit berbeza dengan kajian-kajian lain kerana dilihat dari sudut kepelbagaian budaya. Berdasarkan pembacaan melalui literatur, rujukan kajian lain dan tinjauan penyelidik mendapati bahawa penulisan dan kajian mengenai pelaksanaan PAK21 tidak menyentuh secara khusus dalam matapelajaran Pendidikan Islam mengikut konteks kepelbagaian budaya. Oleh yang demikian, kajian ini perlu dijalankan terhadap guru-guru Pendidikan Islam di sekolah rendah bagi mengkaji dan mengenal pasti pelaksanaan PAK21 terhadap murid pelbagai budaya yang memberi fokus pada tahap pengetahuan dan kemahiran pedagogi guru.

3.0 KAJIAN LITERATUR

Pembelajaran Abad Ke-21 (PAK21) memerlukan pelajar menguasai isi kandungan untuk menghasilkan sesuatu, menggabungkan dan menilai maklumat yang diperoleh melalui pelbagai matapelajaran atau sumber lain serta dapat memahami dan menghormati budaya yang berbeza (Barnet Berry, 2011). Perpaduan kaum dan etnik di Malaysia dapat diwujudkan, prasangka buruk dan isu perkauman dapat dihapuskan melalui pelaksanaan PAK21 terhadap murid yang mengamalkan pelbagai budaya. (Ab Halim Tamuri & Nur Hanani Hussin, 2017). Persatuan Pendidik Amerika mengemukakan empat kemahiran yang penting iaitu pemikiran kritikal, kolaborasi, komunikasi dan kreativiti atau 4C (Panduan Pelaksanaan Pendidikan Abad ke-21, 2017). Justeru, pelaksanaan PAK21 adalah selari dengan pendidikan masa kini bagi melahirkan warganegara yang bersifat global, mempunyai pengetahuan, kemahiran dan motivasi untuk menangani isu-isu kemanusiaan dan persekitaran. Manakala, kemahiran menurut (Kamus Dewan Edisi Kedua, 2015) adalah kecekapan dan kepandaian dalam melakukan sesuatu. Ini menunjukkan guru perlu mempunyai kemahiran dalam pedagogi serta perlu sentiasa peka dengan keadaan murid agar penyampaian dan pengajaran guru mencapai objektif. Proses PdP yang sistematik, menarik dan sesuai mampu menjadikan murid bergerak aktif serta dapat mengekalkan motivasi mereka sepanjang sesi pembelajaran. Guru perlu meningkatkan kemahiran pedagogi dengan menghadiri kursus, bertanya kepada guru yang lebih lama berkhidmat serta mencuba sesuatu yang baru. Ini selari dengan kenyataan Nurulhuda Mohd Sukri (2013) bahawa kemahiran itu adalah seni maka, teknik atau cara yang diperoleh melalui latihan dan pengalaman khusus.

Menurut James (2017) terdapat usaha menambah 2C dalam PAK21 iaitu kewarganegaraan (citizenship) dan karakter (character). Penambahan item dalam panduan ini merujuk kepada Model Osler dan Starkey (2005), yang menjelaskan bahawa seseorang pelajar seharusnya tahu peranan masing-masing sebagai warganegara berhubung soal status, hak, amalan dan kompetensi dalam aspek kewarganegaraan. Manakala, dalam sudut pembangunan karektor pula, diharapkan pelaksanaan PAK21 ini dapat memimpin pelajar untuk berkolaborasi, mempunyai kebolehan dan kemahiran lain. Para pelajar telah dipupuk dengan nilai teras sejagat dan identiti nasional yang utuh semasa alam persekolahan agar dapat diamalkan dalam kehidupan seharian dan lebih berintegriti. Pendidikan adalah adil dan saksama terhadap semua murid tanpa mengira perbezaan budaya, bangsa, agama dan amalan adat resam. Merujuk (Coleman, 1968:14) kesamarataan peluang pendidikan adalah kesamaan hasil jika diberi input yang sama kepada setiap individu. Semua murid yang berbeza daripada aspek etnik, keturunan, bahasa, adat resam dan budaya mendapat pendidikan yang adil dan sama rata (Ab Halim Tamuri & Nur Hanani Hussin, 2017). Ini menunjukkan aspek pendidikan diberikan sama rata kepada semua rakyat tanpa mengira latar belakang, lokasi dan kelas sosial serta dapat berinteraksi antara satu sama lain dengan baik.

Menurut Izlin Zuraini Ishak (2002) aspek pengetahuan pedagogi, penyampaian isi kandungan, pengetahuan am dan pengetahuan ikhtisas perguruan perlu ada pada setiap guru. Justeru, pengetahuan guru terhadap PAK21 dalam konteks kepelbagaian budaya amat penting bagi memberikan impak yang positif dalam PdP. Aktiviti yang dijalankan kepada murid yang mengamalkan pelbagai budaya memerlukan pemahaman, penghargaan dan penilaian yang jelas terhadap sesuatu budaya dan etnik. Penilaian ini bukan bermakna bersetuju dengan amalan budaya berkenaan tetapi melihat kepada bagaimana sesuatu komuniti etnik itu mengekspresikan nilai-nilai budaya mereka dan penerimaan bangsa lain terhadap kebudayaan tersebut (Noraini, 2015). Selain itu, Nurzarina Amran dan Roslinda Rosli (2017) berpendapat bahawa guru perlu meningkatkan tahap kefahaman terhadap pelaksanaan kemahiran PAK21 serta menggunakan pendekatan yang sewajarnya terhadap murid-murid. Kemahiran dalam penggunaan teknologi, kerjasama, kolaborasi dan pembelajaran kendiri juga turut diberi penekanan dalam PAK21. Kajian ini disokong Mary Yap (2015), bahawa guru perlu melengkapkan diri dengan kemahiran pedagogi bersifat holistik, meneroka penggunaan model pelbagai mod yang memanfaatkan teknologi, mempunyai kreativiti, inovatif, kritis dan penaakulan.

Dapatan kajian Ab. Halim et.al., (2004) menunjukkan bahawa guru-guru masih menggunakan kaedah syarahan dalam proses pembelajaran dan pengajaran Pendidikan Islam terhadap pembangunan murid. Oleh itu, pelaksanaan PAK21 dalam matapelajaran Pendidikan Islam ini akan memupuk nilai kerohanian dan etika dalam diri murid. Berdasarkan kajian-kajian lepas di atas, menunjukkan tiada lagi kajian yang dijalankan untuk mengkaji tentang tahap pengetahuan dan pedagogi guru dalam melaksanakan PAK21 dalam matapelajaran Pendidikan Islam mengikut konteks kepelbagaian budaya murid. Justeru, diharap kajian ini menjadi satu panduan kepada pengkaji akan datang untuk lebih meneroka isu ini.

4.0 OBJEKTIF KAJIAN

Kajian ini mengandungi beberapa objektif iaitu:

a) Mengenal pasti tahap pengetahuan dan kemahiran pedagogi guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya.
b) Mengenal pasti perbezaan yang signifikan di antara pengetahuan dan kemahiran pedagogi guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan jantina.
c) Mengenal pasti perbezaan yang signifikan di antara pengetahuan dan kemahiran pedagogi guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan kelayakan akademik.
d) Mengenal pasti perbezaan yang signifikan di antara pengetahuan dan kemahiran pedagogi guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan pengalaman mengajar.
e) Mengenal pasti hubungan yang signifikan di antara pengetahuan dan kemahiran guru Pendidikan Islam dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya.

5.0 PERSOALAN KAJIAN

Kajian ini mempunyai beberapa persoalan kajian untuk dikaji iaitu :

a) Apakah tahap pengetahuan dan kemahiran pedagogi guru Pendidikan Islam tentang pelaksanaan PAK21 dalam konteks kepelbagaian budaya?
b) Adakah terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan jantina?
c) Adakah terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan kelayakan akademik?
d) Adakah terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan pengalaman mengajar?
e) Adakah terdapat hubungan yang signifikan di antara pengetahuan dan kemahiran guru terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya?

6.0 HIPOTESIS KAJIAN

Hipotesis kajian ini dinyatakan dalam bentuk hipotesis nul mengikut persoalan kajian. Hipotesis nul digunakan bagi mengenal pasti pengaruh pembolehubah-pembolehubah yang berkaitan. Berikut merupakan hipotesis nul yang diuji pada paras signifikan

Ho1 Tidak terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan jantina.
Ho2 Tidak terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan kelayakan akademik.
Ho3 Tidak terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan pengalaman mengajar.
Ho4 Tidak terdapat hubungan yang signifikan di antara pengetahuan dan kemahiran guru terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya.

7.0 METADOLOGI KAJIAN

7.1 Reka Bentuk Kajian

Menurut Chua Yan Piaw (2011) hasil kajian ditentukan oleh kaedah dan reka bentuk kajian manakala, reka bentuk kajian ditentukan oleh tujuan kajian. Kajian ini merupakan kajian kuantitatif yang berbentuk deskriptif bertujuan untuk mengenal pasti dan mengkaji secara empirikal dan sistematik berkaitan tahap pengetahuan dan kemahiran guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya. Reka bentuk kajian ini menggunakan kaedah tinjauan menggunakan borang soal selidik sebagai instrumen bagi menjawab persoalan kajian. Menurut Creswell (2005), kajian tinjauan adalah pengkaji menjalankan satu tinjauan terhadap sampel atau keseluruhan populasi mengikut prosedur yang terdapat dalam penyelidikan kuantitatif dan kualitatif.

7.2 Populasi dan Persampelan

Keseluruhan sampel bagi kajian ini adalah dalam kalangan guru Pendidikan Islam di Labuan. Penyelidik memilih 101 orang guru Pendidikan Islam menggunakan kaedah rawak mudah untuk menjadi responden. Kaedah rawak mudah atau *"random sampling"* yang digunakan ini membolehkan kesemua guru Pendidikan Islam di Labuan mempunyai peluang untuk dipilih sebagai responden kajian. Mengikut jadual Morgan dan Krejcie (1970) jumlah sampel yang terlibat dalam kajian ini mencukupi bagi jumlah populasi guru Pendidikan Islam di Labuan.

7.3 Instrumen Kajian

Instrumen soal selidik kajian ini dibahagikan kepada tiga bahagian iaitu A, B dan C. Bahagian A mengandungi maklumat demografi responden terdiri daripada item jantina, kelayakan akademik dan pengalaman mengajar. Bahagian B adalah konstruk yang mengukur tahap pengetahuan guru Pendidikan Islam terhadap pelaksanaan PAK21 manakala, bahagian C mengukur berkaitan tahap kemahiran guru. Pengkaji membina instrumen soal selidik dengan merujuk kepada kajian yang bertajuk *Penggunaan Kaedah Pengajaran Bahasa Arab dalam Kalangan Guru Sekolah Rendah* oleh Normazidah Mahmood (2012). Soalan-soalan yang terdapat dalam instrumen ini juga diadaptasi berdasarkan borang soal selidik bagi pelaksanaan program *Modul Memahami Kepelbagaian Etnik* (Nadia, 2016) dan borang soal selidik mengenai kepelbagaian budaya dan adat resam yang diamalkan (You Ming, 2014). Selain itu, item soalan yang terdapat dalam borang soal selidik ini diubah suai dengan merujuk kepada borang soal selidik *Tahap Kefahaman dan Kesediaan Perubahan (Change Readiness) Terhadap Penggunaan Pendekatan Kolaboratif dalam Proses Pengajaran dan Pembelajaran Kursus Pendidikan Islam* (2013) dan soalan-soalan di bawah tajuk *Amalan Pengajaran Abad Ke-21 di Sekolah dalam Penjara*. (2017). Skor setiap instrumen telah menggunakan skala likert iaitu Sangat Tidak Setuju (STS), Tidak Setuju (TS), Tidak Pasti (TP), Setuju (S) dan Sangat Setuju (SS).

8.0 DAPATAN KAJIAN

Bahagian ini pengkaji menganalisis dapatan kajian berdasakan seramai 101 orang guru Pendidikan Islam yang menjadi responden bagi kajian ini.

8.1 Taburan Demografi Responden

Jadual 1: Taburan Kekerapan Responden

Ciri Demografi	Kategori responden	N	Peratus (%)
Jantina	Lelaki	41	40.6
	Perempuan	60	59.4
Kelayakan akademik	Diploma	5	5.0
	Ijazah Sarjana Muda	77	76.2
	Ijazah Sarjana	19	18.8
Pengalaman mengajar	1-5 tahun	33	32.7
	6-10 tahun	43	42.6
	11-15 tahun	19	18.8
	16-20 tahun	3	3.0
	21 tahun dan ke atas	3	3.0

Jadual di atas, menunjukkan seramai 41 orang peserta kajian adalah guru lelaki. Jumlah tersebut mewakili 40.6% daripada keseluruhan peserta kajian. Manakala, responden daripada kalangan guru perempuan pula adalah 59.4% iaitu seramai 60 orang menjadikan secara keseluruhannya adalah 101 orang. Hanya sebanyak 5.0% (5) orang guru mempunyai kelayakan akademik pada tahap diploma manakala, 76.2% (77) orang guru mempunyai tahap ijazah sarjana muda dan selebihnya 18.8% (19) orang pada tahap ijazah sarjana yang menjadi responden kajian. Seramai 33 orang (32.7%) mempunyai pengalaman mengajar selama 1-5 tahun, diikuti 43 orang (42.6%) selama 6-10 tahun. Seterusnya, seramai 19 orang (18.8%) mengajar selama 11-15 tahun, hanya 3 orang (3.0%) mengajar dalam tempoh 16-20 tahun dan selebihnya 3 orang lagi (3.0%) telah mengajar 21 tahun dan ke atas.

8.2 Pengetahuan dan Kemahiran GPI Terhadap PAK21 dalam Konteks Kepelbagaian Budaya

Tahap Pengetahuan dan Kemahiran Guru Pendidikan Islam Terhadap PAK21 dalam Konteks Kepelbagaian Budaya

Jadual 2: Pengetahuan dan Kemahiran GPI Terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Jantina	N	Mean	Sisihan Piawai
Lelaki	41	3.86	0.75
Perempuan	60	3.89	0.65
Lelaki	41	3.96	0.56
Perempuan	60	3.95	0.52

Jadual 2 menunjukkan analisis deskriptif tahap pengetahuan guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya. Tahap pengetahuan guru lelaki menunjukkan nilai min 3.86 dan sisihan piawai 0.75. Manakala, bagi guru perempuan nilai min 3.89 dan nilai bagi sisihan piawai 0.65 menunjukkan berada pada tahap yang tinggi. Keadaan ini jelas membuktikan bahawa guru Pendidikan Islam bagi lelaki dan perempuan berada pada tahap yang tinggi. Tahap kemahiran guru Pendidikan Islam bagi guru lelaki menunjukkan nilai min 3.96 dan sisihan piawai 0.56. Manakala, bagi guru perempuan pula menunjukkan nilai min 3.95 dan nilai sisihan piawai 0.52. Keadaan ini jelas membuktikan kemahiran guru Pendidikan Islam bagi lelaki dan perempuan berada pada tahap yang tinggi.

8.3 Perbezaan yang Signifikan antara Pengetahuan dan Kemahiran GPI Terhadap PAK21 dalam Konteks Kepelbagaian Budaya

Jadual 3: Ujian T bagi Faktor Pengetahuan dan Kemahiran GPI Berdasarkan Jantina

Faktor	Jantina	N	Mean	Sisihan Piawai	t	Sig
	Lelaki	41	3.86	0.75		
Pengetahuan GPI	Perempuan	60	3.89	0.65	-0.02	0.96
	Lelaki	41	3.96	0.56	0.24	0.82
Kemahiran GPI	Perempuan	60	3.95	0.52		

Berdasarkan jadual 3, tidak terdapat perbezaan yang signifikan tahap pengetahuan dan kemahiran guru Pendidikan Islam terhadap PAK21 dalam konteks kepelbagaian budaya ($t=-0.02$; $p>0.05$). Tahap kefahaman guru lelaki ($M=3.86$) adalah sama dengan guru perempuan ($M=3.89$).

Jadual 4: Ujian T bagi Faktor Pengetahuan dan Kemahiran GPI Terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya Berdasarkan Kelayakan Akademik

Faktor	Jantina	N	Mean	Sisihan Piawai	t	Sig
	Diploma	5	3.74	0.85		
Pengetahuan GPI	Ijazah Sarjana Muda	77	3.95	0.53		
	Ijazah Sarjana	19	3.83	0.51	-1.87	0.06
	Diploma	5	3.76	0.75		
Kemahiran GPI	Ijazah Sarjana Muda	77	3.97	0.55	-0.07	0.94
	Ijazah Sarjana	19	3.95	0.52		

Berdasarkan jadual 4, tidak terdapat perbezaan yang signifikan tahap pengetahuan dan kemahiran guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya (t=-0.07; p>0.05) berdasarkan kelayakan akademik. Tahap kemahiran guru bagi kelayakan akademik Ijazah Sarjana Muda (M=3.97) adalah sama dengan kelayakan akademik Ijazah Sarjana (M=3.95).

Jadual 5: Anova sehala Pengetahuan GPI Terhadap PAK21 dalam Konteks Kepelbagaian Budaya Berdasarkan Tempoh Pengalaman Mengajar

Faktor		df	Mean	f	Sig
Pengetahuan GPI	Dalam Kumpulam Antara Kumpulan	3 98	1.03 0.47	2.27	0.13

Jadual 5a: *Post-Hoc Anova Tukey HSD*: Pengetahuan GPI Terhadap PAK21 dalam Konteks Kepelbagaian Budaya Berdasarkan Tempoh Pengalaman Mengajar

(I) Tempoh	(J) Tempoh	Perbezaan Min	Sig
	1 – 5 tahun	-0.04	0.87
Kurang 10 tahun	6 – 10 tahun	-0.27	0.14
11 - 20 tahun	11 – 15 tahun	0.04	0.87
	16 – 20 tahun	-0.19	0.47
21 tahun dan ke atas			
	21 – 40 tahun	0.27	0.14
	41 – 60 tahun	0.19	0.47

Ujian *Post-Hoc Anova Tukey HSD* pada jadual 5 menunjukkan tidak terdapat perbezaan yang signifikan terhadap pengetahuan guru Pendidikan Islam terhadap PAK21 dalam konteks kepelbagaian budaya berdasarkan faktor tempoh pengalaman mengajar iaitu kurang 10 tahun, 11 – 20 tahun serta 21 tahun dan ke atas dengan nilai kawalan F (101) = 2.27, p>0.05. Ini bermakna tiada perbezaan yang signifikan terhadap pengetahuan guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya di antara tempoh pengalaman mengajar kurang 10 tahun, 11 – 20 tahun serta 21 tahun dan ke atas.

Jadual 6: Anova sehala Kemahiran GPI Terhadap PAK21 dalam Konteks Kepelbagaian Budaya Berdasarkan Tempoh Pengalaman Mengajar

Faktor		df	Mean	f	Sig
Kemahiran GPI	Dalam Kumpulan Antara Kumpulan	3 98	0.49 0.28	1.78	0.18

Jadual 6a: *Post-Hoc Anova Tukey HSD*: Kemahiran GPI Terhadap PAK21 dalam Konteks Kepelbagaian Budaya Berdasarkan Tempoh Pengalaman Mengajar

(I) Tempoh	(J) Tempoh	Perbezaan Min	Sig
	1 – 5 tahun	0.18	0.27
Kurang 10 tahun	6 – 10 tahun	-0.14	1.14
11 - 20 tahun	11 – 15 tahun	-0.18	0.27
	16 – 20 tahun	-0.19	0.21
21 tahun dan ke atas			
	21 – 40 tahun	0.14	1.00
	41 – 60 tahun	0.19	0.21

Ujian *Post-Hoc Anova Tukey HSD* pada jadual 6a di atas menunjukkan tidak terdapat perbezaan yang signifikan terhadap kemahiran guru Pendidikan Islam terhadap PAK21 dalam konteks kepelbagaian budaya berdasarkan faktor tempoh pengalaman mengajar iaitu kurang 10 tahun, 11-20 tahun serta 21 tahun dan ke atas dengan nilai kawalan F (101) = 1.78, p>0.05. Ini bermakna tiada perbezaan yang signifikan terhadap kemahiran guru Pendidikan Islam terhadap PAK21 dalam konteks kepelbagaian budaya di antara tempoh mengajar kurang 10 tahun, 11-20 tahun serta 21 tahun dan ke atas.

8.4 Hubungan yang Signifikan di antara Pengetahuan dan Kemahiran Guru Pendidikan Islam Terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Analisis Korelasi Pearson telah dijalankan bagi mengenal pasti hubungan kedua pembolehubah iaitu pengetahuan dan kemahiran guru Pendidikan Islam terhadap PAK21 dalam konteks kepelbagaian budaya. Jadual 7 menunjukkan nilai pekali korelasi yang diperoleh daripada hasil analisis yang telah dijalankan. Kajian mendapati bahawa pekali Korelasi Pearson antara tahap pengetahuan dan kemahiran guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya adalah r = 0.74, p = 0.00 (p<0.05). Ini menunjukkan kedua pembolehubah berhubung secara positif dengan kekuatan perhubungan pada tahap sederhana tinggi. Maka hipotesis nul (Ho4) tidak terdapat hubungan yang signifikan antara pengetahuan dan kemahiran guru dalam pelaksanaan PAK21 dalam konteks kepelbagaian budaya adalah ditolak.

Jadual 7: Pengetahuan dan kemahiran GPI Terhadap pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Kontruk	Pekali Korelasi Pearson (r)	Tahap Signifikan	Interpretasi Kekuatan Hubungan
Tahap pengetahuan dan kemahiran guru Pendidikan Islam terhadap PAK21	0.74**	0.00	Sederhana tinggi

**Hubungan signifikan pada aras 0.01

9.0 PERBINCANGAN

9.1 Tahap Pengetahuan dan Kemahiran Guru Pendidikan Islam Terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Berdasarkan analisis yang dilakukan didapati bahawa tahap pengetahuan guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya memberikan jumlah nilai min 3.86 dan sisihan piawai 0.52. Manakala, bagi skor min kemahiran pula adalah 3.96 dan nilai sisihan piawai 0.56. Hal ini menunjukkan bahawa tahap pengetahuan dan kemahiran guru berada pada tahap yang tinggi. Dapatan kajian ini selari dengan kajian (Nik Noraini Raja Abdullah et.al., 2019) yang menunjukkan tahap pengetahuan, kemahiran dan amalan berada pada tahap yang tinggi dan memberikan impak kepada kepuasan mengajar. Kajian ini turut membuktikan bahawa pendedahan secukupnya tentang PAK21 amat penting bagi meningkatkan pengetahuan dan kemahiran pedagogi guru. Setiap guru perlu mempunyai pengetahuan dan kemahiran terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya.

Menerusi kajian Muhammad Ayisy Baharudin & Mohd Ashraf Ibrahim (2020), mengenai kesediaan guru terhadap pelaksanaan PAK21 dilihat dari aspek pengetahuan, kemahiran dan sikap menunjukkan tahap kesediaan guru berada pada tahap yang tinggi untuk melaksanakan PAK21. Norazlin

Mohd Rusdin dan Siti Rahaimah Ali (2019) menyatakan pengetahuan dan kemahiran abad ke-21 sangat penting dan perlu dikuasai oleh semua guru. Tahap pengetahuan dan kemahiran pedagogi akan mempengaruhi persepsi dan amalan guru terhadap PAK21. Apabila kurang pengetahuan, guru akan menganggap pelaksanaan PAK21 sukar untuk dilaksanakan dalam PdPc. Guru perlu meningkatkan kefahaman dan kemahiran terhadap PAK21 dan melakukan pendekatan dengan lebih mendalam bersama murid. (Nurzarina Amran & Roslinda Rosli, 2017). Perubahan cara dan pendekatan guru dalam aktiviti pengajaran pada masa kini akan turut memberi kesan kepada murid-murid. Keadaan ini memberi pengaruh yang besar kepada pelaksanaan kurikulum dasar pendidikan negara dan proses kemenjadian murid. Oleh itu, guru-guru yang mengajar Pendidikan Islam perlu memahami amalan, adat resam dan budaya murid terlebih dahulu sebelum mengaplikasikan PAK21 dalam pengajaran agar identiti nasional dapat dibina seterusnya, mewujudkan perpaduan kaum. Guru adalah karakter penting di sekolah, arif dalam pengetahuan, kefahaman, kemahiran dan keyakinan dalam menyampaikan pengajaran supaya berjalan seperti yang dirancang (Zamri, 2014). Menurut Ariffin & Yunus (2017) guru seharusnya memiliki kompetensi yang tinggi dalam merancang dan melaksanakan pengajaran dan pembelajaran yang dapat memenuhi keperluan PAK21 menerusi amalan pedagogi yang berkesan, menarik dan interaktif.

9.2 Perbezaan yang Signifikan Pengetahuan dan Kemahiran Guru Pendidikan Islam Terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Hasil analisis deskriptif menunjukkan tidak terdapat perbezaan yang signifikan di antara pengetahuan dan kemahiran guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya berdasarkan jantina, kelayakan akademik dan pengalaman mengajar. Kajian ini menggunakan Ujian-t yang melibatkan dua pembolehubah yang ingin dikaji dan anova sehala serta *post-HOC Tukey HSD* seperti yang ditunjukkan dalam jadual 5 dan 6. Dapatan kajian ini adalah selari dengan keputusan Nik Noraini Raja Abdullah et. al, (2019) yang menunjukkan tiada perbezaan yang signifikan bagi tahap pengetahuan, kemahiran dan amalan pelaksanaan terhadap pelaksanaan PAK21 ke atas tahap kepuasan mengajar bagi guru-guru sekolah rendah terpilih di daerah Kota Bharu Kelantan.

Kajian Mohd Fahmi Yusof (2016) mengenai aspek kesediaan guru sekolah menengah dalam mengamalkan PAK21 juga mendapati bahawa tidak terdapat perbezaan yang signifikan antara jantina. Selain itu, dalam kajian yang dilakukan oleh Huang Ji Xiang (2019) mengenai kefahaman guru sekolah rendah di daerah Pekan Pahang terhadap pengetahuan umum dalam lima konstruk PAK21 juga menunjukkan tiada perbezaan min yang signifikan antara jantina. Hasil ujian-t juga menunjukkan tidak terdapat perbezaan yang signifikan antara pengetahuan dan kemahiran guru-guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya.

Dapatan kajian ini merupakan penemuan baru dalam konteks kepelbagaian budaya. Hal ini disebabkan kajian berkaitan konsep kepelbagaian budaya dalam pelaksanaan PAK21 adalah masih baru diterokai. Kajian ini juga boleh dijadikan panduan kepada penyelidik di masa hadapan untuk meneroka dengan lebih mendalam lagi kajian seumpama ini.

9.3 Hubungan yang Signifikan antara Pengetahuan dan Kemahiran Guru Pendidikan Islam terhadap Pelaksanaan PAK21 dalam Konteks Kepelbagaian Budaya

Hasil kajian menunjukkan terdapat hubungan yang signifikan antara tahap pengetahuan dan kemahiran guru Pendidikan Islam terhadap pelaksanaan PAK21 dalam konteks kepelbagaian budaya. Nilai korelasi berada pada tahap yang sederhana tinggi ($r = 0.74$) menunjukkan bahawa tahap pengetahuan dan kemahiran guru dalam kaedah pengajaran yang diaplikasikan dapat meningkatkan keyakinan dan membantu kefahaman murid. Menurut Siti Zubaidah (2006) dan Sharifah Nor (2012) guru perlu mempunyai pengetahuan yang tinggi dalam kemahiran Dapatan ini turut disokong oleh Norfaizah Md Kamary & Mahizer Hamzah (2019) yang menunjukkan terdapat hubungan yang signifikan antara pengetahuan PAK21 dengan kemahiran ICT dalam kajian terhadap kesediaan guru Matematik daerah Hulu Langat.

Guru berperanan menerapkan kemahiran berfikir secara kreatif dan kritis kepada murid agar mereka dapat menyesuaikan diri dengan situasi semasa. Guru perlu merancang aktiviti pembelajaran yang dapat mencungkil bakat dan mengembangkan kebolehan tersebut. Menurut Habsah (2014) guru seharusnya bijak merancang pembelajaran dan pengajaran dengan mengikut keperluan individu, kumpulan dan keseluruhan murid dalam kelas. Guru seharusnya berperanan melaksanakan PAK21 agar dapat membina generasi yang sentiasa bersedia menghadapi cabaran global di masa hadapan. Menurut Noraini (2010) guru dianggap mempunyai kompetensi tertentu untuk mengembangkan kemahiran, bakat, potensi dan pengetahuan murid dalam pelbagai bentuk. Dapatan kajian Ainun Rahmah et. al., (2017) menunjukkan bahawa pengaruh PAK21 banyak memberi kesan positif kepada sikap, motivasi dan pencapaian ketika mempelajari Bahasa Melayu. Dapatan kajian Azlina Mohd Kosnin & Mazlifah Che Ahmad (2010) menunjukkan kesediaan amali guru adalah sama dengan kesediaan pengetahuan dalam pengajaran Kemahiran Hidup di sekolah menengah. Ini menunjukkan kesediaan aspek kemahiran dan pengetahuan saling berkait rapat dan sangat diperlukan. Justeru, pengetahuan dan kemahiran dalam PAK21 adalah perlu untuk memahami variasi pelajar yang berbilang kaum dan budaya agar dapat menyumbang kepada kesejahteraan komuniti dan negara.

10.0 KESIMPULAN

Guru-guru seharusnya menilai dan melengkapkan diri dengan persediaan yang rapi dalam melaksanakan PAK21 dalam konteks kepelbagaian budaya agar dapat meningkatkan kualiti pendidikan negara dan memupuk perpaduan dalam kalangan masyarakat berbilang kaum. Guru juga perlu memantapkan ilmu pengetahuan dan kemahiran pedagogi agar PdPc lebih berkesan terhadap murid serta dapat menjana murid berkualiti. Peranan guru dalam pembinaan integrasi nasional sangat penting dan saling berkait rapat. Tidak dapat disangkal lagi, betapa besarnya tanggungjawab yang perlu digalas oleh seorang guru dalam mendidik anak bangsa kearah integrasi nasional. Penerapan budaya dan nilai murni, semangat cintakan negara serta perpaduan kaum dapat dipupuk melalui wadah pendidikan agar dapat menggapai kelansungan taraf negara maju.

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