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**Penerimaan Unsur Tradisi: Penerokaan Anteseden Berkaitan Serta
Hubungannya Dengan Penghayatan Terhadap Perlembagaan Persekutuan**
(*Acceptance of Traditional Elements: An Exploration of Related Antecedents and its
Relationship with the Internalisation of the Federal Constitution*)

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ABSTRAK

Unsur tradisi yang terkandung dalam Perlembagaan Persekutuan Malaysia terdiri daripada agama persekutuan, bahasa kebangsaan, kedudukan istimewa bumiputera serta institusi Raja-raja. Menurut Dasar Perpaduan Negara 2021, penerimaan terhadap keempat-empat perkara tersebut adalah penting dalam pembentukan tapak integrasi bagi perpaduan. Justeru kajian ini meneroka anteseden yang dapat membawa kepada penerimaan unsur tradisi berdasarkan kepada kajian terdahulu sebagai panduan. Dalam hal ini, kaedah yang digunakan adalah dengan membangunkan cadangan kerangka kajian yang turut melibatkan item-item bagi setiap konstruk. Kerangka kajian ini mencadangkan tiga anteseden yang dikenal pasti dapat membawa kepada penerimaan unsur tradisi iaitu pengetahuan, kefahaman dan kepercayaan. Selain itu, penerimaan unsur tradisi juga berperanan sebagai pengantara yang dapat membawa kepada penghayatan terhadap unsur tradisi yang termaktub dalam Perlembagaan Persekutuan. Sehubungan itu, senarai item bagi setiap konstruk di dalam kerangka kajian ini diuji keabsahannya menerusi analisis menggunakan kaedah konsistensi dalaman iaitu Cronbach Alpha melibatkan kumpulan responden yang telah dipilih sebagai sampel kajian iaitu penjawat awam.

Kata kunci: Perlembagaan Persekutuan Malaysia; Unsur Tradisi; Kontrak Sosial; Perpaduan Negara

ABSTRACT

The Federal Constitution of Malaysia incorporates traditional elements such as the religion of the federation, the national language, the special position of natives and the institution of the Malay rulers. According to the National Unity Policy 2021, acceptance of the four traditional elements is essential in the formation of an integration platform for unity. Therefore, this study explores related antecedents that can lead to the acceptance of traditional elements based on previous studies as a guide. The method used is a development of a proposed research framework involving items for each constructs. This research framework suggests three identified antecedents which can lead to the acceptance of traditional elements, namely knowledge, understanding and belief. In addition, acceptance of the traditional elements also acts as a mediator that can lead to an internalisation of traditional elements enshrined in the Federal Constitution. Therefore, the list of items for each construct within the framework of

this study was tested for validity through analysis using the internal consistency method, namely Cronbach's Alpha, involving a group of respondents that had been selected as a sample namely civil servants.

Keywords: *Federal Constitution of Malaysia; Traditional Elements; Social Contract; National Unity*

PENGENALAN

Dasar Perpaduan Negara (DPN) merupakan dasar yang telah digubal dan dilancarkan oleh kerajaan Malaysia pada tahun 2021 bertujuan untuk memupuk, mengukuh serta memelihara perpaduan menerusi pelaksanaan strategi-strategi khusus yang telah dirancang. DPN 2021 telah dirangka berteraskan kepada Perlembagaan Persekutuan dan Rukun Negara sebagai panduan utama. Walaupun Perlembagaan Persekutuan mengandungi pelbagai peruntukan yang terkandung didalamnya, dokumen DPN 2021 menyatakan terdapat lima perkara asas dalam Perlembagaan Persekutuan yang berperanan dalam pembentukan tapak integrasi. Tapak integrasi merupakan satu ruang abstrak dan nyata yang memberi ruang kepada pelbagai kelompok masyarakat yang mempunyai latar belakang berbeza untuk bertemu dan mencari kesepakatan (Muslim et al. 2021). Menurut Aboo Talib @ Khalid dan Shamsul (2020), Perlembagaan Persekutuan merupakan suatu bentuk tapak integrasi bagi mengekalkan keamanan negara iaitu menerusi tolak ansur yang telah diterima secara perundangan oleh pemimpin, rakyat dan negara secara keseluruhan. Penerimaan terhadap perkara-perkara asas yang berperanan dalam pembentukan tapak integrasi ini melibatkan lima peruntukan dalam Perlembagaan Persekutuan seperti berikut:

JADUAL 1 Perkara-perkara asas dalam Perlembagaan Persekutuan sebagai tapak integrasi menurut DPN 2021

Perkara	Penerangan
Perkara 3(1)	Islam ialah agama bagi Persekutuan, tetapi agama-agama lain boleh diamalkan dengan aman dan damai di mana-mana bahagian Persekutuan.
Perkara 152(1)	Bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi, namun bahasa ibunda etnik lain boleh diajar dan digunakan.
Perkara 153	Kedudukan istimewa orang Melayu dan anak negeri Sabah dan Sarawak diiktiraf, namun kepentingan etnik lain juga dilindungi.
Perkara 181	Kedaulatan Raja-raja Melayu dijunjung.
Bahagian III	Hak kewarganegaraan diberikan kepada mereka yang mempunyai kelayakan di bawah Perlembagaan Persekutuan.

Sumber: Dokumen DPN 2021

Menurut Yaakop dan A. Aziz (2014), Shamsul (2012), Faruqi (2012), Ahmad (2009), Bari (2008) serta Azlan Shah (2004), kelima-lima perkara asas seperti di atas merupakan suatu kontrak sosial iaitu terjemahan bagi persefahaman dan kesepakatan menerusi proses tolak ansur yang telah dicapai oleh tiga etnik utama sewaktu Persekutuan Tanah Melayu mencapai kemerdekaan. Ia melibatkan penganugerahan kewarganegaraan kepada etnik-etnik imigran menerusi konsep *jus soli* yang ditimbulkan dengan penerimaan balas beberapa syarat utama yang meliputi perkara-perkara berkaitan perlindungan dan penjagaan status dan hak etnik Melayu selaku penduduk asal (Ahmad Sabri 2014; Harding 2012). Menurut Abas (1985), agama Islam, bahasa Melayu, kedudukan istimewa orang Melayu dan pemerintahan beraja

merupakan unsur tradisi yang menjadi sebahagian daripada kontrak sosial. Ia melibatkan perkara-perkara yang telah lama diamalkan sebelum era penjajahan British di Tanah Melayu. Perkara-perkara tersebut telah diperuntukkan dalam Perlembagaan Persekutuan oleh Suruhanjaya Reid setelah mengambil kira aspek sejarah, tradisi dan warisan penduduk di Tanah Melayu (Abd Khalid et al. 2021).

Menurut Ramli (2015), unsur tradisi dalam Perlembagaan Persekutuan iaitu yang berkaitan dengan agama Islam, bahasa Melayu dan kedudukan istimewa bumiputera di samping hak kerakyatan amat signifikan dalam mempengaruhi hubungan antara etnik kerana konflik boleh tercetus sekiranya persetujuan dalam Perlembagaan Persekutuan ini dimungkirkan, dipersoalkan, ingin dirombak kembali atau gagal dilaksanakan dengan berkesan. Kenyataan tersebut dapat dibuktikan berdasarkan kepada beberapa insiden melibatkan unsur tradisi yang telah berlaku pada sekitar tahun 2018 hingga 2019 yang lalu. Insiden berkenaan telah menyebabkan ketetapan unsur tradisi yang termaktub dalam Perlembagaan Persekutuan diperbahaskan oleh masyarakat awam sama ada di media massa mahupun media sosial. Antara insiden yang berlaku adalah seperti berikut:

- Penyiaran kenyataan rasmi kerajaan yang tidak menggunakan bahasa kebangsaan (Berita Harian 25 Jun 2018).
- Petikan klip video ucapan yang menuduh bahawa orang Melayu adalah pendatang di negara ini (New Straits Times 29 Julai 2018).
- Keputusan untuk mengurangkan geran percuma kepada usahawan bumiputera (Utusan Malaysia 14 September 2018).
- Keputusan meratifikasi *Konvensyen Antarabangsa Mengenai Penghapusan Segala Bentuk Diskriminasi Perkauman* (ICERD) yang ditegur oleh Raja-raja Melayu sebagai bertentangan dengan Perlembagaan Persekutuan (Utusan Malaysia 23 Mac 2019).
- Cadangan penghapusan pengenalan agama pada Kad Pengenalan (Berita Harian 27 April 2019).

Walaupun tidak terdapat laporan rasmi tentang kesan insiden-insiden yang melibatkan unsur tradisi ini terhadap hubungan antara etnik pada tempoh berkenaan, namun Indeks Perhubungan Masyarakat (IPM) bagi tahun 2019 yang dibandingkan dengan tahun 2018 telah menunjukkan wujudnya peningkatan ketegangan, namun masih tidak melebihi paras *baseline* 2.2 dari skala 4.0 sebagai ukuran keharmonian masyarakat. Indeks berkenaan dijelaskan menerusi jadual di bawah:

JADUAL 2. Indeks Perhubungan Masyarakat (IPM) Bagi Tahun 2018 dan 2019

Skor	Tahun	
	2018	2019
Skor Masyarakat	1.59	1.68
Skor Individu	1.51	1.55

Sumber: Jabatan Perpaduan Negara dan Integrasi Nasional (JPNIN)

Insiden-insiden melibatkan unsur tradisi yang dilakukan oleh ahli parlimen dan mantan anggota-anggota pentadbiran kerajaan seperti di atas telah membenarkan pandangan Bari (2008) bahawa kebanyakan ahli parlimen tidak mempunyai kesedaran tinggi tentang keperluan ketentuan Perlembagaan Persekutuan dipatuhi dan ia berlaku disebabkan oleh kejahilan pengetahuan mengenai peruntukan atau prinsip perlembagaan serta keutamaan ideologi politik yang mengatasi perlembagaan. Pada masa yang sama, beliau turut melemparkan kritikan kepada penjawat awam kerana kejahilan untuk memahami Perlembagaan Persekutuan turut

wujud sedangkan merekalah yang sepatutnya menjadi pelindung kepada perkara-perkara yang telah termaktub dalam Perlembagaan Persekutuan. Kritikan mengenai kurangnya pengetahuan terhadap Perlembagaan Persekutuan yang ketara dalam kalangan penjawat awam dan ahli parlimen turut ditegaskan oleh Faruqi (2012) sedangkan menurut beliau, pengetahuan mengenai perlembagaan merupakan prasyarat untuk menjadi seorang warganegara yang baik dan dapat membantu usaha untuk menyederhanakan ekstremisme.

Selain daripada masalah kejahilan pengetahuan terhadap Perlembagaan Persekutuan, kefahaman terhadap peruntukan-peruntukan yang terkandung dalam perlembagaan turut menjadi satu isu. Menurut Bari (2008), Perlembagaan Persekutuan perlu difahami mengikut konteksnya yang sebenar tanpa dipengaruhi oleh sebarang kecenderungan politik. Dalam hal ini, beliau menegaskan bahawa bidang konstitusionalisme merupakan suatu cabang pengajian undang-undang yang khusus, tersendiri dan unik. Sehubungan itu, dokumen perlembagaan tidak boleh dibaca sebagaimana dokumen kontrak atau memorandum persefahaman kerana cara memahami perlembagaan adalah tidak sama dengan cara memahami masalah dalam bidang undang-undang yang lain seperti kontrak, jenayah, keluarga dan seumpamanya.

Masalah kurangnya kefahaman terhadap Perlembagaan Persekutuan bukan sahaja berlaku dalam kalangan masyarakat awam, tetapi menurut Bari (2001), ia turut terjadi dalam kalangan mereka yang berlatarbelakangkan bidang undang-undang sendiri. Beliau menegaskan bahawa masalah akan berlaku sekiranya undang-undang termasuklah Perlembagaan Persekutuan difahami dalam konteks yang berbeza kerana ia akan menghasilkan tafsiran yang tidak masuk akal. Malah dalam keadaan yang ekstrem, kefahaman yang salah akan menentang semangat dan falsafah sesuatu undang-undang itu sendiri. Masalah kemudian akan berlarutan sekiranya kefahaman yang tidak tepat ini disebarkan pula kepada orang awam bagi menghuraikan sesuatu isu dan persoalan yang berkaitan dengan Perlembagaan Persekutuan (Bari 2005). Sedangkan menurut Muslim (2020), adalah penting masyarakat diberikan kefahaman terhadap rasional peruntukan-peruntukan yang terkandung dalam Perlembagaan Persekutuan agar mereka lebih mudah untuk menerima unsur tradisi. Beliau turut menyatakan memaksa masyarakat untuk menerima sesuatu perkara tanpa penjelasan yang rasional boleh menyebabkan mereka menentang perkara tersebut.

Selain daripada masalah pengetahuan dan kefahaman terhadap Perlembagaan Persekutuan, satu lagi aspek yang jarang disentuh adalah berkenaan kepercayaan terhadap peruntukan berkaitan unsur tradisi yang terkandung dalam Perlembagaan Persekutuan. Seperti yang dijelaskan sebelum ini, unsur tradisi yang terkandung dalam Perlembagaan Persekutuan dianggap menjadi sebahagian daripada kontrak sosial di Malaysia. Namun menurut Balasubramaniam (2018), kontrak sosial menjadi isu di Malaysia kerana wujud dua bentuk kepercayaan yang berbeza dalam menafsirkan pelaksanaannya. Beliau menggunakan dua istilah iaitu etnokrat dan liberal bagi membezakan kedua-dua kepercayaan berkenaan. Punca perbezaan kewujudan kedua-dua kepercayaan berkenaan menurut Balasubramaniam (2018) adalah disebabkan oleh dua perkara. Perkara pertama berkaitan dengan persoalan mengenai kedudukan etnik Melayu selaku bumiputera di Malaysia berdasarkan tafsiran sejarah. Manakala yang kedua berkaitan dengan tujuan asal penggubalan beberapa perkara yang melibatkan unsur tradisi sewaktu Perlembagaan Persekutuan dirangka.

Berhubung dengan persoalan mengenai kedudukan etnik Melayu selaku bumiputera di Malaysia, golongan etnokrat dan liberal mempunyai tafsiran sejarah yang berbeza berkenaan dengan hal tersebut. Berdasarkan lensa etnokrat, golongan ini melihat negara Malaysia khususnya semenanjung asalnya bernama Tanah Melayu dan merupakan tanahair bagi etnik Melayu. Justeru, mereka mempercayai bahawa etnik Melayu merupakan anak watan di negara ini. Kepercayaan tersebut telah mewajarkan ideologi ketuanan Melayu dalam kalangan

golongan etnokrat yang menekankan kepada hegemoni etnik Melayu dalam aspek politik dan pemerintahan negara.

Golongan etnokrat juga berpegang kepada fakta bahawa kehadiran imigran khususnya dari tanah besar China dan India dalam skala yang besar adalah hasil daripada dasar penjajahan British. Sebagai pertukaran kepada penganugerahan lebih satu juta kewarganegaraan kepada imigran bukan Melayu sewaktu kemerdekaan, mereka mesti mengiktiraf kedudukan etnik Melayu sebagai bumiputera. Perkara tersebut merupakan kontrak sosial yang disokong oleh tokoh negarawan terdahulu pada era pra-kemerdekaan yang didakwa turut mempunyai kepercayaan etnokrat. Justeru, golongan etnokrat mendakwa penggubalan Perlembagaan Persekutuan menyokong pemerintahan etnokratik.

Walau bagaimanapun, golongan liberal telah membidas pandangan golongan etnokrat kerana mereka percaya bahawa kedudukan orang Melayu sebagai bumiputera bukanlah suatu kebenaran mutlak sebaliknya hanya kumpulan etnik-etnik Orang Asli sahaja yang berhak untuk menuntut kedudukan sebagai pribumi di Semenanjung Tanah Melayu. Selain itu, golongan liberal juga berpendapat bahawa idea etnokratik telah mengabaikan sumbangan masyarakat bukan Melayu yang sangat besar kepada pembangunan politik dan ekonomi Malaysia. Hegemoni orang Melayu ke atas bukan Melayu dalam aspek politik pula didakwa telah menjadikan masyarakat bukan Melayu sebagai warga kelas kedua yang tidak sama tarafnya dengan orang Melayu. Golongan liberal turut menghujahkan bahawa prinsip asas pembentukan negara Malaysia adalah berasaskan kepada cita-cita kewarganegaraan yang bebas dan sama rata. Justeru golongan liberal menyatakan bahawa para negarawan terdahulu yang terlibat dalam kemerdekaan dan pembentukan negara adalah terdiri daripada pelbagai etnik dan dalam usaha mewujudkan rangka kerja perlembagaan, mereka didakwa telah menunjukkan aspirasi liberal.

Namun demikian, golongan etnokrat dan liberal mempunyai satu persamaan iaitu kedua-dua golongan ini menganggap bahawa kepatuhan terhadap kontrak sosial dan Perlembagaan Persekutuan merupakan satu keperluan dalam mengekalkan keamanan dan keharmonian bagi mengelakkan ketidakstabilan hubungan antara etnik. Namun etnokrat menyatakan ia dapat dicapai dengan mewajibkan pemerintahan etnokratik, manakala liberal pula menyatakan ia dapat dicapai dengan mewajibkan pemerintahan liberal. Kesannya menurut Balasubramaniam (2018) adalah golongan etnokrat dan liberal mempunyai kepercayaan yang berbeza berhubung kedudukan dan pelaksanaan unsur tradisi dalam Perlembagaan Persekutuan khususnya yang berkaitan dengan agama persekutuan dan kedudukan istimewa bumiputera.

Kedudukan dan pelaksanaan unsur tradisi dalam Perlembagaan Persekutuan yang dianggap sebagai kontrak sosial seringkali menjadi polemik, konflik dan kontroversi sehingga kini kerana terdapat etnik bukan Melayu yang merasakan bahawa kewujudan unsur tradisi ini menyebabkan sistem yang sedia ada menjadi tidak demokratik (Muslim 2020). Perkara ini dibuktikan menerusi kajian yang dijalankan oleh Muda et al. (2022) yang mendapati penerimaan terhadap kontrak sosial adalah berbeza mengikut etnik. Dapatan kajian tersebut mendapati etnik Melayu lebih cenderung untuk menerima atau bersikap positif terhadap perbincangan mengenai kontrak sosial, manakala etnik bukan Melayu pula menerimanya dengan sikap bercampur baur serta lebih mudah beremosi dan mengaitkannya dengan politik perkauman yang melibatkan isu integriti, rasuah dan ketidaktelusan. Hal ini adalah kerana menurut Muslim et al. (2012), orang Melayu menganggap kontrak sosial sebagai sesuatu yang suci, sedangkan orang bukan Melayu pula menganggap kontrak sosial terikat dengan masa lalu dan tidak lagi relevan pada masa kini.

Justeru Yaakop dan A. Aziz (2014) telah menimbulkan persoalan sama ada generasi pada hari ini mengakui kewujudan kontrak sosial yang melibatkan unsur tradisi dan menjadi

asas kepada pembentukan negara. Menurut Jalil (2007), karisma pemimpin pada masa dahulu berkemungkinan menjadi asas bagi keabsahan sesuatu undang-undang, namun masyarakat moden pada masa kini memerlukan undang-undang berdasarkan rasional iaitu selaras dengan perubahan yang berlaku. Dalam hal ini, Faruqi (2012) menjelaskan bahawa generasi baharu tidak semestinya menghargai rasional di sebalik kompromi asal yang telah dicapai oleh para negarawan terdahulu. Justeru beliau mencadangkan penyelesaian terhadap masalah tersebut adalah dengan meningkatkan tahap literasi terhadap Perlembagaan Persekutuan. Beliau turut menegaskan menerusi peningkatan tahap pengetahuan dan kefahaman terhadap perlembagaan, masyarakat dapat mempelajari bahawa perpecahan boleh berlaku bukan disebabkan oleh perbezaan yang wujud, tetapi kerana ketiadaan toleransi terhadap perbezaan yang ada.

Sehubungan itu, sewajarnya persoalan mengenai literasi melibatkan unsur tradisi yang terkandung dalam Perlembagaan Persekutuan dijalankan dalam kalangan penjawat awam. Hal ini adalah kerana menurut Zainal (2016), anggota perkhidmatan awam pada hari ini majoritinya adalah terdiri dalam kalangan generasi muda yang membentuk sebahagian besar penjawat awam di Malaysia. Beliau turut menyatakan generasi muda inilah yang kelak akan mengisi kekosongan jawatan yang ditinggalkan oleh para penjawat awam yang akan bersara dan seterusnya mendaki tangga kepimpinan jawatan-jawatan utama yang lebih tinggi di pelbagai kementerian dan jabatan. Menurut Bari (2016), tugas penjawat awam lebih banyak mempengaruhi perjalanan perlembagaan dan mempunyai kesan langsung kepada perlembagaan. Justeru perkhidmatan awam berperanan dalam memastikan asas dan struktur Perlembagaan Persekutuan terus kekal walau apa jua ideologi parti politik yang membentuk kerajaan agar tidak mengganggu kestabilan dan kualiti perkhidmatan kepada rakyat (Bari 2008).

Menurut Bari (2005), walaupun kerajaan yang memerintah berhak untuk membuat apa-apa dasar dalam mengemudi hala tuju negara, namun ia tidak seharusnya membelakangi Perlembagaan Persekutuan sebaliknya perlu mematuhi dan beroperasi mengikut kehendak perlembagaan. Beliau turut menyatakan sekiranya perkara tersebut tidak dipatuhi, ia boleh menyebabkan perlembagaan berubah setiap kali berlaku perubahan kerajaan dan perkara tersebut menyalahi semangat asal demokrasi *westminster* yang menetapkan bahawa kerangka perlembagaan akan kekal walau siapa jua yang memerintah. Kegagalan untuk mempertahankan Perlembagaan Persekutuan juga akan menyebabkan timbulnya pelbagai krisis yang seterusnya boleh menyebabkan kestabilan negara tergugat (Jalil 2007).

Perkara di atas jelas menunjukkan kepentingan Perlembagaan Persekutuan yang bukan sahaja perlu diterima, tetapi juga perlu dihayati oleh semua rakyat khususnya generasi muda pada hari ini (Muslim 2020). Penghayatan terhadap setiap peruntukan yang terkandung dalam Perlembagaan Persekutuan pula hendaklah bersandarkan kepada sejarah, budaya dan amalan negara ini (Abd Khalid et al. 2021). Dalam hal ini, semua etnik perlu mempunyai komitmen untuk menghayati keluhuran perlembagaan kerana ia merupakan garis panduan utama bagi membolehkan pelbagai etnik yang berbeza untuk hidup secara muhibah dan seterusnya dapat menyokong aspirasi perpaduan nasional (Ahmad 2001). Khusus kepada penjawat awam pula, penghayatan mendalam terhadap aspirasi Perlembagaan Persekutuan hendaklah dikekalkan agar sebarang pelaksanaan program negara tidak tersasar dari prinsip asas perlembagaan serta tidak menyalahi tafsiran peruntukannya yang sebenar (Deraman 2005).

KAJIAN LITERATUR

KERANGKA KAJIAN

Kajian berkenaan unsur tradisi dalam Perlembagaan Persekutuan yang dilaksanakan menerusi pendekatan kuantitatif telah dimulakan oleh Muslim (2020). Hasil kajian berkenaan telah menjelaskan aspek pengetahuan, kefahaman serta penerimaan terhadap unsur tradisi dalam Perlembagaan Persekutuan yang melibatkan institusi Raja-raja (Muslim 2015) serta peruntukan-peruntukan lain yang berkaitan dengan etnik Melayu serta agama Islam (Muslim et al. 2013; Muslim et al. 2012b; Muslim et al. 2012c; Muslim 2012). Kajian tersebut dilaksanakan dengan mengambil responden dalam kalangan pelajar di empat buah universiti tempatan yang berbeza. Para pelajar yang menjadi responden bagi kajian-kajian berkenaan mempunyai ciri-ciri demografi yang berlainan iaitu dari segi jantina, etnik, agama, taraf pendidikan dan tempat kediaman. Hasil dapatan kajian-kajian berkenaan adalah berdasarkan kepada laporan sendiri responden yang terlibat.

Berdasarkan kajian yang dilaksanakan, Muslim (2020) mendapati terdapat perkaitan yang signifikan di antara tahap pengetahuan dan kefahaman dengan tahap penerimaan terhadap unsur tradisi dalam Perlembagaan Persekutuan kerana pelajar yang mempunyai tahap pengetahuan dan kefahaman yang tinggi akan turut mempunyai tahap penerimaan yang tinggi terhadap Perlembagaan Persekutuan. Namun demikian, kajian berkenaan adalah berbentuk deskriptif dan tidak menyediakan sebarang model penyelidikan bagi menjelaskan perhubungan antara pengetahuan, kefahaman dan penerimaan terhadap unsur tradisi dalam Perlembagaan Persekutuan. Dalam hal ini, model perhubungan antara pengetahuan, kefahaman, penerimaan dan kepercayaan yang dibangunkan oleh Smith dan Siegel (2016) dapat digunakan sebagai panduan.

Kajian Smith dan Siegel (2004) pada asalnya membincangkan aspek pengetahuan, kefahaman dan kepercayaan dalam bidang pendidikan. Kajian mereka menekankan kepada aspek kefahaman di samping pengetahuan sebagai tujuan utama bidang pendidikan. Secara umumnya, apabila pelajar dididik dengan pengetahuan dan kefahaman terhadap sesuatu perkara, mereka akan turut mempercayai perkara tersebut. Namun Smith dan Siegel (2004) mendapati bahawa walaupun pelajar dididik dengan pengetahuan dan kefahaman terhadap sesuatu perkara, masih terdapat kemungkinan mereka mempunyai kepercayaan yang bertentangan terhadap perkara yang diajar. Hal ini adalah kerana aspek pengetahuan melibatkan perkara yang berbentuk objektif dan rasional. Manakala kepercayaan pula lebih berbentuk subjektif yang melibatkan perkara-perkara peribadi seperti anutan agama dan pandangan sendiri.

Smith dan Siegel (2016) kemudiannya menekankan bahawa aspek penerimaan terhadap perkara yang diajar merupakan perkara yang perlu diutamakan dalam bidang pendidikan berbanding dengan memfokuskan pertentangan kepercayaan pelajar terhadap perkara yang diajar. Hal ini adalah kerana mereka menyatakan bahawa aspek penerimaan bersifat sukarela dan melibatkan komitmen untuk menerima perkara yang telah diterima secara umum manakala kepercayaan pula tidak dapat digunakan sebagai asas untuk membuat sesuatu kesimpulan atau tindakan. Justeru mereka telah membangunkan model perhubungan antara pengetahuan, kefahaman, penerimaan dan kepercayaan. Berdasarkan kepada model berkenaan, mereka menyatakan bahawa aspek kefahaman dan kepercayaan merupakan dua perkara yang dapat membawa kepada penerimaan.

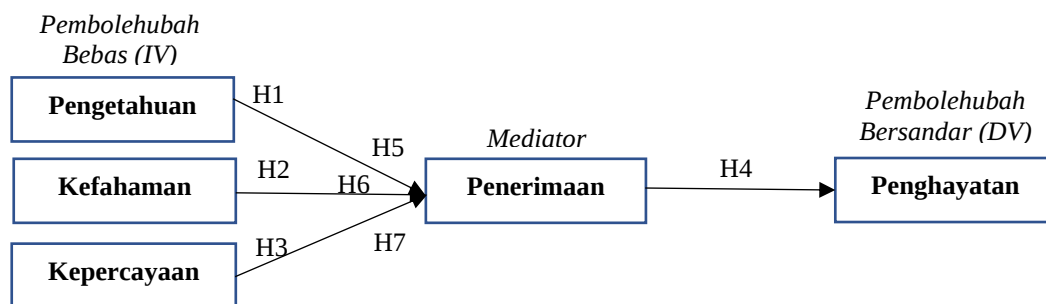
Berdasarkan model perhubungan antara pengetahuan, kefahaman, penerimaan dan kepercayaan oleh Smith dan Siegel (2016), aspek kepercayaan merupakan konstruk yang tidak terkandung dalam kajian terdahulu berkenaan unsur tradisi dalam Perlembagaan Persekutuan yang dilaksanakan oleh Muslim (2020). Hal ini adalah kerana kajian Muslim (2020) hanya memfokuskan kepada konstruk pengetahuan, kefahaman serta penerimaan terhadap unsur tradisi dalam Perlembagaan Persekutuan sahaja. Sehubungan itu, aspek kepercayaan terhadap

unsur tradisi merupakan salah satu konstruk yang dikenalpasti dapat digunakan bersama-sama dengan konstruk pengetahuan, kefahaman dan penerimaan terhadap unsur tradisi dalam Perlembagaan Persekutuan.

Kajian berkenaan unsur tradisi menerusi pendekatan kuantitatif kemudian telah dikembangkan oleh Muda et al. (2023) yang telah melaksanakan pembinaan kajian indeks pengetahuan, sikap dan penghayatan unsur tradisi Perlembagaan Persekutuan (KIUTPP). Kajian tersebut telah membangunkan senarai item dan skala sah yang dapat digunakan untuk mengukur pengetahuan, sikap dan penghayatan unsur tradisi dalam Perlembagaan Persekutuan berdasarkan kepada model KAP (*Knowledge, Attitude, Practice*) sebagai panduan. Kerangka kajian berkenaan yang dibina berdasarkan model KAP menjelaskan bahawa pengetahuan membawa kepada sikap, manakala sikap pula akan membawa kepada amalan atau penghayatan terhadap unsur tradisi dalam Perlembagaan Persekutuan.

Berdasarkan kepada instrumen yang dibangunkan dalam kajian tersebut, terdapat tiga konstruk yang terlibat iaitu pengetahuan, sikap dan penghayatan. Senarai item yang terkandung di bawah konstruk sikap adalah melibatkan penerimaan terhadap agama Islam, bahasa Melayu, kedudukan istimewa bumiputera serta institusi Yang di-Pertuan Agong. Sehubungan itu, konstruk sikap terhadap unsur tradisi berdasarkan KIUTPP secara umumnya adalah berkaitan dengan penerimaan terhadap unsur tradisi dalam Perlembagaan Persekutuan.

Justeru kajian ini telah mengenal pasti lima konstruk yang terlibat dan dapat digunakan bagi mengkaji unsur tradisi dalam Perlembagaan Persekutuan iaitu aspek pengetahuan, kefahaman, kepercayaan, penerimaan dan penghayatan. Berdasarkan kepada dapatan kajian terdahulu yang dijalankan oleh Nazri (2020) dengan berpandukan kepada model perhubungan antara pengetahuan, kefahaman, penerimaan dan kepercayaan oleh Smith dan Siegel (2016), aspek pengetahuan, kefahaman dan kepercayaan merupakan tiga anteseden yang dikenalpasti dapat mempengaruhi aspek penerimaan. Manakala berdasarkan kepada KIUTPP yang dibina oleh Muda et al. (2023), sikap penerimaan terhadap unsur tradisi akan membawa kepada penghayatan. Sehubungan itu, kerangka kajian yang dicadangkan dapat dijelaskan menerusi gambarajah berikut.



RAJAH 1. Kerangka kajian berkenaan unsur tradisi dalam Perlembagaan Persekutuan menerusi penyesuaian dan adaptasi daripada Muda et al. (2023), Muslim (2020) serta Smith dan Siegel (2016)

SENARAI ITEM BAGI KONSTRUK

Bagi menentukan senarai item yang terlibat bagi setiap konstruk yang telah dikenalpasti, kajian-kajian terdahulu berkenaan dengan unsur tradisi dalam Perlembagaan Persekutuan dapat dijadikan sebagai panduan dan rujukan. Menurut APA (2015), pengetahuan dapat didefinisikan

sebagai keadaan mengenali sesuatu atau menyedari kewujudannya yang biasanya terhasil daripada pengalaman atau kajian. Bagi konstruk pengetahuan mengenai unsur tradisi, senarai item berkenaan unsur tradisi dalam Perlembagaan Persekutuan yang berkaitan dengan etnik Melayu dan agama Islam berdasarkan kajian yang dilaksanakan oleh Muda et al. (2023) dan Muslim et al. (2013) telah dijadikan sebagai rujukan. Berdasarkan kajian-kajian berkenaan, senarai item bagi konstruk pengetahuan mengenai unsur tradisi dalam Perlembagaan Persekutuan adalah terdiri daripada peruntukan yang berkaitan dengan agama Islam, bahasa kebangsaan, kedudukan istimewa bumiputera serta institusi Yang di-Pertuan Agong.

Kefahaman pula dapat didefinisikan sebagai proses mendapatkan pandangan tentang diri sendiri atau orang lain atau memahami maksud atau kepentingan sesuatu, seperti perkataan, konsep, hujah atau peristiwa (APA 2015). Berdasarkan kajian yang dilaksanakan oleh Muslim et al. (2013), konstruk kefahaman mengenai unsur tradisi mempunyai kaitan rapat dengan konstruk pengetahuan mengenai unsur tradisi. Hal ini adalah kerana konstruk kefahaman terhadap unsur tradisi merupakan penjelasan rasional kepada item-item yang disenaraikan di bawah konstruk pengetahuan mengenai unsur tradisi. Justeru konstruk kefahaman mengenai unsur tradisi dalam Perlembagaan Persekutuan melibatkan senarai item yang berkaitan dengan tujuan agama Persekutuan, kepentingan bahasa kebangsaan, tujuan kedudukan istimewa bumiputera serta kepentingan institusi Yang di-Pertuan Agong.

Menurut APA (2015), kepercayaan dapat didefinisikan sebagai penerimaan terhadap kebenaran, realiti atau keabsahan sesuatu perkara, sebagai contoh fenomena atau kebenaran seseorang, terutamanya jika melibatkan ketiadaan pembuktian. Bagi konstruk kepercayaan mengenai unsur tradisi, senarai item berkaitan pelaksanaan dasar afirmatif yang dibina oleh Muslim et al. (2012) dapat dijalankan sebagai panduan. Namun memandangkan senarai item tersebut hanya terhad kepada aspek yang berkaitan dengan kedudukan istimewa bumiputera sahaja, terdapat beberapa lagi senarai item yang berkaitan dengan kepercayaan mengenai unsur tradisi iaitu yang berkaitan dengan status agama negara (Faruqi 2008; Bari 2001), peranan bahasa kebangsaan (Tan 2005) serta konvensyen perlembagaan yang berkaitan dengan peranan Yang di-Pertuan Agong dalam hal pelantikan Perdana Menteri di Malaysia (Buang 2007).

Penerimaan pula dapat didefinisikan sebagai sikap yang menggalakkan terhadap sesuatu idea, situasi, orang atau kumpulan (APA 2015). Konstruk penerimaan kepada unsur tradisi dalam Perlembagaan Persekutuan adalah berpandukan kepada item berkaitan penerimaan yang disenaraikan oleh Muda et al. (2023). Senarai item berkenaan dapat disesuaikan dengan maklumat penerimaan terhadap perkara-perkara asas dalam Perlembagaan Persekutuan yang menjadi tapak integrasi seperti yang dinyatakan dalam DPN 2021. Senarai item tersebut melibatkan elemen pengimbang iaitu bagi peruntukan-peruntukan dalam Perlembagaan Persekutuan yang berkaitan dengan agama persekutuan, bahasa kebangsaan serta kedudukan istimewa bumiputera dan kedaulatan institusi Raja-raja yang turut menjadi sebahagian daripada unsur tradisi dalam Perlembagaan Persekutuan.

Menurut APA (2015), penghayatan dapat didefinisikan sebagai proses minda bawah sedar yang mana ciri, kepercayaan, perasaan, atau sikap individu atau kumpulan lain diasimilasikan ke dalam diri dan diterima pakai sebagai milik sendiri. Konstruk penghayatan terhadap unsur tradisi dalam Perlembagaan Persekutuan adalah berpandukan kepada senarai item berdasarkan KIUTPP yang telah dibangunkan oleh Muda et al. (2023). Berdasarkan senarai berkenaan, senarai item bagi konstruk penghayatan terhadap unsur tradisi dalam Perlembagaan Persekutuan dapat dikenal pasti terdiri daripada isu sensitif, identiti negara, penggunaan bahasa kebangsaan, persetujuan kedudukan istimewa bumiputera serta titah Yang di-Pertuan Agong.

METODOLOGI

INSTRUMEN KAJIAN

Instrumen kajian yang digunakan bagi tujuan pengumpulan data adalah borang soal selidik. Menurut Hussin et al. (2014), soal selidik merupakan suatu alat yang mengandungi siri set soalan bagi membolehkan maklumat berkaitan dikumpulkan daripada responden. Borang soal selidik ini adalah berbentuk tertutup iaitu responden perlu membuat pilihan jawapan terhampir (Berawi 2017) berdasarkan skala yang telah ditetapkan. Jawapan yang diberikan dalam borang soal selidik ini adalah berdasarkan kepada laporan sendiri responden sendiri. Borang soal selidik yang dibina telah dibahagikan kepada enam bahagian seperti berikut.

JADUAL 3. Senarai Bahagian Dalam Borang Soal Selidik

Bahagian	Kandungan
Bahagian A	Jantina, Etnik, Agama, Taraf Pendidikan, Gred Jawatan, Lokasi Perkhidmatan
Bahagian B	Pengetahuan Unsur Tradisi (15 item)
Bahagian C	Kefahaman Unsur Tradisi (15 item)
Bahagian D	Kepercayaan Unsur Tradisi (7 item)
Bahagian E	Penerimaan Unsur Tradisi (5 item)
Bahagian F	Penghayatan Perlembagaan Persekutuan (8 item)

Bagi menetapkan skala pengukuran dalam borang soal selidik, kajian ini akan menggunakan skala sepuluh mata. Hal ini adalah kerana menurut Preston dan Colman (2000), responden lebih cenderung kepada soal selidik yang menggunakan skala sepuluh mata. Skala interval bagi pengetahuan, kefahaman, kepercayaan, penerimaan dan penghayatan dalam borang soal selidik akan disusun mengikut urutan menaik iaitu bermula dengan angka satu menuju ke angka sepuluh. Angka satu mewakili 'Sangat tidak tahu/Sangat tidak faham/Sangat tidak percaya/Sangat tidak terima/Sangat tidak setuju'. Manakala angka sepuluh pula mewakili 'Sangat tahu/Sangat faham/Sangat percaya/Sangat terima/sangat setuju'.

Borang soal selidik yang disediakan ini telah melalui proses kesahan kajian terlebih dahulu bagi memastikan ianya telah mengukur apa-apa perkara yang sewajarnya diukur (Shaari 2022). Hal ini adalah kerana kesahan sesuatu ukuran amat penting dalam memastikan keputusan yang diperoleh bagi sesuatu kajian adalah tepat, sah dan boleh ditafsirkan (Hussin et al. 2014). Bagi pelaksanaan kesahan muka, seramai dua orang pegawai kanan Perkhidmatan Tadbir dan Diplomatik (PTD) telah melaksanakan penilaian untuk memastikan borang soal selidik yang disediakan adalah bersesuaian dan relevan kepada para pegawai PTD yang akan menjadi responden bagi kajian ini. Kedua-dua penilai bersetuju bahawa borang soal selidik yang dibina telah menepati keempat-empat kriteria kesahan muka yang ditetapkan oleh Taherdoost (2016) iaitu kebolehlaksanaan, kebolehbacaan, gaya dan format yang konsisten serta kejelasan bahasa yang digunakan.

Menurut Hussin et al. (2014), kesahan kandungan pula dilaksanakan bagi memastikan senarai item yang diuji dapat mewakili kandungan ujian yang dibentuk bagi sesuatu tujuan pengukuran. Beliau turut menyatakan kesahan kandungan berfungsi dalam memastikan kecukupan keseluruhan kandungan yang diuji supaya dapat dibuat generalisasi. Penentuan kesahan kandungan bagi senarai item yang dibina ini perlu dinilai dan dipersetujui oleh pakar dalam bidang berkenaan (Shaari 2022). Pelaksanaan kesahan kandungan bagi senarai item

yang terkandung dalam borang soal selidik ini telah disemak dan disahkan oleh lima orang pakar dalam bidang sosiologi perlembagaan.

RESPONDEN

Populasi keseluruhan responden yang dipilih bagi pelaksanaan kajian ini iaitu penjawat awam melibatkan jumlah keanggotaan yang sangat besar serta meliputi pelbagai skim perkhidmatan yang berbeza. Sehubungan itu, terdapat keperluan untuk memilih satu segmen kumpulan penjawat awam yang signifikan dan relevan dengan kepentingan pelaksanaan kajian ini. Dalam hal ini, pegawai PTD telah dipilih sebagai responden bagi mewakili penjawat awam.

PTD merupakan sebahagian daripada skim perkhidmatan awam iaitu di bawah kategori Perkhidmatan Awam Am Persekutuan menurut Perkara 132 Perlembagaan Persekutuan. Skim PTD digolongkan di bawah kumpulan Perkhidmatan Pengurusan dan Profesional dan diletakkan di bawah Jabatan Perkhidmatan Awam (JPA). Disebabkan hanya sebilangan kecil sahaja yang dapat memasuki skim perkhidmatan ini, PTD dianggap sebagai satu perkhidmatan yang elit dan berkuasa dalam pentadbiran negara (Abdul Hamid 1991) kerana pegawai PTD bertanggungjawab mencorakkan pentadbiran dan pembangunan kerajaan.

Kewajaran pemilihan ini adalah kerana secara umumnya, para pegawai PTD mempunyai pengetahuan asas berkenaan dengan unsur tradisi dalam Perlembagaan Persekutuan yang menjadi fokus kepada pelaksanaan kajian ini. Hal ini adalah kerana berdasarkan kepada kandungan sukatan peperiksaan kemasukan ke skim PTD Gred M41 yang disusun oleh Zakaria dan Esa (2014), maklumat berkenaan sejarah pembentukan negara termasuklah kompromi antara etnik yang dicapai sewaktu era kemerdekaan dan seterusnya melahirkan kontrak sosial yang turut melibatkan unsur tradisi dalam Perlembagaan Persekutuan merupakan antara soalan yang diuji dalam peperiksaan yang dijalankan terhadap para calon PTD.

Pegawai PTD juga merupakan skim perkhidmatan yang menjadi teras kepada perkhidmatan awam pada masa kini kerana skim ini berasal dari Perkhidmatan Tadbir Melayu yang ditubuhkan hasil daripada inisiatif Raja-raja Melayu menerusi persidangan Durbar pada awal tahun 1900-an (Bari 2013). Dalam hal ini, para pegawai PTD menerajui sebahagian besar jawatan-jawatan utama dan strategik dalam perkhidmatan awam (Hamsa 2016; Zainal 2016). Pegawai PTD turut bertanggungjawab dalam mengemudi dan mengetuai pentadbiran kerajaan di peringkat kementerian persekutuan, pejabat Setiausaha Kerajaan (SUK) Negeri di tujuh buah negeri di semenanjung serta pejabat-pejabat kedutaan Malaysia di luar negara (Gurbakhash dan Ghaus 2014).

KAJIAN RINTIS

Kajian rintis telah dilaksanakan melibatkan sebuah kementerian persekutuan serta sebuah agensi pusat yang terletak di Pusat Pentadbiran Kerajaan Persekutuan di Putrajaya. Kajian rintis ini dilaksanakan sebagai satu percubaan terhadap subjek kajian bagi meneliti kebolehpercayaan dan kesesuaian borang soal selidik serta prosedur pelaksanaan sebenar kajian yang akan dilaksanakan di lapangan (Hussin et al. 2014). Pelaksanaan kajian rintis ini melibatkan pengedaran pautan borang soal selidik secara atas talian kepada responden iaitu pegawai PTD bagi mewakili penjawat awam. Pengedaran borang soal selidik secara atas talian dapat membolehkan pengumpulan data daripada responden dilaksanakan dengan lebih pantas (Gordon 2019) disamping memudahkan responden untuk menjawab borang soal selidik berkenaan mengikut kesesuaian masa mereka sendiri (Hussin et al. 2014).

Berdasarkan kepada borang soal selidik yang telah diedarkan kepada semua pegawai PTD yang bertugas di kedua-dua kementerian dan agensi berkenaan, sebanyak 37 orang responden telah memberikan maklumbalas. Jumlah tersebut adalah sesuai dengan jumlah minimum responden yang dicadangkan bagi pelaksanaan kajian rintis iaitu sekurang-kurangnya 30 orang (Berawi 2017). Jumlah berkenaan juga adalah selari dengan cadangan Johanson dan Brooks (2010) yang menyatakan jumlah 30 orang responden merupakan bilangan syor minimum yang munasabah bagi pelaksanaan sesuatu kajian rintis. Perkara yang sama turut dinyatakan oleh Perneger et al. (2015) yang menyatakan bahawa saiz sampel seramai 30 orang atau lebih adalah harus digunakan bagi pelaksanaan kajian rintis. Kewajaran bilangan minimum 30 orang responden bagi pelaksanaan kajian rintis ini turut mengambil kira pertimbangan bahawa jumlah keanggotaan pegawai PTD dalam perkhidmatan awam adalah bersaiz kecil (Lim 2013).

DAPATAN

Kajian rintis yang dijalankan adalah bertujuan untuk menguji kebolehpercayaan dan kesahan instrumen yang dibentuk bagi mengelakkan kekeliruan dan mengenal pasti kelemahan item yang dibina (Creswell 2014). Kajian rintis ini menggunakan bilangan sebenar sampel yang telah diperolehi iaitu $n = 37$ orang responden. Maklumat pecahan responden yang terlibat mengikut demografi adalah seperti berikut.

JADUAL 4. Latar Belakang Responden Mengikut Demografi

Demografi		Pecahan Responden (%)
Jantina	Lelaki	14 (37.8)
	Perempuan	23 (62.2)
Etnik	Melayu	31 (83.8)
	Cina	1 (2.7)
	India	3 (8.1)
	Anak Negeri Sabah	2 (5.4)
Agama	Islam	34 (91.9)
	Hindu	2 (5.4)
	Kristian	1 (2.7)
Taraf Pendidikan	Doktor Falsafah (PhD)	2 (5.4)
	Sarjana	21 (56.8)
	Sarjana Muda	14 (37.8)
Gred Jawatan	M41	8 (21.6)
	M44	14 (37.8)
	M48	11 (29.7)
	M52	1 (2.7)
	M54	3 (8.1)
Lokasi Perkhidmatan	Kementerian / agensi di bawah Kementerian	37 (100)

Data yang diperolehi telah dianalisis menerusi kaedah konsistensi dalaman dan kaedah yang sering digunakan ialah melalui pengiraan indeks pekali kebolehpercayaan instrumen kajian iaitu *Cronbach Alpha*. *Cronbach Alpha* merupakan ukuran ketekalan dalaman yang digunakan bagi menunjukkan satu senarai set item berkait rapat sebagai satu kumpulan (Hussin et al. 2014). Dalam kajian rintis ini, interpretasi nilai kebolehpercayaan yang diperolehi adalah mengikut petunjuk interpretasi skor *Cronbach Alpha* oleh Bond dan Fox (2015).

JADUAL 5. Interpretasi Nilai Skor *Cronbach Alpha*

Skor Cronbach Alpha	Interpretasi Kebolehpercayaan
0.90 - 1.00	Sangat baik dan efektif dengan tahap konsistensi yang tinggi
0.70 - 0.80	Baik dan boleh diterima
0.60 - 0.70	Boleh diterima
< 0.60	Item perlu dibaiki
< 0.50	Item perlu digugurkan

Bagi menentukan sama ada item yang dibina diterima atau disingkirkan, perbandingan nilai *Cronbach Alpha* jika item disingkirkan dibuat bagi setiap item dengan nilai *Cronbach Alpha* bagi konstruk yang terlibat. Sekiranya sesuatu item dalam konstruk mempunyai nilai *Cronbach Alpha* jika item disingkirkan lebih tinggi daripada nilai *Cronbach Alpha* bagi konstruk tersebut, maka item tersebut perlu disingkirkan (Chua 2006). Ia bererti pekali alpha tidak akan meningkat lagi dengan menyingkirkan mana-mana item dalam konstruk tersebut.

Dalam kajian rintis ini, didapati nilai *Cronbach Alpha* bagi setiap konstruk adalah di antara 0.679 hingga 0.901. Secara keseluruhannya, hasil analisis menunjukkan kesesuaian soal selidik sebagai instrumen kajian dengan nilai *Cronbach Alpha* dalam julat tersebut adalah selari dengan petunjuk interpretasi skor *Cronbach Alpha* yang ditetapkan oleh Bond dan Fox (2015).

JADUAL 6. Keputusan Nilai Kebolehpercayaan Item (*Cronbach Alpha*) Setiap Konstruk

Konstruk	Nilai Cronbach Alpha	Bilangan Item
Pengetahuan Unsur Tradisi	0.887	15
Kefahaman Unsur Tradisi	0.910	15
Kepercayaan Unsur Tradisi	0.679	7
Penerimaan Unsur Tradisi	0.901	5
Penghayatan Perlembagaan Persekutuan	0.859	8

JADUAL 7. Keputusan Nilai Kebolehpercayaan Item (*Cronbach Alpha*) Selepas Perbandingan Nilai *Cronbach Alpha* Jika Item Disingkirkan

Konstruk	Nilai Cronbach Alpha Asal	Bilangan Item	Cadangan Bilangan Item Disingkirkan	Nilai Cronbach Alpha Jika Item Disingkirkan
Pengetahuan Unsur Tradisi	0.887	15	-	-
Kefahaman Unsur Tradisi	0.910	15	-	-
Kepercayaan Unsur Tradisi	0.679	7	1	0.726
Penerimaan Unsur Tradisi	0.901	5	-	-
Penghayatan Perlembagaan Persekutuan	0.859	8	-	-

KONSTRUK PENGETAHUAN UNSUR TRADISI

Didapati nilai *cronbach alpha* bagi setiap item adalah di antara 0.874 hingga 0.889, dengan *cronbach alpha* bagi konstruk adalah 0.887. Walaupun item B07 iaitu ‘Saya tahu teks Perlembagaan dalam bahasa kebangsaan boleh ditetapkan sebagai teks sah oleh Yang di-Pertuan Agong yang mengatasi teks Perlembagaan dalam bahasa Inggeris’ jika disingkirkan akan meningkatkan nilai *cronbach alpha* konstruk kepada 0.889, namun item ini tidak dicadangkan untuk disingkirkan kerana melibatkan perubahan nilai yang terlalu kecil.

**JADUAL 8. Keputusan Nilai Kebolehppercayaan Item (Cronbach Alpha)
mengikut Konstruk Pengetahuan Unsur Tradisi**

	Item	Nilai Cronbach Alpha Jika Item Disingkirkan	Nilai Cronbach Alpha	Bilangan Item
B01	Saya tahu Islam ialah agama bagi Persekutuan, tetapi agama-agama lain boleh diamalkan dengan aman dan damai di Malaysia.	0.884	0.887	15
B02	Saya tahu Yang di-Pertuan Agong merupakan ketua agama Islam bagi negeri Pulau Pinang, Melaka, Sabah, Sarawak dan Wilayah Persekutuan.	0.882		
B03	Saya tahu undang-undang persekutuan boleh mengawal atau menyekat pengembangan apa-apa doktrin atau kepercayaan selain Islam kepada penganut Islam.	0.878		
B04	Saya tahu kerajaan Persekutuan atau Negeri boleh menubuhkan, menyenggara atau membantu institusi-institusi Islam, mengadakan ajaran agama Islam serta melakukan apa-apa perbelanjaan berkaitan perkara tersebut.	0.880		
B05	Saya tahu Mahkamah Tinggi sivil tidak mempunyai bidang kuasa bagi perkara yang di bawah Mahkamah Syariah.	0.879		
B06	Saya tahu bahasa kebangsaan ialah Bahasa Melayu, tetapi tiada sesiapa boleh dilarang daripada menggunakan, mengajar atau belajar apa-apa bahasa lain selain daripada maksud rasmi.	0.880		
B07	Saya tahu teks Perlembagaan dalam bahasa kebangsaan boleh ditetapkan sebagai teks sahih oleh Yang di-Pertuan Agong yang mengatasi teks Perlembagaan dalam bahasa Inggeris.	0.889		
B08	Saya tahu Perlembagaan memberikan kedudukan istimewa kepada bumiputera melibatkan kuota jawatan dalam perkhidmatan awam, biasiswa pendidikan, serta permit atau lesen.	0.874		
B09	Saya tahu Perlembagaan membenarkan kuota bagi pelajar bumiputera ditetapkan dalam mana-mana universiti, kolej dan institusi pendidikan.	0.874		
B10	Saya tahu Kerajaan hendaklah berunding dengan Majlis Raja-raja sebelum membuat apa-apa perubahan dasar yang menyentuh kedudukan istimewa bumiputera.	0.884		
B11	Saya tahu kedudukan istimewa bumiputera dalam Perlembagaan digunakan sebagai asas bagi pelaksanaan dasar afirmatif seperti Dasar Ekonomi Baru (DEB).	0.879		
B12	Saya tahu Perlembagaan menetapkan keistimewaan kuota kepada Orang Asli hanya bagi aspek jawatan dalam perkhidmatan awam sahaja.	0.889		
B13	Saya tahu Yang di-Pertuan Agong merupakan Ketua Negara Malaysia.	0.883		
B14	Saya tahu kuasa eksekutif dimiliki Yang di-Pertuan Agong dijalankan oleh Jemaah Menteri selaras dengan prinsip Raja Berperlembagaan.	0.874		
B15	Saya tahu Yang di-Pertuan Agong perlu memperkenankan pelantikan beberapa jawatan utama bagi majlis dan suruhanjaya dalam Perkhidmatan Awam.	0.874		

KONSTRUK KEFAHAMAN UNSUR TRADISI

Didapati nilai *cronbach alpha* bagi setiap item adalah di antara 0.899 hingga 0.915, dengan *cronbach alpha* bagi konstruk adalah 0.910. Tiada item yang dicadangkan untuk disingkirkan dalam konstruk ini.

JADUAL 9. Keputusan Nilai Kebolehpercayaan Item (*Cronbach Alpha*)
mengikut Konstruk Kefahaman Unsur Tradisi

	Item	Nilai Cronbach Alpha Jika Item Disingkirkan	Nilai Cronbach Alpha	Bilangan Item
C01	Saya faham Islam menjadi agama Persekutuan kerana perlembagaan negeri-negeri Melayu sebelum merdeka telah menetapkan Islam sebagai agama di peringkat negeri.	0.904	0.910	15
C02	Saya faham Yang di-Pertuan Agong menjadi Ketua Agama Islam bagi negeri-negeri tidak beraja kerana jawatan Yang di-Pertua Negeri (Gabenor) di negeri-negeri berkenaan boleh disandang oleh bukan Islam.	0.901		
C03	Saya faham kebebasan beragama yang dijamin oleh Perlembagaan tidak mutlak kerana undang-undang Persekutuan boleh mengawal atau menyekat pengembangan apa-apa doktrin atau kepercayaan selain Islam di kalangan penganut Islam.	0.909		
C04	Saya faham Kerajaan boleh menubuhkan institusi yang berkaitan dengan urusan umat Islam seperti JAKIM serta membuat perbelanjaan terhadap pelaksanaan pengajaran agama Islam di sekolah kerana dibenarkan oleh Perlembagaan.	0.905		
C05	Saya faham Mahkamah Sivil tidak boleh mencampuri bidang kuasa Mahkamah Syariah bagi mengelakkan timbulnya konflik antara undang-undang sivil dengan undang-undang syariah.	0.907		
C06	Saya faham bahasa Melayu menjadi bahasa kebangsaan bertujuan menyatupadukan rakyat melalui penggunaan satu bahasa yang sama.	0.901		
C07	Saya faham teks Perlembagaan dalam bahasa kebangsaan boleh mengatasi teks Perlembagaan dalam bahasa Inggeris kerana Perlembagaan meletakkan kedudukan bahasa Melayu lebih tinggi berbanding bahasa Inggeris.	0.915		
C08	Saya faham kedudukan istimewa bumiputera diperuntukkan dalam Perlembagaan bertujuan meningkatkan sosio-ekonomi bumiputera yang masih ketinggalan sewaktu negara mencapai kemerdekaan.	0.902		
C09	Saya faham kuota pelajar bumiputera diperuntukkan dalam Perlembagaan bertujuan menyeimbangkan nisbah pelajar bumiputera dengan bilangan pelajar bukan bumiputera di IPTA sewaktu negara mencapai kemerdekaan.	0.905		
C10	Saya faham sebarang cadangan pindaan kedudukan istimewa bumiputera perlu dirujuk kepada Majlis Raja-raja kerana Yang di-Pertuan Agong bertanggungjawab melindungi kedudukan istimewa bumiputera serta kepentingan sah etnik-etnik lain.	0.902		
C11	Saya faham dasar afirmatif seperti DEB dilaksanakan bukan dengan cara merampas hak milik etnik bukan bumiputera tetapi menerusi pertumbuhan ekonomi yang berkembang.	0.899		
C12		0.900		

C13	Saya faham Orang Asli turut menikmati keistimewaan bumiputera secara pentadbiran contohnya kuota dalam pendidikan.	0.905
C14	Saya faham Yang di-Pertuan Agong selaku ketua negara berfungsi sebagai simbol perpaduan yang melangkaui sempadan fahaman politik.	0.904
C15	Saya faham institusi Raja-raja berperanan dari aspek semak dan imbang terhadap kuasa eksekutif yang dijalankan oleh ahli politik.	0.905
	Saya faham Yang di-Pertuan Agong diberikan peranan untuk memperkenalkan perantaraan jawatan-jawatan utama dalam perkhidmatan awam untuk mewujudkan imej perkhidmatan awam yang bebas dan berkecuali.	

KONSTRUK KEPERCAYAAN UNSUR TRADISI

Didapati nilai *cronbach alpha* bagi setiap item adalah di antara 0.597 hingga 0.726, dengan *cronbach alpha* bagi konstruk adalah 0.679. Sehubungan itu, dicadangkan supaya item D06 iaitu 'Saya percaya kuota menerusi dasar afirmatif tidak wajar terhadap bumiputera sahaja tetapi perlu dilaksanakan mengikut kelas sosial kumpulan yang memerlukan tanpa mengira etnik' digugurkan kerana boleh meningkatkan nilai *cronbach alpha* kepada 0.726.

JADUAL 10. Keputusan Nilai Kebolehppercayaan Item (*Cronbach Alpha*)
mengikut Konstruk Kepercayaan Unsur Tradisi

	Item	Nilai <i>Cronbach Alpha</i> Jika Item Disingkirkan	Nilai <i>Cronbach Alpha</i>	Bilangan Item
D01	Saya percaya Malaysia bukanlah negara sekular sepenuhnya atau Islam (teokratik) sepenuhnya tetapi campuran kedua-duanya.	0.677	0.679	7
D02	Saya percaya bahasa kebangsaan berperanan dalam memupuk satu identiti nasional yang sama dikalangan rakyat.	0.634		
D03	Saya percaya etnik Melayu merupakan penduduk asal yang wajar diberikan status bumiputera di Malaysia.	0.623		
D04	Saya percaya kedudukan istimewa bumiputera telah menambah baik sosio-ekonomi bumiputera di Malaysia.	0.597		
D05	Saya percaya kuota menerusi dasar afirmatif perlu diteruskan kepada bumiputera sahaja seperti ditetapkan Perlembagaan tetapi difokuskan kepada yang memerlukan.	0.628		
D06	Saya percaya kuota menerusi dasar afirmatif tidak wajar terhadap bumiputera sahaja tetapi perlu dilaksanakan mengikut kelas sosial kumpulan yang memerlukan tanpa mengira etnik.	0.726		
D07	Saya percaya Yang di-Pertuan Agong perlu meneruskan amalan pelantikan Perdana Menteri dikalangan Ahli Parlimen Melayu/Islam bagi kestabilan negara.	0.635		

KONSTRUK PENERIMAAN UNSUR TRADISI

Didapati nilai *cronbach alpha* bagi setiap item adalah di antara 0.846 hingga 0.949, dengan *cronbach alpha* bagi konstruk adalah 0.901. Tiada item yang dicadangkan untuk disingkirkan dalam konstruk ini.

JADUAL 11. Keputusan Nilai Kebolehpercayaan Item (*Cronbach Alpha*)
mengikut Konstruk Penerimaan Unsur Tradisi

	Item	Nilai <i>Cronbach Alpha</i> Jika Item Disingkirkan	Nilai <i>Cronbach Alpha</i>	Bilangan Item
E01	Saya terima Islam sebagai agama Persekutuan turut menjamin agama-agama lain boleh diamalkan dengan aman dan damai.	0.852	0.901	5
E02	Saya terima bahasa Melayu sebagai bahasa kebangsaan/bahasa rasmi turut menjamin bahasa ibunda etnik-etnik lain boleh diajar dan digunakan.	0.846		
E03	Saya terima kedudukan istimewa bumiputera turut menjamin dan melindungi kepentingan sah etnik-etnik lain.	0.878		
E04	Saya terima kedaulatan institusi Raja-raja Melayu perlu dijunjung.	0.949		
E05	Saya terima Majlis Raja-raja mempunyai kata pemutus bagi pindaan perlembagaan yang melibatkan Islam, bahasa Melayu, kedudukan istimewa bumiputera serta kedudukan Raja-raja.	0.861		

KONSTRUK PENGHAYATAN PERLEMBAGAAN PERSEKUTUAN

Didapati nilai *cronbach alpha* bagi setiap setiap item adalah di antara 0.816 hingga 0.877, dengan *cronbach alpha* bagi konstruk adalah 0.859. Tiada item yang dicadangkan untuk disingkirkan dalam konstruk ini. Walau bagaimanapun, sekiranya item F01 iaitu 'Saya mengelak daripada membangkitkan isu sensitif berkaitan unsur tradisi secara terbuka' disingkirkan, ia boleh meningkatkan nilai *cronbach alpha* konstruk kepada 0.877.

JADUAL 12. Keputusan Nilai Kebolehpercayaan Item (*Cronbach Alpha*)
mengikut Konstruk Penghayatan Perlembagaan Persekutuan

	Item	Nilai <i>Cronbach Alpha</i> Jika Item Disingkirkan	Nilai <i>Cronbach Alpha</i>	Bilangan Item
F01	Saya mengelak daripada membangkitkan isu sensitif berkaitan unsur tradisi secara terbuka.	0.877	0.859	8
F02	Saya terbuka dengan menjadikan unsur tradisi sebagai sebahagian daripada identiti negara Malaysia.	0.854		
F03	Saya setuju penggunaan bahasa kebangsaan dalam urusan rasmi perlu diperkukuh dan dimartabatkan.	0.848		
F04	Saya setuju dengan pelaksanaan kuota bagi pelantikan ke perkhidmatan awam kepada bumiputera.	0.833		
F05	Saya setuju dengan pelaksanaan kuota bagi biasiswa pendidikan kepada bumiputera.	0.820		
F06	Saya setuju dengan pelaksanaan kuota bagi permit dan lesen kepada bumiputera.	0.829		
F07	Saya setuju dengan pelaksanaan kuota bagi pelajar bumiputera di IPTA.	0.816		
F08		0.850		

Saya menghormati titah perintah yang dikeluarkan
oleh Yang di-Pertuan Agong atau Majlis Raja-raja.

IMPLIKASI PENGAJIAN ETNIK

Penjawat awam mempunyai peranan yang penting bagi melaksanakan dan menjayakan beberapa dasar terkini yang telah dilancarkan oleh pihak kerajaan seperti DPN 2021, Dasar Kebudayaan Negara (DAKEN) 2021, Dasar Keselamatan Negara (DKN) 2021 dan Dasar Keselamatan dan Ketenteraman Awam (DKKA) 2019. Dasar-dasar berkenaan telah menjadikan Perlembagaan Persekutuan sebagai salah satu sumber rujukan bagi pelaksanaannya. Dalam hal ini, dasar-dasar tersebut telah menggariskan strategi-strategi yang dirancang bagi meningkatkan literasi, pemahaman dan penghayatan terhadap Perlembagaan Persekutuan. Namun demikian, masalah akan timbul sekiranya penjawat awam yang bertindak sebagai pelaksana kepada dasar-dasar kerajaan tidak mempunyai penerimaan dan penghayatan terhadap peruntukan berkaitan unsur tradisi dalam Perlembagaan Persekutuan yang disebabkan oleh tahap pengetahuan, kefahaman dan kepercayaan yang berlainan. Hal ini adalah kerana kesilapan dalam pelaksanaan dasar khususnya yang berkaitan dengan unsur tradisi yang termaktub dalam Perlembagaan Persekutuan boleh memberi kesan terhadap hubungan antara etnik.

Justeru bagi memastikan usaha peningkatan literasi, pemahaman dan penghayatan terhadap Perlembagaan Persekutuan dapat dilaksanakan, perhubungan antara pengetahuan, kefahaman, kepercayaan, penerimaan dan penghayatan terhadap unsur tradisi dapat dijelaskan menerusi model penyelidikan yang dicadangkan melalui kajian ini. Setiap konstruk yang terlibat dalam kerangka kajian ini juga disertakan dengan senarai item yang bersesuaian berdasarkan kepada kajian-kajian terdahulu sebagai panduan. Bagi memastikan kebolehpercayaan senarai item bagi setiap konstruk tersebut, *Cronbach Alpha* telah digunakan bagi mengukur ketekalan dalaman setiap item dalam instrumen kajian iaitu soal selidik yang telah dibangunkan. Sehubungan itu, kajian ini berpotensi dalam memberikan sumbangan kepada pemerkasaan penjawat awam iaitu dari sudut literasi terhadap Perlembagaan Persekutuan. Perkara ini seterusnya diharapkan akan dapat mengukuhkan lagi penyampaian perkhidmatan sektor awam secara keseluruhan.

KESIMPULAN

DPN 2021 yang dilancarkan oleh kerajaan Malaysia telah memberi penegasan terhadap penerimaan kepada perkara-perkara asas dalam Perlembagaan Persekutuan yang dianggap sebagai tapak integrasi bagi perpaduan. Perkara-perkara asas ini turut meliputi unsur tradisi yang melibatkan agama persekutuan, bahasa kebangsaan, kedudukan istimewa bumiputera serta institusi Raja-raja. Kajian ini telah memberi penjelasan bahawa berdasarkan kepada dapatan kajian-kajian terdahulu sebagai panduan, senarai antededen yang dikenalpasti dapat mempengaruhi penerimaan unsur tradisi adalah aspek pengetahuan, kefahaman serta kepercayaan. Manakala pada masa yang sama penerimaan unsur tradisi turut berperanan sebagai pengantara terhadap ketiga-tiga antededen tersebut yang seterusnya dapat membawa kepada penghayatan terhadap unsur tradisi yang telah termaktub dalam Perlembagaan Persekutuan. Menerusi analisis yang telah dilaksanakan melalui kaedah konsistensi dalaman iaitu *Cronbach Alpha*, secara umumnya soal selidik yang telah dibina sebagai instrumen kajian

adalah sesuai untuk digunakan. Hasil analisis mendapati hanya terdapat satu item sahaja yang dicadangkan untuk disingkirkan bagi memastikan nilai *Cronbach Alpha* bagi konstruk yang berkenaan dapat ditingkatkan.

PENGHARGAAN

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**Unveiling the Importance of the Roles of Social Capital from Clan
Association Memberships: A Comprehensive Review**
***Mengulas Kepentingan Peranan Modal Sosial daripada Keahlian Persatuan
Keturunan: Satu Kajian Komprehensif***

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ABSTRACT

Chinese clan associations have played an important role in the evolution of Chinese community in Malaysia and all around the world. Clan associations build trust, social networks, and conventions. Social capital in clan associations and its effects on communal life are examined in this comprehensive review. Clan associations use social capital for resource mobilization, community development, and intergenerational transmission. Social capital mobilizes resources by providing financial capital, information, skills, and opportunities through strong social networks. This enhances clan associations' ability to pursue common goals. By fostering unity and consensus, social capital affects collective decision-making. Clan associations use their diverse networks to support clan members and assist community efforts, and social capital helps sustain clan associations. Clan associations also preserve identity and develop a sense of belonging by passing on cultural traditions, values, and practises. To safeguard the sustainability of clan associations, social network dynamics, social capital's effects on community development, challenges and adaptation to changing landscapes, and intergenerational relations should be explored. This review provides an understanding of how clan associations use social capital to promote collective well-being and maintain sustainability.

Keywords: *Chinese community; clan association; social capital; social network; clan culture*

ABSTRAK

Persatuan Keturunan Cina telah memainkan peranan penting dalam evolusi masyarakat Cina di Malaysia dan di seluruh dunia. Persatuan keturunan membina kepercayaan, rangkaian sosial dan konvensyen. Modal sosial dalam persatuan keturunan dan kesannya terhadap kehidupan bermasyarakat dikaji dalam kajian komprehensif ini. Persatuan keturunan menggunakan modal sosial untuk menggerakkan sumber, pembangunan komuniti, dan transmisi antara generasi. Modal sosial menggerakkan sumber dengan menyediakan modal kewangan, maklumat, kemahiran dan peluang melalui rangkaian sosial yang kukuh. Ini meningkatkan keupayaan persatuan keturunan untuk mencapai matlamat bersama. Dengan memupuk perpaduan dan konsensus, modal sosial mempengaruhi keputusan kolektif. Persatuan keturunan menggunakan rangkaian mereka yang pelbagai untuk menyokong ahli persatuan dan membantu usaha komuniti, dan modal sosial membantu mengekalkan persatuan keturunan. Persatuan keturunan juga mengekalkan identiti dan mengembangkan semangat kekitaan dengan meneruskan tradisi budaya, nilai dan amalan. Untuk melindungi kemampuan persatuan keturunan, dinamik rangkaian sosial, kesan modal sosial terhadap pembangunan komuniti, cabaran dan penyesuaian kepada perubahan landskap, dan hubungan antara generasi harus diterokai. Kajian pengulasan ini memberikan pemahaman tentang cara persatuan keturunan menggunakan modal sosial untuk menggalakkan kesejahteraan kolektif dan mengekalkan kemampuan.

Kata kunci: Masyarakat Cina; persatuan keturunan; modal sosial; rangkaian sosial; budaya persatuan keturunan

INTRODUCTION

Social capital has become a prominent term in the field of social sciences, highlighting the importance of connections and social networks as essential resources for individuals and societies (Alpino & Mehlum 2023). Clan relationships, which are based on cultural and genealogical connections, offer a distinctive framework for examining the significance of social capital. These associations have a well-established practice of uniting persons who have shared lineage, cultural legacy, and societal responsibilities. Studying the interactions of social capital in clan associations can provide insight into how social networks, norms, and trust promote collaboration, integration into society, and well-being.

The purpose of this extensive review paper is to thoroughly examine the importance of social capital in clan association memberships. The objective is to offer a comprehensive understanding of how social capital promotes social integration and well-being by examining its diverse aspects and consequences within this particular framework. The review paper aims to accomplish this by conducting a thorough analysis of the conceptualization of social capital, exploring the viewpoints of influential theorists, tracing its conceptual history, and investigating its importance within clan associations through an examination of networking sites, norms, and trust.

LITERATURE REVIEW

DEFINITIONS OF SOCIAL CAPITAL

Scholars from different fields have provided several definitions and conceptualizations of social capital. Although there may be differences in focus and vocabulary, these definitions include similar elements that lead to a thorough comprehension of social capital. Sociologist Robert Putnam offers a prominent definition of social capital as “the characteristics of social organization, such as networks, norms, and trust, that enable coordination and cooperation for mutual advantage” (Portes 1998). Putnam highlights the significance of social networks, common norms, and trust in facilitating collective action and promoting social cohesion.

Pierre Bourdieu, a notable sociologist, offers an alternative viewpoint on social capital. Bourdieu conceptualizes social capital as a manifestation of cultural and symbolic capital, which confers individuals with resources and benefits in their social exchanges (Bourdieu 2018). Social capital, as defined by Bourdieu, encompasses the networks and associations that individuals can utilize to obtain valuable knowledge, assistance, and advantageous circumstances. According to Coleman (1988), a prominent sociologist, social capital can be defined as a collection of entities that share two similar characteristics: they are all related to the social structure, and they enable individuals within that structure to carry out specific acts. Coleman (1988) highlights the significance of the structural dimension of social capital and its role in facilitating individuals’ attainment of their objectives through the utilization of the resources inherent in social networks.

SHARED THEMES AND CONCEPTS ACROSS DEFINITIONS

Although definitions may vary, there are certain recurring elements and concepts that are evident in different viewpoints on social capital. These shared traits enhance comprehension of the core attributes of social capital. First and foremost, social capital is fundamentally based on relationships. It emphasizes the importance of social ties, networks, and relationships as important assets (Green & Haines 2016). These relationships can be categorized as either formal or informal, including individuals from one’s family, friends, neighbours, and members of different social groups, or institutions such as churches (Green & Haines 2016).

Furthermore, trust and reciprocity are essential elements of social capital (Coleman 1988). Trust is the fundamental basis for cooperation, as people are more inclined to participate in joint efforts when they have faith in the dependability and reciprocity of others (Coleman 1988). Reciprocity, which refers to the anticipation of mutual exchange and assistance, enhances social connections and promotes collaboration. Besides, social capital relies heavily on the presence of shared norms and values. Norms are the recognized and accepted standards of conduct, anticipated outcomes, and responsibilities within a social group or community (Putnam 2000). Shared standards and beliefs among individuals promote social cohesion and encourage collaboration. One example is observed in Xie et al.’s (2020) study which posits that fostering a robust sense of community, shared values, and reciprocal support among nurses might enhance job satisfaction and mitigate staff turnover.

SOCIAL CAPITAL AS A STRATEGIC ALLOCATION OF RESOURCES IN SOCIAL NETWORKS

Social capital can be understood as an investment in social relationships (Green & Haines 2016). Social capital encompasses the value obtained from social relationships and networks, analogous to how financial capital symbolizes wealth and resources (Bourdieu 1986; Thomson 2008). People allocate their time, energy, and resources towards establishing and nurturing social connections, which subsequently yield benefits like confidence, assistance, knowledge, and the ability to seize chances. The returns can encompass both physical outcomes, such as

employment recommendations and access to resources, as well as intangible benefits, such as emotional support and a feeling of belonging.

Social capital functions based on the concept of “social embeddedness,” wherein individuals are integrated into social networks that furnish them with social assistance, knowledge, and assets (Adkins 2021). Through the act of engaging in social relationships, individuals acquire social capital, which they can utilize to navigate social, economic, and political institutions with more efficiency. Moreover, social capital is not exclusively a personal resource, but also a communal one. It confers advantages not merely to individuals but also to communities and cultures in their whole. Robust social capital within a community can result in heightened social unity, collaborative efforts, greater governance, and improved welfare for its constituents (Wang et al. 2022).

Ultimately, social capital comprises a range of definitions and conceptualizations, emphasizing the significance of social ties, trust, norms, and reciprocity. It symbolizes a financial commitment to interpersonal connections, equipping individuals with assets and benefits in their dealings. To comprehend these shared characteristics and the notion of social capital as a commitment to social connections establishes the basis for investigating its importance within clan association memberships.

SOCIAL CAPITAL PERSPECTIVES

PIERRE BOURDIEU’S PERSPECTIVE: INSTITUTIONALIZED RELATIONSHIPS AND RESOURCES

Pierre Bourdieu’s viewpoint on social capital centers on the established ties and resources that individuals might obtain through their social networks. Bourdieu (2018) defines social capital as a type of intellectual and symbolic capital that offers benefits and resources in social exchanges. According to him, those who possess social capital may use their networks and interpersonal connections to get information, assistance, and advantageous prospects which are not easily accessible to others (Bourdieu 1986).

Bourdieu (2018) highlights the role of social capital in a wider framework of social stratification, wherein people hold distinct social positions that grant them differing degrees of access to resources and privileges. He emphasizes the imbalanced allocation of social capital and its function in perpetuating socioeconomic disparities (Bourdieu 1986). According to Bourdieu, social capital is strongly connected to social class and power dynamics, influencing people’s ability to obtain assets and social benefits (Portes 1998). His research illuminates that social capital plays a role in maintaining social structures and perpetuating inequalities in society.

JAMES COLEMAN’S VIEWPOINT: SOCIAL STRUCTURES AND RELATIONSHIPS

James Coleman’s viewpoint on social capital focuses on the structural elements of social capital, including societal frameworks and interactions (Field 2017). Coleman underscores the significance of social capital and its impact on individual conduct and results. According to Coleman (1988), social capital comprises elements within social systems that enable specific activities by individuals. These social structures encompass familial networks, cohorts, and vocational affiliations. Coleman emphasizes that social capital functions by utilizing the resources inherent in social networks, allowing individuals to accomplish their objectives and obtain useful information, assistance, and chances.

Social networks function as channels for the exchange of resources, and those who have significant social connections enjoy enhanced access to assets and social assistance. Coleman's (1990) viewpoint highlights the utilitarian aspect of social capital, emphasizing its influence on individual autonomy and societal advancement. The research he has conducted has significantly advanced our understanding of the impact of social capital on educational achievement, financial prosperity, and various other personal outcomes.

ROBERT PUTNAM'S VIEWPOINT: CIVIC ENGAGEMENT AND SOCIAL INSTITUTIONS

Robert Putnam's viewpoint on social capital highlights the significance of civic engagement and social institutions in promoting social capital (Portes 1998). Putnam (2000) asserts that social capital is constructed by actively participating in civic activities and actively engaging with social institutions, such as organizations, clubs, and community organizations. He argues that social capital is based on social networks, common norms, and trust, which enable the coordination and collaboration of individuals for their mutual advantage within communities.

Putnam emphasizes that social relationships and exchanges foster a feeling of interconnectedness, togetherness, and mutual exchange among individuals, hence promoting social integration and the well-being of the community (Field 2017). Putnam's perspective underscores the communal advantages of social capital, highlighting its influence on social unity, civic participation, and the general well-being of communities. His research, notably his classic book "*Bowling Alone: The Collapse and Revival of American Community*," has shed light on the collapse of social capital in modern countries and its implications for connection to society and engagement with society.

INTEGRATION OF PERSPECTIVES AND CONTRIBUTIONS TO SOCIAL CAPITAL THEORY

The combination of Bourdieu's viewpoint on institutions in the study of social capital, Coleman's focus on structural aspects, and Putnam's emphasis on civic aspects leads to a comprehensive examination of its dynamics and consequences. This integration provides a thorough and insightful analysis of the intricate elements of social capital theory.

Bourdieu's (2018) viewpoint highlights the benefits obtained from social relationships, emphasizing the influence of social capital on determining one's social status and prospects. He enhances the perspective by emphasizing the uneven allocation of social capital and its role in sustaining social inequalities. Bourdieu's study illuminates the role of social capital in strengthening social hierarchies and power relations, underscoring the importance of contextualizing it within wider frameworks of social division and inequity.

Coleman's (1988) contribution highlights the crucial role of social networks, emphasizing how individuals can use their connections to gain access to resources and achieve their goals. This viewpoint emphasizes the ability of individuals to act and make choices within the framework of social systems, emphasizing how social connections and resources contribute to personal achievement and the ability to move up in society. Coleman's study highlights the function of social capital in connecting societal divides, providing individuals with valuable assets, and creating avenues for opportunity.

Putnam's (2000) perspective regards social capital as a collective resource that promotes social cohesion, active participation in civic affairs, and the overall welfare of the community. Engaging in civic activities and participating in social groups foster trust, common norms, and collaboration, ultimately strengthening the social structure. Putnam's research

highlights the significance of social capital in fostering a feeling of inclusion, offering social assistance, and facilitating joint efforts within communities.

This comprehensive approach enhances social capital theory by recognizing its collective and individual aspects, structural foundations, and impact on socioeconomic disparities. By collectively adopting these viewpoints, researchers and practitioners can develop a more nuanced comprehension of the consequences of social capital. This will enable them to devise strategies to improve its positive results for individuals as well as communities.

CONCEPTUAL HISTORY OF SOCIAL CAPITAL

FUNDAMENTAL CONCEPT OF SOCIAL CAPITAL

The origins of social capital can be perceived in diverse philosophical traditions and antecedents. Woolcock (1998) traces the general idea of social capital to Émile Durkheim, Max Weber and Georg Simmel, highlighting the roles different types of social relationships play in effecting institutional outcomes. Durkheim outlines the importance of values, moral imperatives, and commitments over contractual relations; Weber examines social ties (e.g. families) and their impact on social action and compliance with rules of conduct; whereas Simmel stresses on the significance of norms and obligations that develop through personalized networks of exchange (Woolcock 1998). According to Woolcock (1998), particular combinations of these social relationships can nurture different types of “benefits” such as trust and norms of reciprocity, fairness, and cooperation. These fundamental concepts established the basis for comprehending the importance of social interactions and their potential advantages.

Additionally, social anthropologists, such as Marcel Mauss and Bronisław Malinowski, investigate the significance of reciprocity, trust, and social networks in traditional civilizations. Mauss’s definition of “the gift” highlights the connections constructed through mutual exchanges and the overall societal benefits of gift exchange, whereas Malinowski’s inquiries of the Trobriand Islanders’ *Kula* system focuses on the how gift giving benefits individuals and enhances social relationships (Welsch & Vivanco 2020). The early anthropological observations provide the foundation for subsequent conceptualizations of social capital.

INITIAL TERM, ITS EMERGENCE AND THEORETICAL DEVELOPMENTS OF SOCIAL CAPITAL

The phrase “social capital” was initially employed in the beginning of the 20th century by L.J. Hanifan, an American social activist, in his research on the enhancement of rural communities. Hanifan’s (1916) definition of social capital refers to the physical resources present within a society that act as a means to achieve goals or objectives. He emphasized the significance of social ties, trust, and cooperation in promoting community growth and well-being. Nevertheless, Hanifan’s work remained largely unknown, and the notion of social capital failed to gain widespread acceptance at that period.

The philosophical evolution of social capital gained momentum during the latter part of the 20th century. During the 1970s, American sociologist James Coleman raised the significance of social capital in educational environments. He stressed the impact of social networks and institutional ties on the performance of pupils and educational results (Rogošić & Baranović 2016; Tan & Fang 2023). Coleman’s research established the fundamental basis

for comprehending how social capital enables individuals to gain access to valuable opportunities and assets.

During the 1980s and 1990s, the notion of social capital experienced additional theoretical extensions and enhancements. Robert Putnam, a prominent political scientist, greatly contributed to the dissemination of the concept of social capital with his landmark publication “*Making Democracy Work*” (Putnam et al. 1992). Putnam examined the impact of civic participation and social groups on promoting social capital. He contended that social capital, manifested as trust, norms, and networks, played a role in enhancing the efficiency of democratic administration, growth in the economy, and social unity.

Simultaneously, the French sociologist Pierre Bourdieu presented his view of social capital as a manifestation of cultural and symbolic capital. Bourdieu (1986) highlighted the uneven allocation of social capital and its function in perpetuating social disparities. He emphasized the role of social capital in conferring people with resources and benefits, facilitating their navigation of social structures and granting them access to possibilities which were not easily accessible to others.

EVOLUTION AND POPULAR APPLICATION OF SOCIAL CAPITAL

Social capital became widely acknowledged and embraced in the late 1990s and early 2000s. It gained popularity as a tool for comprehending diverse social phenomena and their policy implications. Researchers from several fields, such as sociology, political science, economics, and public health, started incorporating the concept into their studies. Social capital is utilized in a wide range of settings, such as economic development, community well-being, public health, and social policy (Thomson et al. 2017). Social scientists investigated the impact of social capital on promoting entrepreneurship, innovation, and economic growth. The researchers examined the impact of social capital on community resilience, social support networks, and quality of life (Claridge 2021). In addition, the study investigated the impact of social capital on health outcomes, crime prevention, and educational attainment.

The widespread of these concepts and appeal has sparked discussions and evaluations. Several researchers have raised issues over the concept’s expansive and imprecise nature, advocating for more precise definitions and assessment methodologies (Farr 2004; Gannon & Roberts 2018; Woolcock 1998). Some scholars warned against the possibility of social capital strengthening current power dynamics and disparities, emphasizing the importance of critically analyzing how social capital is allocated and its resulting effects (Baycan & Öner 2022; Rostila 2010). Notwithstanding these discussions, the notion of social capital remains a crucial foundation for comprehending the social aspects of human existence. This information offers valuable understanding regarding the significance of social connections, networks, and trust in influencing the well-being of both individuals and groups (Huang et al. 2022). Continual study is being conducted on social capital, with scholars working to improve its conceptualization, measurement, and use in various circumstances.

STRUCTURES, CHARACTERISTICS AND SIGNIFICANCE OF CLAN ASSOCIATIONS

Clan associations hold an important position in the social fabric of many communities, particularly in societies with a strong clan-based system. These societies are distinguished by their emphasis on safeguarding and advancing the interests of certain clans or extended families. A clan is a social organisation formed on the basis of family relationships or kinship ties (Greif & Tabellini 2010). It has a hierarchical structure led by clan leadership, and the

households within the clan follow a patrilineal system tracing their origin to a common male ancestor (Greif & Tabellini 2017). Clan groups typically require membership based on familial connections and ancestral heritage, fostering a strong sense of belonging and shared identity among its members (Zhang 2019). Clan associations are important social structures that offer mutual support, protection, solidarity and identity to their members (Chen 2022). Clan associations function as forums for the preservation of cultural traditions, the safeguarding of historical legacies, and the maintenance of the values and customs linked to a specific clan. They frequently coordinate events, assemblies, and festivities that promote unity and strengthen the connections among members of the clan.

Clan culture is a longstanding cultural tradition in societies with a strong clan-based system, such as China (Huang et al. 2022) and Chinese diasporic communities (Chan 2022; Makmur 2018; Setijadi 2016). Clan culture is arguably one of the two major foundations of institutions around the world (Greif & Tabellini 2010, in Huang et al. 2022). As a form of “root culture” rooted in natural blood and stemming from a common ancestor (Peng 2004, in Xiong et al. 2021), clan culture embodies the ideals of collectivism through its cultural attributes. It is widely acknowledged as a dominant cultural archetype within Asian companies (Chuang et al. 2012, in Xiong et al. 2021). Chan (1997) identifies the essential structural characteristics of a clan organization modelled after clan culture. These characteristics encompass cultivating a communally-oriented values within the organization, advocating for trust and respect among individuals, constructing clan identity and culture, promoting organizational cohesiveness, maintaining internal stability and prioritizing collective goals. It is argued that a company adopting a robust clan culture may be more resilient in the face of turbulence (Chan 1997). This study contributes useful insights to the existing body of knowledge on the dynamics of clan culture. Besides, in the study by Li et al. (2024), it is demonstrated that clans play a coordinating role in resolving inner-clan conflict and conflict between the members and outsiders. This facilitation helps to avoid potential disputes and promote a stable and harmonious environment within corporate settings. This study underscores the importance of clan culture in maintaining transparency and minimizing adversarial dynamics in business activities.

Essentially, clan relationships create intricate social networks that connect individuals who belong to the same clan or extended family. These networks have robust connections that require high level of trust among members to sustain cooperation (Fan et al. 2023). The social networks of clan affiliations frequently have a hierarchical arrangement, where leaders occupy positions of power and authority (Li 1999). According to Li (1999), leaders are the core of clan associations. The survival and expansion of clan organizations highly rely on their leaders’ attributes which include the ability to organize and to articulate an ideology (Li 1999). The networks formed by clan relationships play a role in transmitting spirit and values of the clans, consequently influencing the behaviours and decision-making of their members (Li et al. 2024). The structure of social networks within clan associations entails frequent interactions and transfers of information, resources, and support (Fan et al. 2023). Given these benefits, members depend on these networks for diverse goals, including soliciting guidance, obtaining prospects, and sustaining social relationships. The interconnections across clan groups’ social networks foster the development of social capital, serving as a useful asset that individuals can utilize in their professional and personal lives (Chan 2022).

THE DYNAMICS OF CLAN ASSOCIATIONS

Norms and trust are essential elements in clan affiliations, as they enable collaboration and promote cultural integration amongst members. Norms encompass the collective anticipations, principles, and actions that direct the behaviour of people within the group. Cao et al. (2022) emphasize that norms are as important as formal rules in facilitating collective action. In clan associations, these norms frequently center on concepts of reverence for older individuals, allegiance to the kinship group, and reciprocal assistance among participants. Interpersonal relations are shaped by strong norms of reconciliation, which is common among clan leaders as well as among ordinary members (Wong 2007). In his study on clan associations in Hong Kong, Wong (2007) observes that when it involves domestic disputes, especially family violence and divorce, the community leaders and the elders are keen to arbitrate and intervene.

Trust is another crucial element in clan connections, as it cultivates a feeling of dependability and assurance amongst members, which in turn, facilitating collection action (Wong 2007). Trust is established by ongoing contacts, continuous adherence to conventions, and fulfilling commitments within the association. Trust in clan associations fosters synergy, cooperation, and concerted effort, empowering members to collaborate harmoniously towards shared objectives and effectively tackle obstacles as a unified entity. Greif and Tabellini (2017) highlight the critical role of trust in sustaining economic and social relations within clan associations, serving to facilitate transactions and enforce contracts. Trust as an underpinning factor is also evidenced in various studies focused on the business culture within small and medium Chinese enterprises in contemporary Southeast Asia (Kwee 2013). Instead of relying on legal and official channels to enforce contracts, these enterprises tend to conduct economic activities in a “closed shop” manner, in which they establish trust relationships, share market information, and provided credit among people in their networks, especially those of common surnames and home regions (Jomo & Folk 2003; McVey 1992, in Kwee 2013). Trust helps to reduce transactional costs, enable clan members to get access to funds, and enhance credit-worthiness of businesses (Li et al. 2024).

Clan associations participate in a range of events that promote civic involvement and encourage communal resilience. These activities frequently encompass community service efforts, humanitarian endeavours, and cultural gatherings. Through the coordination and engagement in such endeavours, members of clan associations actively contribute to the welfare of the wider community and showcase their dedication to social responsibility. Engaging with endeavours within clan groups also functions as a method of fostering collective resilience. For instance, the research undertaken by Greif and Tabellini (2017) indicates that loyalty groups, such as clans in China and enterprises in Europe, have a vital function as fundamental units of collaboration. These groupings help decrease the expenses associated with enforcing rules and make it easier for people to work together as a group. These establishments, in return, strengthen collective identification and collaboration among their constituents.

During periods of disaster or hardship, clan associations can also effectively utilize their resources, networks, and specialized knowledge to offer assistance and support to their members. The events foster a collective endurance that fortifies the association’s social cohesion and bolsters its capacity to endure adversities. One critical case being the great famine in China. The study by Cao et al. (2022) informs that clan culture protected Chinese during the Great Famine. The study suggests that clan systems’ social control and risk mitigation mechanisms may have enforced communal rules and discouraged famine-causing conduct. The findings show how the cultural norms in clan culture and social networks helped people survive this acute poverty.

ROLES OF CLAN ASSOCIATION IN INTEGRATING SOCIAL NETWORKS

Social capital is essential for fostering well-being and producing shared advantages within clan associations. Clan associations facilitate the establishment of social connections and networks, which grant members access to useful assets such as social support, information, and opportunities. These resources enhance individuals' total well-being by improving their social, emotional, and financial well-being. For example, Huang et al. (2022) conducted a study that found organizations with strong clan cultures tend to have more stable business networks and are less likely to engage in high-risk innovations or cross-city mergers. The clan culture holds great importance in Asian business culture, and comprehending its impact on performance is highly valuable for both scholars and professionals (Xiong et al. 2021).

Moreover, the social capital present in clan associations goes beyond personal advantages and includes advantages that benefit the entire group. Clan associations foster cohesiveness in society, promoting unity, and cultivating an appreciation of community among their members through nurturing social capital. On example is observed in the nursing community. Xie et al. (2020) emphasize that a robust clan culture, characterized by shared values, trust, and mutual support, fosters a sense of belonging and community among nurses, hence augmenting their dedication and contentment with their work and the organization.

Chan (1997) uses the case study of DHL, an international courier express delivery company, to illustrate the importance of a vigorous clan culture to the success of the company. It suggests that the business success factors of the company, especially during turbulent and uncertain conditions, lie in its adoption of the culture and structural characteristics of a clan organization (Chan 1997). The consolidation can take the form of alliances or social enclaves, which is bound by strong, non-contractual bonds. Their members have a shared vision of their needs and goals, a common direction and a common culture, all of which contribute to the supportive rather than competitive atmosphere within the group (Chan 1997). Clearly, the collective well-being is demonstrated by enhanced social cohesion, enhanced standard of living, and the provision of protection and stability.

In addition to that, the study conducted by Ng (2019) and Liu and Ren (2023) highlight that clan organizations that undergo adaptation and renewal demonstrate greater dynamism and resourcefulness in their networks. This phenomenon is evident in the globalizing trend of Overseas Chinese associations, where clan associations (re)construct new international networks by revitalizing old linkages based on common roots such as place of origin, kinship, and dialect (Liu 1998). These shared attributes are vital as a foundation for establishing personal relationships and networks that emphasize on the importance of mutual trust and obligations. This is similar to what Bourdieu describes as "social uses of kinship", in which the old ties can be reinvigorated to cultivate trust and personal relationships for economic gains (Liu 1998).

Ng's (2019) study shows how clan organisations in Malaysia re-engineer their functions and capitalize on new opportunities in response to the regional development trends especially China's Open Door policy and the Belt and Road Initiative (BRI). Another good example illustrating this trend is the study conducted by Chan and Khalid (2019), where the authors highlight how clan associations in Malaysia serve as a transnational social support network. Using Chan She Shu Yuen Clan Association Kuala Lumpur & Selangor (CSSYKL), a Cantonese ancestral clan as a case study, the research examines transnational Chinese clan networks as an example for understanding how a social institution transitions from an era of traditional diversity to a contemporary form of diversity (Chan & Khalid 2019). The study findings demonstrate that the new function of clan associations as linkage points covers a wide

array of social interactions, encompassing family and dialect groups, economy, legal system, education system, politics, religion and tourism (Chan & Khalid 2019; Chan 2022). These debates have been documented in Chan's (2022) book on the reason for the continued existence of Chinese clan associations in Malaysia and elsewhere.

Going further, Liu and Ren (2023) argue that the growing economic ties between China and Southeast Asia has stimulated Chinese voluntary organisations to reconstruct and reconstitute themselves in order to compete in the new economy. This has led to the emergence of a new form of Chinese voluntary associations, which transcend the conventional organising principles of locality, kinship and occupation, and characterized by a new pattern of “de-territorialisation” and “pan-Chineseness” (Liu & Ren 2023). All these studies demonstrate the significance of diversity and adaptability of clan organizations in developing robust transnational networks that can elevate them to new heights.

To summarize, clan relationships have unique traits and importance in society. Social networks, norms, and trust within these affiliations promote collaboration, social cohesion, and collective ability to face challenges. Participating in associational activities enhances civic involvement and produces shared advantages. Ultimately, social capital is crucial in fostering well-being and the comprehensive advancement of clan associations and their members.

IMPLICATIONS OF SOCIAL CAPITAL DERIVED BY CLAN ASSOCIATIONS

The presence of social capital among clan groupings is essential for effectively gathering resources to collectively progress (Wang et al. 2022). The robust social networks and interpersonal connections within the clan facilitate the acquisition of diverse resources, including financial wealth, knowledge, skills, and opportunities. Individuals can utilize their social connections and relationships to obtain financial support for charitable endeavours, businesses, educational pursuits, and other joint initiatives. The development of social links and trust among clan groups enhances the ability to collaborate and cooperate in attempts to mobilize resources. Members can combine their assets, exchange knowledge, and utilize the connections of other clan members to gain access to more resources and assistance. The utilization of social capital enables clan groupings to enhance their shared potential to accomplish their common objectives and desires.

One important example is demonstrated in the study conducted by Li et al. (2024) which highlights the favourable influence of clan culture on company innovation in the Chinese setting, suggesting that cultural traditions have a long-lasting impact on present-day economic results as well as shaping economic behaviours. The study presents compelling evidence that firms operating in an environment characterized by a strong clan culture produce greater innovative outputs. This is attributed to their access to clan social capital, enabling them to tap into informal institutional arrangements, managerial incentives and financial provisions (Li et al. 2024). The findings indicate the importance of understanding the complex relationship between traditional values and the changing environment of business innovation in China.

Liu et al. (2023) offer another captivating example by illustrating how social capital acquired through clans sheltered firms during the Covid-19 pandemic. Focusing on social capital embedded in city clans, the study discovers that firms in cities with greater clan influence tend to suffer smaller losses and experience quicker recovery from the pandemic shock (Liu et al. 2023). The study also confirms clan's influence on individual values such as trust, pro-sociality, and crisis awareness in facilitating pandemic prevention. The results of the study reaffirm that social capital, as a “proxy” for informal institutions like clan groups, encourages collection action and enhances firms' resilience amid crises (Liu et al. 2023).

Contributing to this strand of literature, Fan et al.'s (2023) study examines the influence of clan culture on industrial specialization in China. The study proposes that historical cultural legacies play a pivotal role in shaping contemporary economic landscapes, influencing the types of industries that flourish in specific regions. The findings shed light on the enduring impact of social capital on the economic dynamics of different industries in diverse geographical areas.

Based on the studies mentioned, it is indeed clear that there is a complex interplay between clan networks, corporate governance and economic development at different levels. Clan associations are greatly affected by social capital, which plays a crucial role in shaping collective decision-making processes. The presence of social capital within clan groups facilitates efficient communication, dissemination of information, and collective decision-making among its members (Fan et al. 2023). It fosters the interchange of varied perspectives, permits the examination of distinct interests and concerns, and encourages the formation of mutually agreeable resolutions. The participatory processes of decision-making facilitated by social capital improve the credibility and approval of decisions within the organization and promote the overall solidarity and harmony among clan members.

Clan associations, utilizing their social connections and influence, have a crucial impact on community development and the enhancement of local and state initiatives. Clan associations can effectively mobilize their members for collective action and community engagement due to their robust social networks and relationships. They can commence and provide support to projects that address specific need within a community, such as the enhancement of infrastructure, implementation of educational programs, provision of healthcare services, and preservation of cultural heritage. For example, according to Wang et al.'s (2022) study, clan culture has a significant impact on corporate governance reform in family firms during the succession process. The research highlights that a strong clan culture is associated with a methodical and careful approach to implementing governance reform. This method places a higher importance on maintaining family unity and stability rather than quickly making changes. It suggests that the values associated with clan culture greatly influence the decision-making processes when it comes to transitioning corporate governance in family-owned businesses.

On the other hand, clan associations also enhance social capital, which in turn promotes interaction with other community organizations, government departments, and stakeholders. Clan associations can enhance their impact and influence on community development by forming partnerships and alliances, thanks to the trust and reputation they have established through social capital. For instance, Lee and Low (2009) examines the role of clan associations in contributing to the economic development of Singapore. The authors highlight how clan associations, by utilizing the richness of their clan networks and social capital, help to multiply the efficacy of state intervention by serving as partners in the nation's development process. The study concludes that the right kind of social networks not only help to reduce transaction costs and solve collective action problems, but also serve to disseminate information, ideas and support the further development effort by offering social services and developments (Lee & Low 2009).

IMPLICATIONS

This review enhances comprehension of social capital within the framework of clan affiliations by emphasizing its implications and practical uses. It highlights the importance of social networks, norms, and trust in fostering cooperation, community involvement, and overall

welfare within clan associations. This review also illuminates the significance of social capital in the mobilization of resources, decision-making procedures, and the transmission of cultural values and practices between generations. Moreover, this paper reveals the positive influence of social capital on business innovation, corporate governance, and economic development at varying levels. The importance of clan associations lies in actively promoting their social networks and preserving clan culture. This ensures that social capital is beneficial to all members and contributes to the communal development.

CONCLUSION

This literature review delves into the notion of social capital within the context of clan associations, uncovering noteworthy insights. It explores the social capital concept introduced by different scholars, highlighting the fundamental elements and shared traits of social capital across various perspectives. This review also recapitulates the evolution of the social capital concept and how it is applied in numerous sectors spanning from business, economy and community development to public health and social policy. With the focus on clan associations, this review delves deeper into the role and function of social capital in these social organizations. The social capital embedded in clan associations is characterized by strong social connections, established norms, and mutual trust among its members. Beyond these essential elements, clan associations play a pivotal role in preserving cultural traditions, fostering communal cohesion, and offering crucial support. Furthermore, the importance of social capital extends to its critical role in mobilizing resources, facilitating collective decision-making, nurturing community development and assisting in knowledge transmission between generations. This multifaceted role indicates the dynamic nature of social capital within clan networks, showing its far-reaching impact on both the internal dynamics of these affiliations and their broader societal contributions. In essence, this study illustrates the complex interplay between social capital and clan associations, showcasing their indispensable contributions to social, cultural, community and economic developments. While these dimensions are explored, it becomes evident that the nuanced dynamics of social capital within clan networks contribute not only to the internal strength of these affiliations but also the broader fabric of societal interconnectedness.

RECOMMENDATIONS FOR FUTURE STUDIES

Several potential avenues for future research arise from the valuable insights obtained from this assessment. Firstly, it is necessary to conduct a more thorough investigation of the intricacies of social networks inside clan affiliations, including their establishment, upkeep, and development. Secondly, it is imperative to examine the wider influence of social capital within clan affiliations on the personal welfare of individuals, the advancement of the community, and the facilitation of societal transformation. Additionally, it is crucial to investigate effective approaches for promoting the fair and equitable utilization of social capital within clan associations. This exploration should particularly focus on addressing issues of exclusivity, inequality, and ethical concerns, while acknowledging the benefits they provide.

Moreover, there is potential to investigate how social capital operates within the evolving contexts of social, economic, and technological environments. In addition to that, examining the adaptability of clan associations to these transformations can offer valuable insights. Lastly, by conducting an examination of how social capital influences intergroup contacts, fosters cross-clan partnerships, and enhances community cohesiveness, significant

knowledge can be obtained on this subject. Through the pursuit of these research directions, researchers can enhance their comprehension of social capital within clan relationships and its ramifications for people, communities, and society. This knowledge can be used to build successful strategies and interventions that can utilize the potential of social capital to promote collective well-being and sustainable development within clan associations.

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Discussion On the Costumes Culture and Aesthetics

in Chinese Ethnic Minority Films

*Perbincangan Mengenai Budaya Kostum dan Estetika dalam Filem
Etnik Minoriti Cina*

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ABSTRACT

This article uses the use of costumes in Chinese ethnic minority films as an entry point to discuss the relationship between ethnic minority costumes, costume culture, and minority culture in ethnic minority films. For example, the costumes in films about different ethnic minorities are closely related to the unique living environment, development history, and daily life of that ethnic group. At the same time, the minority costumes appearing in these films reflect the religious culture, ecological culture, and humanistic culture of the minority. When film creators process and use these costumes from an artistic perspective, they usually do so to shape the characters, express the core emotions of the film, or highlight the thematic features of the story. These practice-based explorations will provide reference and reference for the future creation and innovation of Chinese ethnic minority films and the dissemination and development of Chinese ethnic minority costume culture. At the same time, as a mass media, films can spread the culture of ethnic minorities through such channels, which can enhance the public's understanding of the cultural characteristics and aesthetic connotations of Chinese ethnic minority costumes, and help strengthen the protection and inheritance of Chinese ethnic minority costume culture.

Keywords: Chinese ethnic minority films; Film costume; Costume culture; Art aesthetics; Chinese ethnic minority culture

ABSTRAK

Artikel ini menggunakan penggunaan kostum dalam filem etnik minoriti Cina sebagai titik masuk untuk membincangkan hubungan antara kostum etnik minoriti, budaya kostum dan budaya minoriti dalam filem etnik minoriti. Sebagai contoh, pakaian dalam filem tentang etnik minoriti berbeza berkait rapat dengan persekitaran hidup yang unik, sejarah pembangunan, dan kehidupan harian kumpulan etnik tersebut. Pada masa yang sama, pakaian minoriti yang muncul dalam filem-filem ini mencerminkan budaya keagamaan, budaya ekologi, dan budaya kemanusiaan minoriti. Apabila pencipta filem

memproses dan menggunakan kostum ini dari perspektif artistik, mereka biasanya berbuat demikian untuk membentuk watak, meluahkan emosi teras filem atau menyerlahkan ciri tematik cerita. Penerokaan berasaskan amalan ini akan memberikan rujukan dan rujukan untuk penciptaan dan inovasi filem etnik minoriti Cina pada masa hadapan dan penyebaran dan pembangunan budaya kostum etnik minoriti Cina. Pada masa yang sama, sebagai media massa, filem boleh menyebarkan budaya etnik minoriti melalui saluran sedemikian, yang dapat meningkatkan pemahaman orang ramai tentang ciri-ciri budaya dan konotasi estetik pakaian etnik minoriti Cina, dan membantu mengukuhkan perlindungan dan warisan orang Cina. budaya pakaian etnik minoriti.

Kata kunci: Filem etnik minoriti Cina; Kostum filem; Budaya pakaian; Estetika seni; Budaya etnik minoriti Cina

INTRODUCTION

Ethnic minority costumes are an important part of the symbolic language of Chinese minority-themed films. They are intuitive, and the beauty and connotation of costumes are easy to interpret. Understanding the ethnic minority costumes in the film will help to follow the basic rules of film and television language and promote the realization of film and television narrative strategies, such as fully and naturally attracting more audiences, moving people's hearts in conjunction with the plot and scenes, and stimulating people's thinking or thinking. Resonance (Liu, 2009). To analyze the characteristics of costumes in movies based on Chinese ethnic minorities, we need to start from the two aspects of the origin and development of minority costumes themselves, as well as the reprocessing and re-creation of costumes in movies, to find out the relationship between costumes and culture, etc. relationship between elements. Bourdieu's cultural capital theory, extended from social practice theory, explores the relationship between social sciences and humanities, emphasizes the impact of the cultural field on social structure and personal destiny (Sun, 2011). Liu, (2009: 101-132) argued that the intertwined and contested binary oppositions between material, economic, and cultural dimensions . Within this theoretical system, costume has "field" characteristics and is an external manifestation of "habitus." That is, people use costume to express the collective similarity of classes (Zhang, 2004) and to distinguish class structures (Oklobia & Bakare, 2009), which enriches the functions of clothing in the traditional sense.

This article regards costume as a kind of film symbolic language and aims to confirm Bourdieu's interpretation of the role and significance of costume by cultural capital by analyzing the styles, characteristics, and connotations of costume in Chinese ethnic minority films. This article selects the most representative film works based on the Bai ethnic group in Dali, the Mongolian ethnic group, and the Kazakh ethnic group in Xinjiang, and analyzes the ethnic minority costumes in them, thereby exploring the



costume culture and ethnic minority culture displayed through costume in the film. The results of theoretical research provide a reference for the creation of film and television works with the same theme, such as how to fully and naturally attract more audiences through the clever use of costume language based on following the basic laws of film and television language and promoting the realization of film and television narrative strategies. Together with the plot and pictures, it touches people's hearts and arouses people's thinking or resonance. At the same time, the purpose of effectively promoting ethnic minority costume culture and minority culture is achieved.

COSTUME CULTURE IN CHINESE ETHNIC MINORITY FILMS--THE DALI BAI AS AN EXAMPLE

OVERVIEW OF DALI BAI COSTUMES

The Bai people are an ethnic minority located in southern China. They are the 14th largest ethnic group in China, with a population of approximately 1.6 million. Historically, the Bai people in Dali once established the Dali Kingdom. China's Yunnan, Guizhou, Hunan, and Guangdong provinces are the modern Bai settlement areas. Dali Autonomous Prefecture in Yunnan Province is an area where the Bai people are concentrated, with Erhai Lake as the center and radiating to all sides. The costumes and living customs of the Bai people are relatively fixed, and their minority characteristics are relatively clear. Yang (2015) found that the famous American philosopher John Dewey once said: "The role of customs in shaping individual behavior far exceeds any impact that individuals can have on traditional customs..." The specific customs, life, and thoughts of the Bai people make the traditional production elements of Bai costume still exist in the costume of the Bai people. The costumes of the Bai people, as cultural symbols, connect the cultural traditions of the Bai people (Du & Chen, 2020), allowing the characteristics of this nation to be preserved and developed.

THE COSTUME IS BORN OUT OF A UNIQUE LIVING ENVIRONMENT

As one of the forms of social life and culture, film costumes have a distinct cultural symbolic meaning when used in them. The most primitive function of the costume is to keep out the cold, keep warm, and protect the body. Therefore, costume culture is closely related to the climate and geographical environment of the area where it was born (Zang, 2021). The materials and styles of Bai costumes reflect their practical functionality adapted to the living environment (Zheng & Hou, 2021). For example, the topography of Dali Autonomous Prefecture is relatively complex. The overall trend is high in the northwest and low in the southeast. It is interlaced with mountains, valleys, and basins, and there are many dams between the intersecting mountains. The climate is a typical high-altitude monsoon climate, with abundant sunshine, strong ultraviolet rays, warm winters, and cool summers. The rainfall distribution varies greatly

throughout the year. There are obvious dry seasons and rainy seasons. The local people have the dressing habit of "covering them with felt hats" and wearing hats during the day. Shade from the sun and use felt to keep out the cold at night. Therefore, we can see that the middle-aged and elderly men in the film "Five Golden Flowers" habitually wear felts.

The Bai area of Dali has many natural scenery and a long history of cultural resources, so the costume of Bai women often has gorgeous decorations. For example, they will wear embroidered headscarves, tie-dyed headscarves, patterned headscarves, or multi-layered headscarves that complement the natural beauty of the area. The main character in the film "Five Golden Flowers", Vice President Jinhua's love suit, wedding celebration dress, and work clothes are all typical Bai costumes. Among them, the love dress has a white lining with a dark red collar, and on the lower body, she wears a knee-length waistband and light green trousers. The hem of the waistband is decorated with bright embroidery patterns, and her head is decorated with a single braided white tasseled scarf (Pang, 2011). Such characters give people a fresh and beautiful feeling. At a glance, the audience will be reminded of the beautiful natural scenery in Dali and the beautiful mountains and rivers nurturing nice people.

COSTUME HAS A UNIQUE HISTORICAL DEVELOPMENT PROCESS

The ethnic minority costumes of the Bai people in Dali have experienced changes in primitive society, the Bronze Age, the Nanzhao Kingdom, the Dali Kingdom, and the Yuan, Ming, and Qing Dynasties, forming a relatively fixed form of Bai costumes in modern times (Zhang, 2016). The influence of each historical period has also become different elements of costume culture, which have been preserved. For example, in primitive society, the costumes of the Bai ancestors emphasized functionality and ease of work, so the sleeves only reached the elbows. This style of shirt sleeves has been retained to this day: Jinhua in the ironworks and livestock farms in the film "Five Golden Flowers" wears white shirt sleeves that reach the elbows, making it easier to work. Even if the sleeves are slightly longer, they will be habitually pushed to the elbow position during work.

During the Nanzhao Kingdom and Dali Kingdom periods, as the living areas of the Bai ancestors became increasingly stable and their productivity gradually increased, a tribe was formed. The convergence of tribal culture is reflected in the costumes: for example, in the Erhai area, both men and women tie their hair into a bun; due to the development of Central Plains culture, men's costume is mostly double-breasted clothes, and they are distinguished by color, and they prefer white appeared, and this kind of costume culture is still preserved in modern times. In the movie "Five Golden Flowers", the male protagonist Jianchuan Apeng's love and dating costumes are all double-breasted gowns and white shirts; the gowns are simple in color and have no pattern embellishments, highlighting a larger area of white; although the male protagonist is the hair is short but

still decorated with a white scarf, creating an effect similar to a bun, showing a unique ethnic mark.



FIGURE 1. The first female lead and the male lead characters of the golden flower in love suits screenshot from *Five golden flowers* (The film screenshot created by Yang, 2024)

COSTUME IS A REFLECTION OF PEOPLE'S DAILY LIVES

The geographical environment of a certain area is closely related to people's daily lives, and costumes that serve labor production will also reflect the shadow of people's work. For example, the Dali area is located at the intersection of the famous Southern Silk Road and the Ancient Tea Horse Road, so the handicraft industry has been relatively developed since ancient times. Due to economic integration, cultural prosperity has been promoted. The Han, Bai, Yi, Tibetan, and other ethnic groups all live harmoniously here. The Bai people in this area have early mastered the method of dyeing clothes with plant pigments. For instance, the tops, skirts, and headscarves of men and women in "Five Golden Flowers" are often dyed cyan with natural dyes. At the same time, inheriting the characteristics of Han costumes, the Bai costumes in Dali gradually integrated the long coats of modern Han women with the costumes of the local people and evolved into the apron in Bai women's costumes. Such as, all the

female figures in "Five Golden Flowers" wear dark black or gray aprons, with the ends of the aprons hanging down in front of their bodies.



FIGURE 2. The screenshot of the male and female protagonists in the film's *Five Golden Flowers* wearing cyan costumes (The film screenshot created by Yang, 2024)

In the early days, the Bai people usually had to carry heavy objects to transport production materials, and provided services in this way in exchange for rewards. To reduce physical discomfort, increase support points for carrying items, and increase the stability of the items being carried, men usually pad their backs with felt, and women use ropes or braids to secure their headscarves. Such costumes with the shadow of production labor have gradually changed with the evolution of people's lifestyles. For example, after they no longer need to carry goods on their backs, the headdresses on women's heads have become more complicated and colorful, more decorative than functional; the patterns and colors of the headdresses also have a more Bai ethnic flavor. These symbolic costumes also appear in large numbers in "Five Golden Flowers": felts appear on the shoulders of the young male supporting characters; the headdresses and buns that frequently appear on women's heads use a large amount of white, highlighting the Bai people's custom of "honoring whiteness" (Du & Chen, 2020; Pang, 2011; Zang, 2021).

ETHNIC CULTURES EMBODIED IN THE COSTUMES OF CHINESE MINORITY FILMS- TAKE THE MONGOLS AS AN EXAMPLE

OVERVIEW OF MONGOLIAN COSTUMES

The Mongols referred to in this article are the Mongolian residents living in present-day China, with a population of 6 million. They mainly live in China's Inner Mongolia

Autonomous Region, the three northeastern provinces, and the Xinjiang Uyghur Autonomous Region. Mongolian costume is closely related to the grassland environment and climate in which it lives. Animal fur is often used as the main material. It is vividly called the "people on horseback"(Ge & Zhang,2020). It has a long history of development and its origin can be traced back to the tribal period. From ancient tribes' hand-sewn animal skins to making clothing, to the Yuan Dynasty, Kublai Khan established a unified dynasty, which promoted cultural integration and the progress of handicrafts. Silk fabrics were introduced to the Central Plains, bringing a new revolution in Mongolian costume production. The development and transformation of Mongolian costumes reflect rich artistic aesthetic value and historical and cultural significance. Mongolian-themed film works and Mongolian costumes have a mutual influence and complementary relationship in terms of cultural communication and aesthetic symbols (Mu,2022).

THE CULTURE OF POWER WORSHIP

In addition to being self-contained, the Mongolian minority costumes form the Mongolian costume culture and fully demonstrate the characteristic culture of the minority. People have integrated their worship of nature and life rooted in their blood into their costumes (Narigela,2022). For example, in the movie "Heavenly Grassland", the plot progresses to wintertime, and Huzi is wearing the typical costume of a Tengger boy - a dark gray Mongolian robe. The fabric of the robe is stiff and the pattern is wide and thick, which visually makes the tiger look tougher, stronger, and healthier. This kind of robe reflects the Mongolian people's worship of heroes and strength. Because the living environment, eating habits, and lifestyle of the Mongolian people determine that most ethnic people are physically strong, energetic, and powerful. The grasslands also advocate the law of the jungle. Only individuals who are strong enough can compete for more life and survival resources. This has created the Mongolian people's worship of strength. Therefore, Mongolian costumes are mostly Mongolian robes that look large and heavy, such as Barhu Mongolian robe, Horqin Mongolian robe, and Ordos Mongolian robe. In particular, the traditional Mongolian robe has wide cuffs, a full neckline and shoulders, and a loose overall shape. Take "Tuya's Marriage" as an example. In the wedding plot, even the thin Senger will give people a tall and strong feeling after wearing a Mongolian robe; people collectively wear Mongolian robes at the important event of the wedding, which further proves the recognition and attention of this costume and the admiration for the sense of strength and vitality.

THE CULTURE OF LIFE WORSHIP

The Mongolian people have lived in the grassland for a long time, and the color of the grassland is relatively simple. In summer, it is endless green, and in spring, autumn, and even winter, it is endless yellow and white. The color space is more spacious,

reflecting the singleness of the background of life. If the Mongolian people want to resist this monotony, show their warm and bold character, and show their respect and worship for life, they will supplement it with rich colors to embellish their Mongolian costumes. Such as, for the Mongolian people, each color has its unique meaning of life: red represents flames, representing passionate and unrestrained life; bright blue represents the sky and rivers, representing the source of life given by nature to the grassland; deep color represents the source of life given by nature to the grassland; the brown color represents the earth, the habitat that sustains the vitality of all living things. These colors are reflected in the costume, and we can see the bold color matching of Balhu's costume and Horqin's costume. Also in the wedding plot of the film "Tuya's Marriage", we can see that people mostly wear gorgeous Mongolian robes with life colors such as emerald green, bright blue, and pink as the main body.



FIGURE 3. In the film of *Tuya's wedding*, the people attending the wedding collectively wear gorgeous Mongolian robes with the color of life as the main body
(The film screenshot created by Yang, 2024)

In addition to colors, Mongolian people also imprint their worship of life on their costumes by enriching patterns and decorations. For example, in the movie "Carved Saddle", there are many Mongolian robes decorated with swastikas that mean longevity, and Mongolian robes decorated with peony patterns that mean happiness, which means long life and long happiness. At the same time, these colorful patterns are often used to decorate Mongolian robes with main color blocks such as dark brown, navy blue, and dark green. They complement the colors and further highlight the Mongolian people's respect for life.

THE CULTURE OF THE UNITY OF HEAVEN AND HUMANITY

The Mongolian people originated from the Orgun River Basin, and the idea of "harmony between man and nature" is rooted in their national blood, that is, the national ecological outlook. It requires man and nature to achieve unity and peaceful coexistence.

As a member of nature, if humans want to obtain permanent tranquility and peace, they must reproduce and grow following the laws of nature. This culture is deeply reflected in national costumes: such as, Yan & Luan (2022) found that in the film "An Enslaved Princess", we can see that the characters' costumes are all typical robe structures, that is, wearing robes outside, heels, and boots. The robes are generally longer, even can be as long as the instep. This kind of costume mainly takes into account the natural life needs of people living in alpine areas who need to resist the severe cold: grazing robes on horseback can protect knees and calves; sleeves protect hands; slanted lapels can prevent cold air from entering; wearing robe bundles the waist can prevent cold air from convection up and down and preserve body heat. The materials for the robe are also taken from nature, including the skins of hunting animals and grazing livestock.



FIGURE 4. The characters wearing the robes image of the film *An Enslaved Princess*
 (The film screenshot created by Yang, 2024)

The culture of nature and harmony between man and nature has gradually turned into a kind of folk culture during the development and evolution of the Mongolian people and is reflected in their costumes (Han, 2021). For instance, because men have advantages in strength and physical strength in the nomadic production method, they are the concrete transformation of "Heaven", the power that dominates people's daily lives, that is, Mongolian men have absolute authority in family life. This kind of authority is shown in the "belt", a sign of manliness. People wear belts to tightly bind the soul and body given by "God". Belts cannot be given away easily, so in the movie "Genghis Khan", Borte knelt and tied Temujin's love belt.

ARTISTIC PROCESSING AND USE OF COSTUMES IN CHINESE ETHNIC MINORITY FILMS- THE CASE OF XINJIANG KAZAKHS

OVERVIEW OF KAZAKH COSTUMES IN XINJIANG

The Kazakhs in China referred to in this article are mainly concentrated in the northern Tianshan Mountains in the Xinjiang Uygur Autonomous Region, showing the

characteristics of large settlements and small distribution. The Kazakhs in Xinjiang live in cold plateaus, river valleys, pastures, and other areas all year round. Therefore, their costume has strong characteristics of nomadic life in the alpine grasslands. After a long period of development, Kazakh traditional costumes are closely related to the living environment, customs, religious beliefs, and totems. The Kazakhs have created unique national traditional costumes. Kazakh-themed film and television works have become an important channel for spreading Kazakh traditional clothing culture, showing the Kazakh costume style and aesthetic characteristics, and spreading Kazakh costume culture more widely (Lu, 2017).

PORTRAYAL OF CHARACTERS

Although ethnic costumes have overall characteristics, they change with the changes in people's lifestyles and living status. In the process of creating ethnic minority-themed films, for the sake of artistic processing and application, these costumes will first be used as one of the important tools and means of character creation to strengthen visual image elements. For example, it should be used to express the character's identity, personality, and characteristics. Take the film "An Eternal Lamb" as an example, the male costumes have changed along with the changes in the male characters. At the coming-of-age ceremony for little boy Harry, teenagers, young people, middle-aged people, and old people wore different costumes respectively: when children became adults, they put on white shirts, short waistcoats, belts, and Kazakh hats that represented adults. flower hat. The father of the "new" young man and his father's peers wear long robes; but the family status of different characters, that is, the individual identities, are highlighted through the fabric and embroidered patterns of the robes. At the same time, the characteristics of the characters will be highlighted through changes in clothing accessories and color matching. For example, the person who cut off the pigtails for the little boy Harry to complete the coming-of-age ceremony was a highly respected old Kazakh man. He wore a red hat, which symbolized the saint's The little boy's uncle is usually taciturn and wears dark clothes in this scene, which represents his dull and introverted character. In the film, Akhtai has fewer scenes but changes clothes more often. In this plot, he is Wearing a silver robe with mink velvet "Pancha" shows his handsomeness and passion, and also inspires Ukubala to resist forced marriage (Rabiya, 2017).



FIGURE 5. In the film *An Eternal Lamb*, a little boy becomes an adult and wears the costumes that represent an adult
 (The film screenshot created by Yang, 2024)

EXPRESSION OF CORE EMOTIONS

As one of the languages of film and television, costume is usually used to express the emotions of characters and the emotions of film and television stories in different chapters, and then promote the main line of the film. For example, in the movie "An Eternal Lamb", Ukubala is disgusted with forced marriage, but she keeps suppressing her emotions until the handsome and swaggering Akhtai appears, and her idea of resisting the traditional marriage system is suppressed. She was completely ignited, so she dressed herself up carefully. Not only did she put on a golden satin coat, but she also put on a ring, which hinted at the character's inner emotional fluctuations and also revealed the subsequent emotional direction, that is, to meet Akhtai's love and the rise of resistance further demonstrate the character's inner yearning for a better future at this moment. After Ukubala became a widow, her clothes were mostly plain colors, and she would often appear in pictures wearing a dark headscarf. She would also wear a white salar on her shoulders at her remarriage wedding. It not only conforms to the traditional costume habits of Kazakh women but also hints at the changes in their emotions at this moment and the subtle changes in their life destiny. At the end of the movie, Ukubara puts on the "Kymishek" (a white shawl with embroidered patterns worn by Kazakh women after giving birth) (Shi, 2022) that is often worn by middle-aged and elderly women of her ethnic group, which not only strengthens the character's fate It also highlights the maternal responsibility and mission that the character has returned to at this time.



FIGURE 6. In the film *An Eternal Lamb*, Ukubara wears a Khimishek on her head
 (The film screenshot created by Yang, 2024)

HIGHLIGHTING THEMATIC FEATURES

Films are a concrete form of expression of the creator's image thinking, which not only highlights the unique personal aesthetics but also has a specific theme of the film. For instance, the film "Orphan Love" is a work created by local filmmakers in Xinjiang, with the main theme of ethnic minorities resisting invaders. In the film, the language of costume and the color of the costume is cleverly used: when the male and female leader first meet, the protagonist wears a burgundy skirt, and when she goes to play by the river, she wears a red and white skirt and a red floral hat. Here, red is both love and life, paving the way for the later red regime to serve as the gathering force behind to help the Kazakh people fight against aggression. The theme of the movie "Fishermen" is that the Kazakh people's lifestyle of living for water and grass has been changed with the service and help of the government. People's lives have gradually stabilized, people's horizons have gradually broadened, and the country's favorable policies have enabled ethnic minorities to move forward. On the road to wealth. As the dramatic conflicts in the film unfolded, the costumes also changed, and gradually only the distinctive feature of married women wearing headscarves and married men wearing ethnic back hats remained. It coincides with the theme clues of the protagonist Hasimu from being unwilling to go down the mountain to raising fish and encountering investment problems after going down the mountain, from encountering technical problems in fish farming to overcoming the problem and reaping success.



FIGURE 7. In the film *Fisherman*, Women in headscarves and men in ethnic backhats
 (The film screenshot created by Yang, 2024)

CONCLUSION

Chinese ethnic minority films highlight distinctive minority cultural characteristics, such as poetry culture, music culture, and religious culture. To a large extent, these cultures will be reflected through costume to achieve the purpose of highlighting the theme, advancing the story, and strengthening the emotions of the characters. The ultimate purpose of analyzing the language of costume in films is to provide ideas for the creation of ethnic minority films so that creators can take into account the communication characteristics of new and old film and television media, as well as the needs of diverse audiences and the need to spread local ethnic culture so that the film can both it has the mysterious and romantic characteristics of ethnic minorities and can bring the audience more moving and touching aesthetic experiences. At the same time, the research on this topic can show China's national cultural tradition and diversity by analyzing the cultural characteristics of ethnic minorities (Clark, 1987). To assist in the dissemination, inheritance, and development of China's ethnic minority culture, relevant staff can try to use film as a medium and use new media channels to promote ethnic culture. On the other hand, big data can be used as a thinking template to collect market evaluations and feedback on ethnic minority film.

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The Paradigm Shift in Malaysian Commensality: Symbolic Interactionism in *Mukbang* videos

(Perubahan Paradigma dalam Komunaliti Malaysia: Interaksi Simbolik dalam Video Mukbang)

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ABSTRACT

Commensality is integral to communal eating, particularly in Malaysian culture where food preparation, distribution, and consumption hold significant importance. However, cultural globalization and digital integration have transformed commensality into a virtual experience. Factors like single-person households and COVID-19 lockdowns have made solo dining increasingly common, often supplemented by social media platforms to create a sense of connection during meals. The popularity of Mukbang videos, showcasing Korean street and comfort foods, has surged, further blurring the lines between virtual and physical dining experiences. Food serves as a vital communication medium in Malaysian culture, facilitating connections through diverse culinary experiences. Through George H. Mead's Symbolic Interactionism Theory, interactions via food and its cultural context lead to the emergence of new food meanings and shared understandings, initially rooted in family dynamics. Viewers engage in parasocial interactions with Mukbang artists and fellow audience members, forming a virtual marketplace of social interactions that transcends physical distances. Mukbang videos offer escapism and community, particularly for those living in isolation, evolving from a necessity into a lifestyle choice. This study delves into this paradigm shift within the Malaysian community, focusing on the addictive appeal of Mukbang videos among Malaysian youth and the unique symbolic associations forged with the Mukbang community, and their impact on Malaysian culture.

Keywords: *commensality; mukbang; symbolic interactionism; Malaysian cultures; digital food culture*

ABSTRAK

Komunaliti merupakan aspek penting dalam makanan berjemaah, terutamanya dalam budaya Malaysia di mana penyediaan makanan, pengedaran, dan pengambilan makanan memegang kepentingan yang besar. Namun, globalisasi budaya dan integrasi digital telah mengubah komunaliti menjadi pengalaman maya. Faktor seperti rumah tangga satu individu dan kawalan COVID-19 telah menjadikan makan bersendirian semakin biasa, sering kali disokong oleh

platform media sosial untuk mencipta rasa hubungan semasa makan. Populariti video Mukbang, yang memaparkan makanan jalanan dan selesa Korea, telah meningkat, memperkudakan lagi sempadan antara pengalaman makan maya dan fizikal. Makanan berperanan sebagai medium komunikasi penting dalam budaya Malaysia, memudahkan hubungan melalui pengalaman kuliner yang pelbagai. Melalui Teori Interaksi Simbolik George H. Mead, interaksi melalui makanan dan konteks budayanya membawa kepada kemunculan makna makanan baru dan pemahaman bersama, pada awalnya berakar dalam dinamik keluarga. Penonton terlibat dalam interaksi parasosial dengan artis Mukbang dan ahli penonton lain, membentuk pasar maya interaksi sosial yang melampaui jarak fizikal. Video Mukbang menawarkan pelarian dan komuniti, terutamanya bagi mereka yang hidup dalam keterasingan, berkembang dari satu keperluan menjadi pilihan gaya hidup. Kajian ini menggali perubahan paradigma dalam masyarakat Malaysia, dengan menumpukan kepada daya tarik adiktif video Mukbang di kalangan belia Malaysia dan hubungan simbolik unik yang terjalin dengan komuniti Mukbang, serta impaknya terhadap budaya Malaysia.

Kata kunci: komunaliti; mukbang; interaksi simbolik; budaya Malaysia; budaya makanan digital

INTRODUCTION

Mukbang videos are seen to be a rising notable social phenomenon, potentially reshaping conventional communal practices and cultural dynamics. Research conducted by Kircaburun et al. (2020), Strand & Gustaffson (2022), and Sanskriti et al. (2023) indicates that these eating-show videos are increasingly popular among younger demographics, particularly for communal experiences and support. The Malaysian community is not left out as well with the rise of local Malaysians turning to the digital platforms for the experience of commensality and sharing of foodways, especially in the post-COVID period. Therefore, this study looks into the multifaceted aspects of *mukbang* within the Malaysian context, examining its symbolic significance and its transformative impact on communal rituals and cultural identity. In doing so, this will highlight the urgency of understanding the implications of *mukbang* culture for Malaysian communal traditions and cultural values, offering insights that are crucial for navigating the evolving landscape of digital communal practices and fostering a nuanced understanding of contemporary Malaysian culture.

COMMENSALITY

The term 'commensality' is used to describe the beneficial social connections that occur when individuals eat together (Sobal, 2000; Simmel, 1994), especially in the Malaysian context where the family mealtimes actually provide secure social interaction (Koome, Hocking, & Sutton, 2012; Fiese, et al., 2002). These findings show that family rituals, such as shared mealtimes, may help young people feel secure and connected (Crespo, Kielpikowski, Pryor, & Jose, 2011). Family meals are generally the central hub in sustaining the cohesiveness and the transfer of knowledge, as well as shared experiences (Holm, 2001; Murcott, 1982; Charles & Kerr, 1988; Devault, 1991; Counihan, 2004). These meals eaten together have great positive impact on children's and adolescents' nutritional health, as well as provides a better outcome in risky behaviour and overall psychosocial wellbeing (Hammons & Fiese, 2011).

Mealtimes are also seen as a factor in the construction of one's identity. Identities help us understand who we are and can aid in sustaining one's well-being, especially if the identity is significant and valuable to the person. Therefore, food and mealtimes actually play a role in the cultural identity

formation where it can act as a symbol to the society and ethnic groups (Kittler & Sucher, 2004). That being said, a typical activity where a meal is shared amongst friends or family members, or even co-workers can actually influence the food intake, food choice, food consumption habits and even foodways (Oh, Erinoshio, Dunton, Perna, & Berrigan, 2014; Herman, Roth, & Ploivy, 2003; Cruwys, Bevelander, & Hermans, 2015). This is hardly surprising, given that more people enjoy mealtimes with their families than when they eat alone. In a communal setting, parents tend to assist their children's healthy food consumption. These studies also suggest that when we eat with someone who is eating a lot, we are more likely to copy what they are eating and eat more than we would if we were dining alone. This is also reflective when we eat in a group rather than eating alone, as observed by researchers, with evidences from food diaries, observational and experimental studies (Herman, 2015).

In addition to eating action, mealtimes have been revealed to offer collective occasions for the diners to create relationships that reinforce or modify the social order (Ochs & Shohet, 2006). Furthermore, the community production of knowledge and moral attitudes is aided by the conversational activities that characterise these mealtimes. In contrast, mealtimes are already a culturally meaningful experience by themselves. They are a form of social activity that demands specific participant sensitivities, and they are more or less traditional. Within and between social groups, mealtimes differ in terms of participation, atmosphere, duration, food items, meal sequence, and assigned significance (Ochs & Shohet, 2006).

DIGITAL COMMENSALITY

With the understanding of how food and its foodways can affect and shape the cultural identity construction, it is also vital to understand how the digital impact of commensality can also play a part in the formation and edification of that cultural identity. According to Camille Rumani, co-founder of the VizEat site, it should never be forgotten that “*the table is the original social network* (Spence, Gastrophysics: the new science of eating, 2017). Despite this, the use of well-known digital social networks, which are all too often accessed at the dinner table via smart phones, shows how modern technology can impact commensality, whether it is positively or negatively (Moser & Reinecke, 2016; Ferdous, et al., 2017). The general understanding is that technology has a negative impact on people's eating and drinking habits, where individuals eating together at the same table do not communicate with each other, but instead are concentrating on their devices with whatever that is shown there, as shown in studies such as Oldham-Cooper, et.al (2011) and Radeskey, et.al. (2014). However, the positive side of actually having devices at the table to increase communication, and especially to have virtual dining is not really looked into, particularly during this time of pandemic where the rise of solo dining is rising. This is especially helpful when people are in the midst of lockdown and needed companionship, thus resorting to various devices and technology to help ease that loneliness (Phua, Jin, & Kim, 2017; Pandya & Lodha, 2021).

The terms “digital commensality”, “virtual commensality” are used to logically explain a myriad of situations and circumstances, from physically eating together while looking at a device, or an online platform that allows people to choose an authentic eating experience with strangers willing to host and cook (O'Hear, 2016), *Skeating*, which is ‘skyping’ and eating with a loved one or friend located elsewhere (Spence, 2017), interactive tele-dining with remote diners (Wei, et al., 2011), and the most popular one to date, *mukbang* – eating while watching someone else eat in a specially made video about food and eating, complete with eating noises (Donnar, 2017; Kim, 2018; Choe, 2019; Pereira, Sung, & Lee, 2019). While *mukbang* started in Korea, it is interesting to see how quickly the practice has spread throughout Asia.

MUKBANG

Mukbang, a term derived from the Korean words ‘*mukja*’ (eating) and ‘*bangsong*’ (broadcast), translates to ‘eating broadcast.’ It refers to videos where an individual consumes a significant amount of food while engaging with the camera, initially featuring Korean dishes. This genre, popularized globally, was

acknowledged by the Oxford English Dictionary in 2021, defining *mukbang* as “a video, especially one that is livestreamed, that features a person eating a large quantity of food and addressing the audience” (The National News, 2021). Originating in South Korea in 2010 on Afreeca TV platforms, these broadcasts were exclusively live, performed by individuals known as 'broadcast jockeys' or 'BJs.' These BJs could earn substantial income from advertising, donations, and sponsorships, tapping into a cultural zeitgeist and addressing societal loneliness (McCarthy, 2017). The genre gained international viral status when Fine Brothers Entertainment featured it in their REACT series in 2015, where popular YouTube personalities expressed everything from astonishment to disbelief while viewing Korean eating shows; this particular episode has amassed 6.8 million views to date. Over time, the style of *mukbang* videos evolved towards featuring larger quantities of food and including foods with pronounced ASMR qualities such as crunching, slurping, and smacking sounds. According to a study by Seoul National University, the term “*mukbang*” was associated with over 100,000 YouTube videos in a two-year period from April 2017 to April 2019 (Kang, Lee, Kim, & Yun, 2020). This reflects a shift towards a more gregarious presentation in *mukbang* videos, underlining their broad appeal and the captivating nature of their content.

THE RISE OF MUKBANG AND ITS EFFECTS ON COMMENSALITY

It cannot be denied that the consumption of food, its foodways, the preparation of the food and the rituals surrounding it provide an important and vital aspect of social function that is intrinsically intertwined to online media culture. Fischler (2011) has stated that our overall understanding of the social world is shaped to food and the social function of dining together, stating “*Commensality produces bonding. In apparently all cultures, eating the same food is equated with producing the same flesh and blood, thus making commensals more alike and bringing them closer to each other*” (p. 533). The practice of food sharing and preparation has carried on to the online platform, connecting to digital media production and use such as online TV streaming, cooking shows, and diversified into recipe blogs, cooking web series, *mukbang* broadcasts, eating shows and videos, autonomous sensory meridian response (ASMR) eating series and journals among many examples.

When *mukbang* originally started in Korea, the standardised format was a type of live video broadcast in which the host consumes large amounts of food while speaking to their viewers as if they were enjoying a meal together. Viewers were able to write in questions and comments through a chat function, or by using the comment section on YouTube, to which the host(s) will answer live, or on the spot. The formats of these videos have carried on till today, with the addition of some of these videos including instructions as to how the food or dishes are cooked, which will help the viewers to understand the context of the food preparation, and how to obtain these foods in order to enjoy them the same way.

In analysing these videos, it is seen that most of these videos do have some intriguing relevance and connective to the oral tradition of foodways, in terms of how they include personal monologues, expression and sharing of experiences as well as storytelling as part of their affective appeal to their viewers. This actually helps to build up their engagement, as well as the connectivity and bond that the viewers will share with them as the host(s) share food and their life with others online by talking to the audience as though the people are actually sitting at the table with them as well. These videos, with some of them very well-produced and edited, are catered very intimately with the viewers' needs and demands in mind. *Mukbang* videos, unlike other food television shows, place the emphasis on the mechanisms of eating, and the sounds the eating produces using a microphone. Normally, the preferred cuisine of choice is always Korean and/or American fast foods, due to the familiarity and comfort of the Korean foods being found in Korean dramas, and the crunch factor that American fast foods provides.

As the featured *mukbang* foods get more and more recognised, the viewers are able to relate more and more easily. This, therefore, brings about the realisation that there is a huge potential of this *mukbang* phenomenon influencing the socio-cultural aspect of dining. Previously, communication, socialisation, stimulation and engagement are shared, shaped, and evolved through commensality, especially with family and close friends, but with the emergence of the *mukbang* videos, the shift

towards digital commensality with strangers, not with families and friends, will see an impact towards the evolution and change towards the cultural aspect as a whole.

ROLE OF COMMENSALITY

The mealtimes within the Malaysian family has always been the place where standards and norms are set (Raji, Karim, Chelshak, & Arshad, 2017). In all Malaysian ethnic communities, meal times are used as opportunities for socialising and transferring of knowledge, be it as families, or as larger social network groups. Therefore, it can be said that by propagating approved behaviour, food etiquette at the dinner table not only promotes the community's cultural history and value, but also reinforces the community's identity (Raji, Karim, Chelshak, & Arshad, 2017).

Due to the high-power distance on the Hofstede scale (Hofstede Insights, 2021), the Malaysian tradition household will see the man as the head of the family and the household, whereas the woman to be the one who will focus on everyday activities such as cooking, washing and caring for the children. So, the men are seen to be the strength of the family, whereas the women are believed to be the knowledge fountain of the family, and will be the ones who pass down the beliefs, knowledge, practices, taboos, rites and customs of the family to the next generation (Raji, Karim, Chelshak, & Arshad, 2017). This study by Raji, et.al (2017) identified the mothers to be the ones who transfer the culinary knowledge consisting of ingredients, preparation, method of cooking, and even cooking equipment, to their daughters, and this knowledge is further solidified and strengthened during festive occasions, family gatherings and the like when the mothers would prepare food side-by-side with the daughters, and to continue on at the table where the food is consumed by the family. This study found that a mother's role in preserving family and cultural traditions in producing Malay traditional food was critical, and that it had to be maintained in order to encourage their children's participation. This value for commensality for this intergenerational connection and bonding is seen in Niva and Makela's work (2020) where they suggested that "*while all meals are characterised by conviviality and companionship, they continue to serve as a significant area of human sociability and togetherness*" (pg. 495).

However, one of the most noticeable changes to the Malaysian social structure is the rise of the number of women in the labour force, from 6.15 million in the 3rd quarter of 2019 to 6.18 million in the 4th quarter of that same year, as reported by the Department of Statistics, Malaysia (DOSM). (Yuen, 2020). This increase of working mothers has contributed to the drop in traditional commensality as well as single parent households (Halim, Aziz, & Samsudin, 2016; Yunos & Talib, 2009). In addition to this, the recent COVID-19 pandemic has increased the reliance on digital communication for day-to-day activities, as well as to ease stress and clear boredom. The pandemic lockdown implemented to make sure that the virus wave gets flatten have resulted in most everyone turning to their devices for inspiration, communication, and relatability, due to some being in lockdown alone, or in quarantine. This digital transition is significant in the context of the emergence of *mukbang*. When alone, there is no point in preparing food only for themselves to eat along in silence, as this just lacks the warm ambiance of a family gathering. Thus, most people resort to digital devices and network for gratification, connectivity and companionship (Diddi & LaRose, 2006; Ruggiero, 2000; Stafford, Stafford, & Schkade, 2004). This is especially seen during mealtimes when they do not want to eat alone, hence they tend to scroll through social feeds in their social network while eating, watch videos or dramas, or even watching *mukbang* videos as a means of companionship while eating.

SYMBOLISMS OF MUKBANG

In terms of media uses and gratifications, *mukbang* fulfils both the physical, social and emotional hunger of a single-person household (Kircaburun, et al., 2021). Firstly, it fills the needs of a viewer's physical hunger by providing recipes for a simple meal, or give inspiration and ideas as to what foods to consume for their mealtimes. In addition to this, those who love food but have negative experiences with it, such as suffering from eating disorders, health issues, weight watching and more, will resort to watching *mukbang* to fulfil their eating urges and experience indirect eating and satiation (Kircaburun, Harris,

Calado, & Griffiths, 2020). The *mukbang* artists normally eat a wide array of diverse foods in one sitting, therefore, offering its viewers a visual satiation. Most importantly, *mukbang* watching is argued to be a representation of a new form of social eating where it fulfils the social aspect of commensality (McCarthy, 2017; Hong & Park, 2018). Attachments and bonding are formed through the storytelling, sharing of day-to-day experiences and interaction between the *mukbangers* and viewers, which reinforces the ties at the interpersonal and affective level (Wijayanti, 2018). Therefore, it cannot be denied that these *mukbangers* are influencers of sorts whereby they have the power to persuade and influence their viewers to do as they do, and eat as they eat, more so when they are deduced to have that personal connection and relationship with their viewers. In saying that, the viewers have brought these influencers into their personal circle, originally meant for close families and friends.

Many research and studies have looked into the aspects of the addiction of *mukbang* watching (Kircaburun, Yurdagül, Kuss, Emirtekin, & Griffiths, 2020), the various gratifications that these videos bring, among which are, vicarious satiation via visual and audio stimulation (Choe, 2019; Gillespie, 2019), consumption without consequences (Gillespie, 2019; Hakimey & Yazdanifard, 2015; Tu & Fishbach, 2017), sexual fantasies (Donnar, 2017), escapist compensatory strategy (Bruno & Chung, 2017), and of course, companionship and community connection (Hong & Park, 2018; Pereira, Sung, & Lee, 2019; Schwegler-Castaner, 2018; Song, 2018; Spence, Mancini, & Huisman, 2019). However, influence of *mukbang* on ethnicity, especially on the food, food choice, and foodways in terms of commensality is not really looked into.

Through the virtual connection of the established connection and relationship networks where it constitutes a specific semiosphere, the viewers are presented with “*unfamiliar foodways in terms of ingredients, cooking techniques, flavourings, preparations, utensils, meal structure, table manners, distribution of the meals..., and social dynamics*” (Parasecoli, 2011, p. 645). Therefore, when these different culinary semiospheres interrelate with one another as per George H. Mead’s Symbolic Interactionism Theory, it can be seen that these individuals will be more inclined to engage through personified communication via food and its foodways. This will result in the development of new meanings of food, and its shared meanings, originally constructed through the roles of the familial ties. Not only that, the viewers will also form parasocial relationships with the *mukbang* artists where both parties interact and converse with one another (Anjani, et al., 2020). In addition to this, the *mukbang* viewers also establish relationships with other audience members, which then evolve into a marketplace of social interactions, a form of “co-presence” or semiospheres, as mentioned by Parasecoli (2011) that transcends physical distance. In this sense, *mukbang* videos fill a void where they provide and replicate escapism and community for people living in isolation, initially started as a requirement, which soon becomes a choice of life (Kircaburun et al., 2020).

Mead’s Symbolic Interactionism Theory (1934) provides a framework for understanding the symbolisms embedded in *mukbang* and digital commensality, as well as their cultural implications. Within this theoretical framework, symbols play an important role in the formation of meaning, acting as conduits for humans to comprehend and navigate their social environment. Several functions of *mukbang* can be seen as follows:

1. **Symbols and Meanings:** According to Mead’s theory, people construct and interpret meaning via common symbols within a social group. In *mukbang*, eating big quantities of food on camera is a symbolic gesture expressing plenty, luxury, and social connectedness (Sanskriti et al., 2023). Viewers interpret this sign depending on their cultural background, personal experiences, and social environment. For example, someone from a culture that values communal meals may regard *mukbang* as a sort of virtual sharing and connection, but someone who values health and moderation may see it differently, maybe as a show of excess or gluttony.
2. **Social contact:** Mead highlights the impact of social contact on individual behaviour and identity. In the case of *mukbang*, interaction between the presenter and viewers, as well as among viewers themselves, is critical for creating shared meanings and enforcing social norms (Kircaburun, et al., 2021). Viewers interact with the video by leaving comments, likes, and shares, which fosters a feeling of community and engagement in *mukbang* culture. This interaction not only changes how viewers interpret *mukbang*, but it also helps to shape its symbolic importance throughout time.

3. Cultural environment: Mead's theory emphasises how cultural environment influences social behaviour and identity. When we apply this to *mukbang* and digital commensality, we look at how cultural norms, beliefs, and practices shape how these phenomena are seen and received. In societies where communal meals are highly valued, *mukbang* may strike a stronger chord as a virtual extension of traditional community rituals (Aucoin, 2019). In contrast, in cultures with different attitudes towards food, such as those who value health or sustainability, *mukbang* may be seen more critically or as a sort of entertainment rather than a true social event (Kircaburun, et al., 2021).
4. Impact on Culture: Mead's viewpoint highlights how *mukbang* and digital commensality reflect and contribute to cultural norms and values. As these phenomena become more prominent, they affect cultural attitudes towards food, eating, and social contact, impacting behaviours and perceptions on a larger scale. For example, the normalisation of virtual community eating via *mukbang* may alter how individuals see and interact with food, both online and offline, eventually influencing cultural norms around food consumption and socialisation (Choe, 2019; Kircaburun et al., 2020).

Therefore, in understanding these symbolisms of *mukbang*, by investigating how symbols are formed, perceived, and negotiated via social interaction within cultural settings, a holistic overview of how these phenomena influence current culture and social life is acquired.

PARADIGM SHIFT

As *mukbangers* tend to feature Korean cuisine (due to their Korean origins) in their videos, the demand for Korean food has increased since 2016. Malaysians aged 26-35 have contributed an average of 40% of the total Korean food sale every year (Dzul, 2016), with the increase of purchase of *gochujang* (red pepper paste), *kimchi* (fermented spicy cabbage), *ramyeon* (both instant and ready-to-cook noodles), *toppokki* (rice cakes), and more, despite the pandemic situation (Jo, 2021). Korean food has always been an area of interest for Malaysians since the introduction of the popular K-drama *Winter Sonata* in 2002 (Kong, 2017), and the love for the intricacies of Korean heritage cuisine was deeply sowed when *Dae Jang Geum* (also known as *Jewel in the Palace*) aired in Malaysia in 2006. When popular reality show *Running Man* debuted on the screen in 2010, more and more Malaysian youths dreamt of visiting Korea mainly to visit the country as well as try the food featured in the show (Rameli, 2020). Several authentic comfort foods were featured, such as *bibimbap* (hot rice with meat and vegetables), *gimbap* (rice rolled in seaweed), *bulgogi* (stir-fried beef) and *banchan* (various side dishes).

With the arrival of more Korean restaurants, brands and cuisines to Malaysia, the emergence of *mukbang* videos brought the foods into reality when the viewers were able to enjoy them together with the *mukbangers*, creating the symbiosis network that would further bond them even closer (Kircaburun, Harris, Calado, & Griffiths, 2020). It was also found that through these *mukbang* and 'cook-bang' videos (where the *mukbangers* show how the dishes were prepared), more Malaysian youths were able to cook and prepare the meals with little difficulty, and these dishes tend to be the food of choice whenever having meals with friends and family, where they professed it to be nutritious, easy to make and suitable for everyone (Rameli, 2020). This is very much evidenced in some studies that highlight the youth's preference to not learn the complicated preparation of traditional meals, but instead prefer to have take-out foods, fast foods, and convenience foods (Hamzah, Karim, Othman, Hamzah, & Muhammad, 2015; Md Nor, et al., 2012; Mohd Zahari, Kamarudin, Muhammad, & Kutut, 2011; Sharif, Md Nor, Zaharia, & Muhammad, 2015).

The study by Kircaburun, et.al (2020) have shown that youths are turning to *mukbang* mainly to fill their need for companionship and connection. As mentioned earlier, the stories told and the interaction given by the *mukbangers* to their viewers will influence their way of thinking, as well as transfer values. This causes a paradigm shift in terms of commensality where the mealtimes with families are used to transfer the traditional food knowledge to the young generation in order to ensure the continuation and preservation of the food culture and its ways (Md Nor, et al., 2012; Mohd Zahari,

Kamarudin, Muhammad, & Kutut, 2011). With the commensality moving on to a virtual platform with an external network, it cannot be denied that this particular form of modernization through technology and social advancement have influenced the deskilling of cooking knowledge and practices among the young Malaysians (Md Nor, et al., 2012). The danger in the increase of potential loss in the context of traditional food knowledge and traditional food practices among the younger generation is very real. Nowadays, the young people of today are heavily dependent on technology for food preparation where they will resort to social media for inspiration, food ideas and food preparation. In addition to that, they prefer to purchase and consume ready-to-eat foods, and even convenience store foods, especially those featured in the *mukbang* videos. As Md Nor, et al. (2012) have stated, the gap between the young Malay generation during our grandparents' years and the young Malay generation today is widening every day, where it was explained that youths of yesteryears were very skilful and able to master the traditional food preparation and cooking skills, together with all its practices and customs. In contrast, the youths today have very limited skills in traditional Malay food preparation (Mohd Zahari, Kamarudin, Muhammad, & Kutut, 2011), mainly concentrating instead on knowing how to prepare Korean foods and cuisine (Rameli, 2020).

CONCLUSION

A quick check on the internet for *Mukbang* videos today will show that this genre has expanded to include many, many more types of cuisines around the world, such as Indian, Malaysian, Chinese, Punjabi, Thailand, and others, as well as a few extreme ones such as vegan fare, ASMR videos, strange looking items that looked inedible amongst others. The idea of these videos and expansion is mainly to connect, to network and to ease the loneliness in this fast-moving world (The Straits Times, 2016). In connecting people, it cannot be denied that *mukbang* has helped improved the lives of many around the world in a positive manner. This is especially true today, where many are using the videos as a sense of release, eating together, albeit virtually and with a stranger, it is a way of making new friends with no pressure and at their own pace.

Foodways, or the ways in which a culture views, prepares, uses, and consumes food, are considered to represent the values, mindsets, and identities of that culture. As posited by Zahra, Ho-Abdullah and Tan (2014, p. 33), "*investigating what and how a nation eats, as well as the choice of their food ingredients, qualities, production, and the process of ingestion can provide us with a valuable perspective into different aspects of their personal and cultural identities*".

As Malaysia itself is an extraordinary country, rich with myriads of cultures intertwine together, but yet still distinctive in each own legacy, the need for cultural heritage preservation is undeniably essential, due to the many factors which include development, modernization, climate change and assimilation. Therefore, the growing awareness and the promotion of intangible cultural heritage by international organisations such as UNESCO and ICOM (Akagawa & Smith, 2019), in partnership with the growth of a critical heritage discourse that lays a fresh focus on the interrelationships between the tangible and intangible elements (Winter, 2013), as well as the increased attention to food and culinary traditions through the lens of heritage will deliver the additional provision for the cultural heritage dimensions of food.

Heritage and traditional food are, and should be, preserved with considerable care and attention as it is directly associated to the ingredients, preparation process, dishes, and dining etiquette, as posited by Ramli, et. al (2016), due to "*cultural legacy being difficult to conserve and quantify since it is linked to societal values, beliefs, behaviours and norms*" (p. 520). The need to continuing and preserving historical food is considered as a comparative advantage in sustaining local food culture in the face of external homogenising influences (Shariff, Mokhtar, & Zakaria, 2008), as well as in preserving the growth of treasured items, especially traditional cuisines (UNESCO, 2008).

A few studies have identified several major challenges in preserving Malaysian traditional cuisines, where globalisation has encroached on the traditional forms of everyday life (Mardatillah,

Raharja, Hermanto, & Herawaty, 2019). These issues include a lack of awareness about how to preserve and archive traditional cuisines, and a lack of new marketing strategies and innovations in promoting the products (Shariff, Mokhtar, & Zakaria, 2008). Meanwhile, more easily accessible foods such as the 'fast food' such as McDonald's & KFC, as well as the attraction of foods featured and highlighted in various dramas and movies are also taking over, hence diminishing the interest in heritage food further (Yadav, 2020). In addition to this, the appeal of heritage food is also harmed by the disconnect between the feelings of the younger generation, who are unfamiliar with or uninterested in the food when compared to the contemporary options (Sharif, Md Nor, Zaharia, & Muhammad, 2015; Shariff, Mokhtar, & Zakaria, 2008).

Mukbang- and *Cookbang*-watching can actually help to fill in the gap of the knowledge transfer of heritage food and foodways as it was reported by Yun, Kang & Lee (2020) that university students were highly influenced by the foods that was shown in the *mukbang* videos, and were highly motivated to try out the recipes shown in the *cookbang* videos. Furthermore, these videos provide significant, connected social practices and interaction, this can be an alternative towards solving the issues for preserving and archiving, promoting and marketing, as well as instilling interest and appeal of Malaysian heritage foods and its foodways. This way, food knowledge can be transmitted and this will enable the young generation to get connected with the heritage food practices which eventually, ensuring the sustainability of Malaysian heritage foods.

Therefore, it is essential to study further on the impact of *mukbang* and related genre of this nature in order to understand the full effect on the changes in commensality, food and its foodways. As Sharif et.al (2015) have stated, "*the young generation have a small interest and desire to learn about their traditional foods, ... and have started to neglect their culture*" (pg. 158). The importance of transferring traditional food knowledge to the Malaysian youth is crucial in order to preserve and continue the traditional foods, and make it attractive and indispensable for cultural consumption in the midst of urbanisation and globalisation.

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“... one could criticize a given approach and propose modifications or improvements accordingly, but the fact of development itself, and the need for it, could not be doubted. Development had achieved the status of a certainty in the social imaginary... Reality, in sum, had been colonized by the development discourse, and those who were dissatisfied with this state of affairs had to struggle for bits and pieces of freedom within it, in the hope that in the process a different reality could be constructed.”

“To sum up, I propose to speak of development as a historically singular experience, the creation of a domain of thought and action, by analyzing the characteristics and interrelations of the three axes that define it: the forms of knowledge that refer to it and through which it comes into being and is elaborated into objects, concepts, theories, and the like; the system of power that regulates its practice; and the forms of subjectivity fostered by this discourse, those through which people come to recognize themselves as developed or underdeveloped. The ensemble of forms found along these axes constitutes development as a discursive formation, giving rise to an efficient apparatus that systematically relates forms of knowledge and techniques of power.”

Nearly 30 years since Arturo Escobar’s (1995) *Encountering Development* was introduced to the literary world, the book continues to provide insights to readers on the critique of development, the possibilities of a pluriversal world, and the fight for alternative epistemologies and ways of life. Essentially a critique on modern (Western, that is) development, for which he sees as discourse, Escobar does a detailed exploration of how ‘development’ processes are created and re-produced across multiple sections of life, and are weaved together to form what is a cosmic web of a particular way of knowing, living, and progressing.

Throughout the book, Escobar has one intent in mind: to rip apart the social imaginary that is ‘development’ – to analyse the triumvirate of knowledge, subjectivity, and power. He pinpoints the emergence of development in the South to the dominance of global institutions such as the United Nations and the World Bank, in their influence over the Third World. Particularly, he is very much focused on the institutional structuring of development processes; Escobar’s analyses demonstrate how institutions, first global then local, play a major part in dictating the guidelines and operating definitions, as well as the mechanisms of what ‘development’ is and

is meant to do. That is, how institutions co-create, consolidate, and reproduce the Third World's understanding of reality, the system of knowledge for comprehending this new reality, and the societies' values towards this reality. And such a way, he argues, is how an abstract word called 'development' is provided with shape, material, and value.

The emphasis, of course, is on how the fundamental bases of developmental programmes such as poverty eradication, food and nutrition, environmental protection, and public health improvement are conceptualisations of the development paradigm, and not given facts. Terms like poverty, malnutrition and hunger, and public health came to be associated with what development encompassed and what the developed world was not. They became the parameters of the development of a state, and their eradication was justification for state development and modern progress. To be developed was to not be poor, to be food- and nutrition-sufficient, and to be disease-free. Of course, everyone deserves better – to have the capacity to lead a good and fulfilling life, and what Escobar opposed was rather the singularity of the pathway available towards it.

He highlights three key inter-linked aspects applied in the modern era that allows for the uptake of the singular Western model of development: economics/capital, science/technology and knowledge. These aspects can be understood as follows: particular forms of knowledge crafted specifically to the needs of development and the science behind it, science and technology as the mechanism that objectifies the person and makes her impersonal as well as measurable, and money for circulation to keep everything running and glued together – and immersed within these three aspects is the influence of institutions and their structures. As Foucault (1990) succinctly puts it, power is everywhere. Escobar takes Foucault's idea of the pervasiveness and invisibility of power that comes with the authority of institutions, and demonstrates how it steers a society into accepting (by force, or willingly) the development model. Consequently, old worlds are displaced or completely replaced.

In some sense, development is a cultural space; 'to develop' is to usher in a new way of seeing reality, of knowing this reality, and to act and live within it. Doing so, then, edges out previous modes of living and knowing – making them obsolete and incompatible with the more modern scientific era. It is precisely the denigration of local or indigenous cultures that forms the other side of Escobar's critique on modern development.

If the development discourse "... has been the central and most ubiquitous operator of the politics of representation and identity", then it has surpassed and taken over local cultures, systems of beliefs, and alternative modes of knowing, experiencing, and connecting with the world. Because development brings with it a specific way of knowing and talking about certain things, it is also a reflection of what is not known and what is not allowed to be spoken of. Knowledge for development is constructed for development experts, rather than for the people that truly matter. As facts become external to the knower and exist independently of her, the reality in which she is a part of is reduced to a feature or trait that can be examined, measured, and written in reports. In Escobar's words, knowledge is bureaucratised and the real-life experiences of the people do not matter much anymore; what is happening in the field and continuously experienced by them do not reach the eyes and ears of the experts for a version of it has been carefully crafted, catalogued and archived in labels, numbers, graphs and written analyses.

Thus, violence is engendered – it is the silencing of the voices of the people via a regime of representation that is generated by the development discourse. There is an irony at play here: the development project is intended to help the people most in need, but it is the very instance of making sense of the experiences of the people through objectification by the development experts that obscure the former. Where terms such as poverty and hunger are used to describe a people, the associated measures, labels, and numbers that are formed from observations and data collection transform and mute what is known and experienced by them. As a result, papers are published and policies are written, but what is known about the people through these means does not correspond to their actual experiences. And in the end, much is known about the people, but much is also not known about them. This is not to say that what is obtained and learned is not the truth nor wrong on its own, but rather a different version of truth and reality is being proffered and provided for by the specific tools used within the discourse of development.

Of note here is not merely the ignorance of the shared experiences as well as the knowledge that comes with them, but also of the effacing of a way of living, a mode of practice, and perhaps to a certain extent, a purpose in life. To Escobar, the development of capitalist regimes in communities of the Third World is no different from the struggle over representation and cultural affirmation. Capitalist regimes “*undermine the reproduction of socially valued forms of identity; by destroying existing cultural practices, development projects destroy elements necessary for cultural affirmation*”. Development projects warped perceptions of the intended ‘target’ communities, rendering them ahistorical, objective and material, and devoid of meanings to which the communities can relate. As it is, there is little space for cultural tradition nor a sense of continuity of identity within development, for new representations of identity are created – ones that speak not of the living experiences of the people, but rather that of a clear-cut labelled social category.

Of course, Escobar is not all grey and pessimistic: not all ‘traditional cultures’ are drowned by the wave of development, and many do find ways to resist, co-exist and engage with modernity. Cultures do not simply leap from backwardness to become modern societies – despite this being the intention of development itself. There was never an either-or situation; hybrid situations are formed through the engagements between the development paradigm and local cultures. Modernity is not to be accepted as it is; rather, its intrusion into the lifeworlds of the people is to be read as a complex multiplicity of clashes and resistance where there are possibilities and hope for a different vision of the world. Indeed, simple binary terms that describe the ‘traditional’ and the ‘modern’, the ‘rural’ and the ‘developed’ no longer suffice. Meanings, then, “*have to be read with new senses, tools, and theories*”, and alternatives are to be generated.

“*Hybridity entails a cultural (re)creation that may or may not be (re)inscribed into hegemonic constellations*”. In this moment of uncertainty and change, there is space for new forms of seeing, apprehending, and becoming – a space for new narratives, ones which are not encumbered by existing paradigms and concepts. It is thus time to reconsider our usage of the present terminologies, theories and models, and more importantly, our dependence on the singular notion of development. Knowledge systems would not necessarily be centralised and of single origin but would rather be dispersed across networks of relations whereby encounters of various knowledge systems are not only common but encouraged. Along with knowledge, so too are differential modes of living as well as practices of being and becoming challenging

one another to create new hybridities and alternatives. Change is the new constant – of continuous formation and becoming – which implies that knowledge, experience, and practices of knowing and living are never singular in essence, nor immutable over time.

Justice, then, is to be fought and sought after precisely through these cracks within modern development; the fight for epistemological justice is necessarily linked to the fight to practice and live one's cultural traditions, to learn and dispense 'cultural' knowledge (for lack of a better word), alongside with other knowledge forms and practices, including that of modern knowledge. Put in another way, the fight for justice is a fight for freedom – in this context, freedom to development. If, invoking Sen (1999), freedom is the end and also a means to development, can we then turn it around and ask whether we can have the freedom to choose the kind of development that we want? Where development cannot be separated from the living experiences of the people, to have the freedom to develop and to develop to increase a growing number of freedoms require not just passive acceptance of a particular development mechanism, but also the capacity to exercise choice in determining and selecting such mechanism. It involves for one, the availability of development interventions that do not negate the values of the people nor endanger their exercise of freedoms, and for another, conscious effort from the people to recognise and stand for their own ways and practices.

To Escobar, the persistence of cultural difference is the basis for resistance in which cultural clashes create a conducive environment for "*possibilities for transforming the politics of representation, that is, for transforming social life itself*". He regards the very action of continuing cultural and local traditions in the face of hegemonic devices of modern development a proof of the non-singularity of development despite its hegemony, and a vision of hope for the articulation of new radical identities – transient and transcendental – beyond existing frameworks and models. There is thus hope for a restructuring of the "*political economies of truth*" – a strategic move away from existing Western thoughts and ideas, towards a heterogeneity of meaning-making and the production of differential subjectivities. These differential subjectivities are legitimate and could easily be further explained were Escobar to frame his problematisation using the epistemology-ontology-methodology trilogy. His approach is obviously epistemological in that he has been attempting to formulate a theory of knowledge about development, cutting across various fields of knowledge when he mentions "political economies" while simultaneously articulating it with ontology when he adds the term "truth". In this case, the 'truth' is that development is ontologically an economics construct. This teleological construct is attained through a paved process measured by specific econometrics (GDP per capita, rate of industrialisation, rate of progress in education, etc.) – which, in actual fact, constitute the methodology. What connects methodology and ontology is the concept of power that Escobar, quoting Foucault, locates everywhere – referring, in turn, to the funding agencies that finance development and measure its progress using indicators that have been set by Western elites. Escobar's treatise might have gained greater conceptual clarification, would he have posited the status of the knowledge he had been discoursing about.

In effect, Escobar has already reached his conclusions – open as they may be – on the problem of modern development when he calls for visions for an alternative world (or even alternative worlds). He posits that what is needed beyond modernity and Western development is the perseverance and evolution of local practices and traditions to meet and engage with the former. Such encounters offer insights into possibilities for a different outcome in how societies can progress, without having to fully follow the course of Western development – however, this is

not so much explored in the book itself, but is subsequently developed in his later writings. Thus said, *Encountering Development*, while clear in its articulation of its main theme as a critique of development, is perhaps best read along with his work on the “pluriverse” – a notion which Escobar employs to refer to a world of pluralities in which multiple modes of existence, reality and living exist, of which plural ways of knowing, being and becoming prevail over modern mechanisms. *Encountering Development*, then, is less of an end but rather a beginning of an exploration, a journey into the plurality of worlds in this modern age. And while one cannot disagree with Escobar’s view on a cultural project that acknowledges and incorporates peoples’ living experience, accumulated knowledge and cultural heritage in the construction of an alternative concept of development, his proposition remains anchored in the realm of philosophical epistemology, without venturing across the boundaries of ontology and methodology: therefore, not yet a manifesto.

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Ulasan Drama : Gadis Kretek (2023) : Analisis Berdasarkan Teori Di Bawah Sub-Disiplin Sosiologi

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PENGENALAN

Gadis Kretek (2023) merupakan sebuah siri drama yang ditayangkan di saluran Netflix pada tahun 2023. Drama ini dapat dilihat dalam konteks industri rokok dan tembakau Indonesia yang rumit serta dikaitkan dengan sejarah negara. Drama ini telah diadaptasikan berdasarkan daripada karya buku penulis tempatan Indonesia, Ratih Kumala. Gadis Kretek (2023) menceritakan tentang bagaimana seorang anak lelaki pengeluar tembakau terkenal menjangkau semula masa kepada tahun 1960-an hingga awal 2000-an, dan berusaha untuk memenuhi hasrat terakhir bapanya dengan mencari seorang wanita yang menjadi sebahagian daripada sejarah hidup bapa beliau pada masa lalu.

Ulasan ini menyelidiki penyiasatan dari sudut akademik dengan menganalisis plot drama, watak, dan kesan masyarakat melalui prisma falsafah sosiologi. Pendekatan ini, yang berakar umbi dalam subbidang sosiologi, menyiasat interaksi sosial antara karakter di dalam drama tersebut antara satu sama lain, serta kebiasaan budaya dan masyarakat secara keseluruhan yang dinyatakan dalam drama. Untuk memberikan analisis yang bernas tentang bagaimana drama Gadis Kretek (2023) ini dapat mencerminkan dan mengulas tentang kerumitan tingkah laku manusia dalam konteks sosial, semakan yang dilakukan adalah menggunakan rangka kerja teori dalam usaha untuk mencungkil benang sosiologi asas yang dijalin ke dalam jalan cerita. Proses ini akhirnya menyumbang kepada pemahaman bernuansa tentang impak filem di luar bidang hiburan. Secara ringkas, ulasan drama ini meneroka pemerhatian dan pemikiran Gadis Kretek (2023) berkaitan sifat kompleks dan kerumitan tingkah laku manusia dalam keadaan sosial, dengan matlamat untuk mendedahkan tema sosiologi bernuansa yang dijalin sepanjang naratif yang disampaikan.

SINOPSIS RINGKAS DRAMA GADIS KRETEK (2023)

Pada awal abad ke-21, Raja, seorang pengeluar rokok di Indonesia, yang sakit dan tenat, merayu anak lelakinya Lebas, untuk mencari semula cinta pertamanya yang telah hilang daripada hidup beliau dalam jangka masa yang lama, bernama Dasiyah, atau lebih dikenali sebagai Jeng Yah. Lebas memenuhi hasrat bapanya dan mula menyelidik serta mempelajari sejarah lama antara bapanya dan Dasiyah dengan menggunakan petunjuk yang dijumpai olehnya. Namun, Lebas mempelajari kisah rumit Raja dan Dasiyah dari tahun 1960-an, di mana pengaruh patriarki dalam industri tembakau, pergolakan negara angkara komunis dan taraf serta kedudukan sosial masyarakat ketika itu menjadi antara halangan utama kepada hubungan Raja dan Dasiyah sepanjang tempoh kisah percintaan mereka. Pasangan itu mengatasi kesukaran untuk menubuhkan jenama rokok yang dikenali sebagai Gadis Kretek. Namun, kisah ini diceritakan lagi selepas melalui beberapa siri kejadian tragik, yang melibatkan pemutusan

hubungan antara Raja dan Dasiyah, dan juga kematian serta pengkhianatan ke atas keluarga Dasiyah. Cerita ini terus berkembang dalam beberapa dekad, dan telah menampilkan pelbagai sifat pakatan hubungan seperti Dasiyah dan Seno, dan juga pertemuan antara Lebas dan Arum, yang merupakan anak kandung Dasiyah bersama Seno, yang kemudian memuncak kepada kesimpulan yang mengharukan dan mendedahkan latar belakang sebenar Gadis Kretek. Naratif drama ini akhirnya disimpulkan dengan Lebas mendedahkan legasi Gadis Kretek bersama Arum, sambil menghadapi peristiwa sejarah Indonesia terdahulu, dan kejayaan Lebas dalam memenuhi hasrat bapanya serta Arum mempelajari kisah hidup ibundanya.

TEORI SOSIOLOGI

Sebelum mendalami sebarang penyelidikan atau analisis, adalah penting kepada penyelidik untuk memahami intipati sebenar apa yang diwakili oleh sesuatu teori. Menurut Oxford English Dictionary (OED), teori merangkumi andaian atau satu set idea yang direka untuk menjelaskan fenomena tertentu. Stewart, Jim & Harte, Victoria & Sambrook, Sally (2011) menghuraikan bahawa teori berusaha untuk menjelaskan fenomena yang diperhatikan melalui pendekatan sistematik yang membenarkan ujian dan penghalusan. Sutton dan Staw (1995) menggariskan bahawa teori bukan sekadar kompilasi rujukan, data, pembolehubah, rajah atau ramalan. Walaupun unsur-unsur ini mungkin menyumbang kepada pembangunan teori atau dapat digunakan sebagai kaedah untuk memperoleh hasil, namun ia tidak membentuk satu teori sahaja.

Zerihun (2005) menyatakan bahawa ahli sains sosial pertama yang menggunakan istilah sosiologi ialah seorang ahli sosiologi Perancis bernama Auguste Comte (1798-1857). Seperti yang dicipta oleh Comte, istilah sosiologi adalah gabungan dua perkataan. Bahagian pertama istilah ini ialah bahasa Latin, *socius*, yang bermaksud masyarakat, persatuan, kebersamaan atau persahabatan. Perkataan lain, *logos*, berasal dari bahasa Yunani. Takrifan mudah di sini ialah sosiologi memfokuskan kepada kajian antara masyarakat dan budaya. Walau bagaimanapun, istilah tersebut secara amnya difahami sebagai kajian atau sains (Indrani, 1998). Oleh itu, takrifan etimologi bagi sosiologi adalah bahawa ia adalah sesuatu perkataan atau perbincangan tentang masyarakat. Flourish (2014) menyatakan bahawa sosiologi adalah salah satu daripada sejumlah bidang di bawah sains sosial yang berusaha untuk menghuraikan, memberi butiran dan memahami perbuatan manusia dalam masyarakat. Berbeza dengan beberapa sains sosial, ia tidak tertakluk kepada satu bidang kehidupan tertentu. Sosiologi mengkaji secara umum berkenaan perkembangan manusia, dari zaman kuno sehingga zaman teknologi, serta mengenalpasti bagaimana manusia berkomunikasi dan membentuk masyarakat. sosiologi boleh ditakrifkan sebagai kajian yang sistematik dan objektif tentang sosial manusia kehidupan, kumpulan dan masyarakat.

Madhusudan (2007) menyatakan bahawa secara umumnya, disiplin sosiologi menggambarkan corak, masalah dan prospek hubungan manusia dan proses yang membawa kepada kewujudan hubungan tersebut. Dalam erti kata lain, ahli sosiologi mengkaji faktor atau sebab di sebalik tingkah laku manusia, akibat atau kesan daripada corak tingkah laku tersebut terhadap pelbagai aspek masyarakat, dan potensi untuk mewujudkan dan mengamalkan gaya hidup baharu pada masa akan datang. Teori di dalam bidang sosiologi pula fokus terhadap menganalisis,

memerhati dan mengkaji organisasi serta kumpulan manusia. Pemerhatian terhadap pelbagai aspek kewujudan sosial manusia dapat meluaskan bidang kuasanya melangkaui disiplin lain. Sosiologi menyiasat budaya, yang merupakan corak besar pengeluaran material dan simbolik yang membentuk kewujudan manusia. Pemahaman secara kritikal berkaitan bagaimana pelbagai budaya dan kumpulan sosial mengatur dan mentafsir persekitaran mereka dapat dipupuk melalui bidang sosiologi. Tingkah laku manusia, dinamik sosial, dan struktur masyarakat semuanya dapat dikaji dalam bidang tersebut. Ahli sosiologi mendekati persoalan berkaitan kemanusiaan dari sudut perspektif dan ilmiah yang berbeza. Namun begitu, mereka mempunyai minat dan pemahaman yang sama untuk mengenalpasti bagaimana masyarakat berevolusi, sehingga dapat distrukturkan dan apa yang mendorong tingkah laku mereka untuk menjadi sebuah komuniti yang pelbagai sehingga kini.

PENGARUH MEDIA DALAM SOCIOLOGICAL CRITICAL THINKING

Scriven dan Paul (1987) menyatakan bahawa pemikiran secara kritikal adalah proses disiplin intelektual secara aktif dan berkemahiran mengkonseptualisasikan, mengaplikasi, menganalisis, mensintesis, dan/atau menilai maklumat yang dikumpul daripada, atau dihasilkan oleh, pemerhatian, pengalaman, refleksi, penaakulan, atau komunikasi, sebagai panduan kepada kepercayaan dan tindakan. Secara ringkas, perkara ini merujuk kepada keupayaan seseorang untuk memeriksa dan menilai maklumat, merangkumi sikap, nilai, watak, dan intipati keseluruhan bagi sesuatu perkara. Filem atau drama pada masa kini menjadi salah satu komponen penting dalam budaya, terutamanya dari segi hiburan (pop culture). Ia bukan sahaja memberikan penonton pengalaman secara visual dan audio, tetapi ia juga melibatkan emosi penonton dan memberikan pandangan baharu daripada sudut perspektif yang pelbagai, berdasarkan persekitaran yang dinyatakan dalam sesebuah filem atau drama tersebut. Filem mempunyai kuasa untuk membentuk pendapat masyarakat dalam pelbagai cara. Seperti yang dikatakan, penglibatan emosi yang timbul akibat kuasa penceritaan filem atau drama, dapat membantu penonton mengaitkan hubungan di antara watak dan situasi mereka. Filem memaparkan pelbagai keadaan dan isu masyarakat, dan hubungan emosi ini mempunyai kuasa untuk mempengaruhi pendapat orang ramai berkenaan pelbagai isu. Selain daripada itu, filem atau drama juga mendedahkan penonton kepada idea dan amalan yang berbeza, dengan mempersembahkan pelbagai sudut pandangan, tingkah laku dan situasi sesebuah budaya. Pendedahan ini berpotensi untuk meluaskan pemahaman seseorang individu mengenai dunia dan mempersoalkan pengetahuan mereka yang sedia ada, dengan memupuk minda yang lebih terbuka. Filem atau drama juga mempunyai keupayaan untuk mempengaruhi pandangan orang ramai dengan mencetuskan emosi dan memberikan ulasan masyarakat daripada pelbagai sudut persepsi dan pandangan yang lain.

Dari perspektif sosiologi, pemikiran secara kritikal memerlukan penggunaan pemikiran masyarakat perseptif dan analitikal untuk mencabar dan menganalisis struktur, norma dan fenomena yang telah ditetapkan. Ia mampu menilai data, idea, dan sudut pandangan yang berbeza sambil mempertimbangkan kesan dan konteks sosial. Grauerholz dan Bouma-Holtrop (2003) menyatakan bahawa pemikiran sosiologi secara kritikal merujuk kepada keupayaan untuk menilai secara logik dan munasabah sesuatu hujah atau masalah sambil mengekalkan kesedaran dan kepekaan terhadap kuasa dan konteks sosial. Sutherland dan Feltey dalam karya mereka *Cinematic Sociology* (2013) mengemukakan pendekatan alternatif kepada analisis,

merangkumi dari sosiologi kepada filem. Mereka menganjurkan untuk mengkaji dinamik sosial melalui lensa analisis filem, menegaskan bahawa filem berfungsi sebagai cermin dan pembentuk budaya. Mereka mencadangkan bahawa ahli sosiologi harus mengenal pasti dan memberi contoh konsep teori utama, seperti teori konflik, teori fungsionalis, atau interaksionisme simbolik, dengan itu memudahkan pengajaran sosiologi melalui medium pawagam. Jonas (2019) menyimpulkan bahawa pendekatan sosiologi membantu dalam menentukan sejauh mana filem menggunakan hegemoni ke atas masyarakat dengan membekalkan corak yang mantap, asas, dan makna, nilai moral dan menyokong ideologi yang meminggirkan atau mengecualikan sudut pandangan yang bertentangan. Oleh itu, apabila membincangkan berkenaan perspektif sosiologi berdasarkan filem, hendaklah ditekankan bahawa apa yang dibincangkan adalah analisis dan pemahaman berdasarkan "dimensi sosial" karya seni tersebut dan bukannya "peruntukan estetik."

TEORI SOSIOLOGI BERDASARKAN DRAMA GADIS KRETEK (2023)

(1) TEORI FEMINIS

Budig dan Jones (2008) menyatakan bahawa teori feminis bersifat pelbagai dan setiap teori di bawah sub-bidang ini menganalisis pengalaman wanita dalam subordinasi jantina, punca penindasan wanita, bagaimana ketidaksetaraan jantina diteruskan, dan menawarkan remedi yang berbeza untuk ketidaksetaraan jantina. Struktur kuasa dan konvensyen sosial yang membentuk peranan dan hubungan jantina dianalisis oleh ahli teori feminis, bersama-sama dengan kesan dinamik ini terhadap masyarakat secara amnya. Teori feminis menawarkan rangka kerja untuk memikirkan dan mentafsir peranan jantina. Pendekatan ini mengkaji kepelbagaian pengalaman manusia melalui prisma politik seperti patriarki yang mengutamakan analisis berasaskan jantina sebagai salah satu kanta analisis utama.

Gadis Kretek memberikan persepsi dan sudut pandangan terhadap isu-isu berkaitan feminisme. Kisah Gadis Kretek berlaku pada zaman di mana patriarki merupakan satu norma. Kilang rokok yang dinyatakan dalam drama ini mempunyai sejumlah bilangan pekerja lelaki yang ramai, dan pekerja-pekerja tersebut mendominasi jawatan dan organisasi dalam kilang tersebut. Situasi ini dapat dikaitkan dengan teori feminisme, dengan mengintegrasikan persona Dasiyah atau Jeng Yah, protagonis drama yang berani dan cuba sedaya upaya untuk menghadapi cabaran patriarki dalam organisasi kilang rokok bapanya. Drama ini meneroka dan menumpukan perhatian kepada tema-tema berunsur feminisme seperti pemerkasaan wanita, penentuan nasib dan masa hadapan sebagai seorang wanita dan perjuangan berterusan untuk menghapuskan patriarki. Gadis Kretek dapat dijadikan sebagai satu forum wacana bagi feminis. Hal ini demikian kerana, kebanyakan wanita pada masa ini dapat berhubung dan mengaitkan pengalaman mereka tersendiri melalui naratif dan pengalaman Dasiyah dalam menghadapi realiti kompleks sebagai seorang wanita dalam masyarakat yang dibentuk oleh kepercayaan konservatif dan dinamik perubahan hubungan antara gender.

(2) TEORI KONFLIK

Menurut Page dan Frederick (2014), teori konflik memberi tumpuan kepada perbezaan kuasa antara individu atau kumpulan sosial. Teori ini mula berkembang berdasarkan pandangan dan perspektif falsafah yang dibangunkan ahli falsafah terkenal seperti oleh Niccolo Machiavelli, Thomas Hobbes, dan Karl Marx, dan menekankan ideologi bahawa manusia akan mengalami pergelutan (konflik) apabila bersaing untuk mendapatkan sumber dan kuasa. Teori konflik mengkaji bagaimana struktur dan tingkah laku sosial menyumbang kepada ketidaksamaan yang berterusan. Ia menyerlahkan bagaimana pergolakan dan transformasi sosial diperlukan untuk menghadapi dan mengubah sistem sedia ada dan membina masyarakat yang lebih adil. Arditya (2023) juga berpendapat bahawa teori konflik adalah teori yang berpandangan bahawa perubahan sosial tidak berlaku melalui proses penyesuaian nilai, tetapi berlaku akibat konflik yang mengakibatkan kompromi yang berbeza daripada keadaan asal. Teori konflik lahir sebagai antitesis teori fungsional struktur yang melihat kepentingan ketenteraman dalam masyarakat.

Teori konflik dapat dikaitkan dengan keseluruhan tema yang dinyatakan dalam drama Gadis Kretek, di mana ia menerangkan tentang hubungan antara setiap karakter, penyalahgunaan kuasa dan ketidaksamaan sosial yang menjadi asas kepada budaya Indonesia ketika itu. Sebagai contoh, perbezaan ketara yang wujud antara golongan elit mewah dan golongan pekerja yang tertindas, terutamanya apabila berlaku pergolakan politik, merupakan salah satu fenomena yang dapat dikaitkan dengan teori konflik, di mana berlakunya konflik antara kelas sosial yang berbeza. Konflik ini juga menjadi kepada punca utama kepada perhalangan kisah cinta antara Raja dan Dasiyah, kerana bapa Dasiyah menghalang beliau untuk menjalankan hubungan bersama Raja kerana taraf kelas sosial Raja. Selain daripada itu, drama ini mendedahkan eksploitasi ekonomi dan ketidaksamaan yang dialami oleh Dasiyah di kilang rokok bapanya, yang ketika itu sedang memacu industri rokok atau tembakau secara luas. Kisah ini dapat dijadikan sebagai contoh yang mengharukan tentang perjuangan antara buruh dan pengeluar, dengan mendedahkan keadaan kerja yang tidak memberangsangkan akibat persekitaran dan eksploitasi yang dihadapi oleh golongan pekerja ditindas, manakala kemewahan dan kesenangan hanya dapat dinikmati oleh golongan elit yang kaya. Tambahan pula, Gadis Kretek juga mengkaji konflik berkaitan dengan jantina, di mana Dasiyah mencabar konvensyen patriarki dan hierarki dalam kilang bapanya yang memandang rendah padanya. Drama ini menyampaikan ketidakadilan sistemik, dengan menawarkan ulasan mendalam tentang ketidaksamaan yang berakar umbi dalam struktur masyarakat.

(3) TEORI FUNGSIONALISME

Perspektif fungsionalis, juga dipanggil fungsionalisme, adalah salah satu perspektif teori utama dalam sosiologi. Ia mempunyai asal-usulnya dalam karya Emile Durkheim (1858), bapa sosiologi yang berminat mengkaji bagaimana ketenteraman sosial mungkin atau bagaimana masyarakat kekal stabil. Fungsionalisme ialah perspektif teori yang memfokuskan kepada fungsi yang dilakukan dalam masyarakat oleh struktur sosial seperti institusi, hierarki, dan norma. Dalam teori ini, fungsi merujuk kepada sejauh mana aktiviti tertentu menggalakkan atau mengganggu penyelenggaraan sistem (Gómez-Diago, 2019).

Salah satu contoh utama teori fungsionalisme yang dapat dilihat dalam drama Gadis Kretek adalah peranan kritikalnya dalam mempromosikan identiti dan kesepaduan sosial. Gabungan tembakau dan cengkih rokok yang unik adalah lebih daripada sekadar produk atau hasil jualan. Ianya telah dijadikan sebagai salah satu objek atau simbolisme dalam budaya Indonesia ketika itu dan ianya tidak dapat dipisahkan dengan pembentukan masyarakat Indonesia. Hubungan sosial dapat diperkukuh dan semangat kekitaan yang kuat dapat dikongsi bersama orang ramai melalui pembuatan rokok, dan perkara ini telah menjadi satu kepentingan budaya. Dari segi ekonomi pula, industri rokok juga telah membantu dan menyokong kestabilan ekonomi serantau dengan ketara. Secara ringkas, industri rokok telah berfungsi sebagai sebuah amalan budaya dan kuasa ekonomi. Drama ini menyerlahkan manfaat dan kepentingan barangan yang dianggap sebagai sebahagian daripada budaya terhadap kestabilan umum dan perpaduan masyarakat dengan memberi penerangan secara kompleks mengenai hubungan signifikan antara rokok dengan masyarakat.

(4) TEORI EVOLUSI

Teori evolusi mencadangkan bahawa semua spesies organisma timbul dan berkembang melalui proses semula jadi variasi, pemilihan, dan penyesuaian. Evolusi sosial dan kajian masyarakat manusia dalam kerangka prinsip evolusi adalah antara kaedah di mana sosiologi dan teori evolusi dapat dihubungkan, iaitu berdasarkan Social Darwinism. Raymond (2000) menyatakan bahawa kajian dan aplikasi pelbagai teori pseudosainifik dan amalan sosial, yang sebahagian besarnya ditakrifkan oleh ahli akademik di Eropah Barat dan Amerika Utara pada tahun 1870-an, yang mendakwa menggunakan konsep biologi pemilihan semula jadi dan survival yang paling sesuai untuk sosiologi, ekonomi, dan politik adalah dikenali sebagai darwinisme sosial. Ia adalah kepercayaan bahawa persaingan antara individu dan kumpulan menjadikan masyarakat lebih baik, dan mereka yang paling kuat atau paling berjaya layak untuk bertanggungjawab.

Evolusi industri rokok dan jenama Gadis Kretek dapat dikaitkan dengan teori evolusi. Sama seperti evolusi biologi, di mana organisma menyesuaikan diri dengan persekitaran mereka untuk terus hidup dan berkembang maju, industri rokok telah mengalami perubahan dan penyesuaian dari semasa ke semasa untuk kekal berdaya saing dan memenuhi permintaan pengguna dan keperluan kawal selia. Peralihan daripada rokok gulung tangan tradisional kepada yang dihasilkan oleh mesin moden mencerminkan satu bentuk penyesuaian kepada kemajuan teknologi, membolehkan kaedah pengeluaran yang lebih cekap dan kos efektif. Begitu juga, evolusi resipi dan jenama rokok untuk memenuhi pilihan pengguna yang berubah-ubah dan persekitaran undang-undang menunjukkan proses penyesuaian dan pemilihan, di mana hanya ciri-ciri tersebut (dalam kes ini, jenama dan produk) yang sesuai dengan keadaan yang berubah-ubah bertahan dan makmur. Selain itu, gabungan jenama Gadis Kretek dengan identiti Indonesia menggambarkan bagaimana pengaruh budaya boleh membentuk evolusi produk dan jenama. Dengan menyelaraskan dengan nilai dan keutamaan budaya Indonesia, jenama itu menyesuaikan diri dengan konteks budaya, meningkatkan peluang kejayaan dan umur panjang dalam pasaran.

KESIMPULAN

Menonton drama atau filem boleh menjadi salah satu kaedah yang terbaik untuk mendapatkan cerapan dan pemahaman mengenai sesuatu fenomena sosial. Ahli sosiologi harus mempunyai fikiran terbuka dan melangkaui sumber pendidikan tradisional seperti buku dan kursus dalam talian untuk memahami dan mempelajari sesuatu perkara atau situasi dengan lebih mendalam. Hal ini demikian kerana, kaedah tersebut dapat membantu ahli sosiologi untuk mendalami kefahaman mereka tentang sesuatu persekitaran atau prosedur masyarakat dengan minda terbuka dan meluaskan lagi pengetahuan sedia ada mereka melalui pemikiran secara kritis (*critical thinking*) dengan melibatkan penggunaan kedua-dua media konvensional dan memberi perhatian kepada persekitaran. Pendekatan pemerhatian ini dapat memberikan sumbangan besar dalam perolehan pengetahuan yang berwawasan, dan membolehkan pengetahuan secara luas dan mendalam serta kajian tentang pelbagai jenis fenomena sosial dari zaman dahulu sehingga kini. Kaedah ini menekankan betapa pentingnya untuk meluaskan sumber pengetahuan kita dalam sosiologi, dengan menganalisis kerumitan hubungan dan dinamik sosial serta kebolehan kita sebagai manusia untuk mengakses pengetahuan di luar tetapan pendidikan konvensional.

Gadis Kretek merupakan satu drama yang menggabungkan idea-idea sosiologi dan sejarah ke dalam cerita yang mempunyai naratif plot yang mampu menarik minat masyarakat secara keseluruhan. Drama ini berjaya mengatasi penceritaan tradisional dan sebaliknya menyampaikan kisah sejarah terdahulu yang dapat menghiburkan dan mendidik khalayak tentang nuansa dinamik masyarakat. Melalui gabungan bijak kedua-dua bidang ini, Gadis Kretek membantu penonton untuk merangsang pemikiran masa lalu dan masa kini secara kritikal dengan cara yang mudah, iaitu menonton televisyen. Drama ini juga telah refleksi berkaitan interaksi kompleks yang wujud antara seseorang individu serta realiti struktur masyarakat.

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