

Comparison of semantics of Indonesian and Malay languages in students' narrative writings Berunei Darussalam

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Abstract: This study aims to describe and analyze the comparison of the meaning of Malay and Indonesian in the essays of Berunai Darussalam University students who take Malay-Indonesian social and cultural courses at the Malay-Indonesian department of Hankuk University of Foreign Studies Korea. The data in this study is the formation of a new language Idiolect in the term of Indonesian vocabulary. This study has two types of data, namely primary data and secondary data. Primary data in this study is original data obtained through direct interviews. while secondary data in this study are reference books related to the object of research. This type of research is qualitative research. Data collection techniques in this study use observation, interview and documentation techniques. In this study, the method used is the content analysis method. From the results of the study, a comparison of Malay and Indonesian was obtained, the process of differences between Malay and Indonesian in general is a simplification of language forms. For example, morphologically (word structure) and syntax (grammatical structure), tolerance for phonological variations (pronunciation), reduction of a number of functions, and extensive borrowing of words from several languages. In terms of the use of Malay and Indonesian, there are still elements of absorption from Malay which developed from Indonesia, especially Riau Malay, this proves that there is a relationship between Malay and Indonesian.

Keywords: *Comparison of Malay and Indonesian.*

1. Introduction

In social life, humans are inseparable from the use of language in their environment to communicate. This communication process experiences diversity and variations in the language used, not only because the speakers are not homogeneous, but also because the social interaction activities they do are very diverse. This shows that language is truly arbitrary and dynamic.

In social life, it certainly requires a language to be used as a medium or tool to communicate in everyday life. Various languages vary greatly, but members of the language community can interact and understand each other because they use relatively the same linguistic forms when speaking. The difference in language use in one social group is certainly different from other social groups. There are two possibilities that occur, first that between the two social groups they still understand each other's different languages. Second, they do not understand each other. If the first reality occurs, it means they are still in one speech community. If the second reality occurs, then they are in different speech communities.

Education level, age, gender and type of work are important factors that influence language variation in a language community. The language used by a teacher will be different from the language used by a laborer. This is because the level of education and type of work of a teacher has a

higher level of education compared to a laborer. This is different from the language used by a student from Berunai Darussalam who studies at Hankuk University of Foreign Studies Korea who takes the Indonesian Language Society course. Indeed, basically when he first met, the language he used was still not perfect using the Indonesian accent. However, after the development of socializing and often having social interactions with his colleagues, the language he used slowly began to improve even though his pronunciation or idiolect used in communicating was still unclear.

Social interaction exists thanks to the speech activity of language users, speech activity is successful if supported by factors that determine it, there is a situational factor of living language because of social interaction. There is written language that is not as dynamic as spoken language, spoken language lives in social interaction. Without social interaction, language will die because there is no speech activity in society.

According to Hasani [1] narrative writing is a writing that tells an event (incident) that is arranged systematically by highlighting the actors from time to time. The events told by the author can start from the beginning to the end or the author starts from the end and returns to the beginning, and maybe the story begins with a conflict. According to Dalman [2] narrative writing is a story that tries to create, tell, and arrange human actions from time to time, and in it there are also characters related to the narrative.

Sulistyowati [3] stated that narrative compositions in Indonesian are varied. Narrative is a composition that tells or conveys a series of events or chronology [4].

Narrative (imaging or storytelling) a variety of discourse that tells the process of an event [5]. Gorys Keraf (in Febriyani [6]) nasai paragraph or narrative paragraph is a form of discourse that attempts to describe as clearly as possible to readers an event in a certain unit and period of time.

Based on the opinions of several theories, it can be concluded that narrative writing is a form of writing that describes an event arranged sequentially according to the chronological order of the events represented by the beginning, middle and end. Some things related to narrative include: in the form of a story or tale, highlighting the actors, according to developments over time, and arranged systematically.

In simple terms, narrative is known as a story. In a narrative there are events or incidents in a time sequence. In the incident there are also characters who face a conflict. The three elements in the form of events, characters, and conflicts are the main elements of a narrative. If the three elements are united, the three elements are called a plot or plot. So, a narrative is a story that is presented based on a plot or plot.

Narration can contain facts or fiction. Narration containing facts is called expository narrative, while narrative containing fiction is called suggestive narrative. Examples of expository narrative are biographies, autobiographies, or stories of experience. While examples of suggestive narrative are novels, short stories, serials, or short comics.

Language moves dynamically along with the development of the times, making the need for knowledge about language important to learn. The science of language is called linguistics, which is a study that studies how language is used as a means of communication used by humans as social beings in conveying information and ideas in order to achieve communication goals. The role of language and society certainly has a close relationship with the process of information being created, distributed, and received by other communities so that in its application it is necessary to know and understand the use of languages in the information so as not to cause errors in understanding the information conveyed either through written information or oral information.

Linguistics as a study of language has a branch that focuses on the study of meaning contained in a discourse, this science is called semantics. Semantics is defined as a field of linguistics that focuses its study on the meaning of words, phrases, sentences, and discourse in language [7]. Furthermore, semantics is a linguistic study that focuses on researching language symbols that are interrelated in meaning in a text [8]. Semantics can also be defined as a study that helps understand language users according to mutual agreement [9]. Based on the above opinion, it can be concluded that semantics is a

branch of linguistics that deals with the meaning in a word, phrase, sentence, to discourse contained in a language, this science studies language symbols that have a meaningful relationship between texts in a written or spoken discourse.

Discourse is a complete and whole language unit so that in practice the analysis of meaning is carried out comprehensively and objectively. One form of discourse is written discourse, this form of discourse is certainly visually in the form of text which can be defined as a variety of language that is systematically constructed by paying attention to the applicable language provisions [10]. In general, in semantics there are several types of meaning that can be studied such as lexical meaning and grammatical meaning contained in a discourse. Lexical meaning in discourse is understood as an original or actual meaning that is translated through direct sensing according to its reference, while grammatical meaning is a meaning that is formed through a morphological grammatical process including the affixation process, the repetition/reduplication process or the composition process [11]. Furthermore, lexical meaning focuses its study on the original meaning, involves connections and is based on meaning in the discourse structure, including aspects of repetition, equivalent, relationship, opposite meaning, and equivalent, while grammatical meaning is caused on the basis of the meaning of a word in a sentence that refers to an aspect. reference, release, and link [12]. Based on the opinion above, it can be concluded that in a written discourse or text it can be reviewed through lexical meaning and grammatical meaning with semantic studies.

The relationship between the study of meaning and discourse cannot be separated in the study of semantics. This applies to the field of language studies, including one Austronesian language family which is classified as the Malay family, including the Malay languages of Malaysia, Singapore and Brunei which were influenced by the British and the Indonesian language which was influenced by the Dutch [13]. Although classified as a Malay language, Indonesian has experienced developments including the absorption of terms and standardization of terms, making it different from its related language, namely Malay used in Singapore, Malaysia, and Brunei. This difference can be observed through linguistics, one of which is through semantics that can be observed from written texts in the form of essays. The comparison of Malay and Indonesian in this case becomes an insight into the use of language in the Malay and Indonesian families in order to become a means of education for vocabulary.

2. Research Methods

This study uses a qualitative approach with the content analysis method. Qualitative research is a way to explore and understand the meaning that comes from a number of individuals or groups of people and originates from social or humanitarian problems [14]. The qualitative research process involves efforts such as asking questions, procedures, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. While the method in this study uses content analysis. Qualitative research, a researcher conducts content analysis since compiling a proposal, carrying out data collection in the field, until the researcher obtains all the data needed for the study.

The steps in this study are to carefully read the collection of narrative texts of Malay students from Brunei Darussalam who take the course of Malaysian and Indonesian Culture and Social Studies in the Malay-Indonesian Study Program who take the summer semester at Hankuk University, South Korea. Then identify the quotations that contain code-mixing. Furthermore, analyze the sentences in the paragraphs of the narrative text that contain code-mixing in the collection of texts of students from Brunei Darussalam at Hankuk University. After identifying, the study continued by classifying the meaning of sentences containing Indonesian and Malay language code-mixing in the collection of narrative text stories of Malay students from Brunei Darussalam by carefully re-reading the research data sources, and emphasizing the criteria, marking by underlining sentences or paragraphs that contain comparative meanings of language and finally concluding by describing the results of the data analysis

Table 1.

No	Sentence	Words	Types of meaning	Meaning in Indonesian	Meaning in Malay
1	“Pengalaman ke Namsan Seoul Tower” Karangan oleh Dk Mirza Adriana Fakhriani Pg Jopri	Masa	Lexical	Relating to the categorization of certain time periods.	Regarding time, there are still some more specific words.
2	<i>Masa musim luruh yang lepas</i> , aku sama kawan-kawanku ke Namsan Seoul Tower untuk kali ke-dua.	Musim luruh yang lepas	Grammatical	Describes the autumn season which can be interpreted as fall, but the use of the word <i>lepas</i> still has varying meanings.	Gives a description of the autumn that has passed.
3	“Pengalaman ke Namsan Seoul Tower” Karangan oleh Dk Mirza Adriana Fakhriani Pg Jopri Malangnya, aku inda dapat mencari kunci-kunci yang sudah aku kunci dulu setelah <i>bebelas</i> minit mencarinya.	Bebelas	Lexical	Explaining in dozens of scopes.	Refers to the number twelve.
4	“Pengalaman ke Namsan Seoul Tower” Karangan oleh Dk Mirza Adriana Fakhriani Pg Jopri Kemudian, kami pun bergambar lagi sambil menikmati pemandangan yang indah walaupun suhu ketika itu <i>lagi sejuk</i> dari sebelumnya.	Lagi sejuk	Grammatical	The grammatical meaning of <i>lagi dingin</i> emphasizes the cold condition, but the use and meaning of <i>lagi dingin</i> can also be interpreted as the description "is happening".	Describes a condition that is colder than the original temperature.
5	“Pengalaman Lawatan ke Kedutaan Indonesia di Korea Selatan” Karangan oleh Siti Nurfarina Hasriana Saya dan kawan sekolah saya diberitahu untuk pergi melawat ke kedutaan pada hari Jumaat, 09 <i>haribulan</i> Disember 2022.	hari bulan	Lexical	There is no term <i>haribulan</i> in Indonesian, the word <i>haribulan</i> refers to describing time.	Means explaining time in general by referring to the calendar.
6	“Pengalaman Lawatan ke Kedutaan Indonesia di Korea Selatan” Karangan oleh Siti Nurfarina Hasriana ... kerana kami pergi ke kedutaan Indonesia menggunakan kereta api oleh kerana <i>kos</i> perjalanannya yang lebih jimat dan murah.	Kos	Lexical	<i>Kos</i> in Indonesian refers to the abbreviation of the word <i>indekos</i> (rented house or room).	Meaning costs.
7	“Pengalaman Lawatan ke Kedutaan Indonesia di Korea Selatan” Karangan oleh Siti Nurfarina Hasriana ... professor pun <i>memperlawa</i> kami masuk ke dalam kedutaan Indonesia tersebut.	memperlawa	Lexical	The more specific word <i>memperlawa</i> does not exist in the Indonesian entry; the word <i>melawa</i> can be interpreted as the activity of decorating.	<i>Memperlawa</i> is interpreted as an invitation to attend or to invite.
8	“Pengalaman Lawatan ke Kedutaan Indonesia di Korea Selatan” Karangan oleh Siti Nurfarina Hasriana Selepas itu, kami semua <i>bersurai</i> dan balik kerumah masing-masing.	bersurai	Lexical	<i>Bersurai</i> means divorcing, ending, or breaking up.	To disperse means to separate.

No	Sentence	Words	Types of meaning	Meaning in Indonesian	Meaning in Malay
9	"Pengalaman berkelah di Sungai Han, Korea Selatan" Karangan oleh Asqina Nur Aiman Binti Shahari ... ada ramai orang menaiki basikal dan turut juga ikut <i>berkelah</i> di bawah pokok-pokok yang rendah.	berkelah	Lexical	Berkelah in Indonesian is better known and is widely used as going on a picnic or holiday.	Explain fighting as a recreational activity.
10	"Pengalaman berkelah di Sungai Han, Korea Selatan" Karangan oleh Asqina Nur Aiman Binti Shahari Sesampai kami di sana, kami <i>mengurak tikar</i>	Mengurak tikar	Grammatical	The term "mengurak" does not exist in Indonesian and a mat is a base sheet used as a layer to sit on	Mengurak mat means rolling out a mat.
11	perkelahan dan bermula untuk <i>mengampai</i> makanan dan minuman untuk di nikmati oleh semua orang.	mengampai	Lexical	To hang means to hang like being sun-dried or can be interpreted as hitting.	Mengampai means to lie down or prepare
12	"Pengalaman berkelah di Sungai Han, Korea Selatan" Karangan oleh Asqina Nur Aiman Binti Shahari Di kawasan itu, ada di sediakan pokok-pokok yang ada <i>cucul-cucul</i> yang sangat cantik dan menarik perhatian.	Cucul- cucul	Lexical	Cucul-cucul does not exist in Indonesian so its meaning cannot be defined	Cucul-cucul means lights
13	Berkunjung Dipulau Nami Ketika Musim Luruh Di Korea Karangan oleh Nurzima Diyah Binti Salim Barang-barang yang kami <i>bali</i> banyak nya seperti magnet, buku tulis, beg, cuek dan kudut.	Bali	Lexical	Bali means an island in Indonesia	Bali means to buy
14	Berkunjung Dipulau Nami Ketika Musim Luruh Di Korea Karangan oleh Nurzima Diyah Binti Salim	namari	Lexical	The word malamari in Indonesian is not available so the meaning of the word cannot be defined in more detail.	Meaning dusk or evening
15	Disana juga pemandangan nya sangat bisai dan indah kerana kami melihat matahari terbenam kerana <i>malamari</i> , kami pun balik semula ke Sangbong stesen dan lalu <i>mulih</i> ke Seoul.	Mulih	Lexical	The word mulih is not found in Indonesian so it cannot be defined in more detail, but this word is found in Javanese which means to return home.	Meaning to go home or return.
16	Berkunjung Dipulau Nami Ketika Musim Luruh Di Korea Karangan oleh Nurzima Diyah Binti Salim Selain bergambar ramai, kami juga menggambar pokok-pokok yang indah disana untuk tatapan <i>indung kami</i> di Brunei.	Indung kami	Grammatical	Our ovaries means our mother which refers to the author's mother	Our parents mean the parents of the author

3. Findings and Discussion

Based on the results of the study of four essays by students from Brunei, sixteen data on the use of Malay were found that can be compared with Indonesian in terms of semantics in the form of lexical meaning and grammatical meaning. The findings of this study are presented in the following table:

3.1. "Experience at Namsan Seoul Tower" Written by Dk Mirza Adriana Fakhriani Pg Jopri

1. The word "masa" is categorized as a lexical meaning, the word "masa" in Indonesian in the sentence indicates the time of the event in a certain classification or period of time; masa can also be interpreted as when or when, while the word masa in Malay above indicates an adverb of time, but there is a similar word that more specifically indicates time. So, in the word "masa" above, there is a difference in the specification of the meaning of the word in the sentence.

2. The word "musim luruh yang lepas" is categorized as a grammatical meaning, the word "musim luruh yang lepas" in Indonesian indicates the time in autumn, but there is a use of the word lepas which is understood as a word form that still has a broad meaning so that in this sentence the meaning in Indonesian will be different, while "musim luruh yang lepas" in Malay is interpreted as a sentence that explains last autumn or autumn in the previous time. So that in the word "musim luruh yang lepas" above, there is a difference in the form of meaning of the word in the sentence as a whole.

3. The word "bebelas" is categorized as a lexical meaning, the word "bebelas" in Malay describes the scope of numbers or figures within the limits of twelve, while this word in Indonesian is better known as the word "belasan". So, in the word "bebelas" above, there is a difference in the morphological process of meaning of words in sentences.

4. The word "lagi keren" is categorized as a grammatical meaning, the word "lagi keren" in Indonesian can be interpreted as a form of feeling cool, while in Malay the word "lagi keren" explains that the condition of the environment or place feels colder than the previous condition. So in the word "lagi keren" above, there is a difference in the form of meaning of the word in the sentence as a whole.

3.2. "Experience of a Visit to the Indonesian Embassy in South Korea" Essay by Siti Nurfarina Hasriana

5. The word "haribulan" is categorized as a lexical meaning, the word "haribulan" in Indonesian does not contain the term haribulan in Indonesian, the word haribulan is understood as a reference to describing time, whereas in Malay, the word "haribulan" means a form of explaining time in general by referring to the calendar. So, in the word "day of the month" above there are differences in the form of meaning of the word in the sentence as a whole.

6. The word "kos" is categorized as a lexical meaning, the word "kos" in Indonesian refers to the abbreviation of the word indekos (rented house or room), while the word "kos" in Malay means costs incurred for certain purposes. So in the word "kos" above, there is a difference in the form of meaning of the word in the sentence as a whole.

7. The word "memperlawa" is categorized as a lexical meaning, the word "memperlawa" in Indonesian is more specifically not in the entry; the word melawa can be interpreted as an activity to decorate, while "memperlawa" in Malay is interpreted as an invitation to attend or to invite. So in the word "memperlawa" above, there is a difference in the form of meaning of the word in the sentence as a whole.

8. The word "bersurai" is categorized as a lexical meaning, the word "bersurai" in Indonesian means divorced, finished, or disbanded, while the word "bersurai" in Malay means separation. So in the word "bersurai" above, there are differences in the form of meaning of the word in the sentence as a whole.

3.3. "Experience of camping on the Han River, South Korea" Essay by Asqina Nur Aiman Binti Shahari

9. The word "berkelah" is categorized as a lexical meaning, the word "berkelah" in Indonesian is better known and is widely used to mean going on a picnic or holiday, while "berkelah" in Malay means

recreational activities. So that in the word "fight" above, there are differences in the meaning of the word in the sentence as a whole.

10. The word "*mengurak karpet*" is categorized as a grammatical meaning, the word "mengurak karpet" in Indonesian "mengurak" does not exist in Indonesian and a mat is a sheet of mat used as a sitting layer, while the word "mengurak karpet" is interpreted as laying out a mat. So in the word "mengurak karpet" above, there is a difference in the meaning of the word in the sentence as a whole.

11. The word "mengampai" is categorized as a lexical meaning, the word "mengampai" in Indonesian means hanging like being dried in the sun or can be interpreted as hitting, while the word "mengampai" means lying down or preparing. So, the word "mengampai" above gets a difference in the meaning of the word in the sentence as a whole.

12. The word "*cucul-cucul*" is categorized as a lexical meaning, the word "cucul-cucul" in Malay means lamp, while the word "mengampai" in Indonesian is not found so that its meaning cannot be discussed in more detail. So, the word "cucul-cucul" above gets a difference in the meaning of the word in terms of word formation.

3.4. "Visiting Nami Island During Autumn in Korea" Written by Nurzima Diyah Binti Salim

13. The word "*bali*" is categorized as a lexical meaning, the word "bali" in the sentence above when viewed from Indonesian means an island, province, or community living in the Bali region, but in Malay the word "bali" means the activity of buying and transacting. So, the word "bali" in these two languages has different uses and meanings in sentences.

14. The word "*malamari*" is categorized as a lexical meaning, the word "malamari" in Indonesian is not available so that the meaning of the word cannot be defined in more detail, while malamari in Malay means dusk or evening. So the word "malamari" in both languages has different usage and meaning in a sentence.

15. The word "*mulih*" is categorized as a lexical meaning, the word "mulih" in Indonesian does not exist so its meaning cannot be defined in more detail, but the word "mulih" is found in Javanese which means going home or returning, while the word "mulih" in Malay means the activity of going home or returning. So in the use of the word "mulih" in both languages has a different structure and word selection.

16. The word "*indung kami*" is categorized as a grammatical meaning composed of the words "indung" and "kami", the word indung in Indonesian means Mother and kami as the first person plural form, it can be concluded that the word "indung kami" is a word that refers to the author's mother, while the word "indung kami" in Malay is interpreted as the author's parents. So that in the word "indung kami" there is a difference in the use of words with a range of meaning or meaning specifications.

4. Conclusion

Malay is included in the Malayu Polynesian languages under the Austronesian language family. Malay speakers are estimated to reach approximately 250 million people, making it the fourth most important language in the world in terms of the number of speakers.

In comparing words to determine which words are cognates and which are not, it is necessary to state another assumption in the comparative method, namely: phonemes of the proto-language that have developed differently in cognates, will continue to develop consistently in the linguistic environment of each cognate language. Therefore, in the context of the comparison, phonemes in the same relative position are compared to each other. If they have a genetic relationship, then the pair of phonemes will reappear in many other pairs. Each identical pair that always appears in the relationship is considered to be a reflection of a phoneme or allophone in its proto-language. To determine cognates of the languages being investigated, the following procedures should be followed: a. Glosses that are not taken into account Glosses that are not taken into account are empty words, namely glosses that do not have

words either in one language or in both languages. Second, all loanwords, whether from cognates or non-cognates. Third, derived words in a noun or about a noun show that the word is not a root word. Fourth, if in a gloss there are two identical words, one is a root word and the other is a derived word with the same root, then the gloss for the root word is taken into account, while the derived word is not taken into account.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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