

MALAY PROVERBS VISUAL CULTURE: TRENDS AND PATTERNS THROUGH BIBLIOMETRIC ANALYSIS

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Received: 21 June 2023 | Revised: 10 July 2023

Accepted: 30 September 2023 / Published: 20 December 2023

DOI: <https://doi.org/10.51200/ga.v13i2.4740>

ABSTRACT

Proverbs and folklore shape civilization and mankind over time. A non-tangible national art and cultural heritage, Malay proverbs carry the wisdom from the elder generation to their predecessors by defining a specific civilization. Sanskrit proverbs and Malay proverbs have some similarities. Young people use graphic digital media to consume, entertain, and interact. Future scholars can utilise the study to learn more about the field's current state. This study used Bibliometric Analysis to examine the relationship between visual graphics, digital media, and Malay Proverb from 2000 to 2023. Scopus and Lens.org provided 178 papers for study. To add context, this document includes the year, writer, keyword, and country. This study only accepts peer-reviewed journal articles, conference papers, and books. Publication year, authors, journal/conference/book titles, abstracts, keywords, and citations will be extracted. For analysis, Scopus and lens.org provided publication year, journal/conference/book title, authors, keywords abstract, and citation information. The study found that Malay Proverb research has consistently expanded, peaking at 20 articles in 2020. The trend and development in research on Malay Proverb and graphic digital media from 2000 to 2023 shows the study of Malay Proverb as a medium of communication and expression and its integration with current graphic digital media.

Keywords: Malay proverb, graphic design, digital era, Malay literary, bibliometric study.

INTRODUCTION

Malay proverbs hold significant cultural and linguistic importance in the Malay-speaking regions. These proverbs reflect the wisdom and traditional knowledge of the Malay community. In recent years, graphic digital media, including visual design, animation, and multimedia, has gained widespread popularity due to its ability to convey messages effectively. This bibliometric analysis seeks to understand the research landscape at the intersection of Malay proverbs and graphic digital media, shedding light on scholarly contributions and research trends.

In this day and age, the impact of globalization and modernization has become a silent threat to cultural diversity in the world. Some traditions already perish in the minds of this younger generation that grew up in the digital era. Meanwhile, digital media has become the new norm for the current generation. It was the most efficient way for them to communicate and transfer information. It even turns into their lifestyle. Because of this, the ambiguous fate of Malay Proverbs also could be saved with digital integration. Yet the study of digital graphic media and their relationship to cultural topics, especially Malay Proverbs, was still at the minimum level. This study will discuss the importance of Malay proverb preservation in graphic digital media and determine the impact of the graphic digital medium on generation Alpha's motivation in learning Malay proverbs.

LITERATURE REVIEW

According to Shaharir (2016), Malay people are reluctant to be cutthroat and straightforward in saying something, so they always use proverbs in their daily conversation. This scenario shows how Malay people themselves possess very high wisdom and etiquette to maintain harmonious relationships with others while still reminding others to stick to their moral values. Tenas Effendy (2003) stated that Malay civilization has an incredibly high wisdom appreciation toward the nature symbol, the law of nature itself.

In the academic world, digital material about the Malay world and the Malay language in cyber form still needs to be at the level we can be proud of (Supyan et al., 2004). The study of Malay proverbs from many different perspectives (language literacy, Semantic inquisitive analysis, teaching, and learning) has always been conducted and become a debate among scholars (Hassan 2016; Hamzah & Hasaan 2011; Hussin, Ming & Hamat 2004; Ishak & Mansor 2011; Bakhir & Zainal 2015; Muhammad Zaid Daud 2018; Kasdan & Jalaluddin 2016; Nurul Asmaa & Awang Azman 2020; Subet & Md Nasir 2019; Mahmood et. al. 2020; Mokhtar et.al. 2020; Bakar, Muhamad Yusni & Abdul Rani 2020; Sanmugam & Alizah 2021). These questions spark curiosity among scholars about the suitability, competency, and specialty of the Malay proverb in modern context and digitalization to expose the digital native mind that the Malay proverb is an essential tool to capture the sense and reveal Malay civilization has caught the attention of the researcher even though they're still not enough serious research been conducted (Noraini Shida & M Mascitah, 2011). Other researchers such as (Abu Bakar, 2020; Supyan et al., 2004) supported this statement that the explosion of information in the digital world demanded that the Malay world be adaptable to communication and information technology to ensure that Malay cultural Heritage stays relevant with current moment to revitalize the spirit of love and appreciation toward the Malay language and culture.

In the field of academia, there remains a need for digital resources on the Malay world and the Malay language to meet a standard that instills a sense of pride (Supyan et al., 2004). The examination of Malay proverbs from various perspectives, including language literacy, semantic inquiry, teaching, and learning, has consistently been the subject of investigation and scholarly discourse (Hassan, 2016; Hamzah & Hasaan, 2011; Hussin, Ming & Hamat, 2004; Ishak & Mansor, 2011; Bakhir & Zainal, 2015; Muhammad Zaid Daud, 2018; Kasdan & Jalaluddin, 2016; Nurul Asmaa & Awang Azman, 2020; Subet & Md Nasir, 2019; Mahmood et al., 2020; Mokhtar et al., 2020; Bakar, Muhamad Yusni & Abdul Rani, 2020; Sanmugam & Alizah, 2021). The researcher's interest is piqued by the questions surrounding the appropriateness, effectiveness, and relevance of the Malay proverb in contemporary settings

and digitalization. This curiosity stems from the belief that the Malay proverb is a significant instrument for engaging the digital native mindset and shedding light on the Malay civilization. However, it is noted that there is a lack of comprehensive research in this area (Noraini Shida & M Mascitah, 2011). Several scholars, including Abu Bakar (2020) and Supyan et al. (2004), have agreed that the proliferation of information in the digital realm necessitates the adaptability of the Malay community in terms of communication and information technology. This adaptability is crucial to ensure the continued relevance of Malay cultural heritage and to foster a sense of love and appreciation for the Malay language and culture in the present era.

METHODOLOGY

This study utilizes a bibliometric methodology to examine the current corpus of scholarly literature concerning the convergence of Malay proverbs and graphic digital media. The inquiry involved thoroughly exploring various notable scholarly databases, such as Google Scholar, Scopus, Lens.org, and Web of Science. The previous process was expedited through the deliberate implementation of relevant keywords, with particular emphasis on the terms "Malay Proverb," "Art," and "graphic design." The establishment of inclusion criteria played a vital role in this study, as it aimed to guarantee that only scholarly sources that adhered to rigorous standards were included for analysis. The requirements, as mentioned above, encompassed scholarly articles that have undergone peer review, conference papers, and published books. The procedure of extracting data was comprehensive, encompassing crucial elements such as the year of publication, authors' names, titles of journals, conferences, or books, abstracts, keywords, and citation information. The present study aims to conduct a systematic bibliometric analysis to offer a thorough and structured overview of the scholarly environment about the junction of Malay proverbs and graphic digital media.

ANALYSIS AND RESULTS

The analysis encompasses a combination of quantitative and qualitative measures. Quantitative metrics encompass the evaluation of publishing trends over a specific period, the study of authorship patterns, the examination of the distribution of publications among journals and conferences, and the assessment of citation patterns. The qualitative analysis encompasses theme analysis as a means to discern the principal subjects, areas of research that require further investigation, and emerging patterns within the given field.

This study examines the existing scholarly literature about Malay Proverbs, innovation in learning and teaching methods, graphic design, communication, graphic integration, and the integration of Malay proverbs. The researcher will additionally address the existing gap within the area and elucidate how this study will serve as a bridge to fill that gap.

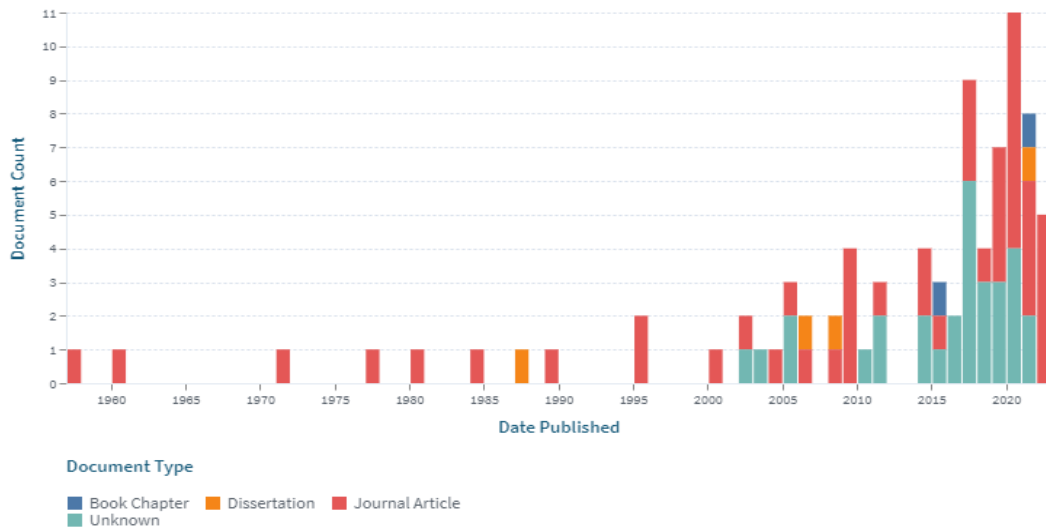


Figure 1. Type of document

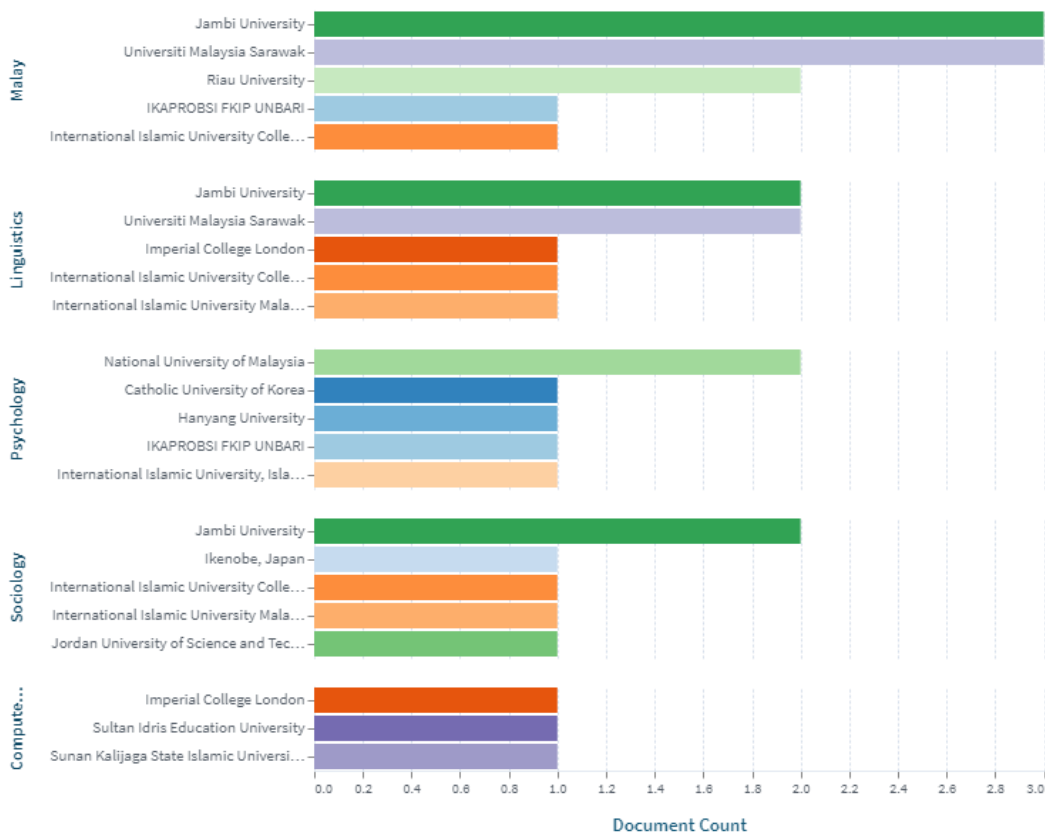


Figure 2. Academic institutions

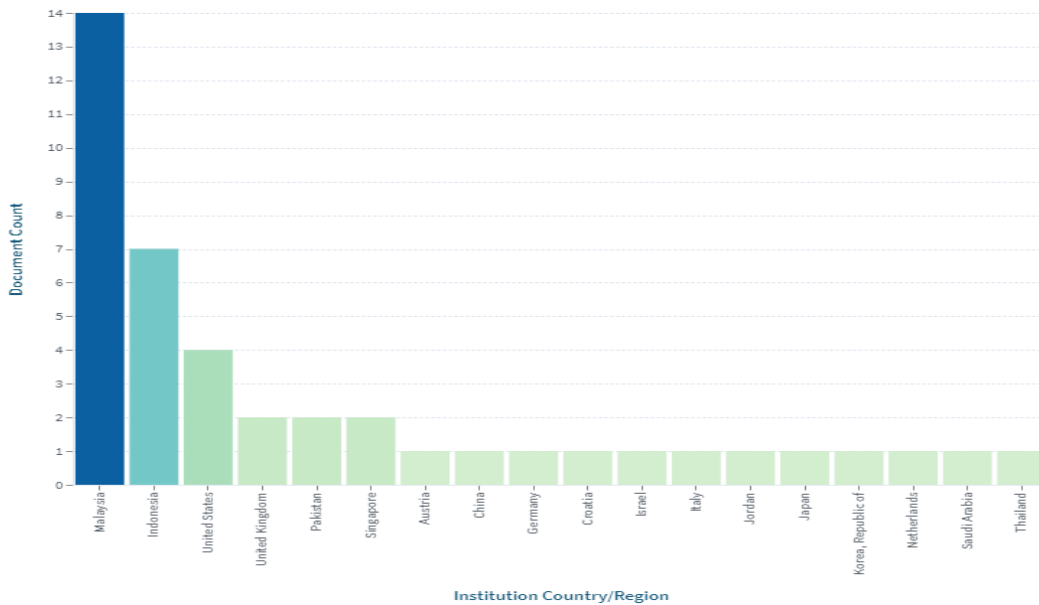


Figure 3. Research countries related to Malay proverbs

Thematic Content Analysis

a) Graphics Design

Even though research in art and design already got good momentum and reputation in the academic community around twenty years ago. Research in art and design still needs to be sought as significant. The art and design community also considers graphic design as an extra element that supports advancing another field (Walker, 2017). Scholars emphasized that technological advancement had a significant impact on developing a method and theoretical framework for knowledge contributions and new comprehension about new media, materiality, and communication processes in the context of social, political, cultural, and economic (Li, 2021; Walker, 2017).

Despite that, the study and contributions in developing creative research, technological adaptation, and academic assistance from creative field researchers are still at the bare minimum level. Graphic design was commonly intersecting with digital media. The research about graphic digital media among them is a digital graphic storybook that increases the morale and responsibility of elementary school student (Sari & Wardani, 2021).

b) Malay Proverb

Malay proverbs are very highly delicate words full of wisdom woven together to create advice, criticism, and satirical comments made to prevent someone's wrongdoing in a very subtle manner to avoid offending the person who received the recommendation. According to Shaharir (2016), Malay people are reluctant to be cutthroat and straightforward in saying something, so they always use proverbs in their daily conversation. This scenario shows how Malay people possess very high wisdom and etiquette to maintain harmonious relationships with others while still reminding others to stick to moral values.

Tenas Effendy (2003) stated that Malay civilization has an incredibly high wisdom appreciation toward the nature symbol, the law of nature itself. The Malays work on assimilating this wisdom of nature into the proverb that contains a plethora of moral values

that function as life advice according to Malay philosophy. He then added that the current generation, moreover those who live in the city, will have a more challenging time comprehending the meaning of the Malay proverb itself because they did not recognize the things, animals, and plants mentioned in the Malay proverb to understand the context even in the future. Some of the subjects of Malay proverbs are already extinct or rarely seen anymore.

In the academic world, digital material about the Malay world and the Malay language in cyber form is still not at the level we can be proud of (Supyan et al., 2004). The study of Malay proverbs from many different perspectives (language literacy, Semantic inquisitive analysis, teaching, and learning) has always been conducted and become a debate among scholars (Hassan 2016; Hamzah & Hasaan 2011; Hussin, Ming & Hamat 2004; Ishak & Mansor 2011; Bakhir & Zainal 2015; Muhammad Zaid Daud 2018; Kasdan & Jalaluddin 2016; Nurul Asmaa & Awang Azman 2020; Subet & Md Nasir 2019; Mahmood et. al. 2020; Mokhtar et.al. 2020; Bakar, Muhamad Yusni & Abdul Rani 2020; Sanmugam & Alizah 2021). These questions spark curiosity in researchers about the suitability, competency, and specialty of the Malay proverb in modern context and digitalization to expose the digital native mind that the Malay proverb is an essential tool to capture the sense and reveal Malay civilization has caught the attention of the researcher even though they're still not enough serious research been conducted (Noraini Shida & M Mascitah, 2011). Other researchers such as (Abu Bakar, 2020; Supyan et al., 2004) supported this statement that the explosion of information in the digital world demanded that the Malay world be adaptable to communication and information technology to ensure that Malay cultural Heritage stays relevant with current moment to revitalize the spirit of love and appreciation toward the Malay language and culture.

In the year 2021, the Minister of Tourism, Art and Culture (MOTAC) launched National Culture Policy or Dasar Kebudayaan Negara (DAKEN) where Malaysian 9th prime minister, YAB Dato' Sri Ismail Sabri bin Yaakob in DAKEN 2021 inauguration speech he states "Kerajaan berkeyakinan tinggi terhadap keupayaan DAKEN 2021 ini sebagai usaha menjulang dan memartabatkan seni, budaya dan warisan negara. Justeru, saya menyeru kepada seluruh Keluarga Malaysia agar mendukung dasar ini supaya aspek seni, budaya dan warisan negara terus terpelihara,". (Dasar Kebudayaan Negara (DAKEN) 2021 Pacu Industri Seni, Budaya Dan Warisan - Ministry of Tourism, Arts and Culture Official Portal, n.d.). He affirms that Malaysian citizens should support the government's aspiration so the national aspect of art, culture and heritage will be preserved. Former prime minister Tun Dr. Mahathir Mohamed also asserted that the national development of a certain country will not be completely achieved without its art and culture, therefore culture also cannot flourish without the country's advanced development. He also believes that students in the art field also just as important as students from other fields such as mathematics science and technology in a private or public university. "*Bagi saya, seni dan budaya mempunyai hubungan simbolik dengan kemajuan tamadun sesuatu bangsa, tidak kira sama ada kemajuan tamadun itu tercapai kerana ketinggian seni dan budayanya ataupun kemajuan tamadun itu membentuk seni dan budaya yang tinggi. Tiba masanya kerajaan dan rakyat memberi perhatian kepada seni dan budaya negara kerana ia tunjang kepada identiti bangsa*" -Tun Dr Mahathir Mohammad (2019) (Idris, 2019).

Journal Impact Analysis on the emerging Studies of Malay Proverb and its relation to Graphic Design

The study was carried out with data sourced from Scopus, partly because all publications contained within Scopus undergo a rigorous peer-review process, hence ensuring the high quality of the scholarly literature. Through the analysis of high-impact research, researchers can get helpful information about developing research trends and discern possible areas that warrant further examination. This strategy not only promotes the ongoing expansion of the scholarly discipline but also guarantees that scholars and the wider body of knowledge can stay up-to-date with the advancements in Malay Proverbs.

The learning of Malay proverbs has demonstrated dynamic shifts throughout its historical development. The emphasis on communication within Malay proverbs became prominent circa 2012. The focus on communication was accompanied by an increasing inclination towards comprehending and articulating Malay proverbs, as well as the investigation of diverse Malay proverbs. Subsequently, circa 2014, there was a notable shift in the prevailing keyword trend towards 'culture,' which coincided with the broader use of Malay proverbs. By 2015, there was a discernible increase in the inclination toward investigating the significance inherent in contemporary research.

After the term's meaning was widely studied, the direction of the Malay Proverb field in 2016 shifted to the value that the Malay Proverb has and has to teach its user. All past research about Malay Proverbs is relevant for today's usage because it has a network relation to other terms. Around 2017 researchers started increasingly studying how the Malay proverb value can be taught and applied in life, and the terms teacher and life have been widely studied in the Malay Proverb field.

In 2018, the values taught in Malay Proverbs would significantly contribute to building a society, so the beauty of the National language or Malay language will be a great pillar for a person to make Malaysia great. Starting in 2019, the researcher started leaning toward studying students and their interest and understanding of Malay Proverbs and how to spark their interest in understanding more about Malay Proverbs.

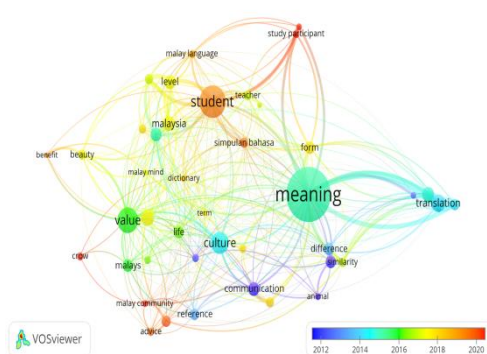


Figure 4. Keyword co-occurrence network

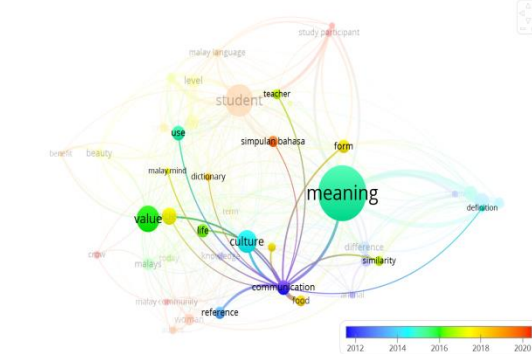


Figure 5. Co-occurrence of communication term-network visualization

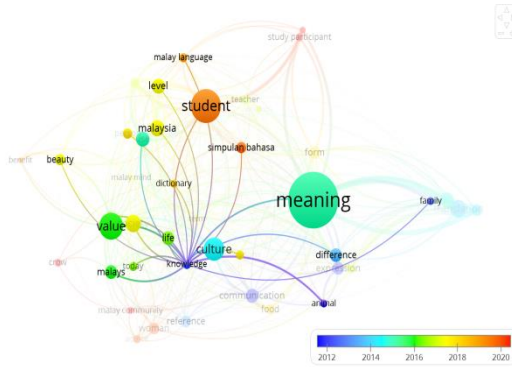


Figure 6. Co-occurrence of knowledge term-network visualization

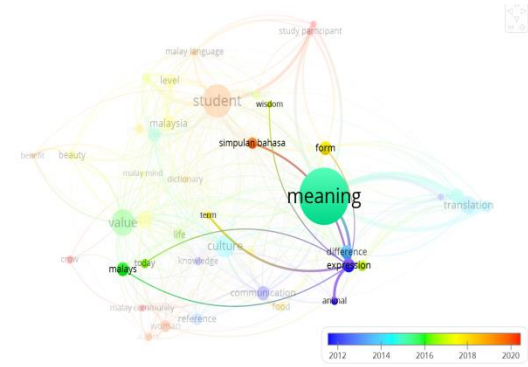


Figure 7. Co-occurrence of expression term-network visualization

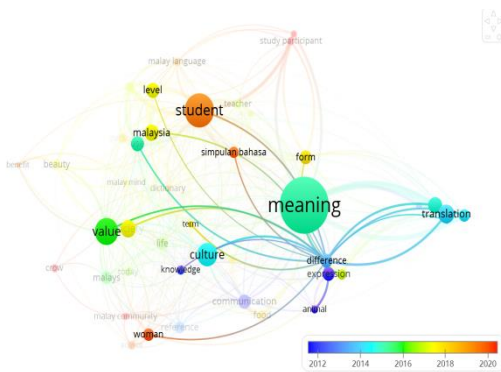


Figure 8. Co-occurrence of different term-network visualization

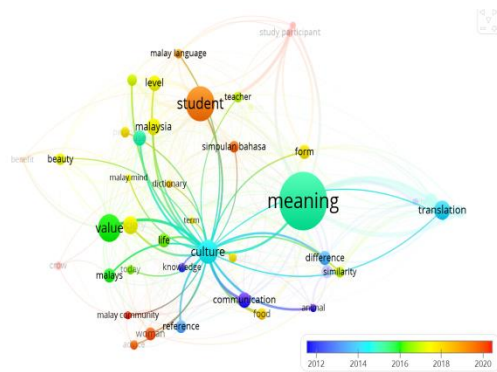


Figure 9. Co-occurrence of culture term-network visualization

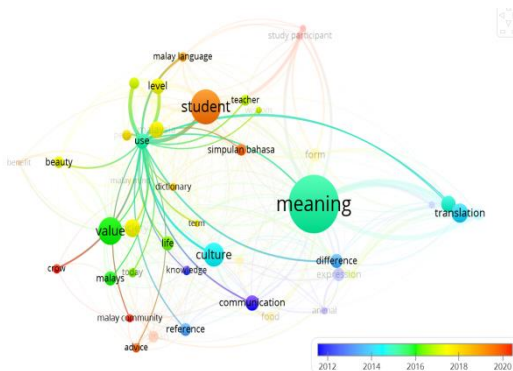


Figure 10. Co-occurrence of use term-network visualization.

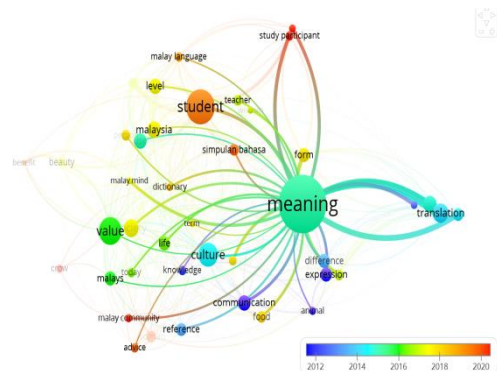


Figure 11. Co-occurrence of meaning term-network visualization.

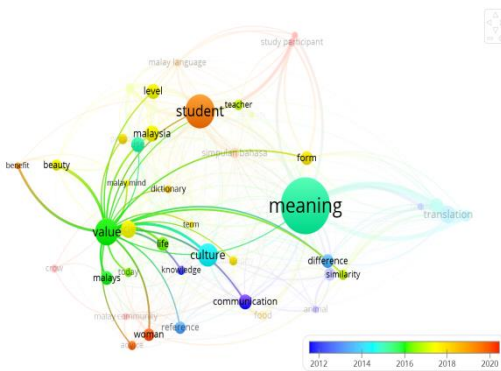


Figure 12. Co-occurrence of value term-network visualization.

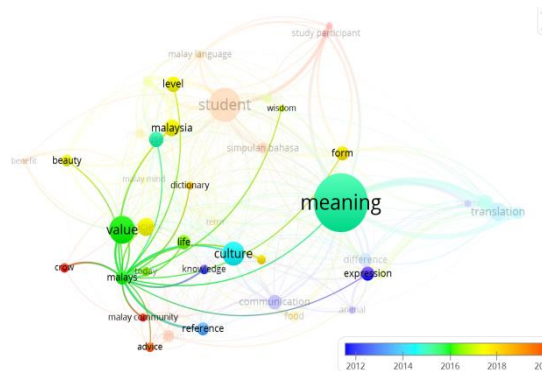


Figure 13. Co-occurrence of Malays term-network visualization.

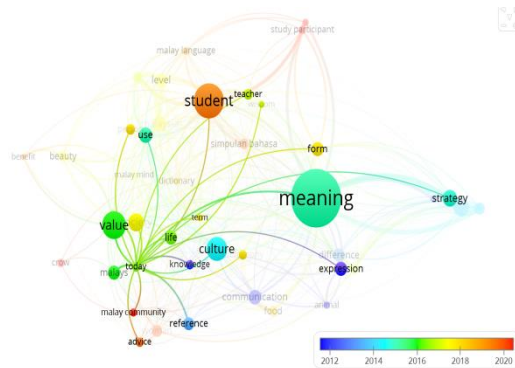


Figure 14. Co-occurrence of Today term-network visualization.

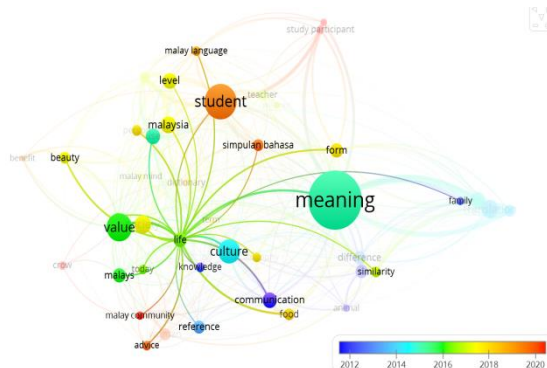


Figure 15. Co-occurrence of life term-network visualization.

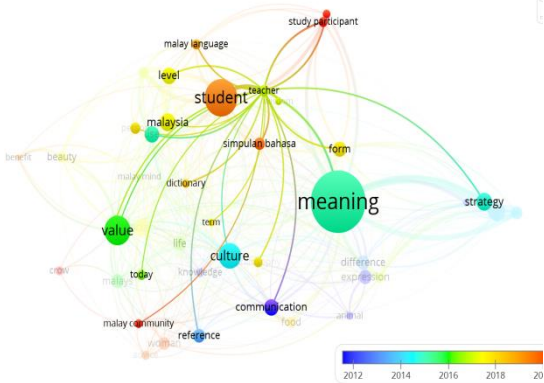


Figure 16. Co-occurrence of teacher term-network visualization.

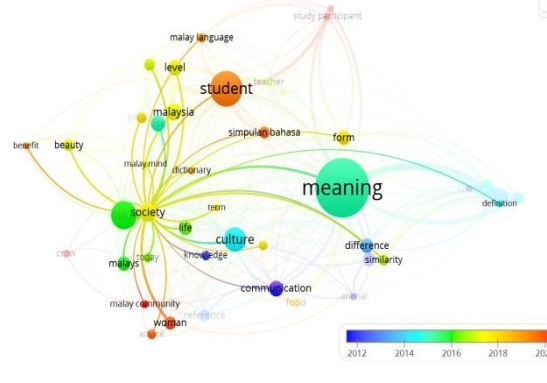


Figure 17. Co-occurrence of society term-network visualization.

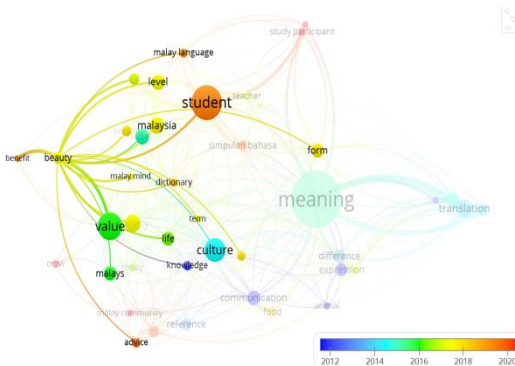


Figure 18. Co-occurrence of beauty term-network visualization.

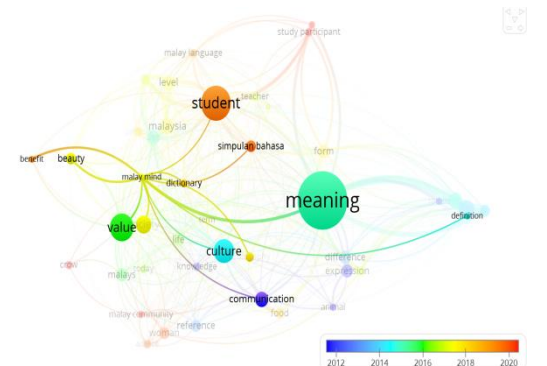


Figure 19. Co-occurrence of student Malay mind term-network visualization.

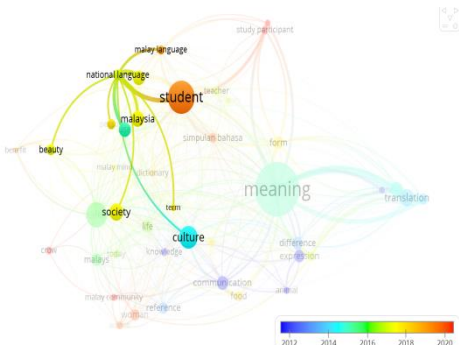


Figure 20. Co-occurrence of national language term-network visualization.

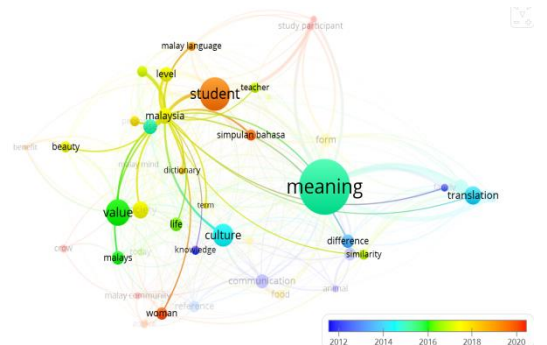


Figure 21. Co-occurrence of student term-network visualization.

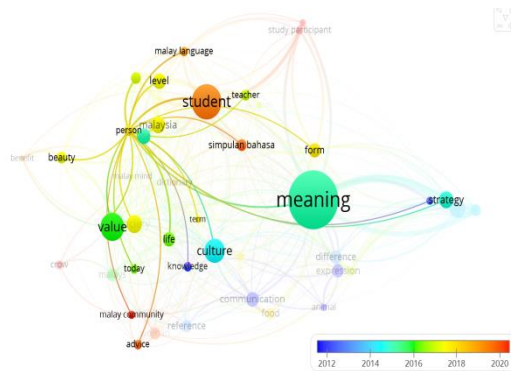


Figure 22. Co-occurrence of person term-network visualization.

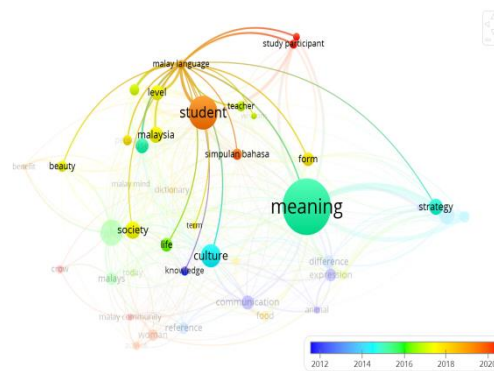


Figure 23. Co-occurrence of Malay Language term-network visualization.

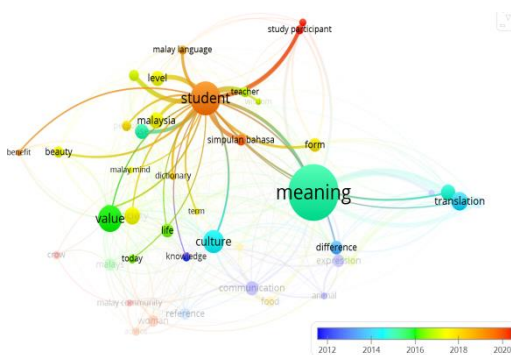


Figure 24. Co-occurrence of student term-network visualization

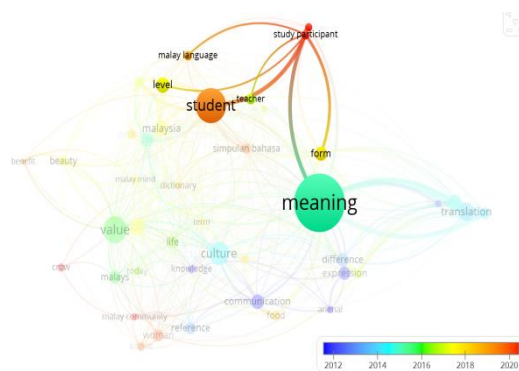


Figure 25. Co-occurrence of study participant-network visualization

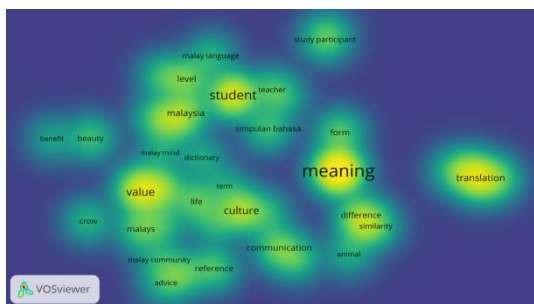


Figure 26. Cluster of Key Term density

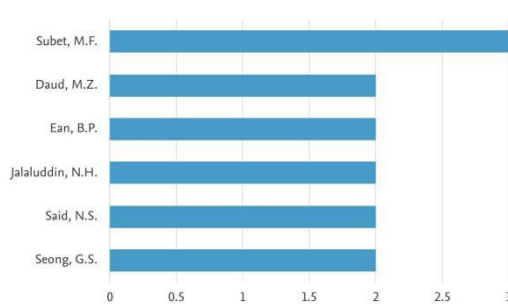


Figure 27. the author with the most published works in the field accordingly authors

DISCUSSION & CONCLUSION

During the period of 2012-2013, there was a notable movement in focus towards the examination of the inherent wisdom contained within Malay Proverbs. This shift was underlined by Nor Hashimah Isa (2012), who emphasized the nuanced representation of values such as good manners and respect within these proverbs, thereby reflecting the cultural context of the Malay community.

In the subsequent year of 2014, the scholarly focus shifted towards translating Malay Proverbs, with a particular emphasis on exploring their linguistic characteristics and cultural nuances. The scholarly articles "Domain Changes in Defining Darah (Blood): An Analysis of Communication Style in Malay Proverbs" by Hishamudin Hisam et al. (2014) and "Batubara

Malay's Proverbs and Local Working Ethos" by Wan Anayati et al. (2014) examined the national and geographic aspects of Malay Proverbs. These studies highlighted the distinctive inclusion of local elements, such as region-specific fruits and animals, within the proverbs.

From 2015 to 2017, there was a notable increase in internet accessibility, leading to the exposure of young adults to diverse cultures through digital media. This phenomenon has subsequently sparked a worldwide interest in the examination and analysis of Malay Proverbs. During this particular era, scholarly investigations have shown a growing emphasis on the convergence of Malay Proverbs and digital media. In a study conducted by Noraziah Mohd Amin (2015), an investigation was carried out on portraying Malay proverbs in mass media. The study shed light on the potential exploitation of these proverbs for both comedic and instructional intentions, prompting critical inquiries. In a survey conducted by Alas (2017), the author examined the utilization of proverbs as a pedagogical tool for promoting environmental consciousness in the context of Brunei Darussalam.

Since 2015, there has been a shift in focus towards the utilization of proverbs as templates for the preservation of Malay culture, serving as conduits for the transmission of wisdom from preceding generations. In 2016, scholarly investigations were conducted to further explore the semantic dimensions and connotations of Malay Proverbs, with a heightened recognition of their aesthetic and cultural significance. The study conducted by Prima Gusti Yanti (2015) shed light on the profound cognitive and imaginative aspects embedded within Indonesian and Malay proverbs.

By 2018, there was a shift in emphasis towards recognizing the significance of Malay Proverbs in Malay culture and language, specifically in promoting integrity in contemporary society. The importance of proverbs as representations of cognitive processes and their societal relevance have been highlighted in studies such as that conducted by Norazimah Zakaria et al. (2019).

Cheek (2021) stated that there has been a continued development in teaching and learning, wherein communities have constantly employed proverbs, metaphors, and similes as efficient means of communicating and fostering mutual understanding across many cultures and societies.

Malay Proverbs have been acknowledged as a means of fostering the growth of Malaysian integrity and enhancing pedagogical efficiency since approximately 2018. The significance of students' understanding of Malay Proverbs has garnered attention in 2020 due to their capacity to bolster student morale and foster intellectual growth. The study by Shamsudin Abu Bakar et al. (2020) examined the expression of the Malay intelligent mind and thinking through using Malay proverbs, thereby illustrating a notable change.

Since 2020, there has been a discernible emphasis on using Malay proverbs in visual digital media to enhance accessibility and engagement among students and the younger demographic. The primary objective of this endeavor is to safeguard and rejuvenate Malay Proverbs, guaranteeing their continued significance within the consciousness of the present cohort. An example of a scholarly contribution is introducing a card game called "Enriching English-Malay Proverbs" by Zawani Badri et al. (2021). This game consists of pairs of English proverbs and their corresponding Malay equivalents.

In summary, this bibliometric analysis offers significant contributions to the field, shedding light on the subject matter and guiding future research endeavours by proposing novel avenues of investigation on incorporating Malay Proverbs into graphic digital media.

ACKNOWLEDGEMENT

This study was supported by the FUNDAMENTAL RESEARCH GRANT SCHEME (FRGS) 2022 : 600-RMC/FRGS 5/3 (091/2022)/ FRGS/1/2022/SS10/UITM/02/27

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