

# A PERSPECTIVE OF MALAY QUATRAIN IN MEDIA TECHNOLOGY

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## Abstract

*Malay quatrain has been introduced since long time ago among the Malay communities. It has also been used until today in formal ceremonies like the weddings, meetings and speeches. The Malay quatrain has also been taught in schools in order to inculcate the culture among children at young age. Therefore, this study ascertains the perspective of Malay quatrain in the media technology. The objectives of the study were to identify the types of Malay quatrain favored by the students and discuss the interactions of the students during the process of learning. The samples of the study involved 20 volunteered subjects from a school in Malaysia. The subjects were nine year olds male and female students. The subjects were given a website which consists of Malay quatrain activities. The Malay quatrains consisted of moral values that were able to be understood among the students. The subjects were in pairs and they were to try out the website and discuss their opinion about the Malay quatrain. The interactions among the subjects were taped and selected interactions related to the study were analyzed. The discourse analysis method was used to analyze the interactions. The results of the study revealed that the subjects would prefer the Malay quatrain which has the value of love among family members, friends and teachers. It is hoped that future*

*research concentrates on the use the Malay quatrain with aesthetic values among children at primary schools.*

**Keywords: Malay quatrain, media technology, website, primary school students, interaction**

## INTRODUCTION

Malay quatrain is one of the Malay literature genres (Hamilton, 1959; Harun Mat Piah, 1989) and it is still being taught in schools and universities and being used in formal events, weddings (Fatimah Abdullah, 2009), movies and dramas. The most frequent used of the Malay quatrains were the two and four stanzas quatrains where the messages were easily being delivered (Mohd. Yusof Arshad, 1967). The two stanzas quatrains, the second line consisted of messages that were meaningful. As for the four stanzas quatrains, the third and fourth lines consisted of messages that were meaningful. Interestingly, the Malay quatrains were used frequently in delivering messages (Winstedt, 1969) and were understood among most people nowadays. It was not being considered as the old Malay literature genre and soon to be forgotten but it seemed that the Malay quatrain has been favored by all generations. According to Muhammad Haji Salleh (2006) there were new and creativity of Malay quatrain in the form of print, oral from the radio, visual from the television and cyber world including the internet and also the dissemination by using the mobile phone through instant messages throughout the world. Abdul Ahmad (1994) and Mohd Taib Othman (1986) stated that the Malay quatrain is the journey of the Malay culture and hence it should be done formally or informally.

Besides having books as a medium of disseminating the Malay quatrain (Francois-Rene, 1988), media technology was also considered as the best way in maintaining the values of the literature. The new media technology includes the internet and building new software which consisted of the Malay quatrain would be a very valuable way in recapping the Malay quatrain from generations to generations. Besides, with the media technology, everyone will have the chance to read and understand the new Malay quatrain created by researchers or writers. By sharing the knowledge with the others through the media technology, the Malay quatrain will be understood and appreciated by all generations. According to Normaliza Abd Rahim and Nik Ismail Harun (2011) technology is one of the ways in disseminating knowledge of Malay literature and with the technology, students will be given the chance to explore new ideas of the literature. Moreover, students were given the chance to discuss about the Malay literature through the media and boost up their confidence when giving new ideas (Normaliza Abd Rahim and Nik Ismail Harun, 2011).

The research done by Normaliza Abd Rahim and Nik Ismail Harun (2011) involved a class of nine years old student from a primary school in Malaysia. The

students were given software which consists of a Malay drama program. The drama was created and acted by primary school students and the script was written in order to disseminate esthetic values through drama. The students involved were in pairs and they were given two hours to view the program. Their conversations between their partners were taped and selected interactions were analyzed for the purpose of the study. The results of the study revealed that the students were confidence in giving comments and views about the drama program. The students discussed with the researcher pertaining to the drama program. This showed that the students involved felt at ease when giving comments and ideas and at the same time understood the esthetic values in the program. This showed that esthetic values (Adnan Isenin et al., 2010) in the program will enhance the students in the feelings of appreciation (Tengku Intan Marlina Tengku Mohd. Ali and Mohamad Shaidan, 2005).

A research done by Normaliza Abd Rahim (2011) on new songs in the new media technology revealed that the subjects involved in giving their opinions about the lyrics which consist Malay poetry and video clip of the song has showed great interests towards the new song. The subjects consisted of 40 male and female students from one of the universities in Malaysia involved in the study. The subjects used the *facebook* and *twitter* as a mean of communication and giving their comments about the lyrics of the song as well as the video clip. A new song and a video clip were created for the purpose of the study. The results of the study showed that the subjects involved were able to understand the lyrics and the video clip. Besides that, the subjects were contented in using the new media technology in disseminating their ideas and comments in order to show their appreciation towards the new song. Normaliza Abd Rahim (2011) adds that the new media technology is one of the tools for convenience and comprehends and therefore, new things such as new song and video clip were appropriate. The results of the study were similar to the study by Mohd. Rosli Saludin (2007) and Normaliza Abd Rahim and Nik Ismail Harun (2011) where the disseminating of Malay literature should be done in an appropriate manner and the confidence of the users were important for better understanding of the genre.

According to Salinah Jaafar et al., (2010) Malay quatrain is one of the valuable races of the Malay which consists of high values among the Malays. The arrangement of the Malay quatrain is designed for the beauty and consists of one thousand and one inner meaning to deliver advice, criticism, enjoyment and feelings. Each song written not only to show the beauty of rhythm but also the arrangement and the words chosen were for critical thinking purposes. Therefore, Salinah Jaafar et al., (2010) research were to investigate and discuss the Malay quatrains that were being used as social critics until now. The results of the study revealed that the Malay quatrains were used in advertisements in television, radio, internet, billboards and etc. Besides that, the Malay quatrains were used as a form

of love, ethics and society as well as the bad behavior of human beings. This way, the Malay quatrains were used to give good impact and awareness towards the society. Most of the Malay quatrains were taken from the writing of (Zainal Abidin Bakar, 1983; Zainal Abidin Borhan, 1984) where the quatrains were still being used for these purposes. The Malay quatrains from Zainal Abidin Bakar, 1983; Zainal Abidin Borhan, 1984) explained the values of life and the beauty of human beings, environment which also include the values of love, care, respect, women, mother, etc.

Saidatul Nornis Mahali (2010) research revealed that Sabah Malay quatrain was the medium of preservation of the Malay culture. The research showed evidence of Sabah Malay quatrain which explained the rich Malay culture and the community has accepted the culture since ages ago. The evidence also stated that the Malay culture has been used from younger generations and they were still keen in using it in formal events and at schools. Even the adults used the Malay quatrain to inculcate the Malay culture and in the hope that the quatrain will not be forgotten and hence preserved in a meaningful way. The research by Saidatul Nornis Mahali (2010) has given great impact towards the Sabahan in using the quatrain occasionally and appreciates the meaning that involved the Malay culture. This research revealed that if the Malay quatrains were used in the media technology, the dissemination of the quatrain will be widely spread and hence will be appreciated among all (Shaiful Bahri Md Radzi, 2003; Normaliza Abd Rahim et al., 2011). Tengku Intan Marlina Tengku Mohd. Ali and Mohamad Shaidan (2005) stated that the feelings involved in appreciating the Malay quatrain is part of parcel of life where it can taken as a positive impact in good virtues. Therefore, Malay quatrain is very valuable for the Malays and the preservation will reflect the Malays in years to come.

According to Normaliza Abd Rahim et al., (2011), the use of technology will enhance the usage of the Malay quatrain. The research involved a class of nine years old students in Malaysia where they were given a program by using the computer which consisted of Malay quatrains activities. The Malay quatrains have good values like, care, love, respect, helpful, advice, appreciation, commit, and sympathy. The subjects were in pairs and they were given two hours a week in trying out the program. The discussions among the pairs were taped and selected interactions were analyzed for the purpose of the study. The study revealed that the subjects involved showed high confidence in giving their comments and views pertaining to the program. The subjects also understood the good values in the Malay quatrain since they were able to answer all the questions given. Hashim Musa (2008) and Hashim Musa et al., (2012) stated that the good values of the Malays were clearly understood among the Malays and the usage of the good values should be done occasionally in order to get use to it and at the same time appreciate the values. Good values among the Malays were learnt since birth and

were taught by parents whom got the values from their parents. This showed that good values will be used sensibly if it was well explained and practiced (Hashim Musa et al., 2012).

### **OBJECTIVES**

This study ascertains the perspective of Malay quatrain in the media technology. The objectives of the study were to identify the types of Malay quatrain favored by the students and discuss the interactions of the students during the process of learning.

### **METHODOLOGY**

The samples of the study involved 20 volunteered subjects from a school in Malaysia. The subjects were nine year olds male and female students. The subjects were given a website which consists of Malay quatrain activities. The Malay quatrains consisted of moral values that were able to be understood among the students. The subjects were in pairs and they were to try out the website and discuss their opinion about the Malay quatrain. The interactions among the subjects were taped and selected interactions related to the study were analyzed. The students' interactions were analyzed by using the discourse analysis method (Brown and Yule, 1983).

### **RESULTS AND DISCUSSION**

#### *Malay Quatrain with Love Values*

All the subjects preferred the love values since they stated that love values would make them feel more at ease. The subjects also mentioned that the love values were important among family members, friends and also teachers. The Malay quatrain has helped them in appreciating the love values. As for love among family members, the subjects uttered, 'The love in this quatrain is really obvious', 'I know that my mother loves me so much but I did not know that the love can be really massive', 'I love my parents more and this made me want to hug them', 'I love my siblings so much', 'I know that my siblings love me too' and 'My grandmother and grandfather love me and my sister'. The interactions above stated that the love in the Malay quatrains had made them realized that their family members love them and vice versa. The subjects uttered confidently about love in the family since they knew that their parents had showed their love by giving them hugs and kisses before they went to school. The subjects also stated that their siblings loved them and they also knew that the love between siblings will not be broken no matter what happened. The subjects were seen reciting the Malay quatrains a few times and reflecting the love that they have at home. They were also seen smiling and contented with the family they have. This showed that the Malay quatrain had managed to open their hearts in revealing their love towards

their family members (Shaiful Bahri Md Radzi, 2003) to their friends and they were really proud to talk about it.

Besides that, the subjects also uttered that the Malay quatrain on love had made them realized that the love among friends were also important since they spent most of their time at school with their friends. The subjects uttered, 'I love my best friend so much. She is awesome!', 'I have three best friends. I love them all', 'I love my friends from Year 1', 'My friends love me too since I always help them', and 'My friends helped me with my work and I love them all'. The subjects' interactions were reflecting the Malay quatrain from the website. The subjects were discussing with their friends about their friends and how the Malay quatrain had similar story with their own story at school. They were happy and contented when the Malay quatrain had reminded them about their love towards their friends. The interactions above obviously stated that the subjects had best friends and their friends around them were really important in their lives. Also, the subjects were seen talking about stories that they had with their best friends and friends. The subjects were seen happy when they recapped about the stories they had with their friends. Although the subjects were only nine years old but they seemed to remember their good and best friends from pre-schools. They were seen reading the Malay quatrain and pointing at the website and they were both nodded and agreed with the quatrain. Therefore, the Malay quatrain that they read and understood had made them realized that the values of friends (Suripan Sadi Hutomo, 1992) and the love that they had with their friends.

The love values towards the teacher were also mentioned by the subjects. This was because the subjects referred to the Malay quatrain about love towards teachers. The Malay quatrain explained the importance of teachers and the care showed by the teachers towards the students at school. The Malay quatrain had triggered them in discussing about the characters of their own teachers with their partners. They were trying to recall and recap on their teachers from pre-schools, Year Ones and Year Twos. They were seen happy when discussing about their beloved teachers. The subjects uttered, 'I love all my teachers!', 'My teachers helped me a lot!', 'My teacher always smile at me. I love her!', 'My teacher always advice me to work hard! I love my teacher so much!', 'I am sure our teachers love us as well since we are good students!', and 'Remember our teacher now, she likes to smile and I love to have her as our class teacher!'. The interactions above obviously stated that the subjects love their teachers. It seemed that the teachers were nice to them and also the teacher had showed the love to the subjects. The Malay quatrain stated that the teachers' had shown their love by giving good education towards the subjects. The Malay quatrain also stated that by smiling and giving advice to the students, the teacher also showed love towards the subjects. This had made the subjects happy and contented with the Malay quatrain (Tengku Intan Marlina Tengku Mohd. Ali and Mohamad Shaidan, 2005) since it had made

them appreciate the teachers more. The subjects also told the teachers that they love them since they had good education from them. It can be seen that the subjects told the teachers that they agreed with the Malay quatrain on love towards their teachers.

#### *Malay Quatrain with Respect Values*

Other values that were favorites among the subjects were the respect values. The subjects stated that the respects values in the Malay quatrain were respect towards their elders, friends and teachers. The subjects uttered that the respect towards the elders included their parents, uncles, aunts, grandparents and all the elders in the family and outside. This showed that the subjects understood the value of respect and they tend to practice it every day. As for respect towards the elders, the subjects uttered, 'Respect your parents no matter what!', 'Here it says, respects people who are older than you', 'Not only the people in your family but also the elders outside', 'This quatrain clearly stated that respect is important in social life', and 'Here, you have to respect your grandparents as well'. The interactions above clearly stated that the subjects understood the use of respect in the Malay quatrain. The subjects were seen explaining to their partners on their views on the value of respect. The partner seemed to agree on the explanation and added the stories about their family members. This showed that the subjects were trying to recap on their behavior (Tengku Intan Marlina Tengku Mohd. Ali and Mohamad Shaidan, 2005) when talking to the elders within the family. Besides that, the subjects were seen contented with their respectful characters and were seen nodding when reading the Malay quatrain. This also showed that the subjects were trying their best to maintain their attitude on good values.

Not only that, the subjects mentioned that respect among friends was also stated in the Malay quatrain. The subjects agreed that although most of their friends were the same age but they mentioned that respect among friends were also important. The subjects uttered, 'This Malay quatrain consisted of lines that showed us respect among friends', 'This could also mean that friends from schools and neighbors!', 'We shouldn't be disrespectful towards friends who are the same age as us!', 'Luckily the Malay quatrain reminded me about being respectful among friends', 'Being respectful is really a good value', 'I now I have been respectful towards my friends', and 'I totally agreed with this Malay quatrain on respect towards friends'. The interactions above clearly stated that the subjects understood the content of the Malay quatrain. The subjects too understood that Malay quatrain has good intention in delivering the message on respect among friends. The subjects also agreed that the good values of being respectful among friends should be reminded in order for them to do the right thing. Although a number of students were not clear about being respectful among friends since they were thinking that all these while they were being good to their friends without

realizing that they were being respectful (Salina Jaafar et al., 2010). The Malay quatrain had made them realized that they should continue with the good attitude.

Teachers have played a major role in disseminating the good values to students at schools. The subjects totally agreed that the other person whom should be respected were the teachers since the teachers have been educating them with good values. According to the Malay quatrain, respects towards teachers were also considered as important and the subjects were happy with the quatrain. The subjects uttered, 'These four quatrains were about being respectful towards teachers', 'I like my teachers since pre-school and until now I respect them', 'Every time when I see my previous teachers, I will always greet them', 'Whatever the teachers say would be right since the teachers were to give us good education', 'Being a teacher is the best thing and when I grow up, I want to be a teacher too', and 'I respect all teachers although they did not teach me'. The interactions above clearly stated that the subjects agreed and understood that another good value was being respectful towards their teachers. Without hesitation, the subjects discussed the quatrain with their partners and they even gave their views on the values of being respectful. They were also seen chatting and talking about the names of their teachers from pre-school since most of them were from the same class. The subjects still remembered the names of the teachers and they were happy to talk about it. This showed that the memories of the teachers had taught them the values of respect (Mohd. Rosli Saludin, 2007) and they were contented about it.

To summarize, although there were a number of good values in the Malay quatrain but both values of love and respect were favored by the subjects. The subjects were chatty and contented since they were given the chance to recap about their family, friends and teachers and relate with the good values. The subjects were confidence when discussing with their partners (Normaliza Abd Rahim et al., 2011) and they were happy to talk to the researcher on their views of the Malay quatrain. Other than that, the subjects were also confidence with their views on the Malay quatrain and this has given them the chance to value the Malay quatrain which consists of good values. Therefore, Malay quatrain is one of the ways in disseminating good values to students at schools. The good values are important in human beings and this study has the same results with the research by Hashim Hj. Musa (2008) and Hashim Hj Musa et al., (2012). The results of the study were parallel to the study of Normaliza Abd Rahim (2011) and Normaliza Abd Rahim et al., (2011) where students were confident when given the chance to discuss with their partners.

## CONCLUSION

This study implicates the primary and secondary school students in understanding good values in the Malay quatrain. The students were able to understand and appreciate the Malay quatrain since it has been used for

generations. The students were given the chance to understand the values of the Malay quatrain and use it appropriately. Besides that, this study implicates teachers in teaching the Malay quatrain effectively. It is hoped that future study will concentrate on the research of Malay quatrain with esthetic values among primary school students. This way, the students were able to understand the esthetic values since young.

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