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Dr Su-Hie Ting
Chief Editor
Issues in Language Studies
Faculty of Language and Communication
Universiti Malaysia Sarawak
94300 Kota Samarahan
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Table 1

Types of communication strategies used across age groups

Figure 1. Frequency of communication strategy use across age groups

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ASCERTAINING THE SUITABILITY OF WRITING SYLLABUS SPECIFICATIONS TO THE CEFR: SUBJECT MATTER EXPERTS' PERSPECTIVES

Nurul Farehah Mohamad Uri*¹

Mohd Sallehudin Abd Aziz²

¹Universiti Kuala Lumpur British Malaysian Institute

²Universiti Kebangsaan Malaysia

¹nfarehah@unikl.edu.my

²salleh@ukm.edu.my

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**Corresponding author*

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ABSTRACT

The Implementation of CEFR in Malaysia is currently at the second stage whereby the classroom usage of the new CEFR-aligned syllabus and assessment has taken place since 2017 at all stages except for Form 5. Previous studies on CEFR in Malaysia have focused more on teachers' views and their readiness in accepting the new changes. However, this study focusses more on ascertaining the suitability of the writing syllabus specifications against the CEFR writing scale to find out if the CEFR levels of writing syllabus specifications recommended by the teachers match the CEFR level set by the Ministry of Education, Malaysia. A total of 331 secondary school teachers were asked to respond to the writing syllabus checklist and the Winstep SPSS was used for data analysis. Findings have shown that productive skills of the writing syllabus specifications were found not to be aligned to the target CEFR level set by the Ministry. In conclusion, adjustment and alignment processes should be made accordingly to align and match the non-CEFR aligned English syllabus to the CEFR global scale instead of eradicating it.

Keywords: CEFR writing descriptors; English syllabus; suitability; teachers' judgements

Introduction

The Common European Framework of Reference (CEFR) is a universal and dynamic framework developed by the Council of Europe to be used as a reference by language learners, academics, textbooks developers and policymakers. The framework has been widely used across countries in Asia and Europe because of its

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flexibility and adaptability to cater to different needs and contexts of language users (Council of Europe, 2001). CEFR comes with a six global scale descriptors and individual scale descriptors of the four language skills: reading, writing, speaking and listening.

In the latest version of the framework which was improved and published in 2018 by the Council of Europe, several new scales were added such as reading as leisure activity, using telecommunications and sustained monologue: giving and exchanging information. Level pre-A1 was added and phonology scale was redeveloped focusing on sound articulation and prosodic features (Council of Europe, 2018). The scale comprises three main descriptor scales: reception, interaction and production. Table 1 illustrates the writing scale with the descriptors.

Table 1
CEFR writing descriptors (Council of Europe, 2018)

CEFR level	Writing Descriptors
C2	I can write clear, smoothly flowing text in an appropriate style. I can write complex letters, reports or articles, which present a case with an effective logical structure, which helps the recipient to notice and remember significant points. I can write summaries and reviews of professional or literary works.
C1	I can express myself in clear, well-structured text, expressing points of view at some length. I can write detailed expositions of complex subjects in an essay or a report, underlining what I consider to be the salient issues. I can write different kinds of texts in a style appropriate to the reader in mind.
B2	I can write clear, detailed text on a wide range of subjects related to my interests. I can write an essay or report, passing on information or giving reasons in support of or against a particular point of view.
B1	I can write straightforward connected text on topics, which are familiar, or of personal interest.
A2	I can write a series of simple phrases and sentences linked with simple connectors like “and”, “but” and “because”.
A1	I can write simple isolated phrases and sentences.

Educational Reform: CEFR in Malaysia

Malaysia is among the countries in South East Asia which have adopted the CEFR framework into the education system. The implementation process is not conducted in isolation as it involves educational reform at the national level which would lead to major changes. The major changes include evaluation of the English syllabus, teacher training, development of CEFR descriptors, determining the suitability of the CEFR level for each of the educational stages and alignment of the curricula as well as assessment to the CEFR (Nurul Farehah Mohamad Uri & Mohd Sallehudin Abd Aziz, 2019).

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The educational reform is divided into three phases which started in 2013 and will officially end in 2025. As shown in Table 2, the first two years of the educational reform focused on evaluation of the current education system and curricula. Teachers were also sent for various trainings and suitable CEFR descriptors were developed and established. In stage 2, the reform continues with the alignment of English syllabus and assessment to the CEFR as well as selection of CEFR-aligned textbooks. The final stage which will commence in 2021 is known as the review stage whereby the developed CEFR descriptors will be reviewed and revised, and both CEFR-aligned textbooks and the usage of CEFR in the classroom will be evaluated. This is also the stage in which the CEFR-M (the Malaysian version of the descriptor) will be developed by local experts.

Table 2
Educational reform plan

Stage 1 (2013 – 2015)	Stage 2 (2016 – 2020)	Stage 3 (2021 – 2025)
Strengthening the current education system and curricula.	Introduce structural changes.	The developed CEFR descriptors will be reviewed and revised.
English teachers Malaysia are sent for various trainings.	Suitable CEFR descriptors are developed for each educational level.	Development of CEFR-M by CEFR special task force.
CEFR descriptors are developed, educational staged targets are set, and capacity is built.	The process of aligning English syllabus and curricula as well as School Based Assessment (SBA) to the CEFR. International CEFR-aligned textbooks and support materials were selected.	Evaluation of the selected textbooks and support materials. Evaluate teachers' use of the CEFR in teaching and learning process as well as assessment practices.

Linking writing to the CEFR

Studies related to the use of CEFR in the classroom, the effectiveness of the framework to language learners, academic views and acceptance of CEFR implementation are among the areas of research conducted that are linked to the framework. Linking writing skills or assessment to the CEFR has also gained special interest among academics and researchers. In one of the public universities in Malaysia, an attempt was made to align their existing in-house developed test known as English Proficiency Test (EPT) focusing only on the writing component to the CEFR. The writing scripts were graded according to the CEFR writing scales instead of their own scoring rubrics. Comparison between the scripts graded using CEFR and non-CEFR scale was made. It was found that the EPT band correlates positively and hierarchically to the CEFR rating scale with an acceptable one band difference (Engku Haliza, Isarji, Khairiah, Faridah & Ainon, 2017).

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A similar study was also conducted in China using the Test for English Majors (TEM) writing scripts with the aim of finding out the extent to which CEFR descriptors are adaptable in describing TEM candidates' writing proficiency. The results indicate that CEFR writing descriptors can be used to describe TEM candidates' writing ability with minimal alteration made to the original level of descriptors (Zhou & Zhang, 2017). Zheng, Zhang, and Yan's (2016) study showed that the Chinese teachers believed that the CEFR and CET evaluation standards differ in aims and functions, and focused on different aspects of students' ability. Previous studies by Engku Haliza et al. (2017), Zhou and Zhang (2017) and Zheng, Zhang, and Yan (2016) only focused on grading written assessment against CEFR. Determining the suitability of the writing syllabus to the CEFR in the alignment process is an area which has yet to be discovered. This is due to the fact that the adoption of CEFR involves a total change of the syllabus, hence there is no necessity to find out the suitability of the current writing syllabus against the CEFR global scale.

In order to implement CEFR in the education system, the alignment of the English subject to the CEFR would include changes to both the syllabus and assessment. Therefore, it would be vital to also find out if the current English syllabus is suitable and can be mapped against the CEFR writing scale. Doing so would help policymakers to decide whether the alignment process should involve a total revamp of the syllabus or it would be sufficient to just adapt where relevant, which means retaining some parts of the writing syllabus which are found suitable and can be used with the CEFR scale. According to O'Dwyer (2014), the alignment of the syllabus to the CEFR does not directly mean major changes which involve replacement of the syllabus component since it would be sufficient to evaluate the current syllabus with necessary alignment. Therefore, it would be crucial to conduct a study to find out if the current writing syllabus of Form 5 English should be totally revamped or adapted in the process of aligning it to the CEFR writing descriptors. Specifically, the objectives of this study are to ascertain the suitability of writing syllabus specifications against CEFR writing scale and to find out if the CEFR levels of writing syllabus specifications recommended by the teachers match the CEFR level set by the Ministry of Education as stipulated in the Education Blueprint 2015–2025.

Methodology

A total of 331 secondary school teachers around Putrajaya, Kuala Lumpur and Selangor took part in this study since they were the subject matter experts. The teachers involved in this study have the minimum of a degree in English education with 10 to 20 years of teaching experience and they were also teachers with master's degree qualifications. English teachers who took part in this study were chosen based on the recommendation of English head of panels. All the teachers were familiar with CEFR and have at least attended CEFR familiarisation workshop organised by the Ministry of Education.

The writing syllabus checklist and CEFR writing scale descriptors were the main research instruments used in the study. Both instruments were administered by hand from school to school which took about a month. The CEFR writing scale descriptors were appended as a reference to the teachers. In order to ensure the reliability of the checklist, a pilot test was conducted and two statistical tools (SPSS 23 and Winstep) were used to gather the reliability data. Table 3 shows that the value of Cronbach's Alpha is .951, and reliability items for students and teachers are at .74 and .93 respectively. The high values of reliability readings for the syllabus checklist mean that the research instrument did not require any amendments since an overall alpha value of .70 and more is considered good and acceptable (Taber, 2018).

Table 3
Reliability statistics of the writing syllabus checklist

N of items	Cronbach's Alpha	Reliability items (students)	Reliability (teachers)
30	.951	.74	.93

The data were also analysed using Winstep to determine the suitability of the writing syllabus specifications to the CEFR level based on the values of logit, S.E and Infit Mean Square (MnSq). Winstep was chosen for the data analysis because Winstep offers detailed results which include the logit value, S.E value and Infit mnsq value which is suitable in finding the suitability of an item. Table 4 shows the interpretation values of Infit mean square (MnSq) which are grouped into three. Items which fall between the values of 0.6 and 1.4 are considered as suitable items with good values. Items which have the value of more than 1.4 are classified as difficult and confusing items, whereas items which are considered as too easy would have the infit mnsq values of less than 0.6.

Table 4
Infit mean square (MnSq) interpretation of values

Suggested value range	Interpretations of value
0.6 – 1.4	Suitable item
1.4 >	Difficult & confusing item
< 0.6	Item is too easy

Results

Suitable and Relevant Writing Syllabus Specifications against CEFR Scale

The detail logit, S.E and Infit MnSq values of thirty writing syllabus specifications which determine the suitability and relevance of the syllabus specifications to be used against CEFR scale are presented in the writing syllabus specifications measurement report.

Table 5
Writing syllabus specifications measurement report

Syllabus specifications	Logit	S.E	Infit MnSq
W1	1.14	21	1.52
W22	.83	21	2.69
W2	.70	21	.81
W8	.48	21	.60
W21	.35	21	1.44
W23	.30	21	.95
W6	.26	21	1.32
W12	.17	21	1.00
W11	.13	21	.76
W4	.08	21	1.12
W9	.08	21	.76
W19	-.01	21	1.08
W3	-.06	21	.10
W5	-.06	21	1.76
W24	-.10	21	.89
W20	-.19	22	1.36
W14	-.24	22	.75
W18	-.29	22	.63
W25	-.29	22	.56
W10	-.33	22	.48
W7	-.43	22	1.21
W13	-.53	22	.42
W15	-.58	22	.63
W16	-.68	23	.94
W17	-.73	23	.87
W29	.00	24	2.47
W27	-.12	24	.80
W28	-.30	25	1.02
W26	-.42	25	.67
W30	-.48	25	.96

Table 5 presents the results of the writing items measurement report for writing skills syllabus specifications and it is significant that the results can be grouped into six categories based on the S.E values. The first group is syllabus specifications with positive logit values and S.E value of 21. The second group is also a group with S.E value of 21 but the syllabus specifications have negative logit values. The third group is syllabus specification with negative logit values and S.E value of 22. The fourth group is syllabus specifications with S.E value of 23 and negative logit values. The fifth group is items with negative logit values and S.E value of 24, and the last group is syllabus specifications with S.E value of 25. It is important to highlight the different categories of syllabus specifications based on logit values and S.E values as it carries different interpretations of the entire results.

It can be seen from Table 5 that the S.E values for writing items are 21, 22, 23, 24 and 25. There are 15 syllabus specifications with S. E value of 21 and these represent half of the syllabus specifications in the list. The smallest S.E value is 21 which indicates that the syllabus specifications are among the most difficult as compared to other syllabus specifications with S.E values of 22, 23, 24 and 25. Syllabus specifications W1 (Keeping a record of events) and W22 (Describing the setting of a story) are the syllabus specifications at the top of the list with logit values of 1.14 and .83 each. Syllabus specification W1 is the most difficult specification in the list of writing skills since it is the first syllabus specification in the list. Labelled as the most difficult syllabus specification, item W1 is supported by the S.E value of 21.

Syllabus specification W22 is the second most difficult specification after W1 which also shares the same S.E value of 21. Hence, there is no doubt that both syllabus specifications W1 and W22 are considered as the most difficult syllabus specifications based on the combination of logit value and S.E value. Nevertheless, the most difficult syllabus specifications such as W1 and W2 do not necessarily mean that these syllabus specifications are suitable because the infit mnsq values of syllabus specifications W1 and W22 show otherwise. Syllabus specification W1 has the infit mnsq value of 1.52 and the infit mnsq value of W22 is 2.69. These syllabus specifications have the value of infit mnsq more than 1.4 which makes it not suitable and should be removed from the list because it is considered too difficult. This implies that the teachers are in agreement that keeping a record of events and describing the setting of a story are no longer suitable to be included in Form 5 English syllabus.

Under similar S.E value of 21, there are another nine syllabus specifications with positive logit values and these logit values are the factors which determine the different level of difficulty of these syllabus specifications. The nine syllabus specifications which are still considered difficult but less difficult compared to syllabus specifications W1 and W22 are W2 (Making enquiries after reading the adverts column in the newspaper/yellow pages and identifying a number of similar services and products) with logit value of .70, W8 (Taking notes of the text heard) with the logit value of .48, W21 (Writing a simple speech on a particular topic) with the logit value of .35, W23 (Narrating the sequence of events) with the logit value of .30.

This is followed by syllabus specifications W6 (Expressing satisfaction and offering thanks about the service or product orally and in writing) with the logit value of .26, W12 (Listing important details) with the value of .17, W11 (Making notes and outlines) with the logit value of .13, W4 (Confirming the service/ product and placing an order for it orally and in writing) with the logit value of .08 and W9 (Presenting information in the form of tables, graphs and charts) with the same logit value of .08. Another similarity between these syllabus specifications are the value of infit mnsq which fall within the suitable range of not less than 0.6 and not more than 1.4 except for syllabus specification W21 since this is the only syllabus specification with infit mnsq value of 1.44, thus making syllabus specification W21 not suitable and cannot be retained. The infit mnsq values of the remaining eight syllabus specifications are .81 (W2), .60 (W8), .95 (W23), 1.32 (W6), 1.00 (W12), .76 (W11), 1.12 (W4) and .76 (W9) making them suitable and can be retained in the English syllabus.

Apart from the 11 syllabus specifications with positive logit values and S.E value of 21, there are also four more syllabus specifications with the same S.E value of 21 but the difference lies in the negative logit values of these four syllabus specifications. These four syllabus specifications do have the S.E value of 21 but they cannot be considered difficult like the previous 11 syllabus specifications because the negative logit values of these four syllabus specifications make it less difficult than syllabus specifications W1 – W9. The four syllabus specifications with negative logit values and S.E value of 21 are W19 (Writing reports on specific topics), W3 (Comparing and contrasting the information obtained and deciding on a choice), W5 (Responding to problem page letters in the newspaper or in popular magazines by first discussing them and then writing letters to the editor) and W24 (Describing characters and writing a paragraph or two about them) with the logit values of -.01, -.06, -.06 and -.10 each. These syllabus specifications are considered difficult but it does not mean syllabus specifications W19, W3, W5 and W24 are not suitable because it is found that W19 and W24 are suitable based on the infit mnsq of 1.08 (W19) and .89 (W24).

The values of infit mnsq for these syllabus specifications are within the suitable range of $<0.6 - 1.4>$. However, only syllabus specifications W19 and W24 are suitable and can be retained because the other two syllabus specifications W3 and W5 are found not suitable with the infit mnsq values of lower than 0.6 and also more than 1.4. Syllabus specification W3 only has the value of .10 which is lower than 0.6 whereas syllabus specifications W5 has the value of 1.76 which is more than 1.4. Therefore, it is agreed by the teachers that comparing and contrasting the information obtained and deciding on a choice and responding to problem page letters in the newspaper or in popular magazines by first discussing them and then writing letters to the editor are no longer applicable in the teaching of writing skills to Form 5 students.

The value of S.E gets bigger to 22 as the list goes down and there are eight syllabus specifications which fall under the S.E value of 22 which are syllabus specifications W20 to W15. Since S.E value of 22 is ranged in the middle of the table, these eight syllabus specifications can be considered as items with moderate difficulty level. The negative logit values also mean that these syllabus specifications

are easier compared to syllabus specifications with positive logit values. Hence, the syllabus specifications with moderate difficulty are W20 (Writing articles on specific topics) with the logit values of $-.19$, W14 (Summarising ideas in a text) with the logit value of $-.24$, W18 (Comparing and contrasting data collected from graphs, tables, charts and diagrams) with the logit value of $-.29$, W25 (Making predictions as to what might happen next) with the similar logit value of $-.29$, W10 (Responding to questions and comments orally and in writing) with the logit value of $-.33$, W7 (Responding to a complimentary letter expressing satisfaction and thanking the writer orally and in writing) with the logit value of $-.43$, W13 (Expanding notes and outlines) with the logit value of $-.53$ and W15 (Identifying cause and effect) with the logit value of $-.58$.

These are the same eight syllabus specifications which have negative logit value and S.E value of 21 only but five out of eight syllabus specifications have good values of *infit mnsq* which are in the range of $0.6 - 1.4$ and only three syllabus specifications with the *infit mnsq* value of less than 0.6 . The syllabus specifications which are suitable based on the values of *infit mnsq* are W20 (1.36), W14 ($.75$), W18 ($.63$), W7 (1.21) and W15 ($.63$) whereas the other three syllabus specifications which are not suitable due to a low value of *infit mnsq* are W25 ($.56$), W10 ($.48$) and W13 ($.42$). This indicates that only five of these moderate levels of difficulty syllabus specifications that are suitable and shall be retained in the list for teachers to use in teaching writing skills.

There are also two negative logit value of syllabus specifications with a bigger S.E value of 23, namely, W16 (Making inferences) with the logit value of $-.68$ and W17 (Drawing conclusions) with the logit value of $-.73$. This indication means that syllabus specifications W16 and W17 are the moderately easy items in this scale being at the middle of the list with negative logit values. It is also supported with the biggest value of standard error (S.E) for easy items. Not only that, the acceptable *infit mnsq* values of $.94$ (W16) and $.87$ (W17) also indicate that these two syllabus specifications are suitable despite being the two moderately easy syllabus specifications in the list. Henceforth, these syllabus specifications shall be retained to represent the moderately easy type of syllabus specifications.

The S.E value gets bigger as the list goes down to indicate that syllabus specifications for writing skills have quite a number of easy items. There are two easy category items which are represented by S.E value of 24. One of the syllabus specifications, item W29 (Presenting the text in another genre) has a positive logit value of $.00$ whereas item W27 (Discussing the theme and message of stories and poems) has a negative logit value of $-.12$. The logit values and S.E values of both items W29 and W27 pointed out that these items can be categorised as easy items. However, only item W27 is suitable and should be retained although it has a negative logit value. This is because item W27 has a suitable *infit mnsq* value of $.80$. On the other hand, item W29 cannot be retained because the *infit mnsq* value of 2.47 shows that this item is not suitable because it is too difficult and confusing.

Finally, the bottom three items in the list are considered as the easiest items based on the negative logit values and big S.E value of 25. The easiest items are W28 (Giving one's opinion of the poem or story), W26 (Relating events characters and values to one's life) and W30 (Composing simple poems, stories and dialogues) with

logit values of -.30, -.42 and -.48 each. Interestingly, all these syllabus specifications have good infit mnsq values which fall between the suggested values. As a result, items W28, W26 and W30 are found to be suitable yet among the easiest syllabus specifications with the infit mnsq value of 1.02 (W28), .67 (W26) and .96 (W30). All in all, out of 30 syllabus specifications, only 21 syllabus specifications are suitable and shall be retained so that it can be used with the new CEFR aligned Form 5 English syllabus.

CEFR level of writing syllabus specifications recommended by the teachers

The suitability of the writing syllabus specifications was determined using a statistical tool. Nonetheless, the CEFR level for individual writing syllabus specifications were recommended by the teachers as subject matter experts. The CEFR level of writing syllabus specifications recommended by the teachers were compared to the CEFR target level set by the Ministry of Education. The details of the findings of the 30 writing syllabus specifications are illustrated in Table 6.

Table 6
CEFR level for writing syllabus specifications

Syllabus specifications	CEFR level	Syllabus specifications	CEFR level
W1	B2	W16	C1
W2	A2	W17	C1
W3	B2	W18	C1
W4	B1	W19	B2
W5	C1	W20	B2
W6	B2	W21	B2
W7	B2	W22	B1
W8	B2	W23	C1
W9	B2	W24	B2
W10	B2	W25	C1
W11	B2	W26	C1
W12	C1	W27	B2
W13	C1	W28	C1
W14	C1	W29	C1
W15	C1	W30	C1

The findings for recommended CEFR level by the teachers for writing skills syllabus specifications are relatively different from listening and reading skills syllabus specifications because there are more syllabus specifications with CEFR level C1 according to teachers' discretion. Nonetheless, the CEFR levels recommended for writing syllabus specifications by the teachers were not final and not necessarily accurate. Hence, the logit values and S.E values should also be considered in deciding if the suggested CEFR level matches the syllabus specifications accurately. Based on the results of recommended CEFR level in Table 5, it is found that the teachers recommended CEFR level A2 as the lowest level, CEFR

level B1 and B2 for the middle range and the highest is CEFR level C1. In addition, the CEFR level C1 is the most recommended level by the teachers with the total of 14 and it is followed by CEFR level B2 with 13 syllabus specifications.

In terms of the suggested CEFR levels, syllabus specifications W1 until W9 have a mixture of CEFR levels of B2, B1, A2 and C1. Syllabus specifications W1, W8, W21, W6, W11 and W9 are placed at CEFR level B2 according to a majority of the teachers and recommended CEFR level for syllabus specifications W22 and W4 are B1. The values of logits and S.E support teachers' recommended CEFR level to these syllabus specifications but CEFR level B2 would be more appropriate for syllabus specification W22 instead of B1 level because this syllabus specification is the second most difficult syllabus specification based on the logit value and S.E value. Other than that, the recommended CEFR level for syllabus specifications W2, W23 and W12 probably did not suit these syllabus specifications.

Syllabus specification W2 is the third most difficult item in the list but the recommended CEFR level is A2 and it does not match the logit and S.E values of this item. A2 level might be too easy for an item considered difficult, so a more appropriate CEFR level for syllabus specification W2 is CEFR level B2. The same goes with syllabus specifications W23 and W12 whereby the CEFR level C1 as suggested by the teachers were found to be too high for these items. Syllabus specifications W23 and W12 appeared at number six and eight in the list which directly mean these syllabus specifications are less difficult than syllabus specifications at first and fifth place. Therefore, CEFR level C1 is not suitable for syllabus specifications W23 and W12; CEFR level B2 would a more suitable level for syllabus specification W23 and CEFR level B1 for syllabus specification W12.

Syllabus specifications W19 – W24 are syllabus specifications with negative logit values although the S.E value of 21 is shared with syllabus specifications W1 – W9. This means that syllabus specifications W19 – W24 belong to the moderate level items and so CEFR level B2 and C1 suggested by the teachers might be less accurate and therefore should be replaced with CEFR level B1 because it matches the negative logit values of these syllabus specifications. It is similar with syllabus specifications W20 – W17 because obviously these are among the easy types of syllabus specifications with negative logit values and big value of S.E values making suggested CEFR levels C1 and B2 inappropriate. A better and more a suitable CEFR level which also matches the values of logits and S.E of these syllabus specifications are CEFR level B1 for W20 – W17.

Syllabus specifications W29 and W27 have S.E values of 24, whereas syllabus specifications W28 – W30 have the biggest S.E values of 25. This means that syllabus specifications W29 – W30 are the easiest because of the S.E values. This is also supported by the negative logit values which also indicate that these syllabus specifications are easy. In contrast, the teachers proposed CEFR level that is unrealistic and too high because it does not match the logit and S.E values of these five syllabus specifications. Only syllabus specification W27 is assigned with CEFR level B2 while W29, W28, W26 and W30 are assigned with CEFR level C1 each. Obviously, CEFR level C1 is too high and too difficult for syllabus specifications which are judged to be among the easiest out of 30 syllabus specifications for writing skill. CEFR levels A1 or A2 would be more appropriate and suitable for syllabus

specifications W29 – W30. In conclusion, CEFR levels A1, A2, B1 and B2 are more suitable for writing skill syllabus specifications and the teachers' recommendation shows that they overrated the difficulty level of these syllabus specifications.

Conclusion

The findings of this study reveal that some aspects of the syllabus are aligned to the target CEFR level set by the Ministry of Education and there were also aspects of the syllabus which did not match the target CEFR level for secondary school level. The productive skills of writing syllabus specifications were found to be not aligned to the target CEFR level set by the Ministry of Education. The CEFR level set for secondary school are at levels B1/ B2.

The writing syllabus specifications were found to be one level higher than the target CEFR level as the syllabus specifications in the writing syllabus were found to be at level C1. This is probably because writing skills require learners to write using target language which might be challenging for some learners according to the teachers. The challenges include learners' ability to construct error free sentences, to possess rich sources of vocabulary and to engage in specific context related speaking and writing tasks. Hence, the results of this present study corroborate a study on calibrating CEFR against China standard of English vocabulary education when the teachers involved in the study agreed to rank the vocabulary descriptors at CEFR level C1 and showed that writing skills were difficult and should be placed at the highest level of CEFR six levels descriptors (Zhao, Wang, Coniam, & Xie, 2017). The results of the present study are also in line with Zhou and Zhang's (2017) study that focused on exploring the adaptability of the CEFR in the construction of a writing ability scale for test for English majors which found that descriptors of a relatively high difficulty belong to the academic writing domain. Again, it proves that writing skills are considered the most difficult skill compared to reading, listening and speaking skills.

The summary results of the syllabus specifications for writing skills revealed that the total numbers of syllabus specifications which were found suitable and should be retained were more than syllabus specifications which were suggested to be removed from Form 5 English syllabus. Results of the present study proved that the total syllabus alignment against CEFR global scale is not necessary especially when some parts of the non-CEFR aligned syllabus are found to match the six levels of the CEFR descriptors. This corroborates the findings from a previous study in regards to CEFR alignment which found that procedures in the manual by Council of Europe (2009) recommends for linking examination to CEFR levels did not produce sufficient evidence to demonstrate equivalence between different examinations that target particular CEFR levels (Wu & Wu, 2012).

In conclusion, adjustment and alignment process could be made accordingly to align and match the non-CEFR aligned English syllabus to CEFR global scale instead of abolishing it. Findings from the open-ended items also highlighted the reasons that these syllabus specifications should be retained because it is believed to be relevant. This is because the current non CEFR – aligned Form 5 English syllabus specifications promote students' creative thinking skill. The non CEFR-aligned Form 5

English syllabus specifications are also able to produce holistic individuals and able to help students to speak well. The findings also imply that components of English syllabus and assessment which are still relevant to be used shall help the Ministry of Education make the right decisions whether to make necessary modifications to the syllabus or go for a total revamp, particularly the writing syllabus.

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BENTUK DAN PENGGUNAAN BAHASA HALUS DALAM MASYARAKAT MELAYU DAN IBAN DI SARAWAK

Hamidah Abdul Wahab*¹

Siti Marina Kamil²

Remmy Gedat³

^{1,2,3}Fakulti Bahasa dan Komunikasi, Universiti Malaysia Sarawak

¹awhamidah@unimas.my

²ksmarina@unimas.my

³gremmy@unimas.my

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**Corresponding author*

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ABSTRAK

Kajian ini meneliti aspek kesantunan bahasa dalam masyarakat Melayu Sarawak dan Iban di daerah Kuching dan Samarahan, khususnya dalam penggunaan bahasa halus atau eufemisme. Objektif khusus kajian adalah untuk meneliti bentuk eufemisme yang wujud dan digunakan dalam masyarakat Melayu Sarawak dan Iban, dan juga melihat sejauh mana eufemisme tersebut digunakan dalam kedua-dua masyarakat tersebut. Data kajian diperoleh menerusi kaedah soal selidik, melibatkan responden seramai 50 orang bagi setiap kaum. Soalan dirangka mengikut beberapa domain daripada pengkategorian eufemisme oleh Allan dan Burridge (1991), iaitu hal kewanitaan dan kelelakian, kemarahan/makian/kebencian, penyakit, kematian, dan ketakutan berunsurkan haiwan serta makhluk halus. Dapatan kajian menunjukkan penggunaan bahasa halus secara sederhana adalah tinggi, iaitu bagi golongan penutur berusia 40 tahun ke bawah, melibatkan kedua-dua masyarakat. Penutur juga didapati memahami perkataan dan ujaran bahasa halus walaupun ia tidak bersifat langsung. Kajian ini juga dapat memperjelas bentuk bahasa halus yang wujud dan tahap penggunaannya dalam masyarakat Melayu Sarawak dan Iban, selain memaparkan latar budaya masyarakat penutur yang kaya dengan kehalusan bahasanya.

Kata kunci: bahasa halus; domain; bahasa sukuan; budaya; Melayu Sarawak; Iban

FORMS AND USAGE OF EUPHEMISM AMONG THE MALAY AND IBAN COMMUNITIES IN SARAWAK

ABSTRACT

This study examines the aspect of politeness in the language used by the Sarawak Malays and Ibans residing in Kuching and Samarahan in Sarawak, specifically the uses of euphemism. The objectives of this study are to identify the forms of euphemism that exist and are used by the Malay and Iban speakers, and to investigate the extent of usage. The research data were obtained from questionnaires distributed to 50 respondents from each ethnic group. The questionnaire was adapted from Allan and Burridge's (1991) selected domain of euphemism categorisation which includes domains on male and female, emotion, illness, death and fear of animals, and the supernatural. The results showed that the group below 40 years old among both the Sarawak Malay and Iban speakers mostly used a moderate amount of euphemisms. They could understand euphemisms that were indirect. This study has identified the forms of euphemisms and the extent of euphemism usage in both speech communities, as well as shown the richness of the cultural background of the Sarawak Malay and Iban languages.

Keywords: *euphemism; domain; indigenous language; culture; Sarawak Malay; Iban*

Pengenalan

Bahasa halus atau eufemisme, seperti dinyatakan Asmah Haji Omar (2008) merujuk kepada bentuk kiasan yang menggambarkan sesuatu rujukan dengan cara memberi kesan yang baik, iaitu apabila benda yang dirujuk tersebut mengandungi makna yang buruk, kasar dan seumpamanya. Tujuan penggunaan bahasa halus adalah untuk melembutkan kekasaran bahasa, di samping berfungsi sebagai strategi sopan untuk menjaga hati dan perasaan orang yang mendengar. Bahasa yang bersifat halus ini lazim digunakan sebagai satu cara berbahasa oleh penutur bagi menjaga perasaan pendengar yang berada dalam emosi sedih seperti kematian ahli keluarga, menutup keaiban orang yang dicakapkan, mengelakkan daripada berlaku kasar atau menyinggung perasaan pendengar, meminimumkan ketegangan, dan seumpamanya.

Penyelidikan ini dijalankan untuk meneroka aspek kesantunan dalam berbahasa, melibatkan eufemisme dalam bahasa yang digunakan oleh dua suku kaum terbesar di Sarawak, iaitu Melayu dan Iban. Kajian kebahasaan melibatkan bahasa sukuan kaum ini dilihat wajar dijalankan kerana kepentingannya sebagai bahasa utama di Sarawak, yang berperanan sebagai bahasa perhubungan atau *lingua franca* di Sarawak (Mohammed Azlan Mis, 2010, 2012). Kupasan aspek bahasa halus dalam kedua-dua masyarakat juga dilihat signifikan untuk menunjukkan bahawa wujudnya kata-kata dan ungkapan yang lembut, halus dan

sopan sifatnya, untuk menggantikan kata-kata atau ungkapan yang dianggap kasar atau dilarang dituturkan secara terang-terangan dalam interaksi seharian.

Menerusi kajian ini, bentuk bahasa halus yang digunakan dalam masyarakat Melayu Sarawak dan Iban dijelaskan berdasarkan domain-domain tertentu seperti hal kewanitaan dan kekelakuan, kemarahan/makian/kebencian, penyakit, kematian, dan ketakutan berunsurkan haiwan serta makhluk halus. Tahap penggunaan bahasa halus dalam konteks seharian bagi kedua-dua masyarakat turut dipaparkan, iaitu untuk melihat sama ada penggunaan bahasa halus adalah signifikan dalam kalangan penutur kajian, atau sebaliknya.

Kajian Lepas

Eufemisme atau bahasa halus dikaji oleh penyelidik luar dan dalam negara, dengan pelbagai pendekatan, skop dan teori. Hal ini disebabkan oleh wujudnya topik-topik yang bersifat rentas budaya, seperti kematian, penyakit, anggota tubuh badan tertentu, fungsi anggota badan tertentu, dan seumpamanya didapati dalam kebanyakan masyarakat di dunia. Sungguhpun topik-topik ini dapat dianggap sejagat (Rabab'ah & Al-Qarni, 2012), namun begitu cara ucapan dan penggunaannya adalah berbeza-beza, berdasarkan kelaziman dan norma budaya penutur sesebuah masyarakat yang menggunakannya. Penggunaan bahasa halus adalah lazim untuk menunjukkan timbang rasa kepada pendengar, di samping berlaku sopan dalam perbualan dan mengelakkan rasa kurang senang terhadap sesuatu topik atau isu yang berupaya menimbulkan ketakutan, keaiban dan kejijikan.

Jamet (2018) misalnya meneliti fungsi neologikal eufemisme berkaitan penyakit dalam bahasa Inggeris dan Perancis. Kajian yang berfokus untuk menilai peranan utama dan fungsi tabu dan bahasa tabu dengan berpandukan kerangka Allan dan Burridge (1991) ini memanfaatkan data yang diperoleh daripada pelbagai sumber termasuk blog, laman web, pertuturan seharian, kamus dan korpus seperti *Corpus of Contemporary American English* dan *Sketch Engine*. Dapatan kajian menunjukkan eufemisme mempunyai keunikan dalam melembutkan ujaran berkenaan perkara sensitif seperti penyakit. Penggunaan bahasa ini juga dinyatakan boleh diganti sebagaimana penyakit baru yang muncul dalam kehidupan manusia. Penggantian ini menunjukkan penggunaan sesuatu bahasa bersifat dinamik dan berubah mengikut senario semasa.

Kajian Rabab'ah dan Al-Qarni (2012) pula melihat strategi penggunaan eufemisme dalam bahasa Arab dan Inggeris Britain. Data diperoleh melalui soal selidik yang diedarkan kepada 300 orang pelajar kolej di Arab dan England. Kajian ini melibatkan 150 orang responden dari King Saud University dan 150 orang responden lagi dari University of Hull. Pembahagian gender adalah sama rata, iaitu 75 pelajar lelaki dan 75 pelajar perempuan untuk setiap universiti. Item soal selidik kajian memfokus kepada tiga topik tabu, iaitu kematian, pembohongan dan fungsi anggota tubuh. Dapatan kajian mendapati bahasa Arab mempunyai cara yang lebih banyak untuk mengujarkan eufemisme dan tiada hubungan signifikan yang mengkaitkan pemilihan strategi eufemisme dengan gender. Kedua-dua komuniti turut menunjukkan bahawa penggunaan eufemisme dipengaruhi oleh kepercayaan agama pengguna bahasa, di samping norma dan gaya hidup mereka.

Dalam konteks Malaysia, kajian bahasa halus melibatkan masyarakat Melayu telah dijalankan oleh beberapa pengkaji, antaranya termasuklah Noriah Mohamed dan Jamilah Bebe Mohamad (2016). Secara khusus, kajian tersebut membincangkan tabu dan eufemisme kematian dalam salah satu subdialek dalam dialek Melayu Kedah, yang dinamakan sebagai dialek Melayu Kedah Sungai Petani. Aspek yang diteliti ialah persamaan dan perbezaan tabu dan eufemisme dalam dialek tersebut berbanding dengan Bahasa Melayu standard. Antara dapatan kajian yang ditonjolkan adalah untuk menyatakan kematian dalam dialek tersebut, seperti ungkapan “meninggal”, “dah sampai masa”, “pi”, “sampai hukum”, “dah tak dak”, dan “habeh umoq”. Ungkapan lain yang digunakan untuk memperkatakan hal-hal kematian yang merujuk “kubur” adalah seperti “enam kaki dalam”, “batu dua” dan “rumah kekai”. Penggunaan ungkapan ini bertujuan memansuhkan ungkapan “kubur”, di samping untuk keselesaan kepada pihak yang mendengar. Dapatan kajian tersebut juga menunjukkan wujudnya persamaan dan perbezaan eufemisme dalam dialek yang dikaji dengan Bahasa Melayu standard.

Kajian bahasa halus yang memfokus kepada masyarakat di Sarawak pula dijalankan oleh Affidah Morni, Aiza Johari, Johny Ahmad dan Kamaruzaman Jusoff (2009). Kajian tersebut membandingkan penggunaan tabu dan bahasa halus dalam masyarakat Melayu dan Iban, dengan mengetengahkan topik seks, anggota badan tertentu dan fungsinya, dan hal kematian. Menerusi kajian Affidah Morni et al., didapati bahawa pengujaran melibatkan hal-hal tabu tidak dilakukan secara langsung, sebaliknya penutur menggunakan eufemisme untuk tujuan kesopanan. Berbanding dengan penutur Melayu, penutur Iban didapati lebih berterus terang dalam penggunaan kata-kata berkaitan hal tabu, khususnya untuk mengungkapkan perasaan dan emosi mereka. Penggunaan tabu dalam masyarakat kajian juga dipengaruhi oleh norma budaya, peraturan, kesopanan, dan agama.

Selain kajian Affidah Morni et al. (2009), kajian yang dijalankan oleh Hamidah Abdul Wahab, Imran Ho Abdullah, Mohammed Azlan Mis, dan Khazriyati Salehuddin (2016) didapati memfokus kepada eufemisme kematian. Kaedah lapangan digunakan untuk memperoleh data, melibatkan informan di daerah Kuching, Sarawak. Data kajian seterusnya dianalisis menggunakan kerangka teori Metafora Konsepsi. Dapatan kajian menunjukkan bahawa pengkonsepsian eufemisme kematian seperti “pegi, meninggal dunia, pulang ke rahmatullah, dan kembali ke rahmatullah” dalam masyarakat Melayu Sarawak didasari oleh skema imej Sumber-Laluan-Matlamat, di samping metafora konsepsi “kematian itu lokasi yang lebih baik, kehidupan itu perjalanan, dan kematian itu pelepasan” dan “Kematian itu perjalanan”. Budaya Melayu dan agama Islam didapati kuat mempengaruhi pengkonsepsian eufemisme kematian dalam masyarakat Melayu Sarawak.

Kajian bahasa halus dalam masyarakat Iban pula dijalankan oleh Harishon dan David (2012). Kedua-dua pengkaji meneliti eufemisme dan perumpamaan dalam cerita hikayat Iban, iaitu untuk menonjolkan unsur kesantunan yang wujud dalam wacana tersebut. Menerusi penggunaan data daripada teks hikayat Iban dan kajian lapangan, hasil kajian menunjukkan bahawa tabu dan eufemisme yang digunakan menjurus kepada aspek kematian, kehamilan, kanak-kanak, dan perlakuan makan, di samping dalam upacara doa sebagai tanda hormat kepada Tuhan untuk memohon

keberkatan dan kesejahteraan. Terdapat juga eufemisme masyarakat Iban pada zaman dahulu dahulu yang tidak lagi digunakan, selain wujud perubahan pada bentuk eufemisme pada zaman sekarang, kesan daripada perubahan sistem kepercayaan dan amalan hidup masyarakat.

Selain itu, kajian bahasa halus dalam masyarakat Iban dijalankan oleh Ringit, Hamidah Abdul Wahab dan Gedat (2019). Dengan memfokus kepada domain kepercayaan, kajian tersebut memperoleh data menerusi kajian lapangan di perkampungan masyarakat Iban Sebuyau dan seterusnya membuat analisis berdasarkan kerangka semantik kognitif, iaitu metafora konsepsi. Antara ungkapan bersifat halus yang diketengahkan termasuklah *enda' lantang* (tidak selesa), yang merujuk kepada kepercayaan berkaitan petanda baik atau buruk dalam mimpi, dan *pansa' utai* (dilintasi oleh sesuatu), yang berkait dengan kepercayaan perihal gangguan roh jahat terhadap seseorang. Daripada analisis, ungkapan *enda' lantang* didasari oleh metafora konsepsi "*mimpi jai' itu enda' lantang*" (mimpi buruk itu tidak selesa), (mimpi adalah entity perasaan), manakala "*pansa' utai*" didasari oleh "*kachau antu adalah pansa' utai*" (gangguan roh jahat itu dilintasi oleh sesuatu), "hantu itu symbol kejahatan). Dapatan kajian secara keseluruhan menunjukkan bahawa bahasa halus dalam domain kepercayaan masyarakat ini dipengaruhi oleh pengetahuan dan pengalaman persekitaran penutur yang berkait rapat dengan adat resam, amalan dan pemerhatian terhadap alam sekelilingnya.

Kajian-kajian yang diketengahkan ini mengupas aspek bahasa halus dalam konsep budaya dan masyarakat, sejajar dengan objektif dan lingkungan penulisan mereka. Namun begitu, kajian yang menjelaskan bentuk dan jenis bahasa halus, dan tahap penggunaan bahasa ini dalam masyarakat Melayu Sarawak dan Iban didapati masih kurang dijalankan. Maka, penyelidikan yang dijalankan ini akan meneliti aspek-aspek yang dinyatakan dan menjelaskan senario penggunaan bahasa halus dalam kedua-dua masyarakat.

Kaedah Kajian

Kajian ini melibatkan kaedah soal selidik dan temu bual yang dijalankan di daerah Kuching dan Samarahan, Sarawak. Untuk memperoleh data bahasa halus, soal selidik dirangka dengan mengambil beberapa domain daripada pengkategorian eufemisme oleh Allan dan Burrige (1991), iaitu hal kewanitaan dan kekelakuan; kemarahan/makian; kebencian; penyakit; kematian; dan ketakutan berunsurkan haiwan serta makhluk halus. Penggunaan eufemisme yang dikelaskan dalam pengkategorian ini meliputi perkataan dan ungkapan yang tidak diucapkan secara langsung bagi merujuk sesuatu topik atau perkara yang diperkatakan, khususnya yang dilihat mempunyai metafora atau kiasan. Contohnya perkataan "kembali" yang digunakan dalam masyarakat Melayu Sarawak dan "udah nadai" (sudah tiada) dalam masyarakat Iban merujuk kepada kematian seseorang. Menerusi contoh ini, dapat dilihat unsur bahasa tidak langsung dan berkias terhadap ketiadaan seseorang yang bukan merujuk kepada pemergiannya ke sesuatu tempat, sebaliknya kerana meninggal dunia dan tiada lagi secara fizikal di dunia.

Bagi memenuhi objektif kajian yang kedua, temu bual yang dijalankan berlandaskan beberapa persoalan utama yang dapat mencerminkan penggunaan

bahasa halus secara lebih mendalam dalam kalangan masyarakat Melayu dan Iban. Aspek yang ditimbulkan merangkumi tahap penggunaan bahasa halus dalam pertuturan seharian, iaitu secara kerap atau sebaliknya. Senario penggunaan bahasa halus dalam interaksi juga diteliti, termasuklah dari segi kefahaman penutur dalam penggunaan bahasa halus yang lazimnya bersifat tidak langsung, keselesaan penggunaan bahasa halus daripada bahasa biasa atau kasar, dan penggunaan bahasa halus sebagai strategi kesopanan. Di samping itu, temu bual turut mendapatkan data dari fungsi bahasa halus yang dapat menggambarkan budaya berbahasa dan identiti masyarakat, serta sejauh mana penggunaan bahasa ini dalam merapatkan hubungan antara penutur.

Responden kajian terdiri daripada 50 orang penutur Melayu Sarawak dan 50 orang penutur bahasa Iban, meliputi jantina lelaki dan wanita. Pengelasan responden kajian dibuat dengan dua kategori umur, iaitu masing-masing 25 orang responden berusia 40 tahun ke bawah dan 25 orang responden berusia 40 tahun ke atas. Responden dengan kategori umur berbeza dipilih untuk meneliti sama ada terdapat juga perbezaan dari segi tahap dan penggunaan bahasa halus dalam angkuabah umur ini. Kesemua responden merupakan penduduk asal kawasan Kuching dan Samarahan, berketurunan Melayu dan Iban.

Dapatan dan Perbincangan

Perbincangan dan dapatan dalam bahagian ini difokuskan kepada bentuk bahasa halus dan tahap penggunaan bahasa halus dalam masyarakat Melayu Sarawak dan Iban. Dibincangkan juga senario dan fungsi penggunaan bahasa halus dalam kedua-dua masyarakat.

Bentuk Bahasa Halus Masyarakat Melayu Sarawak dan Iban

Kajian ini bertujuan untuk memaparkan bentuk bahasa halus masyarakat Melayu Sarawak dan Iban. Penggolongan data bahasa halus dibuat mengikut pengkategorian eufemisme oleh Allan dan Burrige (1991). Jadual 1 menunjukkan bahasa halus dalam masyarakat Melayu Sarawak, manakala Jadual 2 merupakan data bahasa halus masyarakat Iban.

Jadual 1

Data bahasa halus masyarakat Melayu Sarawak

Kategori	Bahasa biasa/ bahasa kasar	Bahasa halus	Makna
1. Hal kewanitaan/ kelelakian	<i>Haid</i>	<i>datang kain, datang bulan, datang kotor</i>	haid
	<i>mandul</i>	<i>sik dapat beranak, sikpat buntin, sik subo, sikda rezeki anak</i>	mandul
	<i>mati pucok</i>	<i>sik dapat berdiri, sikpat bangun, sik angkat, sik hidup, lemah batin, patah, mati</i>	mati pucuk
	<i>buntin</i>	<i>berisik, ada isik</i>	hamil

	<i>buntin anak ampang, buntin luar nikah becerei</i> <i>mencereikan bekendak</i>	<i>buntin luar nikah, buntin awal, buntin dolok, ada oleh, telanjur</i> <i>bepisah, putus, sikda jodoh, sik diam sama, sik sama agi, jodoh sik panjang, tak serumah, jodoh sik panjang melepas main belakang, main kayu tiga, sik cukup sorang, ada simpanan</i>	hamil tanpa nikah bercerai menceraikan curang
2. Kemarahan/ makian (berkaitan kebodohan, kelemahan, kekurangan orang) dan kebencian (berkaitan perangai buruk orang)	<i>bodoh entingal pemalas gambong gemok miskin pondan</i> <i>tomboi anak luar nikah pelacur</i>	<i>bengap sik dengar kata berat tulang ngegeh berisik, sihat makan kesian suntun (sotong), maknyah, lembut, jadi laki, abang songsang anak terlanjur kupu-kupu malam, perempuan lorong</i>	bodoh degil malas/pemalas engada-ngada gemuk iskin pondan tomboi anak luar nikah pelacur
3. Ketakutan berunsurkan haiwan serta mahluk halus	<i>antu tempat berisik boyak rimo</i>	<i>semandin tempat keras, ngutik bujang senang, semandin ak belang</i>	hantu tempat berhantu buaya harimau
4. Penyakit	<i>gila arah</i>	<i>sik betul, sot, sik siuman, ilang akal, sik berapa gilak ada penyakit, sakit</i>	gila barah/kanser
5. Kematian	<i>mati si mati ngubor, kubor mayat</i>	<i>ninggal, kembali, kembali ke rahmatullah urang ninggal, arwah disemadi jenazah</i>	mati si mati kebumi mayat

Jadual 2
Data bahasa halus masyarakat Iban

Kategori	Bahasa biasa/ bahasa kasar	Bahasa halus	Makna
1. Hal kewanitaan/ kelelakian	<i>datai indu mandul</i>	<i>datai kutur, datai kain, datai bulan nadai anak, nadai mujur, panas</i>	haid mandul

	<i>mati pucuk ngandung ngampang</i> <i>sarak nipu, beduan</i>	<i>nadai purih (lelaki) betubuh bisi, bisi tubuh betubuh nadai laki, nengali</i> <i>nadai begulai agi, enda begulai butang</i>	mati pucuk hamil hamil tanpa nikah bercerai curang
2. Kemarahan/ makian (berkaitan kebodohan, kelemahan, kekurangan orang) dan kebencian (berkaitan perangai buruk orang)	<i>tambap, tuyu, palui manchal pemalas, kelalah kurang ajar kediri gemu' mesekin anak ampang</i>	<i>nadai nemu utai, nadai nemu</i> <i>nadai mereti, enda ninga jaku enggai bekerja, berat tulang</i> <i>nadai basa minta puji pait idup seranta, adai reta, merinsa anak nadai apai, anak nengali</i>	bodoh degil malas/pemalas biadap mengada-ngada gemuk miskin anak luar nikah
3. Ketakutan berunsurkan haiwan serta makhluk halus	<i>antu berantu jagu ular jami' kera nanam padi ngasu/nimbak nginti/nyala</i>	<i>mata utai alai angkat, bisi utai, angkat palan jelu ai', raja ai', aki' akar, tukang belit jelu sungkur jelu jangkit atah bejalai senapang, mai senapang bejalai ke ai', berikan, ngabas sungai</i>	hantu tempat berhantu buaya ular babi hutan kera menanam padi memburu memancing
4. Penyakit	<i>gila kanser</i>	<i>nadai cun, enda betul, sinting riman</i>	gila barah/kanser
5. Kematian	<i>parai</i> <i>pemati, orang parai ngubor, kubor antu, mayat</i>	<i>udah nadai</i> <i>niang, orang ti nadai</i> <i>ngubor niang, nganjung niang niang</i>	sudah tiada (mati) si mati kebumi mayat

Data bahasa halus yang diperoleh bagi kedua-dua masyarakat menunjukkan penggunaan berdasarkan kategori dan konteks, meliputi beberapa keadaan seperti untuk tujuan kesopanan apabila berbual dengan orang yang lebih tua, menyelindungan keaiban dan menghormati orang yang dibualkan, dan untuk memberi nasihat tertentu berkenaan hal-hal kehidupan. Selain itu, penggunaan bahasa halus berkait rapat dengan budaya masyarakat yang dilihat mendidik anak-anak berbahasa sopan, agar golongan kanak-kanak tidak mengikut bahasa yang kasar. Adab berbahasa juga diamalkan ketika berada di hutan, kebun dan sungai, yang dipercayai mempunyai entiti ghaib, yang mempunyai kuasa dan semangat yang

perlu dijaga supaya tidak ditimpa musibah kerana kekasaran dan keterlanjuran berbahasa. Dalam hal ini, dipercayai bahawa sekiranya penutur menggunakan bahasa yang kasar atau tidak sopan, semangat sesuatu entiti yang wujud di hutan, kebun dan sungai akan marah dan menyebabkan individu yang mencari rezeki berkemungkinan tidak mendapat sebarang hasil, malah ditakuti boleh ditimpa bala bencana.

Penelitian data bahasa halus daripada kedua-dua masyarakat yang dikaji turut menunjukkan bahawa topik atau domain yang diketengahkan bersifat sejagat, yang juga mendapat perhatian penyelidik lepas. Penggunaan bahasa halus dalam domain penyakit misalnya telah disentuh oleh Jamet (2018), manakala topik kehamilan dibincangkan juga oleh Harishon dan David (2012). Huraian penggunaan bahasa halus dalam domain kematian didapati turut dikupas oleh Rabab'ah dan Al-Qarni (2012), Noriah Mohamed dan Jamilah Bebe Mohamad (2016), dan Affidah Morni et al. (2009). Kecenderungan para pengkaji dalam membincangkan penggunaan bahasa halus dalam domain kematian contohnya memperlihatkan bentuk bahasa yang lazim digunakan dalam topik yang sensitif ini, iaitu bahasa yang lahir daripada pengetahuan dan pengalaman penutur, hasil daripada kepekaan dan kesesuaiannya dengan budaya santun masyarakat.

Tahap Penggunaan Bahasa Halus dalam Kalangan Masyarakat Melayu Sarawak dan Iban

Analisis tahap penggunaan bahasa halus dalam masyarakat Melayu Sarawak dapat ditunjukkan melalui Jadual 3, manakala tahap penggunaan bahasa halus bagi masyarakat Iban dipaparkan menerusi Jadual 4.

Jadual 3

Penggunaan Bahasa Halus dalam Komunikasi Sehari-hari Oleh Penutur Melayu Sarawak

Umur	Sangat kerap	Kerap	Sederhana	Kurang	Sangat kurang	Jumlah keseluruhan
40 tahun ke atas	2 8%	7 28%	11 44%	5 20%	0 0%	25 100%
40 tahun ke bawah	0 0%	19 76%	3 12%	2 8%	1 4%	25 100%

Jadual 4

Penggunaan Bahasa Halus dalam Komunikasi Sehari-hari oleh Penutur Iban

Umur	Sangat kerap	Kerap	Sederhana	Kurang	Sangat kurang	Jumlah keseluruhan
40 tahun ke atas	0 0%	4 16%	18 72%	1 4%	2 8%	25 100%
40 tahun ke bawah	0 0%	2 8%	19 76%	3 12%	1 4%	25 100%

Data dalam Jadual 3 dan 4 menunjukkan penggunaan bahasa halus yang berbeza-beza tahapnya mengikut kaum dan umur, namun cenderung kepada klasifikasi kerap dan sederhana. Misalnya golongan berusia 40 tahun ke bawah bagi masyarakat Melayu Sarawak dan Iban menunjukkan penggunaan bahasa halus secara sederhana ialah paling tinggi iaitu sebanyak 76%. Penggunaan ini didorong oleh sifat bahasa halus yang lebih sopan dan sesuai digunakan untuk menjaga hati dan perasaan pendengar, selain menuruti nasihat orang yang lebih tua agar berbahasa sopan apabila berdepan dengan hal-hal yang berkait dengan kepercayaan; ketakutan berunsurkan haiwan dan makhluk halus.

Bagi golongan berusia 40 tahun ke atas pula, data menunjukkan penggunaan bahasa halus yang dalam kategori kerap adalah lebih menonjol. Hal ini disebabkan kebiasaan penggunaan bahasa halus tersebut dalam kehidupan seharian. Seterusnya kebiasaan ini didorong oleh keinginan golongan ini menunjukkan teladan kepada pihak yang dilawan berbicara, di samping melestarikan penggunaan bahasa yang sesuai dan lembut ketika berkomunikasi, sesuai dengan topik yang diperkatakan dan konteks keperluannya. Penutur yang berusia 40 tahun ke atas bagi kedua-dua kaum juga secara keseluruhannya menampakkan kekerapan penggunaan bahasa halus yang lebih tinggi berbanding golongan muda. Hal ini disebabkan oleh kelaziman untuk berkomunikasi secara berlapik khususnya apabila membicarakan tentang kematian, hal-hal kewanitaan dan kekelakuan serta hal berkaitan semangat dan kepercayaan.

Senario Penggunaan Bahasa Halus dalam Kalangan Masyarakat Melayu Sarawak dan Iban

Senario penggunaan bahasa halus dalam kedua-dua masyarakat dapat diteliti menerusi Jadual 5 dan 6. Antara aspek yang diketengahkan dalam konteks ini ialah kefahaman terhadap bahasa halus, keselesaan penggunaan bahasa ini dalam komunikasi dan tujuan penggunaannya.

Jadual 5

Senario Penggunaan Bahasa Halus dalam Masyarakat Melayu Sarawak

	Umur 40 tahun ke atas		Umur 40 tahun ke bawah	
	Ya	Tidak	Ya	Tidak
Mudah memahami bahasa halus walaupun tidak menggunakan bahasa yang berterus terang	19 76%	6 24%	22 88%	3 12%
Selesa menggunakan bahasa halus daripada bahasa biasa/ bahasa kasar	18 72%	7 28%	22 88%	3 12%
Menggunakan bahasa halus sebagai cara menunjukkan kesopanan	25 100%	0 0	24 96%	1 4%

Jadual 6

Senario Penggunaan Bahasa Halus dalam Masyarakat Iban

	Umur 40 tahun ke atas		Umur 40 tahun ke bawah	
	Ya	Tidak	Ya	Tidak
Mudah memahami bahasa halus walaupun tidak menggunakan bahasa yang berterus terang	21 84%	4 16%	22 88%	3 12%
Selesa menggunakan bahasa halus daripada bahasa biasa/ bahasa kasar	24 96%	1 4%	22 88%	3 12%
Menggunakan bahasa halus sebagai cara menunjukkan kesopanan	25 100%	0 0	25 100%	0 0

Menerusi data yang dipaparkan dalam Jadual 5 dan 6, dilihat bahawa peratusan penutur bagi kedua-dua kaum serta golongan umur yang memahami bahasa halus adalah tinggi. Walaupun bahasa halus tidak bersifat langsung, iaitu mengandungi kiasan atau wujud unsur metafora, didapati penutur mampu memahami perkataan dan ujaran bahasa halus yang digunakan disebabkan pemahaman mereka sejak sekian lama berkaitan dengan konteks penggunaannya. Fenomena ini mendorong penggunaan bahasa halus dalam komunikasi seharian dengan lebih banyak kerana keselesaan penutur menggunakan bahasa tersebut, di samping menunjukkan kesopanan dalam perbualan.

Fungsi Penggunaan Bahasa Halus dalam Masyarakat Melayu Sarawak dan Iban

Analisis dalam bahagian ini memaparkan fungsi penggunaan bahasa halus dalam konteks budaya dan hubungan antara penutur bahasa. Paparan data ditunjukkan melalui Jadual 7 dan Jadual 8:

Jadual 7

Fungsi penggunaan bahasa halus dalam masyarakat Melayu Sarawak

	Umur 40 tahun ke atas		Umur 40 tahun ke bawah	
	Ya	Tidak	Ya	Tidak
Penggunaan bahasa halus dapat menggambarkan budaya dan identiti masyarakat	25 100%	0 0	25 100%	0 0
Penggunaan bahasa halus dapat merapatkan hubungan antara penutur sama bangsa	25 100%	0 0	22 88%	3 12%

Jadual 8

Fungsi penggunaan bahasa halus dalam masyarakat Iban

	Umur 40 tahun ke atas		Umur 40 tahun ke bawah	
	Ya	Tidak	Ya	Tidak
Penggunaan bahasa halus dapat menggambarkan budaya dan identiti masyarakat	25 100%	0 0	24 96%	1 4%
Penggunaan bahasa halus dapat merapatkan hubungan antara penutur sama bangsa	24 96%	1 4%	25 100%	0 0

Dapatan soal selidik daripada Jadual 7 dan Jadual 8 menunjukkan bahawa majoriti responden berpendapat bahawa, selain dapat merapatkan hubungan antara penutur sesama kaum, penggunaan bahasa halus turut menggambarkan budaya dan identiti masyarakat yang kaya dengan budi bahasanya. Hal ini dinyatakan demikian kerana sesuatu bahasa yang digunakan dalam masyarakat secara tidak langsung merupakan sebahagian daripada budaya kehidupan mereka, justeru dapat mencerminkan keperibadian sesebuah kaum, termasuklah kaum Melayu Sarawak dan Iban.

Kesimpulan

Dalam komunikasi, pemilihan dan penggunaan bahasa yang sesuai dapat menonjolkan kesantunan penutur, selain mampu mengeratkan hubungan, iaitu atas dasar saling menghormati dan bertimbang rasa dalam tutur kata. Dalam konteks Malaysia yang berbilang bangsa, kesantunan bukan sahaja wajar diterapkan dalam berbahasa, malah dalam bertingkah laku bagi menjaga keharmonian. Kajian yang dijalankan ini telah memperlihatkan bentuk bahasa halus yang digunakan dalam masyarakat Melayu Sarawak dan Iban, khususnya di kawasan Kuching dan Samarahan. Dapatan kajian juga menyumbang kepada pemahaman mengenai budaya berbahasa masyarakat Melayu Sarawak dan Iban khususnya dari aspek bahasa halus. Kajian-kajian yang melibatkan domain yang lain atau masyarakat lain di Sarawak wajar dilaksanakan untuk menunjukkan penggunaan bahasa ini secara lebih menyeluruh.

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DOMAIN SEMANTIK, KATA KERJA DAN KOLOKASI DALAM IKLAN PRODUK KECANTIKAN WANITA

Indirawati ZAHID
Universiti Malaya
indirawati@um.edu.my

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Abstrak

Domain semantik mengandungi sejumlah kata yang berkolokasi dalam medannya dan kata-kata ini mempunyai fungsi atribut. Bagi memperlihatkan fungsi ini dalam bahasa iklan, dua domain semantik produk kecantikan wanita bagi bahagian muka dan badan dianalisis kata kerjanya. Produk kecantikan yang dianalisis merupakan iklan daripada D'HERBS dan Vida Beauty. Antara metod yang diaplikasikan ialah syot layar, analisis teks dan analisis frekuensi. Data dikumpulkan daripada iklan yang disiarkan dalam talian. Analisis ini mempunyai dua objektif, iaitu mengenal pasti kata kerja yang lazim dan membincangkan persamaan kata kerja yang lazim digunakan dalam kedua-dua domain. Analisis yang dilakukan adalah dengan mengaplikasikan kerangka kerja Leech (1966) dengan penambahan skop domain semantik, hubungan leksikal dan analisis frekuensi. Ini dilakukan kerana kerangka kerja Leech (1966) didapati kurang komprehensif bagi menjelaskan fungsi atribut kata kerja yang dianalisis dalam bahasa iklan. Dapatan analisis memperlihatkan terdapat dua sifat kata kerja, iaitu berkolokasi secara spesifik dan umum. Kata kerja yang berkolokasi secara spesifik merujuk pada hubungan langsung dengan domain yang dirujuk dan sebaliknya bagi kata kerja bersifat umum. Kata yang berkolokasi secara spesifik dengan kecantikan muka, antaranya termasuklah "mencerah/mencerahkan"; "menganjal/menganjalkan", manakala kecantikan badan, "mengurang, menurunkan/ turun" dan "mengharumkan/mewangikan". Sama ada kata kerja berkolokasi secara spesifik ataupun umum, isu yang penting dalam bahasa iklan ialah penggunaan kata kerja yang mampu mempengaruhi khalayak. Pemilihan kata kerja yang menjadi sebahagian daripada informasi dalam iklan tidak dilakukan secara sewenang-wenangnya sebaliknya bertujuan memenuhi harapan dan jangkaan pengguna/pembeli.

Kata kunci: domain semantik; kata kerja; kolokasi; iklan; produk kecantikan

SEMANTICS DOMAIN, VERBS AND COLLOCATION IN WOMEN'S BEAUTY PRODUCT ADVERTISEMENTS

Abstract

Semantics domain contains a number of words that are collocated, and these words have attribute functions. To show these functions, two semantic domains of female beauty products for face and body were analysed to identify common verbs and compare commonly used verbs in both domains. The beauty products advertisements were from D'HERBS and Vida Beauty. Screenshots of online advertisements were analysed using Leech's (1966) framework with the addition of the semantics domain, lexical relation and frequency analysis as Leech's (1966) framework was found to be less comprehensive to explain the attribute functions of the verb. Findings show that there were two properties of verb, specific and general collocation in the domains. Verbs with specific collocates refer to direct relationships with referred domains and vice versa for the general one. Verbs that were specifically collocated to the beauty of faces includewere mencerahkan/mencerah; menganjal/menganjalkan, while for the body, mengurang, menurunkan/turunkan; mengharumkan/mewangikan. Whether the verbs are specifically or generally collated to domains, the most important issue in the advertisement language is the use of verbs that can influence the audience. The selection of verbs that are part of the information in advertising is not arbitrary but is intended to meet the expectations and hopes of consumers.

Keywords: *semantics domain; verbs; collocation; advertisement; beauty products*

Pendahuluan

Iklan merupakan satu medium penyebaran maklumat. Sesuai dengan fungsinya sebagai penyebar maklumat, ia dapat dilihat wujud dengan banyaknya di persekitaran kehidupan masyarakat. Menurut Asmah Haji Omar (1984), etimologi kata "iklan" adalah dari bahasa Arab, *i'la/n* yang bermaksud khabar dan ini berbeza dalam konteks bahasa Malaysia, iaitu khabar yang hendak disuguhkan, dipelawa, ditawarkan dan dijual. Sarjana barat seperti Dyer (1982) dan Danesi (2009) pula mendefinisikan iklan masing-masingnya sebagai usaha menarik perhatian, pemberitahuan khalayak tentang sesuatu; dan perkhidmatan dengan maksud pemberitahuan berbayar dalam bentuk poster, paparan akhbar dalam medium elektronik atau digital. Sementara *Business Dictionary* (2019) mendefinisikan iklan sebagai berbayar, tidak bersifat peribadi, komunikasi umum berhubungan sebab, barangan dan perkhidmatan, idea, organisasi dan tempat menerusi mel terus, bercetak, radio, televisyen dan internet bertujuan menarik perhatian khalayak. Sehubungan dengan itu, iklan merupakan pemberitahuan sama ada bertujuan pemasaran sesuatu atau maklumat tentang sesuatu sebagaimana yang dinyatakan oleh Crystal dan Davy (1983), iaitu dua fungsi utama pengiklanan ialah pembujukan dan pemberitahuan. Pemberitahuan barangan kepada umum ini sebenarnya bertujuan membujuk audiens untuk membuat pilihan atau mengambil tindakan. Hal

yang sama dinyatakan oleh Bai (2018) bahawa tujuan pengiklanan adalah untuk menggalakkan audiens meneruskan atau mengambil sesuatu tindakan yang baharu dan ini menyebabkan pengiklan perlu mempertimbangkan keperluan, pendapatan, psikologi, gender dan budaya apabila menyebarkan maklumat tersebut.

Iklan pula ada yang dilabelkan sebagai iklan komersial, iaitu iklan yang disiarkan melalui radio, televisyen atau internet (Danesi, 2009). Iklan komersial ialah satu bentuk pembujukan dalam usaha mempengaruhi pandangan atau keputusan membeli pelanggan atau khalayak dan hak penyiaran atau masanya dibeli daripada organisasi media (Demers, 2005). Dalam usaha melakukan pembujukan ini, Vestergaard dan Kim (1985) menyatakan bahasa iklan mesti mampu menarik perhatian, memicu keinginan, menimbulkan minat, mewujudkan keyakinan dan memperoleh tindakan. Sebagaimana Crystal dan Davy (1983) dan Bai (2018), Ong, Azman Hashim, dan Woon (2018) menyatakan bahawa pengiklanan melibatkan proses menyampaikan sesuatu mesej untuk menarik pelanggan.

Dalam konteks produk kecantikan wanita, pemasaran produk dikategorikan sebagai iklan komersial kerana fungsi iklan ini yang bertujuan memujuk dengan maksud mempengaruhi pengguna, iaitu wanita dalam melakukan pembelian. Dari aspek sejarah pula, iklan kosmetik dan penjagaan kulit telah berusia sekurang-kurangnya satu abad (Jones, 2010). Selari dengan penyataan ini tentulah secara rasionalnya penggunaan produk kecantikan ini telah pun ada lebih awal daripada tempoh mula pengiklanannya (Searing & Zeiling, 2017). Usaha mempengaruhi wanita dalam pembelian produk dilakukan dengan pemaparan iklan di merata-rata tempat sebagaimana yang dinyatakan oleh DeBelen (2016), *“advertisements for makeup are everywhere, both on the street and online”* (hlm. 3).

Bahasa iklan yang bertujuan menarik perhatian audiens dapat dilihat daripada dua aspek, iaitu linguistik dan bukan linguistik. Aspek linguistik mencakupi pemilihan kata, struktur ayat, wacana dan sebagainya bagi mempengaruhi khalayak sasarannya. Aspek bukan linguistik pula berhubungan dengan paparan iklan seperti penggunaan warna, imej, duta produk, diskaun dan pemberian barangan percuma semasa pembelian barangan. Aspek linguistik bahasa iklan pada slogan dan keterangan pada produk berhubungan dengan komponen semantik sebagaimana yang dinyatakan oleh Emodi (2011) *“semantic is one of linguistic forms that propel advertising to the desired height”* (hlm. 317) dan sekiranya aspek ini diabaikan misalnya pada aspek pemilihan kata, akan berlaku tiga kemungkinan, iaitu pertamanya memberikan makna yang tidak tepat dan tidak selari dengan tujuan komunikasi; atau keduanya, mewujudkan kekaburan makna; atau ketiganya hanya dapat berfungsi sebahagiannya sahaja untuk mendukung makna yang dimaksudkan. Penyataan oleh Emodi ini memperlihatkan bahawa aspek semantik dalam bahasa iklan tidak boleh dipandang remeh. Sehubungan dengan itu analisis yang dilakukan ini akan menganalisis domain semantik produk kecantikan muka dan badan bagi wanita mencakupi kata kerja dan kolokasinya. Analisis yang dilakukan ini bertitik tolak daripada penyataan Leech (1966) yang antara lain bermaksud iklan perlu mampu berdaya saing dengan produk lain yang setara dan menarik perhatian khalayak sasarannya.

Sorotan Literatur

Domain semantik merupakan satu medan yang di dalamnya mempunyai sejumlah kata yang berkongsi makna teras berhubung dengan sesuatu topik. Menurut Nida (1979), *“a semantic domain consists of any set of meanings which share a significant semantic feature in common”* (hlm. 19) sementara Matthews (2007) mendefinisikannya sebagai *“a distinct part of the lexicon defined by some general term or concept”* (hlm. 360) dengan mengemukakan contoh warna hitam dan merah yang tercakup dalam domain semantik warna. Definisi oleh Matthews (2007) ini bermaksud bahawa domain semantik kata “warna” memiliki rona-rona tertentu sehingga dapat dikelompokkan dalam medan yang sama dengan warna-warna lain seperti biru, kuning, ungu dan sebagainya. Dalam konteks produk kecantikan muka dan badan, domain semantik kedua-duanya memerikan makna cantik muka dan badan yang dirujuk. Kata-kata dalam domain semantik ini boleh terdiri daripada apa-apa sahaja golongan kata sesuai dengan pemerian makna yang dirujuk. Dalam konteks kajian ini, domain semantik produk kecantikan bagi muka dan badan difokuskan kepada kata kerja sesuai dengan pernyataan Michalik dan Michalska-Suchanek (2016) yang mengakui fungsi pemilihan kata kerja dalam slogan yang boleh merangsang mesej dan meningkatkan kuasa persuasif. Dalam kajian ini analisis juga dilakukan pada kata kerja yang digunakan dalam keterangan produk.

Lanjutan itu, sorotan literatur ini dibahagikan kepada dua, iaitu berhubung dengan kajian domain semantik cantik secara umum dan analisis linguistik, iaitu karakteristik iklan produk kecantikan. Kajian yang membincangkan domain kata cantik secara umum telah dilakukan oleh Indirawati Zahid (2018, 2019), Nor Saadah dan Hashim (2016), Wirasari (2016), *School of Physical Sciences* (2015), Goldman dan Waymer (2014), Maserah dan Idris (2013), Britton (2012), Berry (2007) dan Etcoff, Orbach, Scott, dan D’Agostino (2004).

Indirawati (2018) melakukan kajian berhubung definisi kata “cantik” bagi wanita dilakukan setelah kamus tidak mampu membantu pengguna bahasa mendapatkan definisi kata yang tepat. Lanjutan itu, analisis kolokasi dilakukan dengan menggunakan iklan produk kecantikan sebagai korpus. Dapatan analisis memperlihatkan penggunaan kata antaranya cerah, gebu, putih bagi cantiknya muka; langsing bagi badan; bibir, berwarna merah; rambut, berwarna hitam, lebat, dan harum. Manakala Nor Saadah dan Hashim Musa (2016) membincangkan frasa “awet muda” dari sudut makna konteks dan literal. Analisis ini mendapati frasa awet muda merujuk kepada pengejalan usia, bahan atau benda untuk mengekalkan sesuatu, rupa paras dan kaedah. Dapatan Wirasari (2016) pula memperlihatkan kecantikan wanita bersifat pelbagai, iaitu tidak hanya pada paras muka tetapi juga warna kulit, tubuh, rambut dan sebagainya. Sama seperti kajian Indirawati Zahid (2018, 2019), Wirasari menggunakan iklan produk kecantikan wanita tempatan dengan menyatakan bahawa kecantikan wanita Indonesia bersifat khas, iaitu mempunyai warna kulit coklat yang dipengaruhi oleh latar belakang sosio budaya.

Penyelidikan oleh *School of Physical Sciences* (2015), diketuai oleh Dr. Solomon pula menghuraikan definisi kata cantik bagi wanita dan lelaki. Kajian ini menggunakan teknologi EFIT-V Photofit, iaitu program yang sama digunakan oleh jabatan polis di seluruh dunia untuk membantu mengenal pasti individu yang

dikehendaki. Dapatan kajian ini menemukan ciri cantik bagi wanita merujuk kepada pemilikan bentuk muka yang runcing, bibir penuh, bermata besar, mempunyai tulang pipi yang tinggi manakala bagi lelaki dirujuk sebagai penampilan maskulin. Sementara itu, Goldman dan Waymer (2014) membahagikan kecantikan kepada dua perspektif yang berbeza, iaitu kecantikan dalaman dan luaran. Kecantikan dalaman merujuk kepada fitur-fitur seperti mudah mesra, sopan, mempunyai personaliti yang baik, bijak dan mempunyai sikap yang baik atau terpuji. Sementara kecantikan luaran pula dikatakan memiliki fitur-fitur seperti langsing, tinggi, badan yang “berbentuk” dan kecantikan asli tanpa penggunaan bahan kosmetik yang berlebihan.

Kajian oleh Maserah Shabudin dan Idris Aman (2013) merumuskan persepsi cantik bagi wanita Jepun berkiblatkan barat. Cantik dirujuk dengan pemilikan ciri hidung yang mancung, kelopak mata yang berganda, mata yang bulat dan besar, bulu mata yang lebat, panjang serta cantik, bibir yang mungil, rambut yang perang muda dan ikal, kulit putih dan licin serta kaki yang panjang dan lurus. Hal yang sama dalam kajian yang dilakukan oleh Etcoff, Orbach, Scott, dan D’Agostino (2004) yang mendapati penampilan fizikal, iaitu wajah, berat badan dan bentuk badan diambil kira dalam fitur kecantikan wanita. Rata-ratanya dapatan kajian yang memerikan makna cantik bagi wanita memperlihatkan dominannya kata adjektif, iaitu kolokasinya pada domain yang dirujuk sama ada tubuh, muka, rambut, kuku, kaki dan sebagainya pada perspektif masyarakat pengguna bahasa.

Sementara itu kajian berhubung dengan karakteristik bahasa iklan berfokus kepada aspek semantik dilakukan antaranya termasuklah kajian oleh Leech (1966), Dyer (1982), Emodi (2011), Maksimainen (2011), Chandra (2013), Kannan dan Tyagi (2013), Ke dan Wang (2013), Lazović (2014), Noor, Mustafa, Muhabat, dan Kazemian (2015), Skorupa dan Dubovičienė (2015), Karang (2016), Dharmayanti, Tika, dan Sudana (2017), Viramdami dan Himmawati (2017) dan Bai (2018). Sementara kajian dalam negara oleh Fatmawati Sidik (2012) dan Indirawati Zahid dan Fatmawati Sidik (2012).

Leech (1966) menyatakan bahasa iklan ialah “*loaded language*” dan mengusulkan konsep *Standard Advertising English* dalam kajiannya tentang iklan melalui televisyen. Dalam perbincangannya Leech (1966) mengemukakan analisis nahu mencakupi frekuensi kata, iaitu kata adjektif dan kata kerja dalam iklan dan menghuraikan ciri-ciri penting bahasa iklan secara terperinci. Dalam salah satu dapatan kajiannya berhubung dengan frekuensi kata kerja, Leech (1966) telah menyenaraikan dua puluh kata kerja yang lazim digunakan tetapi tidak dipaparkan jumlah frekuensinya (hlm. 154-155). Kata kerja ini mempunyai pelbagai fungsi nahu dan makna. Salah satu fungsinya ialah menandakan hubungan antara pengguna dengan produk, iaitu mencakupi pemilikan produk – “*have, get, give, buy, keep*”; idea pemilikan neutral – “*have*” dan “*have got*”; pemilikan berterusan – “*keep*”; pemerolehan – “*buy*” dan “*get*”; pemberian – “*give*”; penggunaan – “*take, use/uses*” dan “*have*” dan kecenderungan mental terhadap produk – “*like*”, “*love*” dan “*need*”; sementara “*choose*” dan “*taste*” tidak dinyatakan fungsinya secara jelas. Menurut Bruthiaux (1996) kajian Leech (1966) ini merupakan cubaan pertama secara eksplisit menghubungkan parameter fungsi iklan dengan manifestasi linguistik. Sementara itu, kajian bahasa iklan sebagai bentuk komunikasi dilakukan oleh Dyer (1982). Dyer

(1982) membincangkan aspek linguistik antaranya pemilihan kata, ton suara, bahasa figuratif, peranan kata kunci selain maklumat tentang perkembangan iklan, definisi iklan dan sebagainya. Dyer (1982) menyatakan iklan komersial mempunyai kata kunci yang bertindak sebagai pemicu yang merangsang pemahaman tentang produk. Dapatan Dyer juga memperlihatkan penggunaan kata-kata, termasuk kata majmuk yang dicipta khusus untuk tujuan tertentu yang tidak mempunyai nilai dalam bahasa Inggeris standard dan kadangkala berlaku situasi makna diketepikan kerana lebih mementingkan irama bahasa iklan bertujuan untuk mudah diingati, menyampaikan maklumat dan membujuk emosi, misalnya *“tomatoful”*, *“teenfresh”*, *“youngshape”*, *“the freezer-pleazers”*.

Kajian tahun 2000-an mula memperlihatkan tumpuan analisis kepada aspek semantik dilakukan melalui kajian Emodi (2011) yang telah mengenal pasti penggunaan makna konotatif, kata adjektif, kata ciptaan, kata yang dieja salah, perulangan, metafora, main kata-kata, kata yang tidak wujud, pernyataan taksa telah digunakan bagi mencapai makna persuasif. Dapatan ini memperlihatkan keselarian dengan pernyataan Dyer (1982) dari aspek kata yang tidak wujud dan ciptaan kata baharu. Maksimainen (2011) pula mendapati aspek sintaksis, nahu dan fitur leksikal digunakan dalam slogan iklan pembedahan refraktif mata. Dapatan kajian ini memperlihatkan penggunaan *“weasel”*, istilah teknikal serta saintifik dan nama produk dalam slogan iklan. Sementara itu Chandra (2013) mendapati penggunaan hiperbola, personifikasi, ironi, sinekdok, analogi dan metafora dalam iklan perkhidmatan dan iklan produk.

Sementara itu Kannan dan Tyagi (2013) mendapati penggunaan bahasa membantu pengguna mengenal pasti dan mengingati sesuatu produk dan kedua-duanya mengakui bahawa kandungan visual dan reka bentuk dalam iklan mempunyai kesan yang besar selain penggunaan bahasa yang positif. Antara kata yang digunakan ialah *“good/better/best”*, *“great”*, *“real”*, *“easy”* bagi kata adjektif manakala *“get”*, *“give”*, *“have”*, *“need”* bagi kata kerja selain hiperbola, ayat-ayat pendek, eufemisme, mengelakkan makna negatif dan sebagainya. Ke dan Wang (2013) pula mengenal pasti lapan kata adjektif yang memperlihatkan frekuensi yang tinggi. Kajian ini mengenal pasti kata adjektif yang berfrekuensi tinggi dalam slogan, iaitu *“good”*, *“beautiful”*, *“real”*, *“better”*, *“best”*, *“great”*, *“perfect”* dan *“pure”*. Selanjutnya Lazović (2014) menganalisis karakteristik elemen linguistik, iaitu ortografi, leksikal, nahu dan pragmatik iklan bank dalam talian. Dapatan kajian ini memperlihatkan pihak bank menggunakan pelbagai aras bahasa, penggunaan huruf besar, kata yang memicu, iaitu penggunaan kata nama dan adjektif yang banyak berbanding dengan kata kerja. Kata kerja dikatakan kurang digunakan kerana sifat iklan yang ringkas.

Noor, Mustafa, Muhamat, dan Kazemian (2015) yang menganalisis alat linguistik penyusun iklan komersial televisyen dalam mempengaruhi khalayak mendapati kepelbagaian strategi telah digunakan, iaitu makna konotatif, makna tematik, makna afektif emosi, makna kolektif, makna sosial stilistik dan makna refleksi. Sementara itu Skorupa dan Dubovičienė (2015) mendapati karakteristik semantik bagi iklan komersial ialah penggunaan kerap teknik bunyi dan bahasa kiasan bertujuan untuk mudah diingati, daya tarikan dan bagi menonjolkan jenama yang positif manakala sebaliknya iklan sosial. Ini berpunca daripada sifat iklan sosial

yang berfungsi memberikan maklumat tentang sesuatu isu, iaitu tidak mewakili mana-mana jenama atau perkhidmatan. Karang (2016) pula memperlihatkan penggunaan secara dominan makna denotatif dengan fungsi memberikan informasi. Sementara jenis bahasa figuratif yang dominan ialah hiperbola.

Dharmayanti, Tika dan Sudana (2017) menganalisis ketaksaan leksikal dalam slogan iklan mendapati kesemua slogan mengandungi kata yang taksa dengan sepuluh slogan dikategorikan sebagai makna konseptual manakala slogan yang berbaki dikategorikan sebagai makna konotatif. Menurut kajian ini, faktor leksikal yang menyebabkan ketaksaan ialah makna polisemi dan homonimi. Sementara itu kajian dari aspek morfo-semantik produk elektronik dilakukan oleh Viramdani dan Himmawati (2017) mendapati berlakunya enam aspek pembentukan kata yang mencakupi proses penyebatian, pemaduan, pemendekan, penciptaan, penyingkatan dan akronim manakala ditemukan lima klasifikasi kerangka semantik bagi jenama produk, iaitu buah, tempat, orang, produk dan konsep. Terkini, Bai (2018) mendapati penggunaan kata adjektif, kata kerja, metafora, metonimi dan main kata-kata yang mempunyai multifungsi dalam memperlihatkan fitur khas bagi bahasa iklan kosmetik.

Hanya terdapat tiga kajian dalam negara yang mengkaji bahasa iklan berfokus kepada aspek semantik. Pertama, Jeyanthi (2010) yang memperlihatkan kesamaan frekuensi kosa kata dan karakteristik yang digunakan dalam iklan sebagaimana yang dibincangkan oleh Leech. Jeyanthi dalam kesimpulannya berpegang pada prinsip yang dinyatakan oleh Leech (1966) dan sarjana lain seperti Dyer (1982) bahawa bahasa iklan mempunyai ciri sarwajagat yang diguna pakai merentasi bahasa. Kedua, kajian oleh Fatmawati Sidik (2012) yang menganalisis kata kerja dalam iklan kecantikan muka dan badan. Fatmawati Sidik (2012) mengklasifikasikan kata kerja kepada dua sifat, iaitu kata kerja yang bersifat spesifik dan kata kerja yang bersifat umum. Kata kerja yang bersifat spesifik dengan kecantikan muka dan badan – “mencerahkan”, “menghaluskan”, “melangsingkan”, “mengempiskan” dan sebagainya manakala kata kerja yang bersifat umum – “meneroka”, “mengembalikan”, “membantu” dan sebagainya. Didapati juga kata kerja yang bersifat umum lebih dominan digunakan dalam iklan produk kecantikan. Dapatan yang hampir sama diperoleh oleh Indirawati Zahid dan Fatmawati Sidik (2012) bagi kata kerja yang digunakan dalam produk kecantikan muka. Dapatan memperlihatkan penggunaan kata kerja bersifat umum lebih banyak digunakan dalam iklan kecantikan muka. Antara kata kerja bersifat umum ialah “berhasil”, “tercapai”, “berkekalan”, “menghargai” dan sebagainya.

Sementara itu hanya terdapat satu kajian yang berfokus penggunaan kata kerja dan kolokasi dalam iklan telah dilakukan oleh Indirawati Zahid (2019). Analisis tersebut memperlihatkan penggunaan kata “mencerah/mencerahkan” dan “melembap/ melembapkan” bagi kecantikan muka.

Sorotan kajian ini telah memperlihatkan pemilihan kata dalam iklan merupakan antara aspek yang penting dalam memastikan iklan dapat berfungsi dengan baik. Menurut Dyer (1982) kata-kata yang digunakan dapat mempengaruhi kepercayaan dan sikap dan ini sekali gus membuktikan sebagai “*loaded language*”, kata yang tepat akan menjadi “senjata”, iaitu fungsi mempengaruhi. Lanjutan itu, analisis yang akan dilakukan ini akan meneruskan kajian tentang kecenderungan

penggunaan kata berfokus kepada penggunaan kata kerja yang lazim dalam iklan produk kecantikan muka dan badan. Sesuai dengan perkembangan teknologi semasa, medium iklan yang dianalisis ialah iklan dalam talian.

Permasalahan Kajian

“*Loaded language*” sebagaimana yang dinyatakan oleh Leech (1966) dan Dyer (1982) berfungsi mempengaruhi khalayak untuk melakukan sesuatu. Dalam usaha mengupayakan fungsi ini, pemilihan perkataan yang tepat dalam domain yang dirujuk perlu ada. Penyusun iklan akan memilih kata-kata yang tertentu dalam merealisasikan fungsi “*loaded language*” ini. Pemilihan kata ini penting sebagaimana yang dinyatakan oleh Emodi (2011) dan Lazović (2014) dalam kajian iklan bahasa Inggeris. Situasi yang sama juga dalam iklan bahasa Melayu. Pemilihan, penggunaan dan kecenderungan penggunaan kata-kata ini berhubungan dengan kolokasi dalam domain semantik yang dirujuk dan sekali gus menjadi senjata bagi mempengaruhi khalayak. Ini kerana kebijaksanaan penyusun iklan memilih kata akan menentukan kemampuan produk. Kemampuan produk dizahirkan melalui penggunaan kata kerja yang mempunyai dua peranan utama, iaitu pertamanya, mendeskripsikan bagaimana sesuatu itu telah dan akan berlaku, keduanya, bagaimana sesuatu itu berlaku atau akan berlaku (Gärdenfors, 2014). Pernyataan ini bertepatan dengan pernyataan Michalik dan Michalska-Suchanek (2016) bahawa kata kerja dalam slogan iklan akan merangsang mesej dan meningkatkan kuasa persuasif. Sehubungan dengan itu analisis ini akan menganalisis penggunaan kata kerja yang lazim dalam dua domain yang berbeza dan menganalisis kolokasinya bagi memperkukuh pendapat para sarjana sebelum ini. Yang berbeza hanya korpus kajian, iaitu iklan bahasa Melayu. Selain itu, kajian ini akan dapat meningkatkan jumlah kajian yang bersifat semasa kerana hanya terdapat tiga kajian dalam negara dilakukan dengan tempoh yang agak lama - Jeyanthi (2010), Fatmawati Sidik (2012) dan Indirawati Zahid dan Fatmawati Sidik (2012). Ketiga-tiga kajian tersebut menggunakan korpus iklan tetapi tidak secara komprehensif membincangkan bahasa iklan dari aspek domain semantik, kata kerja dan kolokasinya manakala kajian Jeyanthi pula menggunakan korpus iklan bahasa Inggeris. Situasi ini menjadi asbab kepada kajian yang dilakukan ini.

Objektif

Kajian ini mempunyai dua objektif, iaitu:

1. Mengenal pasti kata kerja yang lazim dalam domain semantik produk kecantikan muka dan badan.
2. Membincangkan persamaan kata kerja yang lazim dalam domain produk kecantikan muka dan badan dari aspek fungsi atributnya.

Metodologi

Kajian yang dilakukan ini menggunakan empat metodologi, iaitu kajian pustaka, syot layar, analisis teks dan analisis frekuensi. Trend semasa kajian dan sorotan literatur diperoleh daripada kajian pustaka yang dilakukan manakala syot layar dilakukan dalam proses pengumpulan data daripada laman sesawang termasuk blog, Instagram (IG) dan Facebook (FB). Pengumpulan data dilakukan dengan menetapkan prosedur, iaitu setiap satu iklan yang sama bagi sesuatu produk dianggap sebagai satu data walaupun sesuatu iklan itu berulang dan disiarkan beberapa kali dalam tempoh kutipan data berlangsung. Kedua, jumlah iklan tidak secara mutlak menggambarkan jumlah kata kerja yang digunakan. Ini kerana terdapat slogan dan keterangan produk yang memperlihatkan penggunaan lebih daripada satu kata kerja, misalnya “mencerah”, “menghilangkan”, “membantu” dalam iklan Vida Beauty bagi produk yang bernama Extra Whitening Soap. Analisis teks dilakukan atas data terkumpul yang mencakupi proses pengelompokan iklan kecantikan muka dan badan dengan kata kerja disisihkan mengikut iklan dan jenama produk. Data terkumpul diberi label seperti berikut: DM1 yang bermaksud D- D’HERBS, M- muka, dan 1- data pertama dan seterusnya; manakala VM2, V- Vida Beauty, M- muka, dan 2- data kedua dan seterusnya manakala untuk kecantikan badan dilabel DB1 yang bermaksud D- D’HERBS, B- badan dan 1- data pertama dan seterusnya; VB2, V- Vida Beauty, B- badan dan 2- data kedua dan seterusnya. Analisis frekuensi dilakukan dengan menggunakan perisian Excel 2010 bagi menjana frekuensi kata kerja.

Bagi mencapai objektif pertama, analisis dilakukan dalam dua fasa, iaitu fasa pertama analisis frekuensi berhubung dengan kata kerja yang membentuk domain semantik produk kecantikan muka dan badan manakala fasa kedua mengenal pasti hubungan leksikal, iaitu kesinoniman bagi mendapatkan jumlah tepat kata kerja yang digunakan dalam kedua-dua domain. Kesinoniman kata diperoleh dengan merujuk Tesaurus Bahasa Melayu Dewan Edisi Baharu (Dewan Bahasa dan Pustaka, 2015a). Dapatan analisis fasa pertama dan kedua bagi kedua-dua domain kemudiannya akan dibandingkan bagi mencapai objektif kajian yang kedua, iaitu persamaan penggunaan kata kerja yang lazim bagi kedua-dua domain dan fungsi atributnya.

Kerangka Teoritis

Analisis yang dilakukan bertitik tolak daripada kerangka kajian yang telah dilakukan oleh Leech (1966) berhubung dengan kata kerja yang lazim digunakan dalam iklan yang disiarkan melalui televisyen. Kajian Leech (1966) berfokus pada aspek semantik kata kerja dalam iklan yang selari dengan objektif kajian yang sedang dilakukan ini.

Iklan menurut Leech (1966, hlm. 26) ialah “*loaded language*” yang bermatlamat untuk mengubah kehendak, pandangan atau sikap khalayak. Menurut beliau lagi, “*loaded language*” ini mempunyai matlamat persis dan spesifik, iaitu persaingan mengubah mental khalayak kepada perlakuan yang diinginkan, iaitu melakukan pembelian sesuatu jenama tertentu berbanding dengan jenama lain yang setara. Menurut Leech (1966), kata kerja mempunyai fungsi atribut bagi memperlihatkan bahawa sesuatu produk mempunyai sifat yang tersendiri atau

bernilai kepada pelanggan. Berkesinambungan dengan kajian Leech (1966), analisis yang akan dilakukan ini bersifat separa pendua, iaitu mengambil kerangka kerja Leech (1966) dalam memperlihatkan kata kerja yang lazim, iaitu kata kerja yang ditemukan kerap digunakan dengan penambahan skop analisis, iaitu domain semantik, analisis frekuensi dan kolokasi produk kecantikan muka dan badan bagi memperkukuh analisis. Penambahan skop ini dilakukan kerana kerangka kerja Leech (1966) didapati kurang komprehensif bagi membincangkan aspek semantik bahasa iklan. Memandangkan korpus bahasa, objektif, medium, era dan data yang digunakan berbeza, dapatan kajian ini tidak akan dibandingkan dengan dapatan yang diperoleh oleh Leech (1966).

Domain semantik dalam analisis ini dirujuk sebagai medan makna produk kecantikan wanita – muka dan badan, iaitu sejumlah kata kerja yang tercakup dalam medan yang dirujuk sebagai kolokasi dan memperlihatkan fungsi atributnya.

Bahan Kajian

Kajian ini menganalisis kata kerja yang digunakan dalam slogan dan keterangan produk kecantikan keluaran syarikat tempatan, D'HERBS dan Vida Beauty. Kedua-dua syarikat ini dipilih kerana empat sebab, iaitu pertamanya, populariti syarikat; kedua, jumlah pengikut laman sosial yang tinggi, ketiga, aktif di laman sosial dan keempat, jumlah agen yang ramai di seluruh Malaysia. Sehubungan dengan itu, data dikumpulkan daripada laman sesawang rasmi syarikat termasuk blog, Instagram (IG) serta Facebook (FB) dan agen sah kedua-dua syarikat yang berdaftar di Kuala Lumpur, Selangor dan Perak. Data dikumpulkan mulai tempoh Julai 2018 sehingga September 2018. Kesemua iklan ini merupakan iklan dalam talian, iaitu iklan dalam internet yang bertujuan membantu syarikat kecil atau pertubuhan yang rendah kemampuan kewangannya untuk mempromosikan diri mereka dalam talian (Mohd Hamdan Haji Adnan, 2012, hlm. 137).

Analisis berfokus pada produk kecantikan muka dan badan. Definisi kecantikan muka dan badan masing-masingnya mengguna pakai definisi *Kamus Dewan Edisi Keempat* (Dewan Bahasa dan Pustaka, 2015b), iaitu definisi polisemi pertama – bahagian kepala di sebelah hadapan dari dahi hingga dagu; dan definisi polisemi kedua - pokok tubuh (selain anggota dan kepala). Jumlah kata kerja bagi kecantikan muka adalah sejumlah 205 (D'HERBS, 104 kata kerja dan Vida Beauty, 101 kata kerja) dan kecantikan badan, 233 (D'HERBS, 145 kata kerja dan Vida Beauty, 86 kata kerja). Jumlah keseluruhan kata kerja yang dianalisis ialah 438.

Bagi tujuan pengehadan analisis, strategi pemasaran produk yang mencakupi penggunaan pelbagai imej dan bahasa lisan seperti intonasi dan kinesik dalam naratif yang mengiringi slogan dan keterangan produk tidak akan dianalisis.

Dapatan

Domain semantik kata kerja bagi kedua-dua produk ini akan dipaparkan dalam enam jadual frekuensi yang berasingan, iaitu tiga jadual bagi setiap satu domain. Jadual 1, Domain Semantik Kecantikan Muka - Frekuensi Kata Kerja; Jadual 2, Frekuensi Kata Kerja-Sinonim Domain Semantik Kecantikan Muka dan Jadual 3, Frekuensi Kolokasi

Kata Kerja Domain Semantik Kecantikan Muka. Manakala tiga jadual berbaki dengan skop yang sama, iaitu Jadual 4, 5 dan 6 masing-masingnya merujuk kepada domain semantik kecantikan badan. Jadual 1 yang berikut memperlihatkan domain semantik kecantikan muka, iaitu frekuensi kata kerja.

Jadual 1

Domain Semantik Kecantikan Muka - Frekuensi Kata Kerja

Kata Kerja Kecantikan Muka	Frekuensi	Peratusan (%)
Melembap, Melembapkan	16	7.81
Melindungi	2	0.98
Mematikan	2	0.98
Membantu	25	12.20
Memberi	2	0.98
Membersih, Membersihkan	7	3.42
Membina	1	0.49
Membuang	5	2.44
Memelihara	1	0.49
Memperbaiki	1	0.49
Memudahkan	1	0.49
Memutihkan	1	0.49
Menaikkan, Naik	6	2.93
Menanggalkan	2	0.98
Menganjalkan, Menganjalkan	5	2.44
Mencantikkan	3	1.46
Mencerah, Mencerahkan	36	17.56
Mencuci	3	1.46
Mengatasi	8	3.90
Mengawal	4	1.95
Mengecutkan	1	0.49
Mengembalikan	4	1.95
Mengeringkan	1	0.49
Menggebukan	7	3.41
Menghaluskan	2	0.98
Menghilangkan	5	2.44
Mengurangi, Mengurangkan	6	2.93
Meninggalkan	1	0.49
Meningkatkan	1	0.49
Menjadikan	1	0.49
Menyegarkan	9	4.39
Menyerikan	1	0.49
Menyingkirkan	5	2.44
Meratakan	1	0.49
Merawat	27	13.17
Meremajakan	1	0.49
Nampak	1	0.49
Jumlah	205	100

Dapatan analisis fasa pertama seperti dalam Jadual 1 memperlihatkan kata kerja yang mencatatkan frekuensi tertinggi, disusun mengikut urutan adalah mencerah/mencerahkan, 36 (17.56%); merawat, 27 (13.17%); membantu, 25 (12.20%); melembap/melembapkan, 16 (7.81%); menyegarkan, 9 (4.39%); mengatasi, 8 (3.90%); membersihkan/membersihkan dan menggebukan, masing-masingnya 7 (3.41%); menaikkan/naik dan mengurangi/mengurangkan, masing-masingnya 6 (2.93%); serta membuang, menganjal/menganjalkan, menghilangkan dan menyingkirkan masing-masingnya 5 (2.44%). Sementara kata kerja yang berbaki, iaitu berjulat 1-4, iaitu 0.49% - 1.95% dianggap tidak signifikan dan tidak akan dibincangkan kecuali hanya apabila berlaku hubungan leksikal sinonimi antara kata kerja yang tersenarai dalam analisis fasa kedua.

Jadual 2

Frekuensi Kata Kerja-Sinonim Domain Semantik Kecantikan Muka

Kata Kerja Bersinonim	Frekuensi	Peratusan (%)
Membantu	25	12.20
Memberi	2	0.98
Jumlah	27	13.18
Membersihkan	7	3.42
Mencuci	3	1.46
Jumlah	10	4.88
Membuang	5	2.44
Menghilangkan	5	2.44
Menyingkirkan	5	2.44
Jumlah	15	7.32
Memelihara	1	0.49
Mengawal	4	1.95
Menyegarkan	9	4.39
Merawat	27	13.17
Jumlah	41	20.00
Memutihkan	1	0.49
Mencerah/mencerahkan	36	17.56
Menyerikan	1	0.49
Jumlah	38	18.54
Menaikkan/naik	6	2.93
Meningkatkan	1	0.49
Jumlah	7	3.42
Menggebukan	7	3.41
Menghaluskan	2	0.98
Jumlah	9	4.39

Dapatan analisis fasa kedua, iaitu Jadual 2 memperlihatkan kata kerja yang bersinonim disusun kata kerjanya berdasarkan paparan Jadual 1 dimulai dengan membantu dan memberikan; membersihkan dan mencuci; membuang,

menghilangkan dan menyingkirkan; memelihara, mengawal, menyegarkan dan merawat; memutihkan, mencerah/mencerahkan, dan menyerikan; menaikkan/naik dan meningkatkan; menggebuskan dan menghaluskan. Jadual 2 memperlihatkan kecenderungan pengiklan mengguna pakai kata kerja tertentu berbanding dengan kata kerja yang lain dalam hubungan leksikal, sinonimi. Dalam konteks kecantikan muka kata kerja yang menjadi pilihan disusun daripada kekerapan tertinggi kepada terendah ialah mencerah/mencerahkan, 36 (17.56%); merawat, 27 (13.17%); membantu, 25 (12.20%); membersihkan dan menggebuskan, masing-masingnya 7 (3.42%) dan menaikkan/naik, 6 (2.93%). Kata membuang, menghilangkan dan menyingkirkan pula tidak memperlihatkan kecenderungan penggunaan kata. Bagi memperoleh dapatan yang lebih tepat berhubung dengan kolokasi kata kerja yang lazim digunakan dalam produk kecantikan muka, dapatan Jadual 1 dan 2 diperincikan. Dapatan perincian kedua-dua jadual ini dipaparkan dalam Jadual 3, iaitu Frekuensi Kolokasi Kata Kerja Domain Semantik Kecantikan Muka.

Jadual 3

Frekuensi Kolokasi Kata Kerja Domain Semantik Kecantikan Muka

Kata Kerja	Frekuensi	Peratusan (%)
Mencerah/mencerahkan, memutihkan, menyerikan	38	18.54
Merawat, mengawal, menyegarkan, memelihara	41	20.00
Membantu, memberi	27	13.18
Melembap/melembapkan	16	7.81
Membuang, menghilangkan, menyingkirkan	15	7.32
Membersihkan, mencuci	10	4.88
Menggebuskan, menghaluskan	9	4.39
Mengatasi	8	3.90
Menaik/naik, meningkatkan	7	3.42
Mengurangi/mengurangkan	6	2.93
Menganjal/menganjalkan	5	2.44
Jumlah	182	88.81

Jadual 3 memperlihatkan bahawa daripada 205 kata kerja (rujuk Jadual 1) yang membentuk domain kecantikan muka, 182 (88.81%) memperlihatkan kolokasi kata kerja yang lazim digunakan dalam slogan dan keterangan bagi domain semantik produk kecantikan muka. Kolokasi kata kerja ini pula dapat dibahagikan kepada dua, iaitu yang berkolokasi secara spesifik dan umum dengan kecantikan muka. Kata kerja yang secara spesifik berkolokasi dengan kecantikan muka ialah mencerah/mencerahkan, memutihkan, menyerikan; melembap/melembapkan; menggebuskan, menghaluskan dan menganjal/menganjalkan. Sementara kata kerja yang berkolokasi secara umum ialah merawat, mengawal, menyegarkan, memelihara; membantu, memberikan; membuang, menghilangkan, menyingkirkan; membersihkan, mencuci; mengatasi; menaik/naik, meningkatkan; dan *mengurangi/mengurangkan*. Sementara itu, Jadual 4 memperlihatkan domain semantik kecantikan badan, iaitu analisis frekuensi kata kerja.

Jadual 4
Frekuensi Umum Kata Kerja Domain Semantik Kecantikan Badan

Kata Kerja Kecantikan Badan	Frekuensi	Peratusan (%)
Membakar, bakar	4	1.72
Bertenaga	1	0.43
Buang, Membuang	17	7.26
Kecilkan	1	0.43
Melambatkan	1	0.43
Melancarkan	8	3.43
Melangsingkan	1	0.43
Melawaskan	1	0.43
Melembap, Melembapkan	4	1.72
Melembutkan	2	0.86
Melindungi	3	1.29
Membangkitkan	1	0.43
Membantu	27	11.59
Membekalkan	2	0.86
Membentuk	3	1.29
Memberi, Memberikan	14	6.01
Membesarkan	1	0.43
Membetulkan	1	0.43
Membuka	1	0.43
Memecahkan	2	0.86
Memperbaiki	1	0.43
Mempercepatkan, Mencepatkan	4	1.72
Memudarkan	1	0.43
Memulihkan	1	0.43
Memusnahkan	1	0.43
Menaikkan, naik	4	1.72
Menambah	1	0.43
Menganjal, Menganjalkan	3	1.29
Menbangkitkan	1	0.43
Mencantikkan	1	0.43
Mencegah	3	1.29
Mencerah, Mencerahkan	13	5.58
Mencuci	1	0.43
Menegangkan	4	1.72
Mengatasi	3	1.29
Mengawal	2	0.86
Mengekalkan	3	1.29

Mengelakkan	1	0.43
Mengeluarkan	2	0.86
Mengembalikan	2	0.86
Mengempiskan	3	1.29
Menggalakkan	2	0.86
Menggebukan	1	0.43
Menghalang	2	0.86
Menghancurkan	1	0.43
Mengharumkan	4	1.72
Menghilangkan	6	2.58
Menghindarkan	1	0.43
Menguatkan	5	2.15
Mengurangkan	9	3.86
Meninggalkan	1	0.43
Meningkatkan	13	5.58
Menjadikan	2	0.86
Menstabilkan	1	0.43
Menurunkan, turun	5	2.15
Menyahtoksin	2	0.86
Menyegarkan	7	3.00
Menyejukkan	1	0.43
Menyembuhkan	1	0.43
Menyihatkan	3	1.29
Menyingkirkan	3	1.29
Merawat	8	3.43
Meremajakan	3	1.29
Mewangkan	1	0.43
Nampak	1	0.43
Jumlah	233	100.00

Dapatan analisis fasa pertama seperti dalam Jadual 4 memperlihatkan terdapat 233 kata kerja yang membentuk domain semantik kecantikan badan. Frekuensi kata kerja yang mencatatkan frekuensi tertinggi kepada yang terendah ialah membantu, 27 (11.59%); buang/membuang, 17 (7.26%); memberi/memberikan, 14 (6.01%); mencerah/mencerahkan dan meningkatkan, masing-masingnya 13 (5.58%); mengurangkan, 9 (3.86%); melancarkan dan merawat, masing-masingnya 8 (3.43%); menyegarkan, 7 (3.00%); menghilangkan, 6 (2.58%); menguatkan dan menurunkan/turun, masing-masingnya, 5 (2.15%) . Kata kerja yang berbaki memperlihatkan julat frekuensi di antara 1-4, (0.43% - 1.72%). Sebagaimana kata kerja kecantikan muka, julat frekuensi 1-4 ini dianggap tidak signifikan dan tidak akan dibincangkan kecuali hanya apabila berlaku hubungan leksikal sinonimi di antara kata kerja yang tersenarai semasa analisis fasa kedua.

Dapatan analisis fasa kedua, iaitu Jadual 5 memperlihatkan kata kerja yang bersinonim disusun berdasarkan paparan Jadual 4, dimulai dengan membuang/buang, menghilangkan, menyingkirkan dan mengeluarkan; membantu, memberi/memberikan dan membekalkan; meningkatkan, menaikkan/naik dan menambah; mengurangkan, menurunkan/turun; mengharumkan dan mewangikan; dan merawat, menyegarkan, menyihatkan, memulihkan, memperbaiki dan menyembuhkan.

Jadual 5
Frekuensi Kata Kerja-Sinonim Kecantikan Badan

Kata Kerja Sinonim	Frekuensi	Peratusan %
Membuang/buang	17	7.26
Menghilangkan	6	2.58
Menyingkirkan	3	1.29
Mengeluarkan	2	0.86
Jumlah	28	11.99
Membantu	27	11.59
Memberi/memberikan	14	6.01
Membekalkan	2	0.86
Jumlah	43	18.46
Meningkatkan	13	5.58
Menaikkan/naik	4	1.72
Menambah	1	0.43
Jumlah	18	7.73
Mengurangkan	9	3.86
Menurunkan/turun	5	2.15
Jumlah	14	6.01
Mengharumkan	4	1.72
Mewangikan	1	0.43
Jumlah	5	2.15
Merawat	8	3.43
Menyegarkan	7	3.00
Menyihatkan	3	1.29
Memulihkan	1	0.43
Memperbaiki	1	0.43
Menyembuhkan	1	0.43
Jumlah	21	9.01

Jadual 5 memperlihatkan kecenderungan pengiklan mengguna pakai kata kerja tertentu berbanding dengan kata kerja yang lain dalam hubungan leksikal, sinonimi. Dalam konteks kecantikan badan kata kerja yang menjadi pilihan pengiklan menurut kekerapan tertinggi kepada kekerapan terendah ialah membantu, 27 (11.59%); membuang/buang, 17 (7.26%); meningkatkan, 13 (5.58%), mengurangkan, 9 (3.86%), merawat, 8 (3.43%) dan mengharumkan, 4 (1.72%). Bagi memperoleh dapatan yang lebih tepat berhubung dengan kolokasi kata kerja yang lazim digunakan dalam produk kecantikan badan, dapatan Jadual 4 dan 5 diperincikan.

Dapatan perincian kedua-dua jadual ini dipaparkan dalam Jadual 6, iaitu Frekuensi Kolokasi Kata Kerja Domain Semantik Kecantikan Badan.

Jadual 6

Frekuensi Kolokasi Kata Kerja Domain Semantik Kecantikan Badan

Kata Kerja	Frekuensi	Peratusan (%)
Membantu, memberi/memberikan membekalkan	43	18.46
Membuang/buang, menghilangkan, menyingkirkan, mengeluarkan	28	11.99
Merawat, menyegarkan, menyihatkan, memulihkan, memperbaiki, menyembuhkan	21	9.01
Meningkatkan, menaikkan/naik, menambah	18	7.73
Mencerah/mencerahkan	13	5.58
Mengurangkan, menurunkan/turun	14	6.01
Melancarkan	8	3.43
Menguatkan	5	2.15
Mengharumkan/mewangikan	5	2.15
Jumlah	155	66.51

Jadual 6 memperlihatkan bahawa daripada 233 kata kerja (rujuk Jadual 4) yang membentuk domain semantik kecantikan badan, 155 (66.51%) memperlihatkan kolokasi kata kerja yang lazim digunakan dalam slogan dan keterangan domain semantik produk kecantikan badan. Sama seperti produk kecantikan muka, kolokasi kata kerja ini dapat dibahagikan kepada dua, iaitu kata kerja yang berkolokasi secara spesifik dan umum dengan kecantikan badan. Kata kerja yang berkolokasi secara spesifik dengan kecantikan badan ialah membuang/buang, menghilangkan, menyingkirkan, mengeluarkan; mengurangkan, menurunkan/ turun; mencerah/mencerahkan; mengharumkan/mewangikan dan menguatkan manakala kata kerja yang berkolokasi secara umum ialah membantu, memberi/memberikan, membekalkan; merawat, menyegarkan, menyihatkan, memulihkan, memperbaiki, menyembuhkan; meningkatkan, menaikkan/naik, menambah; dan melancarkan.

Dapatan analisis ini juga memperlihatkan empat kata kerja yang berkolokasi secara umum digunakan oleh kedua-dua produk kecantikan muka dan badan untuk mempengaruhi pengguna. Kata kerja membantu, merawat dan meningkatkan atau menaikkan dengan dua kata kerja yang terakhir cenderung digunakan salah satunya oleh pengiklan bagi kedua-dua produk. Sementara itu walaupun didapati kata mencerah/mencerahkan digunakan dalam kedua-dua produk, produk kecantikan muka memperlihatkan kecenderungan yang tinggi. Kecenderungan ini tentulah berhubungan dengan keinginan pengguna mahu memiliki kulit muka yang cerah, iaitu sifat berseri dan tidak kusam. Kajian yang dilakukan sebelum ini juga telah membuktikan bahawa pendeskripsian muka yang cantik dihubungkan dengan kulit muka yang cerah (Indirawati, 2018; Maserah & Idris, 2013). Begitu juga bagi kata kerja membuang, kata ini memperlihatkan frekuensi yang tinggi bagi produk

kecantikan badan kerana secara logiknya bagi mendapatkan bentuk badan yang langsing, pembuangan lemak badan merupakan kemampuan yang perlu ada pada produk. Bentuk badan yang langsing sememangnya menjadi objektif utama dalam kalangan wanita yang mahu kelihatan cantik dan sehubungan dengan itu kebanyakan produk penjagaan badan menekankan sifat ini (Indirawati Zahid, 2018; Fatmawati Sidik, 2012; Indirawati Zahid & Fatmawati Sidik, 2012).

Analisis juga memperlihatkan bahawa kolokasi kata kerja domain kecantikan muka lebih dominan, iaitu 88.81% berbanding dengan domain kecantikan badan, 66.51%. Dapatan ini bertitik tolak daripada cakupan kecantikan muka yang lebih menyeluruh, iaitu bahagian kesihatan dalaman kulit dan fungsi kulit sepertimana yang dinyatakan dalam Portal Rasmi MyHEALTH (2019). Kecantikan muka juga menjadi tumpuan mata yang melihat berbanding dengan kecantikan badan yang terselindung dengan pakaian yang menutupinya. Selain itu, kata kerja yang berkolokasi juga mempunyai sifat multifungsi yang menyebabkan kata kerja yang sama dan bersinonim digunakan misalnya *mencerah*, *memutih* dan *menyerikan*; *merawat*, *mengawal*, *memelihara* dan sebagainya.

Perbincangan

Kata kerja yang digunakan dalam slogan mahupun keterangan produk kecantikan tidak dipilih secara sewenang-wenangnya. Sebaliknya kata kerja yang digunakan merupakan kata yang maknanya bermatlamat mempengaruhi pengguna untuk membeli produk yang dihasilkan. Hal yang sama dinyatakan antaranya oleh Leech (1966) dan Ke dan Wang (2013).

Kata kerja ini membentuk domain semantik kecantikan muka dan badan melalui kolokasinya, iaitu berkaitan dengan fungsi atributnya kepada kecantikan yang dirujuk. Kecantikan muka memperlihatkan penggunaan kata *mencerah/mencerahkan*, *memutihkan* dan *menyerikan* secara dominan yang sekali gus memperlihatkan fokus untuk kecantikan kulit muka ialah warna kulit. Memandangkan produk kecantikan yang dianalisis ini merupakan produk tempatan, maka ini memperlihatkan kualiti dan nilai cantik bagi orang Melayu ialah kulit muka yang tidak gelap. Ini pula diperkuatkan dengan penggunaan model yang memiliki ciri yang dirujuk dan penggunaan peribahasa Melayu putih bak kapas; frasa putih melepak; putih bersih; putih berseri; putih kuning dan tona yang hampir dekat, kuning langsung, iaitu tidak gelap. Hal yang sama dalam domain kecantikan badan walaupun kata ini tidak dominan, *mencerah/mencerahkan* juga digunakan sehingga ada keterangan produk yang memaparkan khasiat cerah/putih satu badan misalnya produk D'HERBS Losyen Badan Aura 7 Bunga dan Vida Beauty, Qu Putih Advance Set.

Sementara itu, kata kerja yang secara spesifik berkolokasi dengan fungsi atribut kecantikan muka ialah *melembap/melembapkan*; *menggebuskan*, *menghaluskan* dan *menganjal/menganjalkan* yang kesemua kata kerja ni memerikan kualiti cantiknya kulit muka yang secara antonimnya menjelaskan implikasi sekiranya kesemua fungsi atribut kata kerja tidak wujud pada produk, masing-masingnya akan menyebabkan kulit muka kering seterusnya merekah dan berkedut; lisut serta kasar dan terakhir, kejang (Dewan Bahasa dan Pustaka, 2015a). Sehubungan dengan itu

kecenderungan yang tinggi memperlihatkan kesemua produk kecantikan muka memaparkan fungsi atribut kata kerja yang sedemikian.

Bagi kata kerja dengan fungsi atribut secara umum, merawat, menyegarkan, mengawal, memelihara; membantu, memberikan; membuang, menghilangkan, menyingkirkan; membersihkan, mencuci; mengatasi; menaik/naik, meningkatkan; dan mengurangi/mengurangkan memperlihatkan kasus yang boleh sahaja digunakan oleh mana-mana domain semantik, iaitu bersifat umum. Selain itu, terdapat antara kata kerja yang tersenarai ini juga wujud dalam domain kecantikan badan yang hanya dibezakan melalui kecenderungan penggunaan dan sifat kata kerjanya, misalnya domain semantik kecantikan badan, kata membantu, memberi/memberikan dan membekalkan memperlihatkan kecenderungan yang tinggi.

Sementara itu kata kerja yang secara spesifik fungsi atributnya bagi kecantikan badan ialah membuang/buang, menghilangkan, menyingkirkan, mengeluarkan; mengurangkan, menurunkan/turun; mencerah/mencerahkan; mengharumkan/mewangikan dan menguatkan. Kata kerja membuang/buang, menghilangkan, menyingkirkan, mengeluarkan dan mengurangkan, menurunkan/turun merujuk pada proses mendapatkan bentuk badan yang langsing. Dalam konteks ini, produk perlu mempunyai kemampuan untuk membakar lemak dengan maksud menyingkirkan lemak yang memberikan kesan penggemukan. Kedua-dua syarikat didapati mengeluarkan produk misalnya minuman detoks seperti Bizzi Body bagi D'HERBS dan gel panas Qu Puteh Her Vaganza yang mampu membakar lemak dan membantu melangsingkan badan. Bagi kata mencerah/mencerahkan walaupun digunakan juga dalam kecantikan muka tetapi dalam konteks kecantikan badan fungsi atribut kata ini berfokus pada usaha mencerahkan kawasan tertentu yang hanya diketahui oleh empunya diri dan sering kali terlindung, iaitu di celah lengan (ketiak) dan kelangkang yang gelap. Produk D'HERBS dan Vida Beauty masing-masingnya mempunyai produk bagi mengatasi masalah ini, iaitu Mukjizat Soap D'HERBS dan Qu Puteh Body Puteh Set. Dapatan ini memperlihatkan, bukan sahaja kulit muka menjadi tumpuan, kulit badan yang berdaki dan berkerak juga diberikan perhatian. Dalam kasus ini, pengiklan menguar-uarkan slogan "putih satu badan". Deria bau juga ditekankan dalam kecantikan badan, iaitu mengharumkan/mewangikan kerana bau badan didapati akan mempengaruhi khalayak sekeliling. Dalam hal ini, bau badan yang wangi dan segar memberikan ciri bersih.

Kata "menguatkan" memperlihatkan fungsi atribut spesifik pada domain kecantikan badan apabila dirujuk sebagai kemampuan fungsi dalaman tubuh yang mampu melawan penyakit atau gangguan yang akan menjejaskan kesihatan. Badan yang sihat ialah badan yang kuat dari aspek pertahanan dengan penggunaan produk tanpa seliaan pakar perubatan seperti yang didakwa oleh pengeluar produk misalnya mengawal angin ahmar, sakit lutut dan sendi dengan meminum Pamoga, iaitu produk Vida Beauty.

Kesemua kata kerja yang digunakan ini secara langsung memberikan satu gambaran tentang kemampuan produk yang diinginkan oleh khalayak sesuai dengan masalah dan keinginan pengguna. Pernyataan ini selari dengan Boone dan Kurtz (1995) bahawa maklumat yang direka untuk menyesuaikan barang atau

perkhidmatan kepada jangkakan pembeli. Malahan menurut Terkan (2014) pengiklan sering kali cuba membujuk pengguna dengan meladeni keperluan dan keinginan seperti rasa selamat, selesa, bangga (ada harga diri), gembira dan sebagainya. Kedua-dua pernyataan ini secara tidak langsung menjelaskan kepentingan fungsi atribut kata kerja yang menjadi faktor mempengaruhi khalayak. Selain itu, keterangan khasiat produk yang sering kali disertai dengan testimoni pengguna juga memberikan input maklumat kemampuan produk. Testimoni ini amat bernilai tinggi bukan sahaja kepada pengeluar produk malahan kepada pengguna yang akan dan sedang menggunakan produk. Bagi pengeluar produk, testimoni yang positif akan meningkatkan jumlah jualan produk sekali gus keuntungan syarikat manakala bagi pengguna, testimoni ini akan meningkatkan keyakinan akan keberkesanan produk yang dipasarkan. Sehubungan dengan itu sering kali ditemukan maklumat tentang "review" produk melalui internet yang dipaparkan bagi tujuan "awareness effect" dan "persuasive effect" (Duan, Gu & Whinston, 2008) yang masing-masingnya bermaksud penandaan kewujudan produk dan pembujukan keputusan pembelian.

Kesimpulan

Analisis yang dilakukan ini mengguna pakai kerangka kerja Leech (1966) dan hanya bersifat separa pendua. Ini kerana kerangka kerja Leech (1966) didapati kurang komprehensif bagi menganalisis fungsi atribut kata kerja apabila tidak ditetapkan domain semantik yang dianalisis, hubungan leksikal dan jumlah frekuensi yang wujud dalam bahasa iklan yang dianalisis.

Dapatan memperlihatkan sejumlah kata kerja yang lazim digunakan, iaitu berkolokasi dalam domain semantik kecantikan muka dan badan. Kata kerja ini dapat dibahagikan kepada dua, iaitu yang secara spesifik dan umum berkolokasi dalam domain yang dirujuk. Antara kata yang berkolokasi secara spesifik dengan kecantikan muka ialah mencerah/mencerahkan, memutihkan, menyerikan; menggebuskan, menghaluskan; menganjal/menganjalkan; manakala bagi kecantikan badan pula, mengurangkan, menurunkan/turun; mencerahkan/mencerah; dan mengharumkan, mewangikan. Kata kerja yang berkolokasi secara spesifik merujuk pada hubungan langsung antara kata kerja dengan domain yang dirujuk.

Kata kerja yang berkolokasi secara umum pula didapati boleh dan bebas hadir dalam kedua-dua atau mana-mana domain semantik. Ini bererti fungsi atribut kata kerja ini dirujuk sebagai hubungan yang tidak secara langsung. Antara kata kerja bersifat umum ini ialah merawat, mengawal, memelihara; membersihkan, mencuci; dan membantu, memberi, membekalkan. Selain itu, ditemui penggunaan kata kerja yang sama digunakan oleh kedua-dua domain kecantikan ini seperti mencerah/mencerahkan; merawat; membuang; membantu dan sebagainya.

Kesemua kata kerja ini menggambarkan kemampuan produk kepada pengguna. Kata kerja ini berfungsi mempengaruhi emosi, pemikiran dan tindakan yang akan diambil oleh pengguna dan pembeli. Pernyataan ini selari seperti yang dinyatakan oleh Rowley (2002, dipetik daripada Shahizan Hassan, Siti Zaleha Ahmad Nadzim, dan Norshuhada Shiratuddin, 2015), iaitu, komunikasi pemasaran menekankan tiga langkah penting, iaitu mengetengahkan kewujudan produk atau

perkhidmatan, membina hubungan dan mewujudkan nilai kebersamaan dengan pelanggan.

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Intensifiers in Bidayuh Bau-Jagoi

Yvonne Michelle Campbell*¹

Jill Beon²

Su-Hie Ting³

^{1,2,3}Faculty of Language and Communication, Universiti Malaysia Sarawak

¹mvyvonne@unimas.my

²janejill63@gmail.com

³shting@unimas.my

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*Corresponding author

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ABSTRACT

This paper describes intensifiers in Bidayuh Bau-Jagoi, a variation of the Bidayuh language, spoken in Sarawak, Malaysia. Data were gathered from 10 informants, aged 50-80, who are native speakers of the Bidayuh Bau-Jagoi. In this language, intensifiers are used to intensify the meaning of expressions, particularly adjectives. Results show that intensifiers are categorised into lexical items and reduplication. Three general lexical items (*sikia*, *manah* and *bonar*) were identified from the data, and 86 specific lexical intensifiers were found to be paired with specific adjectives with the exception of *posah* and *ngakag*. There is only one full reduplication form where a lexical item is reduplicated (*tok-tok*) and it intensifies the meaning of the adjectives that precede it. As for lexical items, the intensifiers are placed after the adjective with the exception of *sikia*. This study has uncovered rules pertaining to the use of intensifiers in Bidayuh Bau-Jagoi that will lead to a proper and better understanding of the language structure.

Keywords: adjectives, Bidayuh Bau-Jagoi, intensifiers, reduplication

Introduction

Studies on intensifiers have been conducted as early as the 1900, for example, “very”, “really”, “bloody”, “rather” and “somewhat” (Bolinger, 1972; Fries, 1940; Quirk, Greenbaum, Leech, & Svartvik, 1985; Stoffel, 1901; Wittouck, 2011). Much of the research has been on English, thereby enabling the structural and functional features of English intensifiers to be better understood. For example, English intensifiers are expressed in one word and is placed before an adjective (Paradis, 2008; Stoffel, 1901). Paradis (2008) has developed a categorisation of intensifiers based on the degree of “boundedness”. Intensifiers can be either pre-head or post-head modifier, or combination of both like in the Malay language (Ahmad & Jalaluddin, 2012). Similarly, Papuan Malay also exhibits the same structure. Most of

the adverbs occur in pre-predicate position except *sekali* (very), which takes a post-predicate position (Kluge, 2017).

Intensifiers are often referred to as degree adverbs (Bolinger, 1972; Quirk et al., 1985). Intensifiers represent the emotional aspect in thought conventions among humans. According to Bolinger (1972), “human fondness of exaggeration” has produced a variation of dramatic word choice to convey thoughts and feelings. Generally, intensifiers are found in natural languages as means to express a scale of “bigness” or “smallness” of adjectives in order to create an impression of intensity. In linguistics, an adjective is a descriptive word, the main syntactic role of which is to qualify a noun or noun phrase, giving more information about the object signified. Intensifiers are a type of expressive language that helps speakers to convey the scale of adverbial intensity to the listeners (e.g., “a little hot”, “too hot”). Intensifiers add more emotional content to their utterance, so that speakers can convey more than just referential meaning (Holmes, 2006).

Apart from that, intensifiers can exist as just one word with independent functions and meanings. In the Siquijodnon-Cebuano language of the Philippines, intensifiers consist of one word which functions independently or in isolation as qualifier or intensifier of an adjective or a quality pronoun (Bantawig & Marano, 2017). In Banyumas Dialect, intensifiers were analysed and realised as lexical items and reduplication, with general as well as specific functions attached to certain adjectives (Hadiati, 2017).

While the documentation of intensifiers in the West had been done as early as the 1900, realisation of intensifiers in Austronesian language is still lacking. Recently, the advent of the internet facilitated corpus-based studies, and this has allowed more comparative studies on different semantic aspect or different languages (Su, 2016). However, few studies have been conducted on intensifiers in Austronesian languages. For the Bidayuh Bau-Jagoi variety spoken by Bidayuh people in specific parts of Sarawak, Malaysia, the earliest mention of intensifier in descriptions of the Bidayuh language was by Rensch, Rensch, Noeb and Ridu (2012) but there was no elaboration. Rensch et al. (2012) focused on the phonology, morphology and, to a certain extent, the syntax of the language. They reported that Bau-Jagoi and Singai have special intensifier words, unique for each adjective, that have lost all their independent meaning. Apart from this mention, no further information was provided on the form and categories of intensifiers. It was only recently that Bongarrá and Tan (2017) explained the characteristics of adjectives in two variations of Bidayuh language, which is the Bukar-Sadong and Bau-Bidayuh. They described Bau-Bidayuh adjectives/stative verbs as consisting of reduplication and compounding which function to intensify the meaning but did not examine the intensity of the intensifiers. Bongarrá and Tan (2017) refer to intensifiers as adjectival compounding.

In order to learn and understand the Bidayuh language, it is important for non-native speakers to learn these rules involving intensifiers and their use with adjectives. This is because the position and pairing of different intensifiers with different adjectives is rule-governed and documentation of this will lead to a proper understanding of the grammar and syntax of the Bidayuh Bau-Jagoi language.

This paper describes the types and categories of intensifiers in the Bidayuh Bau-Jagoi variety. In this paper, we show that intensifiers that fall into the category of general lexical items and full reduplication are words that are used before almost any adjective, while specific lexical items are those that go with certain adjectives. These specific lexical item intensifiers are low frequency intensifiers which may not be passed on to the next generation because they are more difficult for the younger generation and new speakers of Bau-Jagoi to learn. We will describe the Bidayuh Bau-Jagoi language and adjectives in Bidayuh, followed by a report on findings on intensifiers in Bidayuh. In addition, a description of intensifiers in Bidayuh Bau-Jagoi using Bickel, Comrie, and Haspelmath's (2015) Leipzig Glossing Rules is also provided. This is a convention for interlinear morpheme-by-morpheme glosses.

Background

Bidayuh Bau-Jagoi

The Bidayuh is one of the indigenous native groups of Sarawak, Malaysia. Totalling at 210,000 people, they are the fourth largest ethnic group of Sarawak (Chang, 2002). The Bidayuh are divided into six main groups which are Bau, Biatah, Serian, Tringgus-Sembaan, Salako and Rara (Rencsh et al., 2012). The different Bidayuh groups speak different varieties.

This paper uses the Bidayuh Bau spelling (Dayak Bidayuh National Association, 2013) and the variety is referred to as Bidayuh Bau-Jagoi in the rest of this paper. At the present time, the Bidayuh Bau-Jagoi is mainly used among Bidayuh who speak the same variety in urban areas but it is still extensively used in the villages located in the Bau-Jagoi area. There is a section for Bidayuh Bau-Jagoi in the national radio station *Wai.fm* which is a three-hour segment, *Ngarom Pawun*.

Adjectives and intensifiers in Austronesian languages

Adjectives are "words that belong to a class whose members modify nouns, specifying the properties or attributes of a noun referent" (Crystal, 1991, p. 108, as cited in Bongarrá & Tan, 2017). Bongarrá and Tan (2017) pointed out that simply labelling these words as "adjectives" is not sufficient. They also claimed that in Bidayuh, the division between adjectives and stative verb is not clear.

Bongarrá and Tan (2017) stated two syntactic functions of adjectives in Bidayuh, that is, to modify nouns and to serve as predicates. In modifying nouns, adjectives may appear before or after head nouns or even both. Besides that, when adjectives are modified by quantifiers, degree words or another adjective, they form adjective phrases. As predicates, adjectives take the place of a verb phrase. Bongarrá and Tan (2017, p. 110) refers to these adjectives as "stative verbs".

The term "intensifier" is often used interchangeably with terms like "degree adverbs" or "degree modifiers" (Su, 2016). Intensifiers exist to support adjectives and to give adjectives a measurement of intensity. Intensifiers are lexical items in the form of free morphemes. In English for instance, intensifiers such as "very" and "so" are used before an adjective to intensify the meaning. Intensifiers in

Siquijodnon (spoken in the Philippines) which carry the meaning of “so” and “very” are *kayo*, *baling*, *perte/perting* and *grabi/grabing* and can be used with any adjective (Bantawig & Marano, 2017).

Hadiati (2017) found that intensifiers in the Banyumas dialect in Indonesia are realised into lexical items and reduplication, based on an analysis of natural conversations using the Leipzig Glossing Rule (Bickel et al., 2015). Her results also showed that lexical items can be further classified into general intensifiers (free intensifiers which are found after adjectives and rarely in front of adjectives) and specific intensifiers restricted to certain adjectives. Banyumas intensifier in the category of reduplication is divided into full and partial reduplication. For example, full reduplication of an intensifier is used specifically to intensify the colour of green (*royo-royo*) and the height of a kite (*laur-laur*). Hadiati (2017) further stated that reduplication with vowel change undertakes grammaticalisation because lexical items which are used in this reduplication form lose their semantic content.

The Malay and Tamil languages have a number of partial reduplication (Nadarajan, 2006). Malay uses partial reduplication to show plurality of nouns (*murid-murid* means many students) and intensity of adjectives (*Tarik kuat-kuat* means pull very strongly). While at the outset it might appear that Malay and Tamil languages have a more widespread role for reduplication and repetition in their daily discourse, corpus-based studies on reduplication and repetition in English has revealed the situation to be otherwise.

Method

The description of intensifiers on Bidayuh Bau-Jagoi is based on data collected from 10 informants, aged 50-80, who are native speakers of the Bidayuh Bau-Jagoi language. The informants lived in seven villages in the Bau-Jagoi area and have good knowledge and proficiency in Bidayuh Bau-Jagoi language.

The informants were given a list of adjectives in Malay and were asked to translate them into Bidayuh Bau-Jagoi. Then they were asked to produce intensifiers by giving example of sentences in Malay. The list comprised 115 adjectives from nine domains (Karim, Onn, Musa, & Mahmood, 2015), which are quality/situation, colour, measurement, shape, time, distance, action, emotion and sensory. Informants were encouraged to produce intensifiers in many levels of intensity and reduplications.

For the purpose of reporting the results, the intensifiers were translated into English and presented on word-by-word level according to the Leipzig Glossing Rules (Bickel et al., 2015). Using Rule 1, interlinear glosses were aligned vertically, word by word, with the example. Next, intensifiers were categorised into lexical items (with general and specific functions) and reduplication based on Hadiati (2017). Finally, the intensifiers were categorised based on their intensity into maximizer and booster.

Results and Discussion

Categorisation of Intensifiers

This section describes the categorisation of intensifiers in Bidayuh Bau-Jagoi language based on Hadiati (2017). The data analysis showed that Bidayuh Bau-Jagoi intensifiers are realised as lexical items and reduplication (Figure 1).

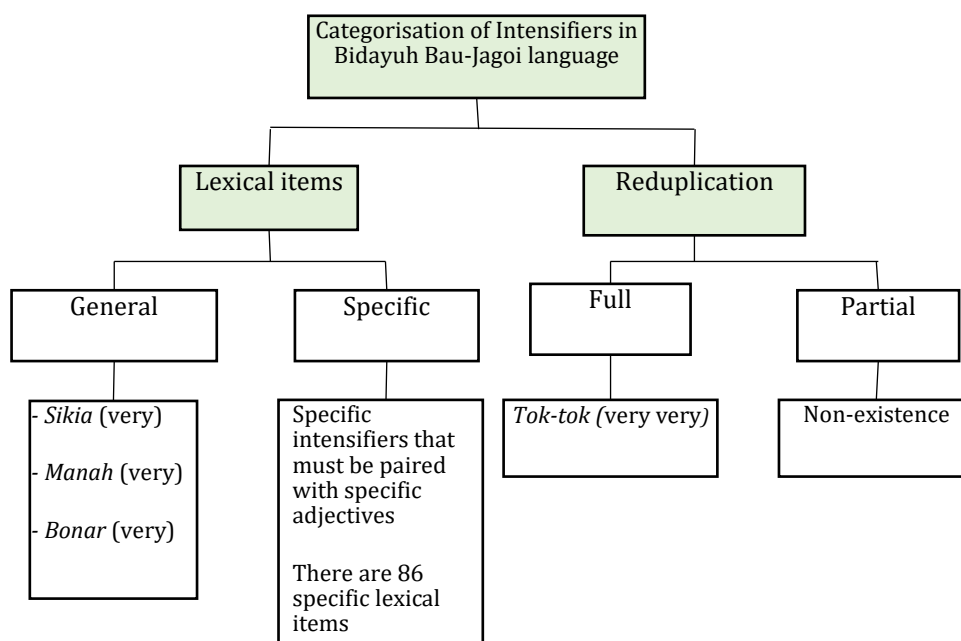


Figure 1. Categorization of intensifiers in Bidayuh Bau-Jagoi language

Lexical items.

Lexical items include one-word intensifiers that intensify the meaning of adjectives, and are subdivided into general and specific lexical items (Hadiati, 2017). Based on the data, both general and specific lexical item intensifiers are found in Bidayuh Bau-Jagoi. Three general lexical items were found, namely, *sikia*, *manah* and *bonar*, all carrying the meaning of “very” and can be paired with nearly any adjective. They differ in term of their position either before or after the adjective they describe. For example, *sikia jaat* (very bad), *jaat bonar* (bad very) and *jaat manah* (bad very). *Sikia* is placed in front of an adjective while *bonar* and *manah* are placed after the adjective (See further examples in Appendix 1). This is syntactic knowledge that only native speakers of Bidayuh Bau-Jagoi have.

Next, the data showed that the Bidayuh Bau-Jagoi language has specific lexical items intensifiers that must be paired with certain adjectives, and they are always placed after the adjectives. For example, *sidik broma* which means “utterly delicious”. Specific lexical items also have another interesting characteristic in that they do not have any semantic meaning on their own. These lexical items are only

present on the grammatical level, which is to support their specific adjectives to create maximum intensity. Table 1 shows adjectives and its specific intensifiers in Domain 9(a) of Taste. For the other pairing of specific intensifiers and adjectives in the other eight domains, see the Appendix 1.

Table 1
Adjectives and its specific Intensifiers in Domain 9(a) Taste

	Adjective	Intensifiers
1. delicious	<i>sidik</i>	<i>bromak</i>
2. salty	<i>pidie'</i>	<i>ngakag</i>
3. bitter	<i>po'it</i>	<i>Podiel</i>
4. sour	<i>masuom</i>	<i>kiduduom</i>
5. spicy	<i>poras</i>	<i>ngakag</i>

Reduplication.

The other category of intensifier is reduplication. Stewart and Vaillette (2001) explained reduplication as a process of forming new words either by doubling an entire free morpheme (total reduplication) or part of it (partial reduplication). In Banyumas dialect, reduplications exist in both full and partial reduplication to express intensity (Hadiati, 2017) but in Bidayuh Bau-Jagoi there is no partial reduplication.

Only full reduplication is found in Bidayuh Bau-Jagoi in two forms. The first form of full reduplication is an intensifier *tok-tok*, literally translated as “very-very”. On its own, *tok* means “true”. The phrase *tok-tok po'it* means “very, very bitter”.

The second form of full reduplication in Bidayuh Bau-Jagoi is reduplication of the adjectives. Once the adjectives are reduplicated, the meaning is intensified. In this study, the informants provided only four intensifiers shown in Examples (1)-(4).

- | | | | |
|-----|--|-------------------------|-------------------------|
| (1) | <i>Sab-sab</i>
Gloomy-gloomy
Today is so/very gloomy. | <i>onu</i>
day | <i>tih.</i>
this. |
| (2) | <i>Banam-banam</i>
Gloomy-gloomy
This morning is so/very gloomy. | <i>pagi</i>
morning | <i>tih.</i>
this. |
| (3) | <i>Sorut-sorut</i>
Weak-weak
He is so/very weak. | <i>turang</i>
bone | <i>eh.</i>
his. |
| (4) | <i>Suom-suom</i>
Early-early
Woke up so/very early. | <i>mokat</i>
wake up | <i>bo'os.</i>
sleep. |

In Example (1), the reduplication of *sab-sab* (gloomy-gloomy) intensifies the expression *onu tih* (day this). Similarly, *banam-banam*. Example (2) is also used to express a very gloomy day. However, *sab-sab* and *banam-banam* cannot be used to describe a gloomy person. In Example (3), *sorut-sorut* is used to show a person who is very weak. Example (1) cannot stand on its own because it does not have any semantic meaning but when it is used with other expressions, it intensifies the meaning of these expressions. Examples (2)-(4), however, can stand alone and the reduplication of these words also intensifies the meaning.

Types of intensifiers

Paradis (2008) outlined five types of intensifiers according to the degree of boundedness: (1) maximizers, (2) approximators, (3) boosters, (4) moderators, and (5) diminishers. Figure 2 is a scale structure that shows the degree of intensity for these five types of intensifiers.

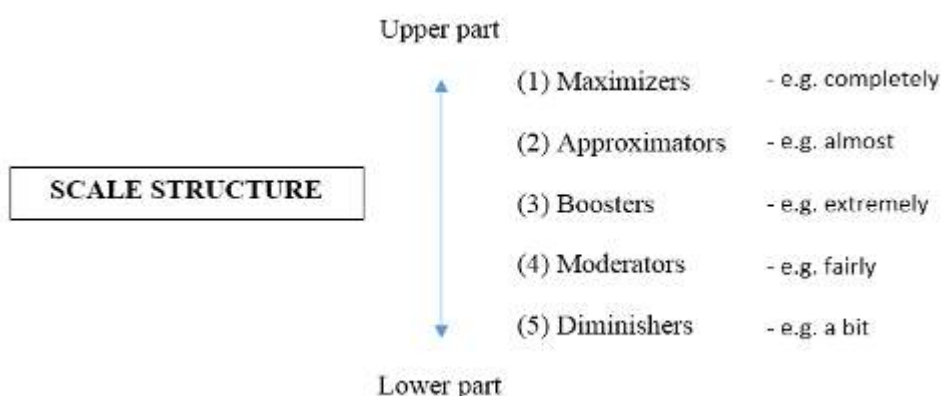


Figure 2. Scale structure by Paradis (2008)

In Bidayuh Bau-Jagoi, two out of five types of intensity are found: maximizers and boosters. Table 2 shows the degree of intensity for the intensifier *ja'at* which in this context means “ugly”.

Table 2

Intensity of Bidayuh Bau-Jagoi intensifiers based on Paradis' (2008) Scale Structure

Bidayuh Bau-Jagoi	Literal translation	English	Scale Structure
<i>Yoh ja'at podak</i>	He ugly utterly	He is utterly ugly	Maximizer
<i>Yoh tok-tok ja'at</i>	He very, very ugly	He is very, very ugly	Booster
<i>Yoh sikia ja'at / Yoh ja'at manah/ Yoh ja'at bonar</i>	He very ugly/ He ugly very/ He ugly very	He is very ugly	Booster
<i>Yoh ja'at</i>	He ugly	He is ugly	

In Table 2, the intensity of ugliness increases from “ugly” (*ja'at*) to “extremely ugly” (*ja'at podak*). The word *podak* is a specific lexical item intensifier is

a maximizer. The intensifiers, *sikia*, *manah*, *bonar* and *tok-tok*, which show moderate intensity of ugliness are boosters.

Maximizers.

In English, examples of maximizers are “completely”, “entirely”, “fully”, “perfectly”, “thoroughly”, “utterly”, and “absolutely”, as used in Harry Potter novels (Pintaric & Frleta, 2014). The function of maximizers is to give maximum intensity to the meaning of the adjective. “Utterly” is chosen as the literal translation for the maximizers in Bidayuh Bau-Jagoi language. Maximizers in Bidayuh Bau-Jagoi come in the form of intensifiers in the category of specific lexical items.

Maximizers in Bidayuh Bau-Jagoi are meaningless on their own and need to be paired with a specific adjective. They are always placed after the adjective, for example, *ja’at podak* (ugly utterly) in Table 2. Example (5) depicts a meaningless maximizers *tatam* as it is not paired with any adjective. Example (6) shows the adjective *bongam* with maximum intensity when paired with *tatam*. *Tatam* here indirectly means “utterly”, but on its own, it does not carry any semantic meaning. Native speakers do not say *yoh bongam playuo* although *playuo* also means “utterly” because in Bidayuh Bau-Jagoi maximizers must be paired with their respective adjectives as in the concept of lock and key.

- | | | | |
|-----|---|-------------------------------|-----------------------------------|
| (5) | <i>Yoh</i>
He/she | <i>tatam</i> .
*no meaning | |
| (6) | <i>Yoh</i>
He/she
He/she is utterly deaf. | <i>bongam</i>
deaf | <i>tatam</i> .
utterly. |

Although maximizers in Bidayuh are generally paired with certain adjectives, there are however, exceptions. Some adjectives can share two or more maximizers. Based on Example (7), *ngakag* can represent intensity specifically for the taste of *pidie* (salty) and *poras* (spicy).

- | | | |
|-----|--|---|
| (7) | Adjective
<i>poras</i>
spicy

<i>pidie</i>
salty | Maximizers
<i>ngakag</i>
utterly

<i>ngakag</i>
utterly |
|-----|--|---|

There is one maximizer in Bidayuh Bau-Jagoi which can be paired with 12 adjectives, based on the data collected and that is *posah* (see Table 3.).

Table 3
Adjectives that shares the maximize “posah” in Bidayuh Bau-Jagoi language

Adjective		Maximizers
1. tame	<i>tatih</i>	<i>posah</i>
2. wild	<i>sigá'</i>	<i>posah</i>
3. bright	<i>jawak</i>	<i>posah</i>
4. dark	<i>mopung</i>	<i>posah</i>
5. short	<i>kodo'</i>	<i>posah</i>
6. tall	<i>bigatung</i>	<i>posah</i>
7. weak	<i>lemah</i>	<i>posah</i>
8. wrong	<i>salah</i>	<i>Posah</i>
9. narrow	<i>sikitok</i>	<i>Posah</i>
10. quick	<i>patoš</i>	<i>Posah</i>
11. smelly	<i>bu'uh</i>	<i>Posah</i>
12. sharp	<i>rojak</i>	<i>Posah</i>

Interestingly, *posah* is attached to some antonym adjective pairs as shown in items (1)-(6). However, not all domains have this pattern, only domain 1 Quality/Situation of *tatih* (tame) and *sigá* (wild) have antonyms in the adjective pair. Items (3) and (4) belong to domain 2 which is colour. Items (5) and (6) belong to domain 3, measurement. All of these adjective pairs show contrasting meaning but share the same maximizer, *posah*.

Appendix 1 shows the full list of 86 maximizers in Bidayuh Bau-Jagoi language which are used with 115 adjectives.

Boosters.

Pintaric and Frleta (2014) listed three most common boosters, with “very” being the most popular one followed by “really” and “so”. Boosters identified from the data are *sikia*, *manah* and *bonar*, literally translated as “very”.

The first characteristic of boosters in Bidayuh Bau-Jagoi is its position when paired with adjectives. Boosters can be placed before or after an adjective. Example (8) shows the only Booster in Bidayuh Bau-Jagoi which is positioned before an adjective. *Sikia* is equivalent to the English intensifier “very”, which amplifies any adjectives that follows. *Sikia* can be paired with any adjective as shown in Examples (8) and (9).

(8)	Booster <i>Sikia</i> Very	Adjective <i>isok</i> small
(9)	Booster <i>sikia</i> very	Adjective <i>mopung</i> dark

Examples (10) to (13) show the only two boosters in Bidayuh Bau-Jagoi which are positioned after an adjective, “*manah*” and “*bonar*”. These two intensifiers can be used interchangeably with any adjective without losing their semantic function, which is to amplify an adjective.

(10)	Booster <i>isok</i> small	Adjective <i>manah</i> very
(11)	Booster <i>isok</i> small	Adjective <i>bonar</i> very
(12)	Booster <i>mopung</i> dark	Adjective <i>manah</i> very
(13)	Booster <i>mopung</i> dark	Adjective <i>bonar</i> very

Based from the data collected, the second characteristic of boosters is the level of intensity it represents. The function of boosters is to amplify an adjective it is paired to, and the level of intensity is not quite as intense as a maximizer. The boosters “*manah*” and “*bonar*” in Examples (14) and (15) show how the boosters amplify the meaning of the adjectives that precede them. Most of the Boosters in Bidayuh Bau-Jagoi are free-formed intensifiers, meaning they can be paired with any adjective.

(14)	<i>Paguh</i> Nice Adj Your rice is very nice.	<i>manah</i> very Int	<i>podì</i> rice N	<i>mu'</i> your. P
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(15)	<i>Siga'</i> Wild	<i>bonar</i> very	<i>kosuong</i> dog	<i>noh.</i> that.
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That dog is very wild.

Conclusion

This study has investigated the categories and types of intensifiers in the Bidayuh Bau-Jagoi variety spoken by the Bidayuh living in Sarawak, Malaysia. In Bidayuh Bau-Jagoi, intensifiers are categorised into lexical items and reduplication. Intensifiers that fall under lexical items are further divided into general and specific lexical items. For the general lexical intensifiers, there are three, which are *sikia*, *manah* and *bonar* and all three carry the meaning “very”. These types of intensifiers are usually

boosters which amplify the adjective it is paired with and the level of intensity is not quite as intense as a maximizer.

For the specific lexical intensifiers, they are paired only with specific adjectives. However, there is the exception for the intensifiers *posah* and *ngakag* which can be paired with different adjectives. These specific lexical intensifiers are placed after an adjective and are usually maximizers. Their function is to give maximum intensity to the meaning of the adjective. In Bidayuh Bau-Jagoi, there are only three general lexical intensifiers unlike English which has a huge range of intensifiers to choose from. However, Bidayuh Bau-Jagoi has a lot of specific lexical intensifiers and 86 has been identified in this study.

In Bidayuh Bau-Jagoi, there are only full reduplication forms of intensifiers and no partial reduplication. There are two types of full reduplication, the first being a reduplication of the word *tok*. Once reduplicated (*tok tok*), it carries the meaning of “very, very”. The second type of full reduplication is where adjectives are reduplicated and intensify the meaning of the expressions that precede them. Only four reduplications of adjectives were found in the study which are *banam-banam*, *sab-sab*, *sorut-sorut*, and *suom-suom*. Intensifiers in Bidayuh Bau-Jagoi are usually placed after the adjective with the exception of *sikia*.

The Indonesian dialect, Banyumas, is similar to Bidayuh Bau-Jagoi in terms of the existence of lexical items and reduplications as intensifiers. This is because both languages belong to the same language family, which is the Austronesian, Malayo-Polynesian (Simons & Fennig, 2018). These specific lexical intensifiers are unique in that they have to be paired with the correct adjectives and they are less frequently used compared to general lexical intensifiers. The incorrect usage and combination of intensifiers and adjectives would result in the disruption of the meaning of the intended expression. Besides that, since the use of intensifiers are to strengthen the meaning of the adjectives and to show emphasis and intensity, dropping them would decrease such effect.

As shown in this paper, special lexical intensifiers need to be paired with the correct adjectives, thus, these intensifiers may not be passed on to the next generation since they are more difficult to learn for the younger generation and new speakers of Bau-Jagoi. Further research in the area can be in form of a corpus study to compare the use of intensifiers in the different Bidayuhs dialects and to find out if there are generational differences on the use of intensifiers among Bidayuhs. These findings would allow comparative studies between either the Bidayuh dialects or other languages.

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Appendix 1: List of Adjectives and Intensifiers

Domains		Adjectives (Bidayuh/English)	Intensifiers		
			Boosters (general lexical items)	Booster (Full Reduplication)	Maximizers (Specific general items)
Quality / Situation	1.	<i>Paguh</i> - good	<i>sikia paguh paguh manah paguh bonar</i>	-	-
	2.	<i>Ja'at</i> - Bad/ugly	<i>sikia ja'at ja'at manah ja'at bonar</i>	-	<i>ja'at podak</i>
	3.	<i>Romah</i> - weak	<i>sikia romah romah manah romah bonar</i>	-	<i>romah posah</i>
	4.	<i>Bigaut</i> – hastily	<i>sikia bigaut bigaut manah bigaut bonar</i>	-	<i>bigaut biguak</i>
	5.	<i>Gogah</i> - healthy	<i>sikia gogah gogah manah gogah bonar</i>	-	<i>gogah girinas</i>
	6.	<i>Ponai</i> - clever	<i>sikia ponai ponai manah ponai bonar</i>	-	<i>bijak sirodik</i>
	7.	<i>Buduo</i> - stupid	<i>sikia buduo buduo manah buduo bonar</i>	-	<i>buduo playuo</i>
	8.	<i>Brani</i> - brave	<i>sikia brani brani manah brani bonar</i>	-	<i>brani pogan pogan brani</i>
	9.	<i>Toru</i> - scared	<i>sikia toru toru manah toru bonar</i>	-	<i>toru sikubuon</i>
	10.	<i>Samuh</i> - arrogant	<i>sikia samuh samuh manah samuh bonar</i>	-	<i>samuh blawa</i>
	11.	<i>Gogah</i> hardworking	<i>sikia gogah gogah manah gogah bonar</i>	-	-
	12.	<i>Maras</i> - lazy	<i>sikia maras maras manah maras bonar</i>	-	<i>maras masar</i>
	13.	<i>Siroro</i> - funny	<i>sikia siroro siroro manah siroro bonar</i>	-	-
	14.	<i>Bongam</i> - deaf	<i>sikia bongam bongam manah bongam bonar</i>	-	<i>bongam tatam</i>
	15.	<i>Gomu'</i> - fat	<i>sikia gomu' gomu' manah gomu' bonar</i>	-	<i>Gomu' tutuk</i>
	16.	<i>Mayuh</i> - thin	<i>sikia mayuh mayuh manah mayuh bonar</i>	-	<i>mayuh rikag</i>
	17.	<i>Bauh</i> - new	<i>sikia bauh bauh manah bauh bonar</i>	-	<i>bauh tibo'on</i>
	18.	<i>oma</i> - old	<i>sikia oma oma manah oma bonar</i>	-	<i>oma raya</i>

19	<i>mobus</i> - windy	<i>sikia mobus mobus manah mobus bonar</i>	-	-
20	<i>ridie'</i> - thin	<i>sikia ridie' ridie' manah ridie' bonar</i>	-	<i>lidiek ngira'ing</i>
21	<i>Buduo</i> - stupid	<i>sikia buduo buduo manah buduo bonar</i>	-	<i>buduo bawak buduo prayuo</i>
22	<i>Siridak</i> - disgusting	<i>sikia siridak siridak manah siridak bonar</i>	-	<i>siridak simamad</i>
23	<i>Pirai</i> - hungry	<i>sikia pirai pirai manah pirai bonar</i>	-	<i>pirai miliep pirai natuog</i>
24	<i>Busuoh</i> - full	<i>sikia busuoh busuoh manah busuoh bonar</i>	-	<i>busuoh konyah</i>
25	<i>Sarah</i> - wrong	<i>sikia sarah sarah manah sarah bonar</i>	-	<i>sarah posah</i>
26	<i>Bonar</i> - right	<i>sikia bonar bonar manah</i>	-	-
27	<i>Runyak</i> - muddy	<i>sikia runyak runyak manah runyak bonar</i>	-	<i>runyak jujuob</i>
28	<i>Punuo'</i> -full	<i>sikia punuo' punuo' manah punuo' bonar</i>	-	<i>punuo' nubung</i>
29	<i>Osan</i> - empty	<i>sikia osan osan manah osan bonar</i>	-	<i>Osan ngona'</i>
30	<i>Tatih</i> -tame	<i>sikia tatih tatih manah tatih bonar</i>	-	<i>Tatih posah Siga' posah</i>
31	<i>Siga'</i> -wild	<i>sikia siga' siga' manah siga' bonar</i>	-	-
32	<i>Biradu'</i> - cloudy	<i>sikia biradu' biradu' manah biradu' bonar</i>	-	-
33	<i>Bongoh</i> -scorching	<i>sikia bongoh bongoh manah bongoh bonar</i>	-	<i>bongoh poras bongoh puar</i>
34	<i>Kowo'</i> - tired	<i>sikia kowo' kowo' manah kowo' bonar</i>	-	<i>Kowo' joyuo'</i>
35	<i>Susah</i> -difficult	<i>sikia susah susuah manah susuah bonar</i>	-	<i>susah payah</i>
36	<i>Togap</i> - strong	<i>sikia togap togap manah togap bonar</i>	-	<i>togap tima'ad togap binaan</i>
37	<i>Rawah</i> -loose	<i>sikia lawah lawah manah lawah bonar</i>	-	<i>lawah kosuos</i>
38	<i>Bidu</i> - busy	<i>sikia bidu bidu manah bidu bonar</i>	-	-
39	<i>Owak</i> -naughty	<i>sikia owak owak manah owak bonar</i>	-	<i>ngoloh owak</i>

Colours	40	<i>Biriah</i> -red	<i>sikia birieh birieh manah birieh bonar</i>	-	<i>birieh pa'ang</i>
	41	<i>Biru</i> - blue	<i>sikia biru biru manah biru bonar</i>	-	<i>biru kodu</i>
	42	<i>Mopu'</i> -white	<i>sikia mopuk mopuk manah mopuk bonar</i>	-	<i>mopuk suik</i>
	43	<i>Songot</i> -black	<i>sikia songot songot manah songot bonar</i>	-	<i>songot potok</i>
	44	<i>Sia'</i> - yellow	<i>sikia siak siak mana siak bonar</i>	-	<i>siak pogah</i>
	45	bleak	-	<i>Banam-banam sab-sab</i>	-
	46	<i>Jawa'</i> -bright	<i>sikia jawak jawk manah jawk bonar</i>	-	<i>jawk posah jawk kidadak</i>
	47	<i>Mopung</i> -dark	<i>sikia mopung mopung manah mopung bonar</i>	-	<i>mopung pipiet mopung posah</i>
Measurement	48	<i>Omu</i> - long	<i>sikia omu omu manah omu bonar</i>	-	<i>omu bonar</i>
	49	<i>Kodok</i> -short	<i>sikia kodok kodok manah kodok bonar</i>	-	<i>kodok posah kodit titit</i>
	50	<i>Ayuh</i> - big	<i>sikia ayuh ayuh manah ayuh bonar</i>	-	-
	51	<i>Isok</i> -small	<i>sikia isok isok manah isok bonar</i>	-	-
	52	<i>Tobar</i> - thick	<i>sikia tobar tobar manah tobar bonar</i>	-	<i>tobar lalar tobar mongang</i>
	53	<i>Ridie'</i> - thin	<i>sikia ridie' ridie' manah ridie' bonar</i>	-	<i>ridie' ngira'ing</i>
	54	<i>Bigatung</i> - tall	<i>sikia bigatung bigatung manah bigatung bonar</i>	-	<i>bigatung posah</i>
	55	<i>Rapat</i> - short	<i>sikia rapat rapat manah rapat bonar</i>	-	<i>rapat didat</i>
	56	<i>Sikito'</i> - narrow	<i>sikia sikito' sikito' manah sikito' bonar</i>	-	<i>Sikito' posah</i>
	57	<i>Towas</i> -wide	<i>sikia towas towas manah towas bonar</i>	-	<i>towas mosuong</i>
	58	<i>Ba'at</i> - heavy	<i>sikia ba'at ba'at manah ba'at bonar</i>	-	<i>ba'at tatak</i>
	59	<i>Jangan</i> -light	<i>sikia jangan jangan manah jangan bonar</i>	-	<i>jangan atieng jangan kedanan</i>
Shape	60	<i>Borong</i> - round	<i>sikia borong borong manah borong bonar</i>	-	<i>bulat tatar borong totong</i>

	61	<i>Tongon</i> -straight	<i>sikia tongon tongon manah tongon bonar</i>	-	-
	62	<i>Bidenel</i> -Beer belly	<i>sikia bidenel bidenel manah bidenel bonar</i>	-	-
	63	<i>Jobung</i> -oval	<i>sikia jobung jobung manah jobung bonar</i>	-	-
	64	<i>Tikuog</i> - bent	<i>sikia tikuog tikuog manah tikuog bonar</i>	-	<i>tikuog briuog</i>
Time	65	<i>Tu'ui</i> -Long time	<i>sikia tu'ui tu'ui manah tu'ui bonar</i>	-	-
	66	<i>Suom</i> - early	<i>sikia suom suom manah suom bonar</i>	<i>suom-suom</i>	
	67	<i>Sunih</i> -late	<i>sikia sunih sunih manah sunih bonar</i>	-	<i>sunih raya</i>
	68	<i>Nitirie'</i> -awhile	<i>sikia nitirie' nitirie' manah nitirie' bonar</i>	-	-
	69	<i>Sonang</i> - free	<i>sikia sonang sonang manah sonang bonar</i>	-	<i>sonang bidanah</i>
Distance	70	<i>Juo'</i> -far	<i>sikia juo' juo' manah juo' bonar</i>	-	-
	71	<i>Rapat</i> -close	<i>sikia rapat rapat manah rapat bonar</i>	-	<i>rapat didat</i>
	72	<i>Sinok</i> - near	<i>sikia sinok sinok manah sinok bonar</i>	-	-
Action	73	<i>Patas</i> -quick	<i>sikia patos patos manah patos bonar</i>	-	<i>patos posah</i>
	74	<i>Arit</i> -always	<i>sikia arit arit manah arit bonar</i>	-	-
	75	<i>Raju</i> - fast	<i>sikia raju raju manah raju bonar</i>	-	-
	76	<i>Doras</i> -tough	<i>sikia doras soras manah doras bonar</i>	-	<i>doras bagas</i>
	77	<i>Girinas</i> - lively	<i>sikia girinas girinas manah girinas bonar</i>	-	-
	78	<i>Tatong</i> - clear	<i>sikia tatong tatong manah tatong bonar</i>	-	-
Emotion	79	<i>Jobong</i> -miss	<i>sikia jobong jobong manah jobong bonar</i>	-	-
	80	<i>Bu'ui</i> - hate	<i>sikia bu'ui bu'ui manah bu'ui bonar</i>	-	-
	81	<i>Suka</i> - Love/like	<i>sikia suka suka manah</i>	-	-

			<i>suka bonar</i>		
	82	<i>Rami- happy</i>	<i>sikia rami rami manah rami bonar</i>	-	<i>rami munuos</i>
	83	<i>Awoh -sad</i>	<i>sikia awoh awoh manah awoh bonar</i>	-	-
	84	<i>Gaus- fierce</i>	<i>sikia gaus gaus manah gaus bonar</i>	-	<i>gaus bekeng gaus bunying</i>
Sensory - Taste	85	<i>Sidi' -delicious</i>	<i>sikia sidi' sidi' manah sidi' bonar</i>	-	<i>sidi' bromak</i>
	86	<i>Pidie' -salty</i>	<i>sikia pidie' pidie' manah pidie' bonar</i>	-	<i>pidie' ngakag</i>
	87	<i>Po'it -bitter</i>	<i>sikia po'it po'it manah po'it bonar</i>	-	<i>po'it podiel</i>
	88	<i>Masuom- sour</i>	<i>sikia masuom masuom manah masuom bonar</i>	-	<i>masuom kiduduom</i>
	89	<i>Poras- spicy</i>	<i>sikia poras poras manah poras bonar</i>	-	<i>poras ngakag</i>
	90	<i>Bidiem- bland</i>	<i>sikia bidiem bidiem manah bidiem bonar</i>	-	<i>bidiem playuo bidiem titieb</i>
Sensory- Sight	91	<i>Sangon- beautiful</i>	<i>sikia sangon sangon manah sangon bonar</i>	-	<i>sangon poson</i>
	92	<i>Gap- handsome</i>	<i>sikia gap gap manah gap bonar</i>	-	-
	93	<i>Payuh -cute</i>	<i>sikia payuh payuh manah payuh bonar</i>	-	-
	94	<i>Moduok- ugly</i>	<i>sikia moduok moduok manah moduok bonar</i>	-	<i>moduok tutuok</i>
	95	<i>Kois- dirty</i>	<i>sikia kois kois manah kois bonar</i>	-	<i>ko'is kobos kois kodier</i>
	96	<i>Bisig -clean</i>	<i>sikia bisig bisig manah bisig bonar</i>	-	<i>bisig korig</i>
Sensory- Hearing	97	<i>Dowo -hoarse</i>	<i>sikia dowo dowo manah dowo bonar</i>	-	-
	98	<i>Motug- quiet</i>	<i>Sikia motug Motug manah Motug bonar</i>	<i>otug-otug</i>	
	99	<i>Bidaruog -noisy</i>	<i>sikia bidaruog bidaruog manah bidaruog bonar</i>		<i>bidaruog bido'ong</i>
	10	<i>Kibuk -Small voice</i>	<i>sikia kibuk kibuk manah kibuk bonar</i>	-	-
Sensory - smell	10	<i>Wangi -fragrant</i>	<i>sikia wangi wangi manah wangi bonar</i>	-	-
	10	<i>Bu'uh- stench</i>	<i>sikia bu'uh</i>	-	<i>bu'uh posah</i>

			<i>bu'uh manah bu'uh bonar</i>		
	10	<i>Souh -Burnt smell</i>	<i>sikia souh souh manah souh bonar</i>	-	<i>souh rupog souh natuog</i>
	10	<i>Rosih- fishy</i>	<i>sikia rosih rosih manah rosih bonar</i>	-	<i>rosih anyir</i>
Sensory Touch	10	<i>Gaal -rough</i>	<i>sikia gaal gaal manah gaal bonar</i>	-	-
	10	<i>Bijuruot- smooth</i>	<i>sikia bijuruot bijuruot manah bijuruot bonar</i>	-	<i>bijuruot tutuor</i>
	10	<i>Rojak -sharp</i>	<i>sikia lojak lojak manah lojak bonar</i>	-	<i>lojak posah</i>
	10	<i>Tajo- blunt</i>	<i>sikia tajo tajo manah tajo bonar</i>	-	<i>tajo monus</i>
	10	<i>Dodot -soft</i>	<i>sikia dodot dodot manah dodot bonar</i>	-	<i>dodot kilot</i>
	11	<i>Bongoh- Hot/warm</i>	<i>sikia bongoh bongoh manah bongoh bonar</i>	-	<i>bongoh pual</i>
	11	<i>Modud- cold</i>	<i>sikia modud modud manah modud bonar</i>	-	<i>modud putuoh modud tutud</i>
	11	<i>Bodoh -dry</i>	<i>sikia bodoh bodoh manah bodoh bonar</i>	-	<i>bodoh kosat</i>
	11	<i>Ri'iang- hard</i>	<i>sikia ri'iang ri'iang manah ri'iang bonar</i>	-	<i>ri'iang kinakang</i>
	11	<i>Ngirongat -tepid</i>	<i>sikia ngirongat ngirongat manah ngirongat bonar</i>	-	-
	11	<i>Bisa' -wet</i>	<i>sikia bisak bisak manah bisak bonar</i>	-	<i>bisak bauh</i>

Language Used by Chinese Malaysian Students Studying at an Australian University

Chih-I LIAO

Monash University, Australia
chiivicky@gmail.com

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**Corresponding author*

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ABSTRACT

In Australia, more than 33% of total international students are Mandarin speakers. Mandarin has become a common language in the international student community in Australia. Speaking Mandarin is important while studying in an English-speaking country. This article explores Chinese Malaysian students' language proficiency and their language attitudes. Five participants were selected from an Australian university, and were interviewed. Their language proficiency was classified at five levels and in the questionnaire the participants were required to self-rate their proficiency for all the languages that they could speak. The findings show that three of the five participants preferred speaking English in Australia while the other two felt more confident of speaking Mandarin. All participants claimed that English and Mandarin are equally important for them when they are living in Australia. In contrast, the five participants' Bahasa Melayu proficiencies had largely decreased because of less practice and negative attitudes.

Keywords: Chinese Malaysians; language proficiency; language attitudes; Australia international students; Mandarin

Introduction

The number of international students in Australia has increased in recent decades, and Australian universities are increasingly culturally, ethnically and linguistically diverse. Since 2001, students from China have contributed the greatest proportion of total international students in Australia. In 2017 there were 799,371 international students in Australia; students from China comprise 28.9% of all international students in all education sectors (Australian Government Department of Education and Training [AGDET], 2017). The number of the international Malaysian students ranks fifth at 4.1%. Figure 1 shows the top ten nationalities of international students in Australia and the percentages. According to Department of Education and

Training, Chinese students consist of 28.9% of total international students, but Mandarin speakers not only come from China but also from other regions near China, such as Malaysia, Vietnam, Indonesia, Singapore, and Taiwan. The number of international students who might be Mandarin speakers could go up to 33% or even one third of all current international students (AGDET, 2017). It can be said that one out of every three international students in Australia is a Mandarin speaker.

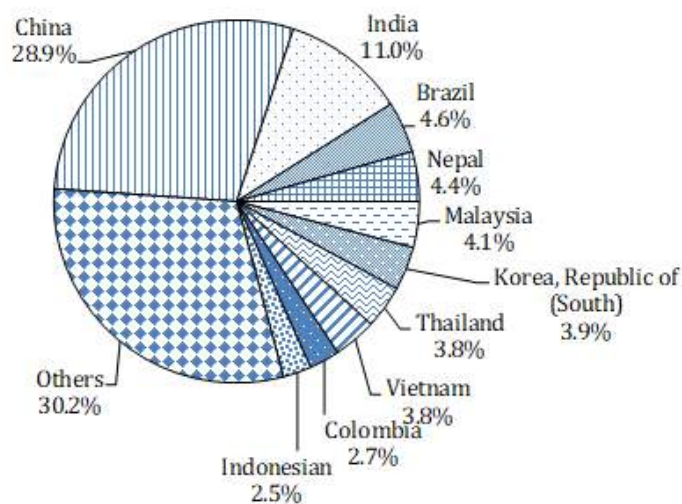


Figure 1. Top 10 Nationalities of international student enrolments in 2017 (Diagram created by author based on data from Australia Government Department of Education and Training)

Chinese Malaysian international students were selected because Chinese communities in Malaysian are entering a new sociolinguistic phase (Wang, 2010). The language choice and language attitudes of young Chinese Malaysians showed that Mandarin and English are better accepted than other languages in this generation whether young people stay in Malaysia or live in Australia. In Malaysia, the younger Chinese Malaysians have been raised in a multicultural society while their parents and grandparents speak various Chinese languages in Chinese communities (Coluzzi, 2017b; Ting & Chang, 2008; Wang, 2017). The younger generation appears to prefer speaking Mandarin and English, and they seem to favour these two languages (Wang, 2010; Wang & Chong, 2011). The national language of Malaysia is Bahasa Melayu. Compulsory subjects and examinations in Bahasa Melayu and English have forced Chinese Malaysian students to develop proficiency in both languages. In general, young Chinese Malaysians are capable of speaking Bahasa Melayu, English and at least one of the Chinese languages (depending on their family language policy) (Abidin, Pour-Mohammadi & Ooi, 2011; Wang, 2017) before they come to study in Australia.

Despite different reasons for choosing to study in Australia, the main purpose of overseas study is to improve students' English skills. Assisting children to

gain a higher degree is seen as good parenting in Chinese culture. Chinese parents put great effort into choosing good universities to offer their children better quality education and to improve their employment opportunities (Bodycott, 2009). Young Chinese Malaysians are encouraged to go overseas for study.

International students tend to have communication and social difficulties and they may struggle both academically and socially (Sato & Hodge, 2009). This research takes a sociolinguistic approach to explore the language use of Chinese Malaysian international students who are currently studying in Australia. Through sharing a similar background, language also supports the sense of belonging and forms social bonds (Coulmas, 2013).

Language shift is understood as some demonstrable change has occurred in the pattern of habitual use (Fishman, 1972). When young Chinese Malaysians speak less heritage (Chinese) language and prefer Mandarin or English, Chinese in Malaysia are experiencing the language shift. The language use by international Chinese Malaysian students may reflect shift among generations in Chinese communities in Malaysia, this research focuses on changes of international Chinese Malaysian students' language proficiency while they study in Australia.

Research Background

In the 1920s, Mandarin was promoted in schooling as the main language in China. This change influenced the diasporic Chinese communities. The Chinese schools in Malaysia changed their teaching programs from various Chinese languages to Mandarin as a response to the authority of China (Sam & Wang, 2011). The increasing number of Mandarin speakers threatened the existence of other languages, and other Chinese ethnic languages were gradually phased out (Wang, 2012).

Young Chinese Malaysians aged 20 to 30 are now living in a transition stage, with a shift of language use. Most young Chinese Malaysians appear to have different language preferences compared with their parents and grandparents. Middle-aged Chinese Malaysians and the elderly Chinese Malaysians speak Chinese ethnic languages, such as Hokkien, Hakka or Cantonese as these three languages are mainly spoken in Chinese communities in Malaysia. Bahasa Melayu, English and Mandarin are the medium at school. When Chinese Malaysians study in Malaysia, they study Bahasa Melayu and English; and some of them keep other Chinese languages at home (Ting & Chang, 2008). Chinese Malaysian students come to Australia to improve their English skills and they like to gain international experiences. As Chinese students coming from mainland China comprise 28.9% of the total international students in Australia, the language proficiency of Chinese Malaysian students is affected by the primacy of Mandarin.

The Chinese in Malaysia

In Southeast Asia, the term "Chinese" refers to those whose ancestors migrated from South China (Tan, 2000). The history of Chinese in Southeast Asia can be traced back to the fifteenth century. Chinese immigrants in the Malay Peninsula were

mostly from Southeast China: Fujian and Guangdong Provinces (Tan, 2004). The large-scale Chinese immigration contributed to the economic and cultural development in Malaysia. Hokkien, Hakka and Cantonese are the three dominant languages in these areas; other languages are Teochew, Hainanese and other minor languages. Chinese Malaysians rely heavily on ethnic group distinctions that are originally based on the geographical area from which their ancestors came. Speaking any of the Chinese languages in Malaysia helps them to strengthen their sense of belonging to a particular group.

By 2015 the population of Chinese Malaysian was 6.64 million; it constitutes 21% of the total Malaysian population (Department of Statistics, Malaysia, 2015). Through gradual assimilation into the host country and more contact with other groups, Chinese Malaysians adopted Malay, English and indigenous cultures. As Malaya moved toward independence from Britain there was a period of disturbance; Chinese residents in Malaysia began to define themselves as local (Carstens, 2005). The term “Chinese Malaysians” is preferred to “Malaysian Chinese” as many of them stress the local cultural and political identities (Tan, 2000, 2004).

In the 1980s, Cantonese television programmes swept over and filled in Malaysian Chinese life (Sim, 2012). Cantonese can be seen as the fashion or it is a very popular cultural medium even in an unwavering Hakka community. The Chinese who are not Cantonese speakers may not always have understood the language, but they seem to enjoy watching Cantonese videos and following the style of Hong Kong life. Cantonese became a trendy language, and the local Malaysian television station started to produce shows in Cantonese. Cantonese was the sole language for the Chinese Malaysian audience until a Hokkein TV channel, Hua Hee Dai, started to broadcast in Malaysia in 2007. When TV programmes made by Hong Kong were the only source imported to Malaysian Chinese communities, the participant’s skills and knowledge influence their language use. The young Chinese Malaysians may maintain their Cantonese speech but show less motivation to keep it. They enjoy Hollywood movies, Korean culture and Manga.

Malaysia is facing globalised economic development. The authorities have to admit that English now has a place in the education system (Schiffman, 2010). In the context of a sociolinguistics realignment framework, the language situation in Malaysia can be divided into three periods: the colonial period, after independence, and the prediction for the future. In the past, English was a preferred and high-status language, and English schools remained the first choice for wealthy Chinese families. However, with independence the new government promoted Bahasa Melayu as the national language, thereby changing the language hierarchy in Malaysia. Mandarin has become more important in the Chinese communities (Wang, 2010). Moreover, China has become the fastest growing economy in the world and the standard Chinese, Mandarin, has extended its influence on more countries. Many other Chinese speech groups in overseas Chinese communities have been threatened, and they are facing the challenges of losing their ethnic culture. In the Chinese communities of Malaysia, the languages have been realigned: English and Mandarin are promoted to high languages and other Chinese ethnic languages are at the bottom of the language status (Wang, 2010).

Malaysian International Students

The history of Malaysian students studying abroad can be traced back to the Colombo Plan in the 1950s. The Colombo Plan is a regional organisation which was set up to promote economic cooperation and social development among countries in the Pacific-Asia region. The Colombo Plan was established on 1 July 1951 by Australia, Canada, India, Pakistan, New Zealand, Sri Lanka and the United Kingdom and currently has expanded to include 27 member countries. Malaysia joined the Colombo Plan in 1957. From this time on Malaysian students came to Australia to study. By the mid-1960s, over 500 Australian experts had completed about 650 assignments in Colombo Plan countries. Over 40% of Australian personnel contracted under the auspices of the programme went to Malaysia (Oakman, 2010). A distinguished Malaysian student, Mariam Manaf, was able to study in 1963 at the newly-founded Monash University through receiving a Colombo Plan award. The Colombo plan still continues to grow and now includes more countries and supports more international students. In 2001, on the 50th anniversary of the Plan, a Malaysia-Australia Colombo Plan Commemoration (MACC) scholarship program offered more opportunities to exchange students between the two countries.

Although there are no current data to prove that international students from Malaysia are all Chinese Malaysians, it can be argued that due to the importance of education in Chinese culture and the Malaysian authorities' tendency to protect Malay students in their homeland, it is assumed that Malaysian students who come to Australia to study are mostly Chinese Malaysians. The relationships among ethnic groups has always been a sensitive topic in Malaysia. Chinese Malaysians need to build their education system to pass down Chinese culture and languages; and the limited opportunities for applying to local universities has caused Chinese Malaysian students to study in other countries. This matter has been discussed in the media which shows that it remains a matter of public discussion.

The use of Mandarin in Chinese schools in Malaysia has helped to maintain the importance of linguistic identity in Chinese communities. The resistance of Malay education resulted in the preferential placement given to Malays at public universities. Many Chinese students had to continue their education at overseas universities where Bahasa Melayu is not necessary (Ha, Koh, & Chng, 2013). The BBC reported two students' stories on September 2, 2013 (Pak, 2013): one was a Chinese, Mr. Soh, the other one was Ms. Hanie, who was a Bumiputera (meaning Indigenous peoples in Malay). They both applied to government-funded medical universities, but only Ms. Hanie was accepted although Mr. Soh had higher scores in the high school exams. The BBC report stated that Mr. Soh considered leaving due to his disappointment with the education system. This public discussion raised the need for education reform. The Deputy Education Minister P. Kamalanathan explained that Chinese Malaysian applicants had a higher success rate than Bumiputera and Indians. Chong Sin Woon and other Chinese Malaysian students argued that there had been an unfair platform in university entrance for Bumiputera and other ethnics.

Table 1
International student enrolment in Higher Education in 2017 by Australian State/Territory

Nationality	NSW	VIC	QLD	SA	WA	TAS	NT	ACT	NAT	Total
China	51,230	45,076	14,889	8,461	4,973	2,155	132	6,975	0	133,891
India	15,733	24,432	7,184	2,147	3,426	520	251	683	0	54,376
Nepal	14,529	3,533	1,718	526	610	128	362	75	0	21,481
Vietnam	5,195	6,344	1,400	856	868	153	57	219	0	15,092
Malaysia	2,263	6,256	2,027	1,353	1,857	612	11	301	0	14,680
Pakistan	4,690	4,045	798	263	855	105	67	177	0	11,000
Indonesia	2,963	4,291	731	247	699	20	38	304	0	9,293
Hong Kong	2,665	2,187	1,847	1,083	756	111	7	232	0	8,888
Sri Lanka	872	5,275	623	187	386	75	24	124	0	7,566
Singapore	1,325	2,392	1,309	497	1,233	264	2	192	0	7,214
Others	23,938	17,701	13,288	3,220	5,544	895	492	1,912	1	66,991
Total	125,403	121,532	45,814	18,840	21,207	5,038	1,443	11,194	1	350,472

Possibly for this and other reasons, it seems that Chinese Malaysian students often pursue tertiary studies overseas in countries such as Australia. Table 1 shows numbers of international students studying in Higher Education in each state of Australia in 2017. Table 1 shows that a majority of international Malaysian students stayed in the State of Victoria, that is, 6,266 out of 14,680 international Malaysian students.

Methodology

This research examines the language use of international Chinese Malaysian students studying in an Australian university. Since Victoria has the greatest number of international Malaysian students, this case study was located in one of the large universities in Melbourne. A case study allows researchers to explore the meanings of real-life events in their social context (Yin, 2014). This research was based on small group behaviour. The case study method could successfully provide a completed structure, and describe a contemporary phenomenon based on our participants' real life in Australia.

The first section of the questionnaire elicited participants' background information, including the birthplace, religion and the ethnicity of their paternal and maternal relatives. The places they have lived, and their home environments may affect language usage, proficiency and choices. The participants' language choices offered an overview of language use in Malaysia and their language choices also demonstrated the functions of each language.

The second part of the questionnaire was intended to discover what languages they can speak and their self-perceived level of proficiency in speaking, reading and writing the languages. Following the research model of Gal (1979) for Oberwart, Austria, participants were required to self-rate their proficiency in each language in five levels, from 1-weak to 5-excellent. The research of language proficiency is based on the Interagency Language Roundtable (ILR) scale which is a set of descriptors of abilities to communicate in a given language. The Interagency ILR scale is a standard grading scale for language proficiency in the United States Federal-level service. Language proficiency is on the scale of 0-5, it can also be 0+, 1+, 2+, 3+, or 4+, with 11 possible grades in total. I designed my scale by modifying ILR and Gal's (1979) method. There are five levels of language proficiency in this research. Five levels of language proficiency are recognised (excluding level 0 which means no knowledge of the language). Level 1 is elementary proficiency. Level 5 language proficiency is that of a native speaker. Level 4 speakers are able to speak quite fluent language and can be generally understood. Level 3 speakers are good in speaking and may make a few errors or hesitate when they speak but it normally does not affect interlocutor understanding. Level 2 speakers are below the intermediate level and may not be able to communicate well with others. They have limited knowledge of the language, usually present long pauses in talking and always need assistance in translation when reading documents. The lowest level is 1 for very weak language proficiency. Level 1 speakers may be able to say a complete sentence.

The last part of the questionnaire was an open discussion: there were seven questions which would be asked by the researcher and the participants could talk honestly. The questions included the feelings of speaking a specific language and the importance of using English or Mandarin in Malaysia and Australia.

Data were collected using a short questionnaire and semi-structured interview. In the last section of the questionnaire, there are open-ended questions for the semi-structured interviews. Participants could describe their language background and their feeling about speaking those languages. Interviews provide opportunities for in-depth probing and the researcher could be more successful with obtaining response to open-end items (Wiersma & Jurs, 2009). Moreover, the semi-structured interviews produced an open discussion which allowed unexpected findings. This study attempts to interpret the lived experience of international Chinese Malaysian students.

Qualitative data were analysed by using Interpretative Phenomenological Analysis (IPA) which is based in phenomenology and seeks to explore participants' understandings of their lived experiences (Smith, Flowers, & Larkin, 2009). As an analytic approach, IPA begins with reading and re-reading transcribed data which is then coded using marginal notes. These initial codings are used to build emergent themes that are then constructed into overarching themes. Direct quotations from participants are used to capture the participants' voices. All participants have been given pseudonyms.

Findings

The findings from this study will cover the following: language proficiency, language choice and language attitudes. Each section introduces participants' language behaviour and their identification for languages. The participants' background information are shown in Table 2.

Table 2
Background Information on Participants

Name	Birthplace	Languages	Language spoken at home	Dominant language (self- assessed)
J	Tawau, Malaysia	Mandarin English Cantonese Malay Hakka	Mandarin(father) Mandarin, English, Hakka, Cantonese (mother)	Mandarin
A	Kuala Lumpur, Malaysia	Mandarin English Cantonese Malay Hokkien	Mandarin	Mandarin
M	Kuala Lumpur, Malaysia	Mandarin English Cantonese	English, Cantonese	English

E	Palembang, Indonesia (grew up in Malaysia)	Malay Hokkien Hakka Mandarin English Cantonese	Mandarin	English
W	Kuala Lumpur, Malaysia	Malay Hokkien Korean Mandarin English Cantonese Malay Teochew Japanese	English(father) English, Mandarin (mother)	English

Language Use

All participants who were studying in Australia at the time of the study were born or grew up in Malaysia. They were aged 21 to 23 and have stayed in Australia from six months to two years. All of the participants had hesitation in answering the question: What is your first language? They acquired several languages during their childhood; various languages exist in the family which is the first domain they come into contact with. The common languages among the five participants are Mandarin, English, Bahasa and Cantonese. Besides these, they also speak Hokkien, Hakka and Teochew, showing the various languages in the Chinese community in Malaysia.

Table 3
Participants' proficiency in speaking various languages

	Mandarin	English	Bahasa Melayu	Cantonese	Hokkien	Hakka	Others
J	5	4	3	3	X	4	X
A	5	4	3	3	2	X	X
M	3	5	3	4	2	2	X
E	4	5	3	1	4	X	3
							Bahasa Indonesia 1
							Korean 1
W	4	5	4	3	X	X	Teochew 3 Japanese

All participants in this study are capable of speaking Cantonese; four of them assessed themselves to be fluent (see Table 3). Cantonese has been an influential

language in Kuala Lumpur (KL, the capital city of Malaysia). It was accepted as the lingua franca across various ethnic groups (Tan, 2000).

Cantonese retained its high status for a relatively long period even after the Federation of Malaysia achieved its independence in 1957. The spread of Guangdongese (people who live in or have migrated from Guangdong Province of China to overseas) and their accompanying cultures and languages to overseas Chinese communities was not by accident. Guangdong Province was one of the earliest divisions of China which had extensive trade networks with other countries since the sixteenth century (Yow, 2013). As Cantonese is a powerful language and Cantonese speakers are the majority in Chinese communities in KL, young Chinese Malaysians from KL are assumed to have Cantonese proficiency. The other minor Chinese languages in Malaysia such as Hainanese, Fuzhou and Teochew have shifted to either Cantonese or to Mandarin (Wang, 2010, 2012). All the participants emphasised that it is necessary to speak Cantonese in the Chinese community in KL; Cantonese dominated all kinds of social gatherings and business activities. High school students would switch to Cantonese secretly although school did not allow them to do so.

Participant A: 我班上二十六位學生，只有兩人是馬來人，其他全部都是華人，華人都講廣東話。

(There were twenty-six students in my class, all were Chinese except two of them who were Malay. Chinese students always spoke Cantonese)

Participant E: 我哥哥現在在 KL 工作，他是一名 sales，他去 client 那邊，client 問他你會不會講 Cantonese? 他說可以講，但不是 advanced，client 說你要學，這是一條 unspoken rule.

(My brother works in KL. He is a salesman. When he visited his client, the client asked him whether he could speak Cantonese. He said yes, but not at an advanced level. The client said “You must learn, this is an unspoken rule”)

One of the significant factors for the speedy spread of Cantonese is the mass media. Participants who were not from a Cantonese speaking family acquired Cantonese from TVB. Television Broadcasts Limited (TVB) was one of many Chinese Malaysians’ shared memories. TVB is a commercial television station based in Hong Kong, which commenced broadcasting in 1967. It was the first wireless television station in Hong Kong and today it runs five free channels. TVB’s headquarters is the largest commercial television production centre in Asia, their television programmes are available in Mainland China, Taiwan, Macau, the United States, United Kingdom, Canada, Australia, Ireland, New Zealand, Thailand, Malaysia, and Singapore. As long as there are Chinese in a region, there is TVB.

Participant J: 我的廣東話是看電視學的，大概七歲吧。

(I acquired Cantonese via TV programs since I was about seven)

Participant A: 我家是講華語的，我廣東話從 TVB 學的，還有跟朋友講就學囉。

(We speak Mandarin at home, but I gained Cantonese from TVB. Many of my friends speak Cantonese too)

Participant J was born in Sabah State and raised in one of the cities in Sabah (Tawau), where she was surrounded by Hakka speakers. She has learnt Cantonese from TV programs and she enjoyed speaking Cantonese. With Cantonese speech, she could talk about TV programs with friends. When she studied in a university in KL, there were numerous occasions allowing her to practise it. Participant A stated that many Chinese families watched TVB and it was the most important source for learning Cantonese. They did not plan to learn the language, but Cantonese was too prevalent.

Three participants reported that they were able to speak Hokkien; two could speak Hakka and only one spoke quite weak Teochew. Although Hokkien, Hakka and Teochew were included in this research, all participants showed less interest in those languages.

Best proficiency in English and Mandarin

Two participants in this survey ranked their Mandarin at level 5 (as the native speaker) and two others ranked their Mandarin proficiency at level 4 (fluent). Participant M was the only one who graded her Mandarin speaking at the intermediate level due to her later acquisition of the language.

In terms of English speaking, all participants showed great confidence: fluent and excellent were ticked. Interestingly, two participants, J and A, rated themselves as excellent Mandarin speakers but only ranked themselves at four in English. They considered Mandarin as their dominant language and it is the language they can express themselves best rather than English. The other participants preferred English as their dominant language. The results showed that both English and Mandarin are a significant part in Chinese Malaysian students' overseas study.

Decrease in Bahasa Melayu Proficiency

In spite of the language policy in Malaysia, Bahasa Melayu is the compulsory subject in all educational institutions. Chinese Malaysian students in this study do not appear to have very high proficiency in the national language of Malaysia. They had less contact with Malaysian groups and few opportunities to speak Bahasa Melayu in either Chinese Malaysian communities or Australia. Five participants reported that their proficiency in Bahasa Melayu has largely decreased since they arrived in Australia. There was no motivation for them to keep up Bahasa Melayu.

Japanese and Korean

Japanese and Korean popular cultures have attracted many Chinese Malaysians of the young generation to learn those languages. Korean pop culture or "K-Pop" boom started since the late 1990s, and the popularity of K-pop has rapidly spread in many countries. The Korean wave including pop stars, music and television dramas is

considered to be a trend (Choi & Maliangkay, 2015). The influences of mass media have boosted the spread of Japanese and Korean in areas of Asia. The young Chinese Malaysians watch Korean series or follow their favourite singers through the social media. They also try to read or understand Korean languages, but those Korean pop culture followers did not change their linguistic identities. Participant W has medium Japanese proficiency and participants M and E are familiar with some basic Korean words. They all claimed that they started learning the languages because of pop culture.

Language Proficiency Change

All participants expressed positive attitudes to English after staying in an English-speaking country for more than six months. The great quality of education leads them to improve their English skills in writing and listening. Although English is also one of the common languages in Malaysia, studying in Australia offers a more efficient way to learn English.

Bahasa Melayu is an example of a language that participants appeared to lose. Despite all five participants rating their proficiency at level 3 in Bahasa Melayu, they hardly spoke and read Bahasa Melayu in Australia. The foreign environment leads to degeneration of their Bahasa Melayu proficiency. The participants concluded that they would either stay in Australia or go back to Malaysia to look for a job. Bahasa Melayu is no longer necessary in their life as long as they can keep some basic words.

Improved Mandarin Proficiency

Mandarin is the lingua franca in the international Chinese student community in Melbourne. Mandarin seems to be the chosen language when two Chinese students meet each other. Moreover, with the increasing number of fluent Mandarin speakers in Malaysia, international Chinese Malaysian students are stimulated by the prevailing trend of speaking Mandarin in Australia. As international students may suffer from loneliness, many of them the company of students from similar backgrounds (Briguglio & Smith, 2012). A non-Mandarin Chinese Malaysian student may be inspired by another Malaysian Mandarin speaker who comes from either Malaysia or other overseas Chinese communities (China, Taiwan, Hong Kong, Singapore or Indonesia). One participant in this research had weak proficiency in Mandarin when she was in Malaysia, but she was excited to report that her Mandarin has improved in Melbourne.

Participant M: 我的華語進步啦! 我在這裡講很多華語耶! 我跟他們(其他受訪者:馬來西亞華人)講華語, 我有其他朋友他們也喜歡講華語, 有時候在學校見到你(作者:臺灣籍), 我也會跟你講華語, 現在多很多機會講!

(My Mandarin speaking is getting better. I speak Mandarin to them [other participants, from Malaysia]. Some of my friends out of school like to speak Mandarin as well ..., or sometimes I meet you [the researcher, from Taiwan]

on campus and we speak Mandarin. I speak Mandarin more frequently here than I did in Malaysia)

According to my observation, a conversation among Chinese Malaysian students is always bilingual: English and Mandarin. However, a person who prefers Mandarin can always lead the conversation to Mandarin speech. During the interview, participants E and M talked in English because of M's limited Mandarin. They included some Mandarin sentences for better explanation. When participant A joined the conversation, he preferred speaking Mandarin to all his Chinese Malaysian friends. He could always divert the conversation to mostly Mandarin, and the others were pleased to follow. If M had trouble in understanding Mandarin, they explained in English to her and brought the conversation back to Mandarin until the next language switch. The findings in this research show that Mandarin has been chosen as the dominant language in the Chinese Malaysian students' group in Australia.

Language Attitudes

Language attitudes are dominated by powerful ideological positions. People in day-to-day living are apparently not conscious of the influence of those ideological positions, instead, they tend to accept common sense (Garrett, 2010). Language attitudes are hard to describe as an organised or measurable matter. Language attitudes need to be demonstrated through actual behaviour; participants' responses and opinions related to language varieties are even more significant. In this research, attitudes towards each language are defined in terms of the language's functions and participants' motivation towards learning language.

There is a formula for Chinese Malaysians people speaking Malay, specialising in specific domains and interlocutors. They use it when they need to talk to Malay people. The negative language attitude towards Bahasa Melayu is the significant factor in the international Chinese Malaysian students' loss of speaking proficiency in Bahasa Melayu. In contrast, English is appreciated in either Malaysia or Australia; international Chinese Malaysian students showed more interests in improving their English skills. Both Bahasa Melayu and English are compulsory in Malaysia, Bahasa Melayu is the national language of Malaysia which replaced English as the official language after the country gained independence from the British Empire. Chinese Malaysians have opposite attitudes towards both languages. Bahasa Melayu proficiency is not encouraged by Chinese Malaysian parents, and they do not expect their children to get good results in Bahasa Melayu.

我爸爸告訴我，馬來話只要 pass 就好 (A)

(My father told me, only pass the BM course study. It is good enough)

All participants' parents believed that English should be the priority of education, as well as Mandarin. Mandarin has become a lingua franca in Chinese communities in Malaysia. Mandarin is a necessary skill for maintaining networks, and it is likely to replace all Chinese ethnic languages in Chinese Malaysian communities in the near

future. In order to enhance children's competitiveness, many Chinese Malaysian parents have adopted the English and Mandarin bilingual family communication patterns. Supporting children to study overseas suggests that all participants' parents have positive attitudes and expectations in English. It is Mandarin at home, and English in education.

In this study, five participants believed that English and Mandarin are equally important in Malaysia and Australia. The participants reported that they speak both Mandarin and English almost every day, even though Australia is basically an English-speaking country. In general, in Melbourne, they receive English education in the university, but they are surrounded by Mandarin speakers. Participant W mainly spoke in English during the interview. She made quite a valid point about the importance of Mandarin to Chinese Malaysians students in Australia.

Participant W: If you study in Australia, of course, English is the most important language. But talking about surviving here, you definitely need Mandarin.

According to Participant W, acquiring Mandarin is beneficial in Australia, for convenience and for social activities. Five participants claimed that they would continue to keep English and Mandarin for their later life whether they choose to stay in Australia or return to Malaysia.

Discussion

By combining insights from language use and language attitudes among international Chinese Malaysian students, this study shows that not only English is a required skill when studying in Australia but Mandarin. The five participants reported their good language proficiency in both Mandarin and English, and these two languages are needed and spoken in their daily life in Australia. The findings show that Chinese Malaysian students in Australia are willing to speak Mandarin when they have chance to do so. One of five participants has proven the importance of having Mandarin proficiency in Australia. Her Mandarin speaking proficiency has been improved during overseas experiences.

Positive feelings refer to a language which is often encouraged by the role it plays as a marker of a desired group. Negative language attitudes mean having a rejected identity (Saville-Troike, 2003). Mandarin remains in the highest prestige in Chinese communities in Malaysia and Australia. Although speaking Mandarin is slowly causing other Chinese ethnic languages to decline in usage, all participants enjoy having Mandarin conversation with other overseas Chinese students. In contrast, all participants stop using Bahasa Melayu since they left high school. It is just a subject for Chinese Malaysian students (Coluzzi, 2017a). They have no interest and they are not encouraged to keep Bahasa Melayu (How, Chan & Abdullah, 2015) Such attitudes decrease their proficiency of Bahasa Melayu. The five participants rated their Bahasa Melayu proficiency at level 3 in the questionnaire. The fair Bahasa Melayu abilities only allow them to chat to a few Malaysian friends and fill in official documents when they return to Malaysia. They showed little worries about not having advanced Bahasa Melayu proficiency in their future planning.

Although five participants have good Cantonese proficiency and they identify Cantonese as a social language in Malaysia and they sometimes switch between Mandarin and Cantonese in Australian Chinese communities. However, Mandarin, as a globally employed language, has blurred linguistic distinctions within Chinese communities in Malaysia. The number of Cantonese, Hakka and Hokkien speaker is falling (Wang, 2010, 2012). All participants agreed that the process of replacing Cantonese with Mandarin is undergoing. They prefer speaking Mandarin as it is more useful, taking into consideration social factors, education and globalisation.

This study focussed on the changes in language proficiencies, comparing language use of five participants in Malaysia and Australia. Five participants present a similar result: the improvement in English and gradual loss of Bahasa Melayu. Specifically, English obviously is the primary language on campus and almost everywhere in Australia. The participants emphasise that their English writing have improved by academic training. On the other hand, few opportunities and unenthusiastic attitudes cause their spoken proficiency in Bahasa Melayu to decrease.

As there are more than 33% of Mandarin speakers among the total international students in Australia, this offers many opportunities for the use of Mandarin. One of the five participants in this research reported getting on well in Mandarin. Two participants rated themselves as fluent in Mandarin, other two participants reported that their Mandarin proficiency was excellent, at native speaker proficiency level. Their proficiency in Mandarin remained at a similar (high) level as they already had excellent Mandarin speaking skills before they came to Australia. They need to speak Mandarin to survive while English is for study. Mandarin enables Chinese Malaysian students to build a network in Australia.

The findings of this study affirm the decreasing function of Chinese ethnic languages and the more popular use of Mandarin as today's lingua franca in the Chinese community in Malaysia. An implication of this study is that the language proficiency and linguistic choices of the younger generation of Chinese Malaysians are influenced by societal changes in Malaysia. There is a demonstrable language shift in Chinese communities that needs to be recognised and accommodated in planning in Malaysia.

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PENGAJARAN BAHASA MELAYU DALAM KALANGAN PELAJAR ASING: ANALISIS POLA KESALAHAN TATABAHASA DALAM PENULISAN

Zeckqualine Melai*¹

Dayang Nurlisa Abang Zainal Abidin ²

^{1,2}Fakulti Bahasa dan Komunikasi, Universiti Malaysia Sarawak

¹mzeckqualine@unimas.my

²azadnurlisa@unimas.my

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**Corresponding author*

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ABSTRAK

Kajian ini menghuraikan kesalahan tatabahasa dalam kalangan pelajar antarabangsa di Universiti Malaysia Sarawak (UNIMAS). Objektif utama kajian ini ialah mengenal pasti jenis-jenis kesalahan tatabahasa dalam aspek penulisan. Data kajian diperolehi dari bahagian penulisan dalam kertas jawapan para pelajar untuk kursus Bahasa Melayu Komunikasi Lanjutan pada peperiksaan akhir. Pendekatan analisis kontrastif dan analisis kesalahan diaplikasikan dalam menganalisis penulisan pelajar asing yang terlibat dalam kajian ini. Terdapat 38 orang pelajar yang terlibat dan mereka berasal dari negara Bangladesh, Jepun, Morocco, Tajikistan, Afrika, China, Indonesia dan Brunei. Terdapat 215 kesalahan tatabahasa yang telah dikenal pasti dalam kajian ini. Kesalahan tersebut dikategorikan kepada 2 aspek, aspek pertama ialah morfologi yang merangkumi kesalahan ortografi 76%, dan leksikal 1%. Manakala yang kedua ialah aspek sintaksis yang merangkumi unsur kelewahan 15%, hukum D-M 8%. Peratusan menunjukkan kesalahan ortografi mencatatkan kekerapan yang paling tinggi. Kesalahan ortografi dibahagikan kepada 3 kategori berdasarkan proses yang berlaku iaitu penukaran huruf dengan huruf lain (^), penambahan huruf dalam perkataan (^) dan pengguguran huruf dalam perkataan (^). Kesalahan ini dipengaruhi oleh latar belakang negara dan bahasa ibunda yang berbeza. Kajian ini turut mencadangkan penekanan dan bimbingan yang berbeza perlu diberikan kepada para pelajar yang terdiri daripada pelbagai latar belakang.

Keywords: Analisis kesalahan; tatabahasa; pelajar asing; Bahasa Melayu

MALAY LANGUAGE LEARNING AMONG FOREIGN STUDENTS: GRAMMATICAL ERRORS ANALYSIS PATTERN IN WRITING

ABSTRACT

This study describes grammatical errors made by international students at Universiti Malaysia Sarawak (UNIMAS) in their written essays. The data were obtained from 38 students' writing script for the Advanced Malay Language Communication course during the final examination. Contrastive analysis and error analysis approaches were applied in analysing the errors. The students were from Bangladesh, Japan, Morocco, Tajikistan, Africa, China, Indonesia and Brunei. A total of 215 grammatical errors were identified in their writing. These errors are categorised into two aspects. The first aspect is morphology which includes 76% orthographic error, and 1% lexical error. The second aspect is the syntactic aspect which comprises 15% luxury element and 8% of the D-M law. The percentage indicates that orthographic errors recorded the highest frequency. Orthographic errors are divided into three categories based on the processes involved in the conversion of letters to other letters (^), addition of letters in words (^^) and abstractions in words (^^^). These errors are influenced by different national backgrounds and languages. This study also suggests that different emphasis and guidance should be given to students of different backgrounds

Keywords: *Error analysis; grammar; foreign students; Malay language*

Pendahuluan

Selepas kemerdekaan Malaysia pada tahun 1957, Bahasa Melayu telah dimartabatkan sebagai bahasa kebangsaan dan bahasa rasmi dan termaktub di dalam perlembagaan Malaysia perkara 152 (Awang Sariyan, 1996, hlm. 85). Di samping itu, bahasa Melayu juga memainkan peranan sebagai bahasa ilmu yakni sebagai medium dalam menyampaikan ilmu pengetahuan pada peringkat sekolah rendah dan sekolah menengah. Manakala penubuhan UKM pada tahun 1970 mendukung aspirasi bahasa Melayu sebagai bahasa ilmu pada peringkat pengajian tinggi awam. Selaras dengan usaha memartabatkan dan memperkenalkan bahasa Melayu di peringkat antarabangsa, maka Unimas menawarkan kursus Bahasa Melayu Komunikasi 2 (MPU3142) dan Bahasa Melayu Komunikasi Lanjutan (MPU 3322). Kursus ini memberikan pendedahan awal kepada pelajar tentang sistem bunyi dan struktur ayat bahasa Melayu. Para pelajar turut didedahkan dengan kosa kata asas untuk membolehkan mereka berkomunikasi dalam situasi-situasi harian dengan lebih mudah. Kursus ini juga menekankan aspek komunikasi lisan agar para pelajar dapat berinteraksi dengan masyarakat tempatan dengan lebih berkesan. Di samping itu, aspek budaya berbahasa Melayu juga diperkenalkan dalam kursus ini. Secara umumnya, objektif kursus MPU3322 ialah membolehkan para pelajar untuk:

- 1) Menerangkan penggunaan bahasa dalam pelbagai konteks komunikasi seharian.

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- 2) Menghubungkan penggunaan bahasa dalam adab dan budaya masyarakat di Malaysia.
- 3) Membenteng laporan ringkas berkaitan dengan aspek budaya dan situasi sosial di Malaysia.

Kelaziman kesalahan tatabahasa tidak hanya berlaku dalam kalangan penutur natif bahasa Melayu bahkan juga dalam kalangan bukan penutur natif. Berdasarkan beberapa kajian sebelum ini terdapat beberapa titik kesukaran yang mengganggu prestasi para pelajar dalam menguasai bahasa Melayu sebagai bahasa kedua. Misalnya, kajian yang dilakukan oleh Yong dan Subramaniam (2012) mendapati tatabahasa merupakan aspek paling sukar untuk dikuasai oleh para pelajar. Keadaan ini secara tidak langsung menggambarkan kepelbagaian kesalahan tatabahasa merupakan petunjuk bahawa setiap pelajar yang berasal dari latar belakang yang berbeza juga memerlukan penekanan dan bimbingan yang berbeza. Namun demikian, kajian-kajian tersebut memerlukan kajian lanjutan dalam pelbagai sudut bagi memberi maklumat yang lebih banyak terhadap daerah kesulitan yang dialami oleh para pelajar. Penemuan titik kesukaran tersebut membantu para pengajar untuk meramal kesilapan yang dilakukan oleh para pelajar. Berdasarkan ramalan tersebut, mereka dapat merancang strategi pengajaran dan pembelajaran yang lebih efektif di dalam kelas. Oleh yang demikian, kajian ini dilakukan bukan sekadar menganalisis kesalahan bahasa tetapi turut mengenal pasti faktor-faktor yang mempengaruhi para pelajar untuk melakukan kesalahan tersebut. Dalam kajian ini juga turut dicadangkan beberapa strategi pengajaran dan pembelajaran yang mungkin dapat membantu para pengajar dalam merancang proses pengajaran dan pembelajaran yang lebih berkesan.

Kajian ini meneliti kesalahan tatabahasa dalam bahasa Melayu dalam kalangan pelajar antarabangsa di UNIMAS. Objektif khusus kajian ialah:

- 1) Untuk mengenal pasti kesalahan tatabahasa pelajar asing dalam penguasaan leksikal dan ayat asas bahasa Melayu.
- 2) Untuk mengklasifikasikan pola/jenis kesalahan tatabahasa yang dilakukan oleh pelajar asing dalam mempelajari bahasa Melayu.

Berdasarkan kajian ini, pengenalpastian kekerapan terhadap aspek kesalahan tatabahasa dalam pembelajaran bahasa Melayu dapat membantu tenaga pengajar meramal kesilapan atau daerah kesukaran yang dihadapi oleh para pelajar. Hasil analisis terhadap kesalahan tersebut dapat digunakan sebagai asas dalam merancang strategi dalam sesi pengajaran dan pembelajaran lebih efektif. Di samping itu, kajian ini penting khususnya kepada bakal tenaga pengajar yang akan bertanggung jawab mendidik para pelajar dalam bidang pengajaran bahasa Melayu sebagai bahasa asing atau bahasa kedua. Selain itu, hasil kajian ini juga dapat dijadikan sumber rujukan dan maklumat kepada para pengajar untuk mempertingkatkan keberkesanan pengajaran dan pembelajaran. Seterusnya, penguasaan bahasa Melayu yang baik dalam kalangan pelajar tersebut dapat memperkenalkan bahasa Melayu ke peringkat antarabangsa.

Pelajar "asing" merujuk kepada pelajar bukan warganegara Malaysia. Dalam Kamus Dewan (Dewan Bahasa dan Pustaka, 2007), istilah "asing" ditakrifkan sebagai

berasal dari daerah atau negara lain. Oleh yang demikian dalam konteks kajian ini “pelajar asing” merujuk kepada para pelajar yang berasal dari negara-negara luar seperti Bangladesh, Jepun, Morocco, Tajikistan China, Afrika, Indonesia dan Brunei Darussalam (Rujuk Jadual 1).

Jadual 1

Jumlah pelajar antarabangsa yang mengikuti Kursus MPU3322

Bil.Negara	Jumlah
1 Bangladesh	24
2 Jepun	4
3 Morocco	1
4 Tajikistan	1
5 Afrika	1
6 China	1
7 Indonesia	3
8 Brunei Darussalam	3
Jumlah	38

Sorotan Kajian

Berdasarkan sorotan kajian lepas, terdapat pelbagai kesalahan tatabahasa yang digunakan oleh para pelajar yang mempelajari bahasa asing atau bahasa kedua. Kesalahan tersebut bukan sahaja dalam aspek tulisan tetapi juga secara lisan. Antara kesalahan tatabahasa yang paling banyak dilakukan dalam mempelajari bahasa kedua ialah kesalahan ortografi. Kesalahan ini berlaku akibat pengaruh daripada sebutan atau bunyi-bunyi dalam bahasa ibunda. Misalnya, dalam konteks di Malaysia, pelajar Cina mengalami kesukaran mempelajari bahasa Melayu apabila ejaan huruf “r” ditukar dengan huruf “l”, contohnya *lari* menjadi *lali* (Medan Sandra Kasih, 2003). Manakala bagi kaum pelajar India pula, didapati kerap berlaku proses penggantian fonem vokal bahasa Melayu dalam penulisan karangan. Misalnya berlaku penggantian fonem /e/ kepada /a/, /a/ kepada /o/, /e/ kepada /i/, /u/ kepada /o/ dan /i/ kepada /e/. Selain itu, masyarakat Kensiu (Orang Asli) juga mengalami kesukaran mempelajari bahasa Melayu kerana faktor bahasa ibunda. Para pelajar ini sukar memahami sebutan bahasa Melayu dan masih ramai yang tidak kenal huruf. Keadaan ini mengakibatkan mereka mengalami kesukaran dalam mengeja dan penguasaan leksikal bahasa Melayu. Dalam konteks pelajar asing pula, kesilapan ortografi/ ejaan dapat digolongkan kepada lima aspek mengikut tahap kesukaran penguasaan yakni kata angka asas, diikuti kata tanya, kata komunikasi asas, kata ganti nama diri, dan akhirnya kata sapaan (Yong & Vijayaletchumy, 2012). Seterusnya Ting, Mahanita, dan Chang (2010) pula mendapati terdapat lima jenis kelaziman tatabahasa yang dilakukan oleh pelajar dalam menuturkan bahasa Inggeris sebagai bahasa kedua. Antara kesalahan tersebut ialah preposisi, kata tanya, artikel, unsur jamak kata nama (*plural form of noun*) dan unsur kata kerja (*subject- verb agreement and tense*).

Metodologi

Kajian ini berfokus pada kesalahan tatabahasa dalam bahagian penulisan peperiksaan akhir semester (Sem 2 2017-2018) bagi kursus Bahasa Melayu Komunikasi Lanjutan (MPU 3322). Sebelum mengambil kursus ini, para pelajar perlu lulus dalam kursus Bahasa Melayu Komunikasi 2 (MPU3142). Kursus MPU 3322 mempunyai tahap yang lebih tinggi jika dibandingkan dengan kursus MPU 3142. Kesalahan tatabahasa yang dianalisis dalam kajian ini merangkumi aspek morfologi (ortografi dan leksikal) dan sintaksis (hukum D-M dan kelewahan). Terdapat 38 orang pelajar yang terlibat dalam kursus ini dan mereka berasal dari pelbagai negara seperti yang ditunjukkan dalam Jadual 1.

Secara umumnya, kajian ini menggunakan pendekatan kualitatif dalam menganalisis data kajian. Dalam kajian kualitatif data-data yang dikumpul digunakan untuk memperhalusi model kajian lalu membentuk kategori-kategori khusus yang mantap (Rasid Mail & Raman Noordin, 2015). Oleh yang demikian dalam kajian ini, data-data kesalahan tatabahasa akan diklasifikasikan mengikut kategori tertentu seperti kesalahan ortografi, leksikal dan ayat. Walau bagaimanapun, kaedah kuantitatif digunakan secara tidak langsung dalam kajian ini, khususnya dalam menggambarkan kekerapan penggunaan kesalahan tatabahasa dengan menggunakan perisian SPSS. Misalnya, kekerapan akan ditunjukkan dalam statistik dan graf-graf tertentu untuk memudahkan huraian dalam analisis data.

Sampel Kajian

Pemilihan sampel bagi kajian ini melibatkan 38 orang pelajar antarabangsa pada peringkat pra siswazah yang mengambil kursus MPU 3322 di Fakulti Bahasa dan Komunikasi. Para pelajar ini mengikuti kursus MPU 3322 dalam kelas yang sama dan diajar oleh guru bahasa yang sama. Sukatan pelajaran yang digunakan dalam kursus ini berdasarkan kerangka yang disediakan dalam Mata Pelajaran Umum (MPU) daripada Kementerian Pengajian Tinggi (KPT, 2016). Dalam kebanyakan sampel yang terlibat, bahasa Melayu (BM) merupakan bahasa asing mereka selepas bahasa ibunda dan bahasa Inggeris (BI). Walaupun pelajar dari Brunei dan Indonesia menuturkan BM, namun terdapat perbezaan BM di Malaysia dengan BM yang mereka tuturkan di negara asal khususnya dalam aspek tatabahasa dan istilah-istilah tertentu. Proses pengajaran dan pembelajaran di dalam kelas ini menggunakan kaedah dwi bahasa iaitu BM dan BI sebagai medium penyampaian kuliah.

Instrumen Kajian

Dalam penyelidikan ini, data kesalahan bahasa diperolehi daripada kertas jawapan pelajar dalam peperiksaan akhir semester kursus MPU 3322. Kertas soalan peperiksaan tersebut terbahagi kepada dua bahagian. Bahagian A merupakan soalan berbentuk objektif yang menguji pemahaman para pelajar berdasarkan teks. Manakala bahagian B terdiri daripada soalan berbentuk subjektif (isi tempat kosong) dan soalan penulisan. Jika dilihat daripada bentuk-bentuk soalan tersebut, didapati soalan pada bahagian penulisan merupakan sumber untuk mendapatkan data

kesalahan penggunaan tatabahasa dalam kalangan pelajar. Hal ini demikian kerana, dalam penulisan, para pelajar diminta untuk mengolah dan menghuraikan ayat sendiri bagi menghasilkan sebuah esei mudah dalam 100 patah perkataan. Soalan tersebut berkaitan tentang pengalaman perjalanan mereka dari negara asal hingga tiba di kampus UNIMAS. Selain itu, terdapat beberapa frasa yang disediakan untuk memudahkan para pelajar mengembangkan idea. Antara perkataan frasa yang disediakan ialah “negara saya”, “menaiki kapal terbang”, “sedih kerana terpaksa berpisah”, “tiba di lapangan terbang Malaysia”, “menaiki teksi” dan “kampus universiti”. Berdasarkan frasa “negara saya” dapat dilihat latar belakang pelajar untuk dijadikan data demografi dalam kajian ini.

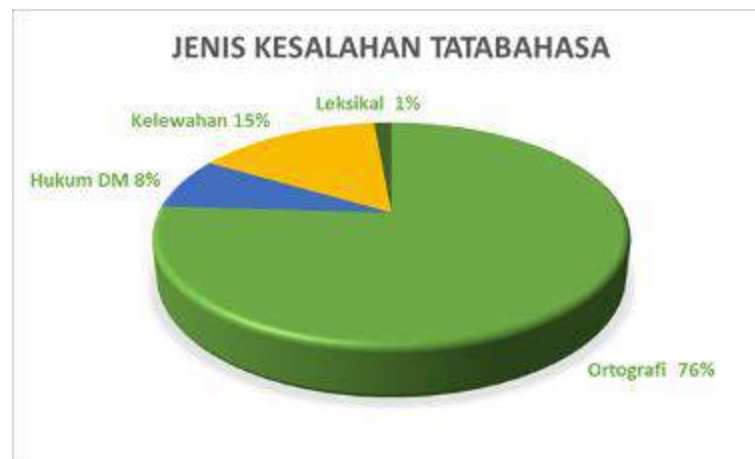
Prosedur Analisis Konstruktif dan Analisis Kesalahan

Terdapat dua pendekatan yang diaplikasikan untuk menganalisis data dalam kajian. Pendekatan yang pertama ialah analisis kontrastif. Dalam pengajaran bahasa analisis kontrastif lazimnya digunakan sebagai pendekatan yang digunakan untuk membandingkan struktur dua bahasa atau lebih secara sistematik (Fries, 1945). Perbandingan tersebut bertujuan untuk melihat wujudnya perbezaan atau persamaan antara bahasa-bahasa yang dibanding. Berdasarkan asas pendekatan analisis kontrastif, pelajar bahasa asing mudah mempelajari aspek-aspek bahasa sasaran yang sama dengan bahasa natif mereka. Namun aspek-aspek yang berlainan antara bahasa sasaran dan bahasa natif akan menjadi titik kesulitan dalam proses pembelajaran bahasa sasaran. Pendekatan kedua pula ialah analisis kesalahan. Kesalahan/ kesusilapan merupakan aspek yang sebagai signifikan iaitu sesuatu yang mempunyai maksud tersendiri untuk pelajar dan pengajar atau pengkaji bahasa (Corder, 1974). Kesalahan ini berlaku dalam komunikasi lisan dan tulisan disebabkan faktor-faktor seperti kurang tumpuan, keletihan, kecuaiian dan sebagainya.

Di samping itu, aspek-aspek kesalahan yang dilakukan oleh pelajar asing semasa mempelajari bahasa sasaran atau bahasa kedua dapat menggambarkan titik kesulitan yang mereka hadapi. Titik kesulitan yang dikesan inilah yang boleh dijadikan merupakan fokus guru bahasa asing terhadap pelajar mereka. Berdasarkan pendekatan analisis kesalahan, pengaruh bahasa natif bukannya faktor tunggal yang mewujudkan kesalahan, malah terdapat sebab-sebab lain yang turut menyumbang kepada kesalahan tersebut. Antaranya faktor lain yang dimaksudkan ialah intralingual yang disebabkan oleh bahasa sasarannya sendiri dan bersifat “developmental”. Kesalahan ini merangkumi bentuk atau jenis perkataan. Selain itu, keberkesanan pembelajaran bahasa sasaran juga disebabkan oleh strategi belajar, teknik mengajar, pengetahuan kebudayaan terhadap bahasa kedua dan sosiolinguistik (Jian, 1974). Tuntasnya, kedua-dua pendekatan ini yakni analisis kontrastif dan analisis kesusilapan saling berkaitan. Analisis kontrastif berfungsi untuk mengesan perbezaan dan persamaan antara bahasa sasaran dan bahasa ibunda. Berdasarkan perbandingan tersebut dapatlah dirumuskan aspek-aspek gangguan bahasa ibunda terhadap bahasa sasaran. Kemudian rumusan ini dapat diaplikasikan untuk meramal kesulitan serta menerangkan kesalahan yang dilakukan para pelajar ini dalam proses pembelajaran bahasa sasaran.

Dapatan Kajian dan Perbincangan

Bahagian ini akan membincangkan hasil dapatan kajian analisis kesalahan tatabahasa. Menurut Nik Safiah Karim, Farid M. Onn, Hashim Haji Musa, dan Abdul Hamid Mahmood (2015), bahasa merangkumi jumlah ayat yang tidak terbilang, manakala ayat pula terhasil daripada beberapa perkataan yang bermakna. Kajian terhadap tatabahasa lazimnya dilakukan dalam dua aspek. Aspek yang pertama ialah dari segi cara perkataan terhasil daripada bunyi bahasa, manakala aspek yang kedua ialah dari susunan perkataan itu untuk menjadi ayat. Huraian penghasilan pada peringkat “perkataan” melibatkan bidang morfologi manakala huraian pada peringkat ayat melibatkan bidang sintaksis. Oleh yang demikian kesalahan tatabahasa dalam kajian ini akan dihurai berdasarkan beberapa kategori iaitu morfologi (yang merangkumi kesalahan ortografi dan leksikal) dan sintaksis (merangkumi kesalahan hukum D-M dan kelewahan). Sila rujuk Lampiran 1 untuk senarai kesalahan.



Rajah 1. Jenis kesalahan tatabahasa

Morfologi

Menurut Mathews (1991, hlm. 1) morfologi “merupakan cabang linguistik yang mengkaji bentuk-bentuk perkataan”. Dalam kajian ini mendapati wujud beberapa jenis kesalahan tatabahasa dalam aspek morfologi iaitu kesalahan ortografi dan leksikal.

Ortografi/ejaan.

Hasil kajian mendapati bahawa kesalahan ortografi adalah kesalahan yang paling banyak dilakukan oleh para pelajar iaitu sebanyak 76%. Kesalahan ini dapat dikategorikan berdasarkan proses perubahan perkataan dan ditandakan dengan simbol seperti yang ditunjukkan dalam Jadual 2.

Jadual 2

Jenis kesalahan ortografi

Jenis kesalahan ortografi	Simbol
a. Penukaran huruf dengan huruf lain	(^)
b. Penambahan huruf dalam perkataan	(^^)
c. Pengguguran huruf dalam perkataan	(^^^)

a. Penukaran huruf dengan huruf lain (^)

Dari aspek pertukaran huruf dengan huruf lain, wujud perbandingan yang ketara di antara pelajar Bangladesh dan Jepun. Jadual 3 menunjukkan contoh penukaran huruf dengan huruf yang lain dalam kalangan tersebut. Berdasarkan contoh dalam Jadual 3, ternyata bahasa natif penutur turut mempengaruhi bunyi sebutan dalam bahasa Melayu. Misalnya, pelajar Bangladesh kerap menukar vokal depan “e” kepada perkataan yang mempunyai vokal belakang “a” dan sebaliknya. Manakala pelajar Jepun kerap menggunakan vokal belakang tinggi “u” untuk menggantikan vokal depan separuh tinggi “e”.

Jadual 3

Contoh kesalahan (^)

Bangladesh		Jepun	
Kesalahan		Pembetulan	
gambira	Gembira	gumbira	gembira
kepal terbang	kapal terbang	gumbila	gembira
berbagai	berbagai	lateh	letih
Salapas itu	Selepas itu	mureka	mereka

b. Penambahan huruf dalam perkataan (^^)

Kesalahan penambahan huruf berlaku dengan menambah huruf vokal pada suku kata tertutup. Dalam jadual 4 didapati para pelajar menambah huruf vokal “a” pada suku kata tertutup konsonan vokal (VK) dan menjadikan struktur asal yang mempunyai 4 suku kata /di/la/hir/kan menjadi lima suku kata iaitu /di/la/hi/ra/kan/.

Jadual 4

Contoh kesalahan (^^)

Kesalahan	Pembetulan
dilahirakan	Dilahirkan
pengaijian	Pengajian
memindahakan	memindahkan

c. Pengguguran huruf dalam perkataan (^^^)

Dalam Jadual 5 terdapat pengguguran konsonan dan vokal pada perkataan. Misalnya vokal “e” digugurkan dalam perkataan “pelajar” dan “beberapa”. Keadaan tersebut menjadi suku kata disingkatkan daripada perkataan asal. Misalnya /pe/la/jar/ yang terdiri daripada tiga suku kata telah disingkatkan menjadi dua suku kata iaitu /pla/jar/.

Jadual 5

Contoh kesalahan (^^^)

Kesalahan	Pembetulan
plajar	Pelajar
sepati	Seperti
banya	Banyak
bebrapa	beberapa

Leksikal.

Kesalahan leksikal merujuk kepada pengaruh bahasa ibunda dalam penggunaan bahasa Melayu sebagai bahasa kedua. Berikut ialah contoh pengaruh bahasa ibunda yang didapati dalam karangan BM.

Jadual 6

Pengaruh Leksikal Bahasa Ibunda

Kesalahan	Pembetulan
Saya memiliki harapan selepas selesai masa perkuliahan, saya bekerja di syarikat besar dan menolong orang lain yang membutuhkan.	Saya berharap selepas tamat belajar untuk bekerja di syarikat besar dan menolong mereka yang memerlukan.

Berdasarkan ayat dalam Jadual 6, terdapat beberapa leksikal yang dipengaruhi oleh bahasa ibunda. Ayat tersebut merupakan ayat pelajar dari Indonesia. Walaupun BM dan bahasa Indonesia tergolong dalam bahasa serumpun, namun terdapat beberapa leksikal yang membawa maksud yang berbeza mengikut konteks di Malaysia. Misalnya, “selesai” memang sinonim dengan perkataan “tamat” yang membawa maksud “sudah”. Namun dalam konteks BM di Malaysia ‘selesai’ tidak digunakan merujuk waktu kuliah atau sekolah seperti dalam ayat tersebut. Lazimnya, BM dalam konteks di Malaysia menggunakan perkataan “tamat”. Contoh yang seterusnya ialah “membutuhkan” digunakan dalam BM yang juga pengaruh daripada bahasa Indonesia, sedangkan perkataan yang tepat dalam BM untuk merujuk situasi dalam ayat tersebut ialah “memerlukan”. Keadaan ini berlaku kerana para pelajar terpengaruh dengan penggunaan istilah tersebut dalam bahasa asal mereka, sedangkan dalam konteks BM di Malaysia ia dirujuk dengan istilah yang berbeza.

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Sintaksis.

Kesalahan sintaksis dikategorikan kepada dua aspek iaitu kesalahan hukum D-M dan kelewahan dalam ayat.

a. Hukum D-M

Hukum D-M bermaksud Diterang-Menerangkan. Ia merupakan peraturan susunan frasa dalam bahasa Melayu. Dalam susunan frasa bahasa Melayu, kata yang diterangkan (D) MESTI hadir dahulu, diikuti oleh kata yang menerangkan (M). Misalnya, “rumah besar”, terbentuk daripada kata “rumah” yang diterangkan dan diikuti kata “besar” yang menerangkan tentang keadaan rumah tersebut. Hal yang sebaliknya berlaku dalam susunan frasa bahasa Inggeris iaitu kata yang menerangkan hadir di hadapan kata yang diterangkan, misalnya “Adam’s Restaurant”. Hasil daripada kajian ini mendapati para pelajar turut dipengaruhi oleh susunan frasa dalam bahasa Inggeris. Berikut merupakan contoh kesalahan hukum D-M yang telah dianalisis (Jadual 7):

Jadual 7

Contoh kesalahan hukum D-M

Kesalahan	Pembetulan
Malaysia Syarikat	Syarikat Malaysia
hati baik	baik hati
seronok kehidupan	kehidupan seronok
saya fakulty	Fakulti saya
bahasa Melayu peperiksaan	Peperiksaan bahasa Melayu

Berdasarkan Jadual 7 terdapat beberapa kesalahan tatabahasa yang tidak mematuhi hukum D-M dalam bahasa Melayu. Misalnya, frasa “Malaysia syarikat” sepatutnya disusun sebagai “syarikat Malaysia” kerana unsur yang diterangkan (D) iaitu syarikat mesti mendahului unsur yang menerangkan (M). Hal ini demikian kerana, syarikat itu ialah milik Malaysia.

b. Sintaksis (Kelewahan)

Amalan kelewahan bermaksud penggunaan kata, frasa ataupun ungkapan secara berlebihan dalam penulisan dan jika digunakan tidak pula menambah maksud, malah merosakkan kelancaran dan kepersisan sesuatu ayat. Misalnya dalam ayat “Para peserta hanya diminta membayar RM 2 sahaja” menunjukkan berlaku kelewahan penggunaan perkataan iaitu “hanya” dan “sahaja”. Hal ini demikian kerana “hanya” dan “sahaja” mempunyai kepersisan atau maksud yang sama. Oleh itu, dalam ayat tersebut sepatutnya menggunakan salah satu perkataan sama ada “hanya” atau “sahaja”. Contohnya seperti ayat berikut:

- 1) Para peserta hanya diminta membayar RM 2.
- 2) Para peserta diminta membayar RM 2 sahaja.

Terdapat beberapa kesalahan yang telah dikesan dalam kajian ini (Jadual 8). Berdasarkan contoh dalam Jadual 8, didapati kesalahan kelewahan seperti pengulangan kata penguat dan pengulangan perkataan berbeza tetapi mempunyai kepersisan maksud. Misalnya dalam ayat 1, penggunaan kata penguat 'sangat' dan "ter" membawa maksud yang sama iaitu "amat". Begitu juga dalam ayat 2, penggunaan kata adjektif "baik" merujuk maksud yang sama dengan kata "elok". Oleh itu, untuk mengelakkan berlakunya kelewahan dalam ayat tersebut, maka perlulah dipilih salah satu perkataan sahaja seperti yang telah dinyatakan dalam bahagian pembedaan ayat.

Jadual 8

Contoh kesalahan kelewahan

Kesalahan	Pembetulan
la merupakan sesuatu yang sangat terindah bagi saya.	la merupakan sesuatu yang sangat indah bagi saya.
Mereka berhati baik dan elok.	Mereka sangat baik hati.
la adalah perjalanan pertama saya menaiki kapal terbang, saya berasa seronok perjalanan pertama saya.	la adalah perjalanan pertama saya menaiki kapal terbang, saya berasa seronok perjalanan pertama saya.
Saya sangat sangat suka Sarawak.	Saya sangat suka Sarawak.

Secara umumnya, kesalahan ortografi merupakan kesalahan yang paling kerap dilakukan oleh para pelajar asing dari negara seperti Bangladesh, Jepun, Morocco, Tajikistan China, Afrika, Indonesia dan Brunei Darussalam. Hasil kajian ini menyerupai dapatan kajian yang dilakukan oleh Yong dan Subramaniam (2012), yakni kekerapan kewujudan kesalahan ortografi dalam kalangan para pelajar antarabangsa. Namun demikian hasil kajian ini berbeza dengan dapatan kajian dalam pembelajaran bahasa Inggeris sebagai bahasa kedua di Malaysia. Misalnya, dalam kajian Ting, Mahadhir, dan Chang (2010) mendapati dalam pembelajaran bahasa Inggeris, kekerapan kesilapan yang paling banyak dilakukan ialah dalam aspek kata sendi nama dan diikuti kata tanya. Berdasarkan kajian ini dapatlah diramal bahawa aspek yang perlu ditekankan dalam pembelajaran bahasa Melayu bagi para pelajar antarabangsa ialah aspek ortografi.

Oleh yang demikian para pelajar ini memerlukan latihan tubi yang menekankan aspek tersebut semasa di dalam kelas. Misalnya, latihan mendengar dan mengeja perkataan-perkataan yang disebut sama ada melalui video, audio atau para pengajar sendiri. Kesalahan ini dapat diminimumkan sekiranya pembedaan dilakukan semasa sesi pembelajaran. Para pelajar juga dapat didedahkan dengan sebutan yang tepat agar tidak terpengaruh dengan bunyi-bunyi vokal dan konsonan daripada bahasa ibunda mereka. Misalnya, kekerapan penukaran vokal "a" kepada vokal "e" seperti yang dilakukan oleh pelajar Bangladesh dapat diminimumkan sekiranya mereka kerap menjalankan latihan tubi pendengaran dan sebutan. Selain itu, bagi pelajar Indonesia khususnya perlu ditekankan bahawa terdapat istilah-istilah yang sama dalam bahasa Indonesia tetapi mempunyai makna dan fungsi daripada BM. Para

pelajar ini harus menggunakan istilah sesuai berdasarkan konteks BM dan di Malaysia.

Kesimpulan

Secara kesimpulannya kajian ini dapat dijadikan asas rujukan dalam kalangan para pengajar kursus ini pada masa-masa yang akan datang. Hal ini demikian kerana hasil kajian membincangkan beberapa kelaziman dan kekerapan kesalahan tatabahasa yang dilakukan oleh para pelajar. Penemuan aspek-aspek kesalahan seperti ortografi, leksikal, hukum D-M dan kelewahan para pengajar dapat lebih peka dan membantu mereka membuat persediaan apabila berhadapan dengan para pelajar yang datang dari latar belakang yang sama. Bagi meningkatkan penglibatan para pelajar dalam sesi pembelajaran mereka harus diberi peluang yang lebih kerap untuk bertanya dan mempraktikkan penggunaan bahasa Melayu. Dalam meningkatkan motivasi para pelajar dalam mempelajari bahasa Melayu, para pengajar boleh menggunakan pemberian ganjaran berbentuk pujian. Selain itu, teknik pengajaran yang pelbagai seperti berbantuan teknologi seperti video, audio, kuiz dan permainan atas talian dan bukan talian dapat meningkatkan minat para pelajar untuk mengikuti sesi pembelajaran di dalam kelas. Secara tidak langsung keadaan ini akan meningkatkan dan menyebarkan penggunaan bahasa Melayu di peringkat antarabangsa.

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Lampiran 1

1. Ortografi (kesalahan ejaan)

Negara	Kesilapan	Pembetulan	Kekerapan
Bangladesh	pebna	pernah	1
	dilahinkan	dilahirkan	1
	dilahirakan	dilahirkan	1
	dilharikan	dilahirkan	1
	belajen	belajar	1
	plajar	pelajar	1
	plajer	pelajar	1
	plejar	pelajar	1
	akhirhya	akhirnya	1
	sepati	seperti	1
	membil-belah	membeli-belah	1
	beberadaan	keberadaan	1
	peluag	peluang	1
	keluarga	keluarga	1
	kekuarga	keluarga	1
	pertema	pertama	2
	tanggu	tunggu	1
	kepal terbang	kapal terbang	1
	penenganbun	penerbangan	1
	penerganbun	penerbangan	1
	penyumbungan	penyambungan	2
	penyanbungan	penyambungan	1
	menghidukan	menghidupkan	1
	tibu	tiba	1
	juah	jauh	1
	imigression	imigresen	1
	imigresan	imigresen	1
	Lapangan Terbang Antarabangsa	Lapangan Terbang Antarabangsa	1
	Lapanga Terbang Antarabangsa	Lapangan Terbang Antarabangsa	2
	Lapungan Terga Antarabangsa Eport	Lapangan Terbang Antarabangsa	1
	Lapagan Terbang	Lapangan Terbang	1
	Lapangan tebung	Lapangan Terbang	1
	perjalanal	perjalanan	1
	barisal	berasal	1
	berasar	berasal	1
	menbesar	membesar	1
	mengambil	mengambil	1
	mengambi	mengambil	1
	megambil	mengambil	1
	adang	abang	1
	lama keleman	lama-kelamaan	1
	meneruska	meneruskan	1
	pembeljana	pembelajaran	1
disikin	di sini	1	
perjalan	perjalanan	2	

berjalan	berjalan	2
pangajaman	perjalanan	2
parjalan	perjalanan	1
perjalalan	perjalanan	1
penjalanan	perjalanan	1
ilah	ialah	1
Selian itu	Selain itu	1
Pada mulunya	Pada mulanya	1
Salapas itu	Selepas itu	1
bebrapa	beberapa	1
simpanjang	sepanjang	1
Malay	Melayu	3
bergraduate	bergraduasi	1
setiah	setiap	1
tedapi	tetapi	1
beresa	berasa	1
setih	sedih	1
gambira	gembira	1
pertema	pertama	1
Fakulti Economi dan Perniagan	Fakulti Ekonomi dan Perniagaan	1
menganpha	mengapa	1
berckongi	berkongsi	1
mamulakan	memulakan	1
mulakana	memulakan	1
kecekam hariya	keesokan harinya	1
ticket	tiket	2
iket	tiket	1
eport	airport	2
mangaphbuang teks	menghubungi teks	1
dini	kini	1
university	universiti	3
uniersiti	universiti	1
University Sarawak Malays	Universiti Malaysia Sarawak	1
bebrapa	beberapa	1
simpanjang	sepanjang	1
kali pertam	kali pertama	1
kelinya	kalinya	1
kempus	kampus	1
pengania	pengajian	1
kambali	kembali	1
kambil	kembali	1
nigara	negara	1
pengelaman	pengalaman	4
memindahakan	memindahkan	1
8th February	8 Februari	2
itu kota	ibu kota	1
menerma	menemani	1
derjah celcius	darjah celsius	1
kerenai	kerana	1
berbagai	berbagai	1
lake	tasik	1
dakat	dekat	1
selesa	selesai	1
sampa	sampai	1

	kasepian	kesepian	1
	disni	di sini	2
	barcadang	bercadang	1
	mentarat	mendarat	1
	pemeikaan	pemeriksaan	1
	katam	kastam	1
	begas	bagasi	1
	turus	terus	1
	dipadi	daripada	1
	nigara	negara	1
	tiletak	terletak	1
	tinggit	tinggi	1
	banguban	bangunan	1
	concrit	konkrit	1
	Restroren	Restoran	1
	tangahari	tengah hari	1
	pengaijian	pengajian	2
	banya	banyak	1
	tetap	tepat	1
Jepun	saiens	sains	1
	gumbira	gembira	1
	gumbila	gembira	1
	lateh	letih	1
	mureka	mereka	1
	bag	beg	1
	begasi	bagasi	1
	kominakasi	komunikasi	1
	berjump	berjumpa	1
	memjemput	menjemput	1
	meninggkalkan	meninggalkan	1
China	add	ada	2
	social	sosial	1
	fakulty	fakulti	1
Brunei	perlepasan	pelepasan	3
Indonesia	university	universiti	3
Afrika	antarabagsan	antarabangsa	2
Tajikistan	economi	ekonomi	1
Morocco	plajare	pelajar	1
Total			161

2. Hukum D-M

Negara	Kesilapan	Pembetulan	Kekerapan
Bangladesh	Malaysia Syarikat	Syarikat Malaysia	1
	Destinasi saya kedua	Destinasi kedua saya	1

Pengajaran Bahasa Melayu dalam Kalangan Pelajar Asing: Analisis Pola Kesalahan Tatabahasa dalam Penulisan

	pertama kali	kali pertama	2
	tunggu lain kapal terbang	Menunggu kapal terbang yang lain	1
	sewa rumah	rumah sewa	1
Jepun	pertama kali	kali pertama	1
	Kawan-kawan baik hati saya	Kawan-kawan saya baik hati	1
	pertama negara asing	negara asing pertama	1
	hati baik	baik hati	1
	seronok kehidupan	kehidupan seronok	1
China	saya fakulty	Fakulti saya	1
Brunei	pertama kali	kali pertama	1
Indonesia	minggu hari pertama	hari pertama / minggu pertama	1
Afrika	bahasa Melayu peperiksaan	Peperiksaan bahasa Melayu	1
Tajikistan	pertama kali	kali pertama	1
Morroco	-	-	-
Total			16

3. Unsur lewah

Negara	Kesilapan	Pembetulan	Kekerapan
Bangladesh	la adalah perjalanan pertama saya menaiki kapal terbang, saya berasa seronok perjalanan pertama saya.	Ini adalah perjalanan pertama saya menaiki kapal terbang dan sangat menyeronokkan.	1
	la kapal terbang tinggi dan semakin tinggi.	Kapal terbang mulai bergerak tinggi ke udara.	1
	Saya nampak bandar- bandar, kampung- kampung, pokok- pokok dan padang- padang, rumah- rumah dan pokok- pokok kelihatan sangat kecil.	Saya melihat pemandangan bawah dari atas udara yang kelihatan sangat kecil.	1
	Saya ingin berkongsi pengalaman perjalanan bagaimana saya datang ke Malaysia untuk pertama kali.	Saya ingin berkongsi pengalaman kali pertama saya datang ke Malaysia.	1
	Keesokan harinya saya tiba di Lapangan Terbang dan tempahan- tempahan saya telah dilakukan sebelum ini.	Saya telah menempah tiket penerbangan dan bergerak ke Lapangan Terbang pada keesokan harinya.	1
	Saya sangat sangat suka Sarawak.	Saya sangat suka Sarawak.	1

Bangladesh	la merupakan sesuatu yang sangat terindah bagi saya.	la merupakan sesuatu yang sangat indah bagi saya.	1
	Jadi saya mendapat beberapa jam untuk melawat Lapangan Terbang Kuala Lumpur dan sepanjang malam saya berjalan di	Sepanjang malam saya menghabiskan masa berjalan-jalan di Lapangan Terbang Antarabangsa Kuala Lumpur dan kali	2
	la merupakan pengalaman yang sangat terindah dalam hidup saya.	la merupakan pengalaman yang terindah dalam hidup saya. la merupakan pengalaman yang sangat indah dalam hidup saya.	2
	Saya suka orang- orang dan tempat- tempat disini.	Saya suka orang Malaysia dan tempat-tempat di sini.	1
	Kami pergi ke antarabangsa lapangan terbang Kuching .	Kami pergi ke Lapangan Antarabangsa Kuching.	1
	Apabila itu saya mempunyai bag begasi besar saya letih dan lesu .	Saya membawa sebuah beg bagasi yang besar dan membuatkan saya berasa letih.	1
	Saya gembira untuk berjumpa mereka tetapi saya sedih kerana terpaksa berpisah dengan nenek saya dan ibu saya.	Saya gembira berjumpa mereka tetapi berasa sedih kerana terpaksa berpisah dengan nenek dan ibu saya.	1
	Mereka berhati baik dan elok.	Mereka sangat baik hati.	1
Tetapi kadang- kadang saya rindu rumah saya, kawan saya dan negara saya.	Tetapi kadang kala saya rindukan rumah, kawan dan negara saya.		
China	-	-	-
Brunei	Saya amat sedih kerana harus meninggalkan keluarga untuk belajar.	Saya sedih kerana terpaksa meninggalkan keluarga untuk belajar.	1

	Ketika saya menaiki kapal untuk pertama kali saya hanya memikirkan	Ketika kali pertama saya menaiki kapal terbang, saya hanya memikirkan keluarga	1
	keluarga saya dan selepas tiba di Unimas saya disambut oleh pihak-pihak berkenaan dari Unimas.	dan apabila tiba di Unimas, saya disambut oleh pegawai dari Unimas.	
	Selepas satu tahun, saya sudah beroleh banyak rakan- rakan yang menolong dan membimbing saya setiap kuliah dan juga hidup peribadi.	Selepas satu tahun, saya mendapat ramai kawan yang menolong dan membimbing saya dalam pelajaran serta urusan peribadi.	1
	Salah satu kenangan manis yang saya perolehi ketika belajar di Unimas adalah ketika "Borneo Culture Festival" dimana negara- negara asing digalakkan untuk membuka gerai kecil untuk membentangkan makanan- makanan unik dan asasi dari negara-negara masing-masing.	Salah satu kenangan manis yang saya perolehi ketika belajar di Unimas ialah ketika "Borneo Culture Festival" di mana beberapa negara asing membuka tapak pameran untuk mempersembahkan makanan yang unik dari negara masing-masing.	1
	Saya sangat rajin hadir ke kuliah setiap hari kerana saya sangat suka belajar.	Saya sangat rajin hadir ke kuliah pada setiap hari kerana saya suka belajar.	1
	Saya harap nanti saya akan dapat tamat pelajaran saya tepat waktu dan dapat bergambar ramai konvokesyen bersama rakan saya.	Saya harap agar dapat menamatkan pelajaran tepat pada waktu dan dapat bergambar beramai- ramai semasa konvokesyen bersama rakan-rakan saya.	1
Indonesia	Dari negara saya, saya menaiki kapal terbang untuk sampai ke sini, Sarawak, Malaysia.	Dari Indonesia, saya menaiki kapal terbang untuk sampai ke Sarawak.	1
	Ini adalah kali pertama saya hidup jauh dari keluarga	Ini merupakan kali pertama saya berjauhan dari	1
	saya, terutama dari orangtua saya.	keluarga terutama orang tua saya.	
	Sebelum saya menaiki kapal terbang, saya mempersiapkan apa sahaja yang saya perlukan.	Sebelum saya menaiki kapal terbang, saya telah membuat segala persediaan.	1

	Selepas tu, saya mulai membiasakan diri dan masa perkuliahan sudah mulai.	Selepas itu, saya mula membiasakan diri dan kuliah juga sudah bermula.	1
	Pada tahun 2016 saya meninggalkan Negara saya iaitu Indonesia, kerana saya mesti melanjutkan belajar di Universiti di Malaysia.	Pada tahun 2016, saya meninggalkan Indonesia untuk melanjutkan pelajaran di Malaysia.	1
	Saya sedih kerana terpaksa berpisah dengan keluarga dan teman-teman saya yang ada di Indonesia.	Saya sedih kerana terpaksa berpisah dengan keluarga dan kawan-kawan di Indonesia.	1
	Setelah saya tiba di lapangan terbang Malaysia iaitu KIA, saya langsung menukar wang saya dari Rupiah ke Ringgit Malaysia.	Setelah tiba di Lapangan Terbang Antarabangsa Kuching, saya terus menukar mata wang Rupiah kepada Ringgit Malaysia.	1
	10 minit kemudian teksi grab tiba dan saya menaiki teksi menuju rumah saya iaitu di Lorong Uni Garden 9D.	10 minit kemudian, Grab tiba dan menuju ke rumah saya di Lorong Uni Garden 9D.	1
Afrika	Saya belaja di fakulti ekonomi dan perniagaan dan saya mengambil ekonomi antarabangsa.	Saya belajar di Fakulti Ekonomi dan Perniagaan mengambil kursus ekonomi antarabangsa.	1
	Saya ada kawan- kawan lelaki dan perempuan, kawan tempatan dan juga antarabangsa.	Saya mempunyai kawan-kawan dalam kalangan pelajar tempatan serta antarabangsa.	1
Tajikistan	-	-	-
Morroco	-	-	-
Total			32

4.Leksikal (pengaruh bahasa ibunda/asing)

Negara	Kesilapan	Pembetulan	Kekerapan
Indonesia	Saya memiliki harapan selepas selesai masa perkuliahan , saya bekerja di syarikat besar dan menolong orang lain yang membutuhkan .	Saya berharap selepas tamat belajar untuk bekerja di syarikat besar dan menolong mereka yang memerlukan .	1
	Selepas menukar wang saya langsung mencari Grab untuk pulang ke rumah saya.	Selepas selesai menukar mata wang saya terus mencari Grab untuk pulang ke rumah.	1

Jepun	Fakulti saya di Sosial Saiens, dan kursus studies antarabangsa.	Fakulti saya di Sains Sosial dan mengambil kursus bahasa Melayu untuk pelajar antarabangsa.	1
Total			3

PENGUASAAN KEMAHIRAN MEMBACA DAN MENULIS BAHASA MELAYU DALAM KALANGAN MURID BUKAN PENUTUR NATIF DI SEKOLAH JENIS KEBANGSAAN (SJK)

Nora'Azian Nahar

Jabatan Bahasa Melayu
Kulliyah Bahasa dan Pengurusan
Universiti Islam Antarabangsa Malaysia
noraazian@iium.edu.my

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**Corresponding author*

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ABSTRAK

Ketidaklancaran kemahiran membaca dan kelemahan penguasaan kemahiran menulis dilihat sebagai punca kemerosotan pencapaian akademik belakangan ini di sekolah rendah. Kajian dijalankan untuk mengenal pasti tahap penguasaan membaca dan menulis dalam bahasa Melayu murid di Sekolah Rendah Jenis Kebangsaan (SJK). Seramai 414 orang sampel kajian dari lima buah sekolah SJK telah dipilih. Dua instrumen yang diguna pakai untuk mendapatkan data iaitu Ujian Profisiensi UPBM_SR dan Tahap Skor UPBM_SR. Data diproses menggunakan IBMSPSS Versi 23 dengan reka bentuk tinjauan keratan rentas. Dapatan kajian menunjukkan terdapat sebanyak 65.2% responden tidak menguasai kemahiran menulis dan 39.6% tidak lancar membaca dalam bahasa Melayu. Pemahaman input kemahiran membaca dan menulis dilihat satu-satunya mekanisme yang dapat meningkatkan kecekapan linguistik asas. Peranan semua pihak perlu digembleng untuk melahirkan generasi yang kompeten menggunakan bahasa kebangsaan di Malaysia.

Kata Kunci: bahasa kedua; membaca dan menulis; murid bukan penutur natif; kecekapan

The Mastery of Malay Reading and Writing Skills Among Students of Non-Native Speakers in National-Type School

ABSTRACT

The lack of mastery in reading skills and writing skills are seen as the main cause of the declining of academic achievements in primary school these days. The study was conducted to identify the level of mastery of reading and writing skills in Malay language of students in Sekolah Rendah Jenis Kebangsaan (SJK). A total of 414 study samples from five SJK schools were selected. Two instruments used to obtain data were the UPBM_SR Proficiency Test and the UPBM_SR Score Level. Data were processed using IBMSPSS Version 23 with cross-sectional survey design. The findings show that 65.2% of respondents did not master the skills of writing and 39.6% did not know how to read fluently in Malay. Understanding the input of reading and writing skills is seen as the only mechanism that can improve basic linguistic proficiency. The role of all parties should be strengthened to foster a generation that is competent in using the national language of Malaysia

Keywords: *second language, reading and writing skills, non-native learners, proficiency.*

Pendahuluan

Proses menerima komunikasi dan menghasilkan bahasa perlu dilalui setiap hari tidak kira sama ada menggunakan bahasa pertama atau bahasa kedua. Proses penerimaan bahasa Melayu sebagai bahasa kedua bukanlah hadir secara semula jadi tetapi perlu dipelajari khususnya aspek kemahiran membaca dan menulis (Khairul Nizam Mohamed Zuki, 2017). Pengetahuan tentang aspek berkaitan kedua-dua kemahiran tersebut hanya dikuasai oleh murid bukan penutur natif menerusi tatacara pemerolehan, iaitu dikuasai secara tidak formal dalam persekitaran keluarga, dan lebih merupakan sebahagian daripada sistem pendidikan (Ellis, 2008). Bagi murid bukan penutur natif aspek kecekapan bahasa dikuasai menerusi pembelajaran formal di sekolah (Zulkifley Hamid, 2014). Dalam konteks bahasa kedua, pemerolehan hanya akan dicapai apabila bahasa kedua dipraktikkan sejak awal kanak-kanak untuk membentuk kebiasaan kerana bahasa Melayu merupakan bahasa ilmu, bahasa perpaduan dan bahasa rasmi Malaysia.

Murid bukan Melayu menguasai bahasa pertama atau bahasa ibundanya secara semula jadi dalam persekitaran dan budaya linguistiknya. Proses membina kemahiran berbahasa kedua dilakukan secara formal sebagai kemahiran tambahan (Khairul Nizam Mohamed Zuki, 2017). Terdapat perbezaan antara kemahiran baharu dengan kemahiran sedia ada yang menggunakan bahasa ibunda (Zulkifley Hamid, 2014).

Murid tahap dua di sekolah rendah seharusnya sudah boleh membaca secara sendiri untuk memahami, mengingat, mentafsir, menghurai dan menilai konsep, mengumpul maklumat, menghubungkan kait idea, dan membuat rumusan bagi setiap bahan bacaan yang dibaca kerana kemahiran membaca dan kefahaman

Pengajaran Bahasa Melayu dalam Kalangan Pelajar Asing: Analisis Pola Kesalahan Tatabahasa dalam Penulisan

merupakan salah satu kemahiran yang sangat penting dalam menentukan kejayaan pembelajaran seseorang individu.

Pencapaian bahasa Melayu di Sekolah Jenis Kebangsaan (SJK) juga kian merosot akibat kelunturan penguasaan kemahiran berbahasa Melayu belakangan ini. Dapatan kajian lepas menunjukkan bahawa murid bukan penutur natif di Malaysia kurang lancar membaca menggunakan bahasa kebangsaan (Chew, 2016). Menurut Nora'azian (2018), penyelidikan berkaitan kecekapan bahasa Melayu penting dijalankan dengan memfokuskan murid di sekolah rendah bagi menyediakan satu landasan awal dalam kalangan murid yang pelbagai etnik di Malaysia. Usaha untuk memartabatkan bahasa Melayu hanya boleh dicapai jika setiap individu menguasai keempat-empat kemahiran iaitu kemahiran mendengar, kemahiran bertutur, kemahiran membaca dan kemahiran menulis dengan baik. Namun kertas kerja ini memfokuskan kemahiran membaca dan menulis sahaja. Pemahaman input bahasa lisan dan bertulis dilihat sebagai satu-satunya mekanisme yang menyebabkan peningkatan kecekapan linguistik asas untuk melahirkan generasi yang kompeten dalam bahasa Melayu.

Jelasnya, dapat dirumuskan permasalahan persekitaran merupakan fenomena yang berlaku akibat amalan sistem persekolahan dan pembentukan bahasa dalam kalangan murid bukan penutur natif. Kurangnya motivasi belajar bahasa Melayu dalam kalangan murid bukan penutur natif kerana mereka menganggap bahawa bahasa Melayu kurang penting dalam kehidupan. Hal ini merupakan faktor murid tidak lancar membaca dan tidak mahir menulis dalam bahasa Melayu. Amalan penggunaan percampuran kod dan pengalihan kod daripada masyarakat yang multietnik juga penyumbang kepada permasalahan dalam penguasaan kedua-dua kemahiran ini. Kajian perlu dijalankan selari dengan Anjakan Kedua Pelan Pembangunan Pendidikan Malaysia (2013-2025) supaya setiap murid cekap dalam bahasa Melayu. Kecekapan berbahasa Melayu perlu dijadikan wadah utama untuk membangunkan bangsa sesebuah negara dalam membina tamadun Malaysia moden.

Tinjauan Literatur

Kajian berkaitan kemahiran menulis telah dijalankan oleh Noor Habsah Ali (2018) berkaitan strategi pembelajaran kemahiran menulis bahasa Melayu sebagai bahasa kedua dalam kalangan pelajar Melanau. Hasil dapatannya menunjukkan tidak terdapat hubungan signifikan antara penggunaan strategi pembelajaran bahasa Melayu. Dapatan ini membuktikan bahawa penggunaan strategi pembelajaran kemahiran menulis dengan pencapaian pelajar etnik Melanau dalam pelajaran bahasa Melayu. Dapatan ini membuktikan bahawa penggunaan strategi pembelajaran semata-mata. Implikasi kajiannya juga menunjukkan bahawa pencapaian akademik pelajar etnik Melanau berada pada tahap sederhana. Namaun bagi menjawab soalan-soalan peperiksaan awam di Malaysia pelajar perlu menguasai strategi pembelajaran yang disarankan seperti mengintegrasikan teknologi seperti Internet untuk mendedahkan mereka kepada pembelajaran bahasa selaras dengan kemahiran abad ke-21.

Masalah utama kemahiran menulis terutama murid tahap 1 di SJKT ialah responden didapati sukar untuk membezakan huruf. Mereka amat keliru dengan bentuk-bentuk huruf yang hampir sama seperti (n-m), (g-p) dan (c-e). Huruf terbalik (m-w), (n-u) dan huruf songsang (b-d), (q-p), dan (b-p). Rata-rata responden tidak memahami struktur bahasa Melayu. Oleh itu, mereka menyusunnya sesuka hati tanpa mengira subjek atau predikat. Murid juga tidak memahami struktur ayat, dan tidak memahami pola ayat dalam bahasa kedua terutama bahasa Melayu. Kajian Noor Zila Md. Yusuf (2015) juga mendapati dalam situasi sebenar murid bukan penutur natif di SJKC, menghadapi masalah yang hampir sama, tidak dapat mengaplikasikan kemahiran menulis dalam bahasa Melayu. Pengajaran guru berfokuskan pemindahan fakta dan mengingat kembali untuk tujuan peperiksaan semata-mata. Kebanyakan murid akan menghafal rumus-rumus tatabahasa, karangan contoh dan menggunakan bahasa Antara dalam penulisan mereka.

Begitu juga dengan dapatan kajian Norsimah Mat Awal, Nadrah Abu Bakar, dan Norhashimah Jalaluddin (2012). Majoriti pencapaian akademik bagi kemahiran menulis murid bukan Melayu di Sekolah Menengah Kebangsaan (SMK) adalah pada tahap sederhana dan lebih daripada 20% adalah lemah. Dapatan beliau mendapati murid Cina di SMK kurang berminat membaca dan menulis dalam bahasa Melayu kerana menganggap penggunaan bahasa Melayu tidak penting dalam kehidupan ataupun kerjaya. Mereka mempelajari bahasa Melayu semata-mata untuk mendapatkan sijil dalam peperiksaan awam yang menjadi syarat wajib bagi semua pelajar di Malaysia. Mereka menganggap mereka tidak perlu cekap dalam berbahasa Melayu kerana bahasa Melayu sebagai bahasa untuk berkomunikasi secara santai sahaja. Lagipun penggunaannya yang sangat terhad semasa mempelajari subjek bahasa Melayu di dalam kelas sahaja. Tambahan pula alat artikulasi mereka sudah biasa dengan bahasa ibunda sejak di sekolah rendah lagi. Tahap penggunaan bahasa Melayu yang dilihat semakin luntur penggunaannya akibat pengaruh bahasa ibunda dan bahasa Inggeris merupakan salah satu faktor kajian perlu dijalankan bagi meningkatkan kemampuan berbahasa kebangsaan bagi murid bukan penutur natif. Kajian Noor Zila Md Yusuf (2015) juga mendapati kebanyakan murid India hanya menghafal rumus-rumus tatabahasa, karangan contoh dan menggunakan bahasa Antara dalam penulisan mereka.

Kajian Abdul Rasid Jamian (2011) mendapati murid Cina di sekolah rendah luar bandar masih tidak dapat membunyikan perkataan dengan tepat dan betul, tidak dapat menyebut perkataan yang dieja dengan betul dan sering meninggalkan perkataan yang tidak diketahui maknanya atau gagal membunyikannya. Hal ini menimbulkan pola bacaan yang merangkak-rangkak dan pastinya menjadikan murid tidak memahami maklumat dan makna bahan bacaan tersebut. Selain itu, murid yang lemah dan tidak berminat mencari maklumat yang tercatat dalam bahan rangsangan yang diberi oleh guru menyebabkan pencapaian akademik terutama bahasa Melayu kurang memuaskan. Ketidakupayaan murid menguasai kemahiran membaca, pasti memberikan masalah untuk menguasai kemahiran mendengar, bertutur, dan menulis kerana murid kurang terdedah dengan bahasa Melayu dalam persekitaran kehidupan mereka. Kajian tentang tahap penguasaan membaca dan menulis murid terutama di SJKC dan di SJKT sama ada di bandar atau di luar bandar perlu dikaji bagi meningkatkan tahap profesiensi dalam bahasa Melayu.

Chew (2016) pula telah menjalankan kajian berkaitan dengan kemahiran membaca kepada murid-murid Cina di SJKC dan murid-murid Cina di Sekolah Kebangsaan (SK). Dapatan menunjukkan murid-murid Cina menghadapi masalah sebutan kerana kurang membaca buku atau bahan bacaan bahasa Melayu. Mereka juga kurang gemar membaca bahan bacaan atau buku bahasa Melayu kerana faktor kebudayaan, pengaruh rakan dan keluarga. Selain itu, murid-murid Cina sering melakukan kesalahan sebutan fonem (m, n, l, dan r) dan konsonan bergabung (sy, ny, dan ng) menyebabkan mereka sering melakukan kesalahan ejaan dalam penulisan sama ada binaan ayat, menulis rumusan dan karangan dalam subjek Bahasa Melayu Penulisan. Responden juga sering menghadapi masalah dengan sistem bahasa bagi menjawab Bahasa Melayu Pemahaman di sekolah rendah. Dapatan kajiannya menunjukkan kebanyakan murid-murid Cina sama ada di SJKC atau di SK jarang menggunakan buku dan bahan bacaan berbahasa Melayu sebagai sumber utama dalam memperoleh ilmu pengetahuan. Sehubungan itu, murid Cina sering menghadapi masalah untuk menguasai sebutan dalam bacaan dan penulisan dalam bahasa Melayu.

Jelasnya, hasil dapatan daripada pengkaji-pengkaji lepas menunjukkan fenomena semasa menunjukkan bilangan murid yang lemah membaca dan menulis telah menjangkau lebih daripada 500,000 orang dan kebanyakannya terdiri daripada murid Tahun 6. Jumlah ini mewakili 25% daripada dua juta orang murid sekolah rendah di Malaysia. Pernyataan ini menunjukkan bahawa tahap membaca dan menulis murid di sekolah rendah masih pada tahap yang membimbangkan. Jelasnya, penguasaan kemahiran membaca dan menulis terbukti kepentingannya dalam sistem pendidikan yang mementingkan pencapaian akademik sebagai ukuran kejayaan pendidikan individu. Kajian dijalankan untuk melihat tahap kefahaman bacaan menggunakan instrumen kajian Ujian Membaca UPBM_SR dan Ujian Menulis UPBM_SR kepada murid Tahap 2 yang seharusnya sudah menguasai kedua-dua kemahiran dalam bahasa Melayu (DSKP, KPM, 2013).

Pernyataan Masalah

Kajian berkenaan kemahiran dalam bahasa Melayu (Abdul Rasid, 2011; Chew, 2016) bagi kemahiran membaca mendapati murid di sekolah rendah terutama di luar bandar masih kurang lancar membaca dalam bahasa Melayu manakala penyelidik lain (Noor Habsah Ali, 2018; Noor Zila Md Yusuf, 2015; Norshimah et al., 2012) mendapati majoriti pencapaian akademik bagi kemahiran menulis murid bukan Melayu di Sekolah Menengah Kebangsaan (SMK) pula pada tahap sederhana dan lebih 20% adalah lemah. Kajian ini dijalankan untuk keperluan pengenalan dan pengesahan terhadap kajian yang dinyatakan bagi meningkatkan prestasi akademik murid di SJK.

Berdasarkan Senarai Sekolah Mengikut Kumpulan Jenis dan Negeri (Mei 2014), oleh Kementerian Pendidikan Malaysia, Kuantan merupakan antara 4 Daerah yang mempunyai bilangan SJKC dan SJKT tertinggi di Pahang iaitu sebanyak 15 buah sekolah manakala Daerah Bentong 17 buah, Temerloh 17 buah, dan Cameron Highlands 16 buah. Oleh hal yang demikian SJK Daerah Kuantan dipilih sebagai lokasi kajian kerana pemilihan murid di SJKC dan di SJKT amat kurang dijalankan sebagai

pemaklum kajian. Kajian juga dijalankan di Daerah Kuantan supaya kajian lebih berfokus untuk mengetahui masalah sebenar yang dihadapi oleh murid yang belajar di SJK. Sekiranya hal ini tidak diberikan perhatian serius, kemungkinan besar murid bukan penutur yang gagal menguasai kedua-dua kemahiran tersebut akan terus meningkat.

Jadual 1

Keputusan Peperiksaan UPSR di SJK Daerah Kuantan bagi Tahun 2012, 2013, dan 2014

Tahun/ Jenis Sekolah	Gred Purata Sekolah (GPS)		
	BM- Pemahaman	BM-Penulisan	Keseluruhan Subjek
2012	BM- Pemahaman	BM-Penulisan	Keseluruhan Subjek
SJKC	2.7	2.6	2.4
SJKT	2.9	2.9	2.3
2013	BM- Pemahaman	BM-Penulisan	Keseluruhan Subjek
SJKC	2.5	2.5	2.4
SJKT	2.6	2.5	2.1
2014	BM- Pemahaman	BM-Penulisan	Keseluruhan Subjek
SJKC	2.3	3.0	2.3
SJKT	3.1	3.0	2.6

(Sumber: Pejabat Pendidikan Daerah Kuantan, Pahang)

Berdasarkan Jadual 1, Gred Purata Sekolah (GPS) bagi keputusan Peperiksaan UPSR murid di SJK Daerah Kuantan dari tahun 2012 hingga 2014 didapati pencapaian mata pelajaran bahasa Melayu semakin menurun. Pada Tahun 2014 kedua-dua jenis sekolah mencatatkan penurunan GPS bagi subjek BM-Penulisan dan BM-Pemahaman. Analisis ini menunjukkan bahawa tahap kecekapan kemahiran menulis, dan membaca murid bukan penutur natif semakin membimbangkan. Usaha untuk meningkatkan profisiensi bahasa Melayu dalam kalangan murid Cina dan India perlu dilakukan untuk meningkatkan pencapaian akademik terutama subjek Bahasa Melayu di SJK.

Berdasarkan permasalahan yang disenaraikan, jelas menunjukkan keperluan kajian terhadap profisiensi bahasa Melayu. Fenomena ini harus diberikan perhatian yang serius memandangkan penguasaan tahap profisiensi bahasa Melayu terutama kemahiran membaca dan menulis dalam bahasa kedua perlu disemai bermula di peringkat awal kanak-kanak lagi. Pemahaman input bahasa lisan dan bertulis dilihat sebagai satu-satunya mekanisme yang menyebabkan peningkatan profisiensi linguistik asas. Output bahasa dianggap tidak membawa apa-apa kesan dan hanya maju apabila bahasa diperoleh secara separa sedar. Pembelajaran sedar tidak boleh digunakan sebagai sumber hasil bahasa yang spontan (Zulkifley Hamid, 2014).

Objektif Kajian

Kajian ini dijalankan untuk mencapai perkara-perkara berikut:

- 1) mengenal pasti tahap profisiensi kemahiran membaca dalam kalangan murid bukan penutur natif di SJK Daerah Kuantan.
- 2) Mengenal pasti tahap profisiensi kemahiran menulis dalam kalangan murid bukan penutur natif di SJK Daerah Kuantan.

Metodologi Kajian

Kajian ini menggunakan kaedah pengumpulan data secara kuantitatif dengan reka bentuk tinjauan keratan rentas (cross-sectional). Dua instrumen yang diguna pakai untuk mendapatkan data iaitu Ujian Profisiensi UPBM_SR yang terdiri daripada Ujian Membaca UPBM_SR dan Ujian Mendengar UPBM_SR. Skor markah yang diperoleh oleh responden daripada kedua-dua ujian tersebut akan diperingkatkan menggunakan Tahap Skor UPBM_SR.

Responden kajian

Berdasarkan kaedah pemilihan sampel Krejcie dan Morgan (1970) persampelan rawak sistematik digunakan. Sampel diperoleh dengan memilih unsur secara rawak. Penyelidik mendapatkan senarai kesemua subjek yang berkemungkinan untuk dipilih. Pemilihan data adalah dibuat dengan memilih setiap m sampel daripada senarai data tersebut (merupakan senarai data sampel yang diperlukan). Cara pengambilan persampelan ini adalah dengan hanya unsur atau bilangan data pertama dipilih secara rawak manakala bilangan data berikutnya dipilih secara sistematik mengikut suatu pola tertentu. Kaedah ini dilakukan dengan memilih subjek kajian berdasarkan selang. Pengiraan dilakukan dengan cara: senarai data = 3,252, data sampel diperlukan = 414, maka $k = 8$. Bagi memilih data yang pertama, satu nombor dari 1 – 8 dipilih secara rawak. Penyelidik memilih nombor 3, maka nombor seterusnya adalah $3 + 8 = 11$ (dan nombor yang seterusnya adalah $11 + 8$, $19 + 8$, $27 + 8$ dan seterusnya). Jumlah populasi kajian (murid bukan penutur natif tahap 2 di SJK di Daerah Kuantan adalah seramai 3,252 orang.

$$\text{Formula} = \frac{\text{Bilangan populasi}}{\text{Bil Sampel}} \quad N = 414 \text{ orang}$$

Responden yang dikaji seramai 198 orang (47.1%) murid lelaki dan 222 orang (52.9%) murid perempuan. Sebanyak 268 berbangsa Cina manakala India seramai 146 sahaja kerana SJKT merupakan Sekolah Kurang Murid (SKM). Responden paling ramai dipilih dari kalangan murid tahun 6 iaitu seramai 334 orang yang telah selesai menjalani peperiksaan UPSR pada tahun tersebut. Sebagai memenuhi ruang masa pada masa kutipan data dibuat, pihak sekolah meminta pengkaji memberikan ujian UPBM_SR kepada murid Tahun 6 manakala murid Tahun 5 hanya seramai 61 orang dan murid Tahun 4 seramai 27 orang yang kebanyakan dari SJKT. Responden dipilih daripada murid tahap 2 yang telah menguasai keempat-empat kemahiran dalam BM

iaitu kemahiran mendengar, bertutur, membaca, dan menulis. Pemilihan reponden dibuat oleh guru yang mengajar Bahasa Melayu di sekolah tersebut.

Instrumen Kajian

Instrumen yang digunakan ialah Ujian Profesiensi Bahasa Melayu Sekolah Rendah (UPBM_SR) yang terdiri daripada Ujian Membaca UPBM_SR dan Ujian Menulis UPBM_SR. Kedua-dua instrumen kajian dan Tahap Skor UPBM_SR telah dibangunkan dengan proses adaptasi dan penyesuaian.

Pembangunan instrumen, UPBM_SR telah melalui lima peringkat iaitu peringkat persediaan ujian, pemeriksaan dan pengukuran, analisis ujian, interpretasi dan tindakan susulan (Azizi Ahmad & Mohd Isa Awang, 2008). Pertama, peringkat persediaan ujian, UPBM_SR dibangunkan berdasarkan kerangka Ujian Kecekapan Bahasa Melayu (UKBM), rujukan Silibus-silibus bahasa Melayu Lembaga Peperiksaan, Kementerian Pelajaran Malaysia (KPM), rujukan format soalan-soalan kefahaman Ujian Profesiensi Bahasa Inggeris TOEFL Junior dan IELTS Junior. Kedua peringkat pemeriksaan dan pengukuran, menggunakan Formula Kebolehbacaan Petikan Bahasa Melayu Khadijah Rohani Mohd. Yunus (2001) dan Ujian Kloz untuk mengukur tahap kesukaran atau kebolehbacaan bahan setiap teks petikan Ujian Membaca UPBM_SR dan Ujian Menulis UPBM_SR. Ketiga, analisis ujian, kedua-dua proses dijalankan melalui kajian rintis untuk memastikan kesahan dan kebolehpercayaan teks petikan. Kedua-dua formula juga digunakan untuk melihat kesesuaian teks dari segi pemilihan perkataan bahasa Melayu kepada murid bukan penutur natif di SJK dan kesesuaian umur bacaan (Juntos, 2002). Keempat, peringkat interpretasi hasil kajian rintis. Kelima, tindakan susulan. Instrumen kajian yang dibangunkan dirujuk kepada ahli panel penilai.

Ujian membaca UPBM_SR.

Ujian Membaca dilaksanakan untuk mengenal pasti tahap kelancaran membaca, memahami perkataan sukar, menaakul dan kebolehan murid memindahkan maklumat dari pelbagai bahan bacaan untuk menjawab soalan pemahaman daripada petikan yang disediakan.

Ujian Menulis UPBM_SR

Ujian Menulis UPBM_SR dilaksanakan bertujuan mengenal pasti tahap kemahiran menulis murid bukan penutur natif menghasilkan penulisan kreatif pelbagai genre menggunakan perkataan dan kosa kata yang pelbagai dan kompleks, serta menggunakan sistem bahasa dengan yang tepat pada tahap sangat terperinci.

Tahap skor UPBM_SR.

Tahap skor dan skor rubrik untuk UPBM_SR telah dibina dengan menyemak dan mengadaptasi rubrik yang sedia ada. Tahap Skor dan rubrik untuk UPBM_SR akan menentukan skor murid bukan penutur natif dalam UPBM_SR. Oleh itu, *penyelidik*

menggunakan skor membaca dan skor menulis UPBM_SR untuk mengukur tahap profisiensi membaca dan menulis responden dalam bahasa Melayu.

Kesahan dan kebolehpercayaan instrumen.

Kesahan Instrumen Ujian Membaca dan Ujian Menulis UPBM_SR diuji untuk memastikan tahap pencapaian, kecekapan atau kecekapan diberi markah atau gred yang setara (penentusahan aras keputusan ujian) dengan kebolehan sebenar responden yang menduduki ujian (Fadzilah Abd Rahman, Zuraini Jusoh, dan Norazlina Mohd Kiram, 2016). Antara aspek yang diberikan perhatian termasuk pembangunan prosedur pengujian, kesesuaian penggunaan alat pengujian, dan pengendalian pengujian. Kesahan dan kebolehpercayaan item-item Ujian Membaca dan Ujian Menulis UPBM_SR telah dijalankan untuk menitikberatkan keadilan kepada semua responden yang menduduki Ujian UPBM_SR. Bagi tujuan kesahan muka (face validity) dan kesahan kandungan (content validity) instrumen kajian telah diuji dalam kajian rintis. Komen dan teguran yang diterima daripada pakar-pakar penilai juga telah diambil kira dan diguna pakai bagi memantapkan maksud, bahasa, kandungan, tema, pengolahan, dan persembahan dalam Ujian Standard Menulis UPBM_SR.

Kertas jawapan Ujian Membaca dan Ujian Menulis responden disemak oleh guru pemeriksa kertas UPSR berdasarkan skema jawapan yang disediakan oleh penyelidik dan rujukan Rubrik UPBM_SR. Bagi tujuan penyelarasan kertas-kertas jawapan Ujian Menulis disemak semula oleh ketua pemeriksa UPSR di Daerah Kuantan. Selain itu, perkara yang dipastikan oleh penyelidik bagi tujuan kebolehpercayaan pentadbiran Ujian Standard Menulis UPBM_SR ialah mengemukakan dua soalan iaitu Bahagian A; bina ayat dan Bahagian B: menulis karangan. Responden diberikan lebih daripada satu soalan untuk menguji kecekapan menulis murid bukan penutur natif untuk memastikan ujian atau alat penilaian itu memberikan peluang kepada murid mengemukakan jawapan yang mencerminkan keupayaannya menulis. Skema yang standard dan selaras disediakan supaya pengujian dan pemberian markah dapat diselaraskan.

Dapatan Kajian

Skor markah Ujian Membaca UPBM_SR yang diperoleh responden diperingkatkan menggunakan Tahap Skor UPBM_SR bagi penentuan tahap. Tahap 1 merupakan tahap terendah, manakala Tahap 8 merupakan tahap tertinggi. Dapatan kajian telah menjawab soalan kajian.

Tahap Kecekapan Kemahiran Membaca Murid Bukan Penutur Natif di SJK Daerah Kuantan

Bagi menjawab soalan pertama kajian, Jadual 2 menunjukkan taburan tahap kelancaran membaca responden.

Jadual 2

Taburan tahap kemahiran membaca responden (N=414)

	Tahap	Bilangan Responden (n)	Peratusan (%)
1	Sangat Terbatas	2	0.5
2	Terbatas	63	15.2
3	Sangat Terhad	99	23.9
4	Sederhana Lancar	87	21.0
5	Hampir Lancar	92	22.2
6	Lancar	64	15.5
7	Lebih Lancar	7	1.7
8	Paling Lancar	0	0.0
	Jumlah	414	100.0

Sebanyak 39.6% atau 164 orang responden mendapat Tahap 1 hingga Tahap 3. Murid bukan penutur natif masih kurang lancar dalam kemahiran membaca bahasa Melayu berdasarkan skor yang diperolehi daripada Ujian Membaca UPBM_SR yang telah diduduki. Purata skor markah yang diperolehi antara 10 hingga 30. Responden hanya menunjukkan kemahiran membaca yang sangat terhad. Responden berkebolehan membaca, memahami ayat-ayat tertentu dalam bahan yang dibaca dan dapat memindahkan maklumat namun pada tahap yang sangat terhad. Sebanyak 15% hanya menguasai kemahiran asas membaca dan boleh memahami beberapa patah perkataan sahaja.

Responden yang mendapat tahap sederhana iaitu mendapat Tahap 4 dan Tahap 5 pula sebanyak 43.2%. Seramai 179 orang murid mendapat skor markah antara 31 hingga 50. Responden menunjukkan kemahiran yang hampir lancar, berkebolehan membaca, memahami pelbagai bahan bacaan dan berkemampuan memahami perkataan-perkataan sukar, boleh menaakul dan memindahkan maklumat pada tahap sesuai. Murid dapat memilih antara jawapan yang betul dengan jawapan yang salah berdasarkan kemampuan mereka memahami maksud petikan, frasa dan kehendak soalan. Walau bagaimanapun, masih ramai calon hanya memahami perkataan-perkataan mudah dan hanya meneka jawapan aneka pilihan dalam Ujian Membaca UPBM_SR.

Walaupun bagaimanapun, hasil dapatan menunjukkan hanya 17.2% responden di SJK Daerah Kuantan yang menguasai kemahiran membaca pada Tahap 6 dan Tahap 7. Tiada responden yang memperolehi Tahap 8. Purata markah yang diperolehi antara 51 hingga 70. Markah penuh yang diperuntukkan bagi Ujian Membaca UPBM_SR ialah 80. Responden menunjukkan kemahiran membaca yang tinggi dan dapat memahami pelbagai bahan bacaan dengan lancar, berkemampuan memahami perkataan-perkataan yang sukar dan pelbagai. Responden juga lancar menaakul dan memindahkan maklumat pada tahap kukuh dan terperinci.

Jelasnya tahap penguasaan kemahiran membaca murid bukan penutur natif di SJK Daerah Kuantan masih pada tahap yang sederhana walaupun telah enam tahun berada di sekolah rendah dan telah menduduki Peperiksaan Ujian Pencapaian Sekolah Rendah (UPSR).

Tahap Kecekapan Kemahiran Menulis Murid Bukan Penutur Natif di SJK Daerah Kuantan

Bagi menjawab persoalan kedua kajian, Jadual 3 menunjukkan taburan tahap kecekapan kemahiran menulis responden.

Jadual 3

Taburan Tahap Kemahiran Menulis Responden (N=414)

	Tahap	Bilangan Responden (n)	Peratusan (%)
1	Sangat Terbatas	104	25.1
2	Terbatas	82	19.8
3	Sangat Terhad	84	20.3
4	Sederhana Mahir	60	14.5
5	Hampir Mahir	42	10.1
6	Mahir	30	7.2
7	Lebih Mahir	12	2.9
8	Paling Mahir	0	0.0
	Jumlah	414	100.0

Berdasarkan dapatan kajian, majoriti responden mendapat Tahap 1 hingga Tahap 3 iaitu sebanyak 65.2%. Purata markah yang diperoleh adalah antara 13 hingga 39. Responden hanya menunjukkan kemahiran menulis dan mengedit pada tahap yang kurang tepat. Responden hanya mampu menulis ayat-ayat pendek berdasarkan bahan rangsangan, menggunakan sistem bahasa yang betul pada tahap yang sangat terhad. Keseluruhan responden tidak menunjukkan penguasaan kemahiran menulis. Kebanyakan hanya menyalin soalan, dan menulis ayat-ayat yang dihafal semula untuk menjawab soalan BM-Penulisan dalam Peperiksaan UPSR yang lalu berdasarkan tema. Ayat-ayat yang dihasilkan oleh murid bukan penutur natif juga kurang gramatis dan ada yang hanya menyalin soalan.

Murid yang mendapat Tahap 4 dan Tahap 5 bagi Ujian Menulis UPBM_SR hanya 24.6%. Purata markah yang diperoleh antara 40 hingga 65. Responden menunjukkan kemahiran menulis dan mengedit pada tahap yang memuaskan. Murid mampu menggunakan perkataan dan kosa kata yang masih tepat, menggunakan sistem bahasa yang betul pada tahap yang terhad dan ada yang berkemampuan menggunakan perkataan pada tahap kukuh. Namun daripada binaan ayat menunjukkan ayat-ayat tersebut adalah hasil hafalan berdasarkan tema sebagai persediaan untuk menduduki peperiksaan UPSR.

Murid yang mendapat Tahap 6 dan Tahap 7 dalam Ujian Menulis UPBM_SR hanya 10.1% dengan purata markah yang diperoleh antara 66 hingga 91. Tiada responden yang mendapat markah Tahap 8 antara 92 hingga 104. Jelasnya, kemahiran menulis merupakan kemahiran yang paling kritikal bagi murid bukan penutur natif di SJK. Masih kedapatan hampir tiga perempat murid di SJK yang tidak mahir menulis menggunakan bahasa Melayu standard. Fenomena ini amat membimbangkan.

Perbincangan

Dapatan kajian menunjukkan kedua-dua tahap kecekapan murid bukan penutur natif di SJK adalah pada tahap yang sederhana. Kebanyakan murid Tahap 2 di SJK masih tidak menguasai kemahiran asas membaca dan menulis dalam bahasa Melayu. Ketidakupayaan murid menguasai kemahiran membaca, memberikan masalah untuk murid memahami petikan Ujian Membaca UPBM_SR. Selain itu, murid juga lemah untuk mengesan isi yang terdapat di dalam petikan menyebabkan mereka mengambil jalan mudah untuk menjawab tanpa membaca soalan yang disediakan. Ketidaklancaran membaca bahasa Melayu juga sering dikaitkan dengan pencapaian akademik yang rendah. Murid yang masih kurang kukuh dalam kemahiran membaca pasti menjejaskan pencapaian bagi semua subjek kerana kemahiran membaca asas bagi memperoleh maklumat.

Berdasarkan dapatan kajian ini, penguasaan kemahiran membaca dan kemahiran menulis bahasa Melayu murid bukan penutur natif di SJK Daerah Kuantan, jelas menunjukkan murid Cina dan murid Tamil keliru dengan bahasa ibunda. Hal ini disebabkan mereka telah menguasai kemahiran membaca dan menulis dalam bahasa ibunda sejak di tadika lagi. Mereka juga menggunakan bahasa vernakular sebagai bahasa pengantar di sekolah dan menggunakan bahasa ibunda yang pelbagai dialek dalam komunikasi seharian. Dari segi penulisan pula, murid Cina juga didapati keliru dengan penggunaan huruf-huruf aksara yang digunakan dalam bahasa Melayu sedangkan dalam penulisan bahasa Mandarin menggunakan huruf "Kai Ti" manakala aksara yang digunakan dalam bahasa Tamil ialah Sellinam. Murid Cina dan India juga didapati amat kurang membaca buku-buku dalam bahasa Melayu menyebabkan tahap kecekapan mereka pada tahap yang sederhana. Kajian selari dengan (Chew, 2016) yang memfokuskan kepada permasalahan sebutan dan kemahiran menulis murid Cina di SK dan di SJK (C).

Berdasarkan hasil dapatan juga tahap bagi kemahiran menulis dilihat sebagai satu kemahiran yang paling kritikal di SJK kerana terdapat 65% responden yang tidak mahir menulis menggunakan bahasa Melayu. Majoriti mendapat Tahap 1 hingga Tahap 3 iaitu boleh dikategorikan lemah berdasarkan Tahap Skor UPBM_SR bagi kemahiran menulis. Murid bukan penutur natif dilihat tidak dapat menghuraikan idea dengan baik malah menggunakan perkataan-perkataan daripada bahasa ibunda untuk menggambarkan idea yang diketengahkan. Kedapatan juga murid menggunakan perkataan bahasa Inggeris bagi perkataan yang tidak diketahuinya. Secara keseluruhan ramai responden yang memperoleh *peringkat memuaskan*. Mereka hanya menggunakan ayat mudah dan ringkas berdasarkan bahan grafik. Ramai responden yang mendapat tahap minimum kerana ayat yang ditulis tidak sesuai dengan bahan grafik, penggunaan perkataan yang terhad, tidak menguasai kemahiran tanda baca dan sistem ejaan baku. Situasi ini selari dengan kajian Noor Habsah Ali (2018) terhadap pelajar tingkatan 4 etnik Melanau daripada tiga buah sekolah menengah di Daerah Daro, Sarawak. Pelajar bukan Melayu tidak dapat menghuraikan idea kerana kekurangan kosa kata dan pengaruh bahasa ibunda.

Keseluruhan dapatan bahagian B, murid bukan penutur natif tahap 2 adalah peringkat memuaskan. Mereka boleh menulis dan idea masih menepati tugas dengan pengolahan idea yang ringkas dan mudah. Penyampaian yang masih

menarik. Penggunaan ayat kurang gramatis tetapi berkaitan dengan tugas. Penggunaan kata dan kosa kata yang sederhana. Terdapat banyak kesalahan ejaan dan tanda baca. Rata-rata tidak menguasai kemahiran penggunaan ejaan dan tanda baca. Penggunaan ayat yang tidak gramatis dan tidak menguasai kemahiran penggunaan ejaan dan tanda baca. Masih kedapatan responden yang tidak boleh menggabungkan suku kata, klausa dan frasa untuk membentuk perkataan. Murid juga tidak menguasai struktur subjek dan predikat ayat. Responden masih tidak memahami pola ayat. Dapatan kajian selari dengan kajian Muhammad Saiful (2012) terhadap murid Tahap 1.

Selain itu, masalah utama murid dalam kemahiran menulis ialah tidak dapat membezakan huruf besar dengan huruf kecil, tidak dapat mengecam abjad, tidak memahami maklumat yang ditulis, tidak mengenal pasti tanda baca semasa menghasilkan penulisan. Kegagalan responden menguasai kemahiran mekanikal menulis menyebabkan murid tidak dapat membina ayat dan melahirkan idea dalam penulisan karangan pada Bahagian B iaitu membina karangan. Sesuatu latihan dengan baik. Hal ini sudah pasti menjejaskan penghasilan penulisan karangan kerana murid tidak menguasai kemahiran asas dalam menulis. Keadaan ini ditambah lagi kerana kelemahan murid menguasai kemahiran membaca dengan baik menyebabkan responden tidak dapat mengeja perkataan dengan baik untuk dizahirkan semasa menulis. Kajian selari dengan dapatan (Abdul Rashid Jamian, 2011) terhadap murid di sekolah rendah luar bandar.

Berdasarkan dapatan kajian Ujian Menulis UPBM_SR, responden juga didapati tidak mampu menggunakan perkataan yang tepat dalam BM. Justeru, mereka akan menggunakan istilah dalam bahasa ibunda yang mampu membawa makna seperti yang ingin disampaikan dalam penulisan mereka. Keadaan ini sudah pasti menimbulkan masalah apabila responden berfikir dalam B1 dan seterusnya menterjemahkan idea mereka ke dalam bahasa kedua. Gaya retorik kedua-dua bahasa yang berbeza berkemungkinan menghasilkan penulisan yang tidak mematuhi retorik bahasa kedua kerana kecekapan menulis perlu dipelajari, bukan sahaja dari segi bentuk dan corak yang berbeza malah gaya bahasa dan penyampaian yang berbeza.

Antara masalah kritikal yang dihadapi oleh responden dalam Ujian Menulis UPBM_SR ialah idea tidak dikembangkan kerana kosa kata terhad, masalah ejaan, imbuhan, kesalahan tatabahasa, tanda baca, struktur ayat, penjodoh bilangan, kesalahan tatabahasa, penjodoh bilangan, percampuran kod dan kekurangan skil menulis karangan. Karangan murid terutama di SJKC stereotaip kerana dihafal oleh murid. Terdapat juga karangan yang terpesong kerana responden hanya menulis semula karangan yang dihafal untuk setiap kali peperiksaan. Murid akan menghafal karangan mengikut tema. Murid akan menulis semula di dalam peperiksaan tanpa memahami kehendak soalan. Setiap murid akan menulis jawapan yang sama dan melakukan kesalahan yang sama bagi setiap murid. Faktor lain yang dapat dikenal pasti adalah kerana mereka amat kurang membaca buku dalam bahasa Melayu. Murid akan menghafal rumus tatabahasa dan karangan bagi menghadapi peperiksaan.

Cadangan

Kecekapan menulis perlu dipupuk pada awal usia kanak-kanak agar mereka dapat menguasainya secara semula jadi (Mahzan Arshad, 2016). Walau dalam apa-apa jua keadaan sekalipun, guru perlu membentuk profesiensi menulis dalam bahasa Melayu sejak sekolah rendah supaya menjadi kebiasaan dalam kehidupan seharian. Antara aktiviti yang dicadangkan ialah penulisan jurnal. Murid bukan penutur natif perlu diberikan kebebasan untuk menulis tentang catatan harian atau diari. Murid bukan penutur natif boleh melaporkan perkara-perkara yang berlaku setiap hari atau masa-masa yang tertentu dalam sesuatu hari, membuat tindak balas, menyatakan perasaan, pendapat, menilai, melukis, melabel, menentukan sebarang tindakan yang perlu diambil atau telah diambil. Kandungan jurnal lebih merupakan pemikiran murid tentang dirinya berhubung dengan perkara yang berlaku di dalam bilik darjah, baik dalam bentuk penulisan atau sebarang grafik yang dapat dibuat pada permukaan kertas dengan bimbingan format penulisan oleh guru supaya mereka melalui proses dalam menghasilkan karangan.

Tumpuan juga perlu diberikan kepada proses mengarang iaitu (merancang dan merangka) dan penghasilan karangan iaitu (menulis dan menyunting) Mahzan Arshad (2016). Menulis merupakan tahap paling tinggi dalam proses menghasilkan sesebuah karangan. Murid bukan penutur natif perlu digalakkan untuk menggunakan kecekapan yang tertinggi dalam memilih istilah yang akan digunakan, sesuai dengan laras karangan, membentuk frasa dan ayat-ayat yang beragam, serta menggunakan bahasa yang berkesan untuk ideanya. Selain idea yang banyak dan contoh yang jitu, murid bukan penutur natif perlu menguasai penguasaan bahasa yang tinggi, supaya proses menulis akan dapat berjalan dengan lancar. Kombinasi keempat-empat faktor utama, iaitu isi atau idea teknik penghujahan, kecekapan berbahasa dan keberkesanan dalam menghasilkan sebuah karangan yang bermutu tinggi perlu dikuasai oleh guru di SJK bagi meningkatkan tahap kecekapan bahasa Melayu sekali gus meningkatkan pencapaian akademik.

Kesempurnaan berbahasa tidak hanya dinilai dari segi penguasaan sistem bahasa, tetapi juga melibatkan pengetahuan tentang aspek luaran bahasa, iaitu budaya yang berperanan penting dalam pembinaan dan pemupukan sesuatu bahasa. Hal ini bersesuaian dengan keperluan penguasaan dalam kecekapan menulis. Penguasaan kecekapan tertinggi ini tidak hanya melibatkan aspek teknikal dan mekanikal semata-mata, tetapi penulisan turut melibatkan penggabungan aspek psikologi dan kognitif. Pengetahuan kandungan pedagogi perlu dihayati kerana tubuh ilmu (*body of knowledge*) dan dicerakinkan menggunakan strategi yang sesuai dan terancang agar matlamat yang dikehendaki tercapai. Guru-guru bahasa Melayu juga perlu menggunakan strategi pembelajaran bahasa yang mantap terutama bagi pengajaran karangan dalam bahasa kedua supaya pemerolehan, penyimpanan, dan pemerolehan semula serta penggunaan maklumat dapat dijana bagi mempertingkatkan pencapaian dan penguasaan kecekapan menulis. Kompetensi profesional pendidik juga harus mencapai tahap yang ditetapkan oleh Standard Guru Malaysia (SGM) untuk menjamin dan mengekalkan pendidikan yang berkualiti kepada warga Malaysia kini dan akan datang.

Penyelidik mencadangkan agar kajian untuk meningkatkan tahap kecekapan menulis bahasa kedua terhadap murid bukan penutur natif di sekolah rendah

dijalankan secara meluas untuk membentuk jati diri bangsa Malaysia yang utuh dan sehati. Aktiviti PdPc bahasa kedua (B2) juga boleh disampaikan melalui bahasa pertama (B1) jika terdapat persamaan dengan bahasa kedua (B2). Dalam konteks kajian ini, persamaan yang ketara dalam kedua-dua bahasa dari segi bunyi, ejaan, dan maksud perkataan memudahkan murid memahami keseluruhan teks pemahaman. Maka aktiviti PdPc BM menggunakan bahasa ibunda adalah wajar dalam keadaan tertentu. Guru boleh menggunakan B1 apabila murid menghadapi kesukaran untuk memahami perkataan atau ayat dalam B2. Dalam hal ini, guru memainkan peranan agar murid tidak keliru untuk menentukan persamaan dan perbezaan yang wujud apabila pendedahan yang melibatkan kedua-dua bahasa dilakukan. Penggunaan B1 secara sewenang-wenangnya akan membantutkan usaha menguasai bahasa kedua dalam kalangan murid. Justeru, guru perlulah berhati-hati agar aktiviti PdPc tidak dilakukan sepenuhnya dalam bahasa ibunda semasa PdPc BM. Oleh hal yang demikian adalah dicadangkan agar guru-guru yang mengajar BM dari kalangan penutur jati.

Selain itu, cadangan untuk menyokong dan menggalakkan murid bukan penutur natif meningkatkan kecekapan membaca dan menulis dengan strategi-strategi berikut: Pertama, memberikan ejaan setiap kali memulakan pengajaran bahasa Melayu supaya murid bukan penutur natif dapat mendengar sebutan yang betul. Kedua, menggunakan kamus dwibahasa dengan kaedah dan cara yang menarik. Guru boleh menunjukkan gambar bagi kefahaman tentang sesuatu perkataan dalam bahasa kedua. Ketiga, mendedahkan dengan teknik menulis karangan. Guru-guru bahasa Melayu perlu kreatif dengan mencipta teknik-teknik menulis karangan yang menarik mengikut tahap kebolehan murid. Keempat, membimbing pengajaran penulisan juga perlu mengikut kaedah-kaedah yang dapat meningkatkan motivasi belajar kerana kecekapan menulis merupakan aktiviti yang memerlukan daya kritis dan kreatif yang tinggi, di samping penguasaan bahasa yang kukuh. Domain penulisan juga perlu sesuai dengan kaedah-kaedah yang telah dipelajari. Pengajaran penulisan yang diterapkan di dalam kelas melalui proses penulisan yang dapat membantu pelajar menguasai sesuatu kecekapan menulis. Guru di SJK juga perlu meningkatkan kecekapan menulis murid bukan penutur natif dengan memberikan latihan teknik penulisan yang berkesan di dalam bilik darjah.

Kesimpulan

Jelasnya, penguasaan kemahiran membaca dan menulis dalam bahasa kedua banyak bergantung kepada kesediaan murid sendiri untuk menerima dan mempelajarinya. Memandangkan, majoriti murid tahun 6 hanya menguasai kedua-dua kemahiran tersebut pada tahap sederhana, kajian lanjutan perlu segera dilaksanakan untuk mencapai target Anjakan Kedua Pelan Pembangunan Pendidikan Malaysia PPPM (2013-2025) (Kementerian Pendidikan Malaysia, n.d.). Walaupun sudah enam tahun berada di sekolah rendah jenis kebangsaan, namun murid hanya menunjukkan kemahiran berbahasa Melayu pada tahap yang terhad. Mereka juga didapati kurang lancar membaca dan kurang berupaya dalam penulisan menggunakan bahasa Melayu. Hasil maklumat kajian lanjutan dapat digunakan oleh pihak yang terlibat dalam perancangan kurikulum kerana murid bukan penutur natif dari SJK akan

menyambung pelajaran ke Sekolah Menengah Kebangsaan (SMK) yang menggunakan bahasa Melayu sepenuhnya.

Proses pengujian kemahiran membaca dan menulis dalam bahasa Melayu boleh diteruskan di peringkat sekolah menengah. Instrumen UPBM_SR boleh digunakan dan diubah suai mengikut kesesuaian responden. Dasar pengujian kecekapan bahasa rasmi negara telah dirintis untuk kegunaan di sekolah rendah jenis kebangsaan boleh diperluas kepada populasi yang lebih menyeluruh untuk mendapatkan data yang lebih komprehensif. Murid bukan penutur natif perlu mengubah persepsi dan lebih bermotivasi terhadap penguasaan bahasa Melayu untuk meningkatkan pencapaian akademik kerana semakin tinggi tahap kemahiran membaca dan menulis dalam bahasa Melayu, semakin cemerlang pencapaian akademik yang akan diperoleh di SMK. Kelewatan kajian lanjutan dijalankan mengakibatkan murid bukan penutur natif berumur 14 tahun ke atas mengalami proses pembelajaran yang sukar terhadap penguasaan bahasa Melayu sebagai bahasa kedua.

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PERUBAHAN VOKAL TINGGI DI AKHIR KATA DALAM DIALEK TAIPING DALAM KALANGAN PELAJAR: ANALISIS FONOLOGI GENERATIF

Noor Syamshida MASA¹

Nur Farahkhanna MOHD RUSLI*²

Nur Faaizah MD ADAM³

^{1,2,3}Jabatan Bahasa dan Kesusasteraan Melayu, Fakulti Bahasa dan Komunikasi,
Universiti Pendidikan Sultan Idris, Perak

¹shida96.ns@gmail.com

²farahkhanna@fbk.upsi.edu.my

³nurfaaizah@fbk.upsi.edu.my

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**Corresponding author*

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Abstrak

Makalah ini bertujuan untuk menjelaskan perubahan vokal tinggi di akhir kata dalam kalangan pelajar dalam dialek Taiping berdasarkan teori fonologi generatif (Chomsky & Halle, 1968). Data kajian diperolehi melalui pemerhatian dan temu bual dengan bantuan alat perakam, Ujian Sebutan Lisan dan buku catatan. Informan yang dipilih dalam kajian ini merupakan 20 orang pelajar berbangsa Melayu yang tinggal di Taiping, Perak. Lokasi kajian pula adalah di Sekolah Menengah Kebangsaan Simpang, Perak. Hasil kajian menunjukkan bahawa perkataan yang mempunyai vokal tinggi /i/ dan /u/ di akhir kata akan direalisasikan sebagai [e] dan [o] seperti /bilik/ → [bile?], /tjantik/ → [tjante?], /datuk/ → [dato?], /kukuh/ → [kukoh] dan sebagainya. Berdasarkan data ini, perubahan bunyi vokal tinggi yang berlaku menunjukkan bahawa vokal tinggi /i/ dan /u/ kehilangan fitur [+tinggi] dan akan direalisasikan sebagai vokal separuh tinggi [e] dan [o] melalui pelaksanaan rumus perendahan vokal di lingkungan suku kata akhir tertutup. Data ini kemudiannya dianalisis menggunakan teori fonologi generatif menggunakan rumus fitur distingtif. Hasil kajian menunjukkan bahawa vokal tinggi /i/ dan /u/ mempunyai ciri pembeza yang berlainan antara satu sama lain. Vokal tinggi /i/ mempunyai fitur [–belakang], [+depan] manakala vokal /u/ mempunyai fitur [+belakang], [–depan]. Berdasarkan rumus fitur distingtif Zaharani Ahmad (1993), rumus tersebut telah dikembangkan untuk menentukan fitur vokal separuh tinggi [e] dan [o] yang mempunyai ciri

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pembeza masing-masing untuk menerangkan perubahan vokal tinggi di akhir kata dalam dialek Taiping. Kajian ini telah dapat menjelaskan sebab perubahan vokal tinggi di akhir kata dalam dialek Taiping, iaitu disebabkan proses perendahan vokal tinggi di akhir kata.

Kata kunci: dialek Taiping; vokal tinggi; akhir kata; fonologi generatif; perendahan vokal

High Vowel Changes at the end of Words in Taiping Dialects among Students: A Generative Phonological Theory

Abstract

This article aims to explain the high vowel changes at the end of words among students using the Taiping dialect based on generative phonological theory (Chomsky & Halle, 1968). The data were obtained through observations, and interviews with the help of recorders, Oral Test and notebooks. Informants were selected among 20 Malay students who live in Taiping, Perak. The study area is located at Sekolah Menengah Kebangsaan Simpang, Perak. The result show that words with high vowel /i/ and /u/ at the end of the word were realised as [e] and [o] as /bilik/ → [bile?], /tʃantik/ → [tʃante?], /datuk/ → [dato?], /kukuh/ → [kukoh] and etc. Based on this data, the changes in the high vowel sound indicate that the high vowels /i/ and /u/ loss features [+high] and are realised as the high half vowel [e] and [o] through the implementation of the vowel reduction formula in the closed syllable environment. This data were then analysed using generative phonological theory using distinctive features. The results show that the high vowels /i/ and /u/ have different distinctive features. The high vowels /i/ have the features [-back], [+front] while the /u/ vowels have [+back], [-front]. According to Zaharani Ahmad's (1993) distinctive features formula has been developed to determine the high half vowel features [e] and [o] that have their distinctive features to describe high vowel changes at the end of the word in the Taiping dialect. The study shows that high vowel changes at the end of words in the Taiping dialect are due to the high vowel lowering process at the end of the word.

Keywords: Taiping dialect; high vowel; word final syllable; generative phonology; vowels lowering.

Pendahuluan

Dialek merupakan kelainan bahasa yang digunakan secara kerap oleh individu tertentu. Penggunaan dialek ditentukan oleh kawasan geografi atau keadaan sosial. Menurut Asmah Omar (1988), dialek merupakan kelainan-kelainan bahasa yang tidak merupakan bahasa standard. Semenanjung Malaysia mempunyai beberapa dialek yang dituturkan oleh penuturnya (Mohamad Shahidan, 2005). Asmah Omar (1978) membahagikan dialek kepada dua iaitu dialek sosial dan dialek kawasan.

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Dialek sosial merupakan dialek yang ditentukan berdasarkan keadaan sosial sesebuah kumpulan atau individu. Dialek sosial dipengaruhi oleh faktor-faktor seperti sosiobudaya khususnya kelas sosial, jantina, kelompok etnik, rangkaian sosial dan ciri-ciri individu. Dialek kawasan pula merupakan dialek yang dituturkan oleh kumpulan manusia dalam sesuatu kawasan geografi Asmah Omar (1978). Dialek kawasan merupakan dialek yang sering digunakan oleh masyarakat seperti dialek Kelantan, dialek Utara, dialek Perak dan sebagainya. Asmah Omar (1988) telah membahagikan dialek di Semenanjung Malaysia kepada tujuh kumpulan dialek seperti berikut:

- 1) Dialek yang terletak di Barat Laut yang merangkumi kawasan Perlis, Kedah (termasuklah Pulau Langkawi), Pulau Pinang dan Perak Utara hingga Taiping. Dialek ini lebih umum dikenali sebagai dialek Utara atau dialek Kedah.
- 2) Dialek Perak yang meliputi kawasan Perak Tengah.
- 3) Dialek Selatan yang meliputi Perak Selatan, Selangor, Melaka dan Johor.
- 4) Dialek Kelantan yang meliputi kawasannya ialah negeri Kelantan iaitu di sebelah Timur Laut Semenanjung, dan meliputi juga kawasan-kawasan sempadan Pahang dan Terengganu.
- 5) Dialek Terengganu yang terletak di bahagian Timur Semenanjung.
- 6) Dialek Pahang yang terdapat di Negeri Pahang,
- 7) Dialek Negeri Sembilan yang terdapat di Negeri Sembilan.

Berdasarkan pembahagian tersebut, kajian ini akan memfokuskan dialek pertama, iaitu dialek Taiping. Bagi Asmah Omar (1988), dialek yang dikatakan mewakili dialek Perak hanya terdapat dalam negeri Perak sahaja di mana keadaan ini berbeza dengan dialek Kedah yang mengalami penyebaran dialek yang melampaui sempadan negeri. Bahagian-bahagian tertentu yang terdapat di negeri Perak merupakan kawasan penyebaran dialek-dialek lain seperti dialek Patani di daerah Ulu Perak dan Larut-Matang, dialek Kedah di daerah Taiping ke utara dan dialek Selangor di daerah Ipoh ke selatan (Asmah Omar, 1988).

Oleh itu, daerah-daerah yang boleh dikatakan betul-betul mewakili kawasan dialek Perak ialah daerah Parit dan Kuala Kangsar. Kuala Kangsar boleh diambil sebagai contoh kawasan peralihan yang ditandai oleh ciri-ciri dialek Kedah dan juga dialek Perak terutamanya di kawasan yang bersempadan dengan Taiping. Selain itu, terdapat juga dialek Melayu Rawa di kawasan-kawasan tertentu seperti di Gopeng dan Selama (Asmah Omar, 1988).

Dialek pertama iaitu dialek Parit yang dikatakan dialek asli Perak mengalami penyebaran di bandar-bandar utama di daerah berkenaan, iaitu Teluk Intan di Selatan, bandar Parit di Utara, Setiawan dan Lumut di barat. Dialek Parit mempunyai tujuh vokal iaitu i, e, ě, a, u, o dan ǒ. Contoh dialek Parit adalah seperti *tampǒ* dan *rupě*. Dialek kedua iaitu sistem pertuturan dari Ipoh ke selatan merupakan dialek Selangor di mana dialek Ipoh tidak termasuk sebagai dialek bagi dialek Perak. Hal ini dapat membuktikan bahawa ciri kesinambungan dialek yang tidak dapat ditentukan oleh sempadan pentadbiran (Asmah Omar, 1988).

Dialek yang ketiga ialah dialek Kuala Kangsar. Dialek Kuala Kangsar mempunyai ciri yang lebih kurang sama dengan dialek Parit. Perbezaan ketara yang boleh dilihat antara dialek Parit dengan dialek Kuala Kangsar terletak pada kewujudan vokal /a/ pada akhir kata. Dalam dialek Parit, pewujudannya ialah /e/ sedangkan dalam dialek Kuala Kangsar pewujudannya ialah e-pepet /ə/ (Jadual 1).

Jadual 1

Perbezaan sebutan Dialek Parit dan Dialek Kuala Kangsar

Prt	KK	Bahasa Melayu Standard
Ape	apə	apa
bile	bilə	bila

(Sumber: Asmah Omar, 1988)

Dialek Gopeng juga memperlihatkan penyimpangan daripada dialek Parit dalam satu dua ciri sahaja. Pertama, dalam dialek Gopeng terdapat diftong –ay (*kapay*) di lingkungan akhir kata, sebagai sejajaran baik dalam diftong –ay atau dengan urutan –al dalam bahasa Melayu standard. Dalam dialek Parit dapat dilihat kesejajaran untuk diftong dan urutan tersebut ialah /e/ (Jadual 2).

Jadual 2

Perbezaan sebutan Dialek Parit dan Dialek Gopeng

Prt	Gp	Bahasa Melayu Standard
təbe	təbay	tebal
bante	bantay	bantal

(Sumber: Asmah Omar, 1988)

Perbezaan kedua dialek Gopeng dengan Parit adalah urutan –as di akhir kata dalam bahasa Melayu standard dengan –ayh dalam dialek Gopeng, dan bukan –eh seperti yang terdapat dalam dialek Parit (Jadual 3).

Jadual 3

Perbezaan Sebutan Dialek Parit dan Dialek Gopeng

Prt	Gp	Bahasa Melayu Standard
kipəh	kipayh	kipas
bəReh	bəRayh	beras

(Sumber: Asmah Omar, 1988)

Perak juga menerima pengaruh dialek luar daripada semenanjung seperti dialek Patani dan dialek Rawa. Dialek Patani dituturkan di kawasan Larut Matang dan dibawa oleh imigran dari Patani. Dialek ini dituturkan oleh masyarakat yang tinggal di Hulu Perak khususnya di Gerik, Klian Intan dan Temenggor. Perbezaan antara dialek Perak dengan dialek Patani dapat dilihat dalam contoh di Jadual 4.

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Jadual 4

Perbezaan sebutan Dialek Perak dan Dialek Patani Daerah Larut Matang

Dialek Perak	Pt (LM)	Bahasa Melayu Standard
dalam	dalang	dalam
kawan	kawang	kawan
konon	kunun	konon
ateh	ateh	atas

(Sumber: Asmah Omar, 1988)

Menurut Asmah Omar (1988), dialek Rawa dituturkan oleh penutur dari Rawa, Sumatera dan masyarakat yang menetap di beberapa kawasan di Gopeng, Kampar, Tapah, Slim River hingga Tanjong Malim. Dialek ini juga terdapat di daerah Selama, Perak Utara. Pusat penyebaran atau kawasan asal dialek Rawa terletak di Sumatera dan terpisah dari Semenanjung Malaysia oleh lautan. Ciri-ciri persamaan antara dialek Perak dengan dialek Rawa merupakan warisan bersama daripada bahasa Melayu induk. Hal ini diperteguhkan dengan adanya pertembungan terus menerus antara penutur dialek Rawa Perak dengan penutur dialek Perak. Jelas bahawa dialek Rawa di Perak telah menyimpang daripada dialek Rawa di Sumatera. Jadual 5 menunjukkan contoh perbezaan dan persamaan dialek Rawa dan dialek Perak.

Jadual 5

Perbezaan sebutan Dialek Perak dengan Dialek Rawa

Dialek Perak	Rw	Bahasa Melayu Standard
tiko	tika	tikar
goreng	göřëng	goreng
kape	kapal	kapal
pukoy	pukuo	pukul
kěděkut	ködökuiq	kěděkut

(Sumber: Asmah Omar, 1988)

Harun Mat Piah (1983) pula menyatakan terdapat lima kawasan dialek dalam negeri Perak, iaitu:

- 1) Kawasan Kerian yang berdialek Pulau Pinang dan Kedah (Utara)
- 2) Kawasan tengah termasuk Kuala Kangsar, Padang Rengas, Sayong dan Lenggong berdialek Kuala Kangsar (Kuala Kangsar)
- 3) Kawasan Bota termasuk Parit, Bota dan Kampung Gajah berdialek Parit atau dialek Sungai Perak (Parit)
- 4) Kawasan Hulu Perak termasuk Gerik, Kelian dan Tanjong Malim berdialek baku (Perak Selatan)
- 5) Kawasan-kawasan dialek imigran termasuk Jawa, Banjar, Rawa dan Mandailing.

Sempadan daerah di Perak ditunjukkan seperti dalam Rajah 1. Dialek Melayu Perak dituturkan di seluruh negeri kecuali di bahagian barat laut Perak iaitu daerah Kerian, Larut, Matang dan Selama dan beberapa bahagian di daerah Manjung termasuk Pulau Pangkor dengan dialek kedah (utara) digunakan secara dominan. Di bahagian timur laut negeri Perak (Hulu Perak) dan beberapa kawasan di daerah Selama dan Kerian, penduduknya banyak menggunakan dialek Melayu Kelantan-Pattani. Hal ini disebabkan faktor seperti sempadan geografi dan asimilasi sejarah.

Seterusnya, di bahagian selatan negeri Perak (Hilir Perak dan Batang Padang), daerah Kampar, Kinta dan beberapa kawasan di daerah Manjung lebih terpengaruh dengan dialek Melayu Selatan Semenanjung seperti dialek Selangor, Melaka dan Johor-Riau serta bahasa-bahasa dari kepulauan Indonesia seperti bahasa Jawa, Banjar, Rawa, Mandailing dan Bugis. Di bahagian Perak Tengah pula seperti di Kuala Kangsar, Sayong dan Bota menggunakan loghat asli Perak. Ia berbeza dengan loghat tempat lain dan digemari orang ramai apabila ada penutur menuturkan yang menggunakan loghat ini. Namun, kajian ini hanya menumpukan kepada dialek Perak di bahagian Perak Utara iaitu dialek Taiping.

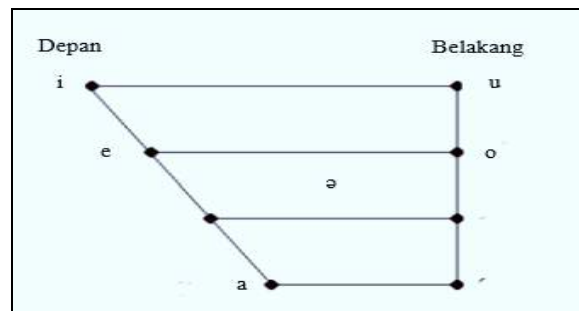


Rajah 1. Peta Daerah Negeri Pera

(Sumber: https://belumoutdoor.files.wordpress.com/2010/02/map_perak.jpg)

Vokal Tinggi /i/ dan /u/

Menurut Arbak Othman (1983) dan Abdullah Hassan (2005), vokal bahasa Melayu terdiri daripada enam vokal, iaitu /i, e, a, ə, u, o/. Kedudukan vokal-vokal tersebut boleh dilihat dalam Rajah 2 yang berikut:



Rajah 2. Kedudukan Vokal Bahasa Melayu
(Sumber: Diubahsuai daripada Abdul Hamid Mahmood, 2017)

Rajah 2 menunjukkan carta inventori vokal Bahasa Melayu. Namun, kajian ini hanya akan menfokuskan vokal depan /i/ dan vokal belakang /u/ yang mengalami perubahan kepada vokal depan /e/ dan vokal belakang /o/ dalam dialek Taiping. Menurut Chaiyanara (2006), vokal /i/ dikenali sebagai vokal tinggi yang dapat disebarkan di posisi awal, tengah dan akhir kata. Vokal /i/ dihasilkan apabila hujung lidah diletakkan pada titik yang paling tinggi di bahagian hadapan mulut. Lelangit lembut akan dirapatkan ke belakang tekak dan menutup rongga hidung. Aliran udara akan keluar melalui rongga mulut sambil menggetarkan pita suara. Semasa melafazkan bunyi vokal /i/, bibir berada dalam keadaan hampar dan kedudukan lidah berada pada kedudukan yang paling tinggi dalam rongga mulut.

Vokal /u/ pula merupakan vokal tinggi yang juga dapat disebarkan pada semua posisi kata. Vokal /u/ dihasilkan dengan menaikkan belakang lidah setinggi mungkin seperti merapati lelangit keras. Walau bagaimanapun, tidak berlaku sekatan udara. Lelangit lembut akan dirapat kepada belakang tekak dan menutup rongga hidung. Aliran udara keluar melalui rongga mulut dan menggetarkan pita suara. Oleh itu semasa melafazkan bunyi ini bibir berada di dalam keadaan bundar (Chaiyanara, 2006). Berdasarkan cara artikulasi ini, maka vokal /i/ dan vokal /u/ dinamakan sebagai vokal tinggi disebabkan kedudukan lidah yang dinaikkan setinggi mungkin semasa proses penghasilan bunyi vokal tersebut.

Sorotan Literatur

Kajian berkaitan dialek Perak telah banyak dijalankan dan ada kajian berkaitan dialek ini yang telah dianalisis berdasarkan teori fonologi generatif. Hal ini dapat dibuktikan melalui kajian oleh Sakinah Nik Muhammad Naziman dan Fazal Mohamed Sultan (2016) berkaitan kedudukan kata tanya dialek Perak Utara. Kajian tersebut bertujuan mengenal pasti bentuk dan kedudukan kata tanya dalam dialek Perak Utara. Hasil kajian mendapati bahawa bentuk kata tanya dialek Perak Utara mempunyai perbezaan dengan bahasa Melayu standard, namun bentuk ini masih dapat difahami oleh masyarakat lain. Perbezaan yang ketara ialah kata tanya ini mempunyai tiga kedudukan iaitu pada awal, tengah dan akhir ayat.

Kajian yang dijalankan oleh Nor Hashimah Jalaluddin, Norlisafina Sanit, Zaharani Ahmad dan Harishon Mohd Radzi (2016) berkaitan Variasi Kata Ganti Nama Dialek di Pesisir Sungai Perak: Analisis *Geographical Informatif System (GIS)* pula

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bertujuan melihat variasi leksikal kata ganti nama diri pertama "saya", kedua "kamu" dan ketiga "mereka" dalam dialek Melayu di pesisir Sungai Perak. Kajian yang melibatkan geo-dialek ini menggabungkan penelitian kebahasaan iaitu dialek dengan maklumat bukan bahasa.

Seterusnya, Siti Noraini Hamzah dan Nor Hashimah Jalaluddin (2018) telah menjalankan kajian berkaitan "Kepelbagaian Varian Leksikal Dialek di Perak: Pendekatan *Geographical Information System*". Kajian ini merupakan kajian kualitatif yang meneliti kepelbagaian dialek yang ada di Perak berdasarkan data leksikal "air", "bantal" dan "saya". Kajian ini hanya meneliti kepelbagaian dialek bagi leksikal "air", "bantal" dan "saya" dalam dialek-dialek di Perak menggunakan pendekatan GIS.

Siti Noraini Hamzah, Nor Hashimah Jalaluddin dan Zaharani Ahmad (2017) juga telah menjalankan kajian yang bertajuk Migrasi Masyarakat Luar dan Pengaruh Dialek di Perak: Analisis Geolinguistik. Bukti data leksikal seperti "air", "saya", "datuk", "nenek", "kamu", "anjing", "betis" dan "mentah". Hasil kajiannya telah dapat memperlihatkan pengaruh daripada dialek Melayu Patani, dialek Banjar, dialek Jawa dan dialek Minang.

Selain itu, kajian-kajian lepas berkaitan teori fonologi generatif telah diteliti seperti kajian yang dijalankan oleh Zaharani Ahmad (1991a) tentang Fonologi Dialek Melayu Perak: Suatu Huraian Atur Rumus. Kajian ini memperlihatkan jenis-jenis rumus fonologi yang berperanan menukarkan bentuk dasar dalam representasi dalaman kepada bentuk fonetik dalam representasi permukaan berdasarkan kerangka teori standard fonologi generatif.

Zaharani Ahmad (1992) juga telah menjalankan kajian bertajuk Rumus Transformasi dalam Fonologi Generatif: Penerapannya pada Bahasa Melayu. Kajian ini bertujuan menghuraikan ciri-ciri asas dan beberapa gagasan penting berkaitan rumus transformasi dalam fonologi dan untuk menerapkan notasi transformasi tersebut untuk menghuraikan beberapa proses fonologi bahasa Melayu.

Zaharani Ahmad (1991b) turut menjalankan kajian bertajuk Masalah Menentukan Representasi dalam Kajian Fonologi. Kajian ini menunjukkan beberapa persoalan teori berhubung dengan proses alternasi morfem dan kaedah menentukan morfem dasar dalam kajian fonologi dialek Melayu Perak. Kerangka teori fonologi generatif mempunyai beberapa ciri umum yang dijadikan landasan untuk menentukan morfem dasar bagi sesuatu yang mengalami proses alternasi, namun masalah teori tetap timbul.

Kajian yang dijalankan oleh Shahidi A. H. dan Rahim Aman (2010) bertajuk Pengaruh Dialek dalam Pertuturan Bahasa Melayu Standard: Pencerakinan Bunyi Berasaskan Spektrogram dapat membantu memahami teori fonologi generatif. Secara keseluruhan, kajian-kajian yang dinyatakan dijadikan sebagai panduan dalam menghasilkan sebuah kajian ilmiah. Selain itu, kajian-kajian ini sedikit sebanyak memberi maklumat yang berguna untuk kajian yang dijalankan. Kajian-kajian yang berkaitan ini juga membantu percambahan idea untuk menjalankan kajian berkaitan dialek Taiping berdasarkan analisis teori fonologi generatif.

Namun, dapat dilihat juga bahawa setiap kajian mempunyai fokus atau objektif yang berbeza-beza antara satu sama lain. Oleh sebab kajian berkenaan dengan pertuturan dialek Taiping yang berada di Perak, khususnya yang dituturkan

dalam kalangan pelajar amat terhad, maka kajian ini akan mengisi kelompangan tersebut dengan menfokuskan pola perubahan vokal tinggi /i/ dan /u/ di akhir kata.

Metodologi

Kajian ini merupakan kajian tinjauan yang berbentuk kualitatif. 20 orang responden telah dipilih dalam kalangan pelajar Melayu tingkatan 4 kelas 4VT2 yang bersekolah di Sekolah Menengah Kebangsaan Simpang, Simpang, Perak dan semuanya menuturkan dialek Taiping. Pemilihan ini bertujuan agar setiap sampel mempunyai kemungkinan yang sama, iaitu menggunakan dialek Taiping semasa bertutur. Seperti yang dijelaskan Nur Farahkhanna Mohd Rusli, Adi Yasran Abdul Aziz, Raja Masittah Raja Ariffin, Mohd Sharifudin Yusop dan Saidatul Faiqah Samasu (2015), pemilihan responden untuk suatu kajian dialek wajar dihadkan dalam kelompok komuniti yang sama bagi mendapatkan ujaran yang asli dan bersifat konvensional tanpa pengaruh daripada bahasa Melayu atau dialek-dialek Melayu yang lain. Selain itu, pemilihan responden dilakukan berdasarkan bilangan keseluruhan pelajar yang berada di kelas tersebut memandangkan pengkaji merupakan guru mata pelajaran bahasa Melayu bagi kelas tersebut. Hal ini secara tidak langsung memudahkan proses pengumpulan data yang bersesuaian dengan objektif kajian dapat diperoleh.

Seterusnya, kajian ini menggunakan kaedah temu bual untuk mendapatkan maklumat dan data daripada responden. Temu bual yang dijalankan berbentuk tertutup, iaitu jawapan responden adalah berdasarkan Ujian Sebutan Lisan. Responden akan menyebut perkataan-perkataan yang telah disediakan. Temu bual tertutup ini telah digunakan untuk mengutip data Ujian Sebutan Lisan responden berdasarkan instrumen kajian yang telah dibina. Hal ini memudahkan proses menganalisis perubahan vokal tinggi di akhir kata dalam dialek Taiping dilakukan.

Selain itu, kaedah pemerhatian turut digunakan untuk mendapatkan data, iaitu melalui keberadaan pengkaji di kawasan kajian. Pengkaji telah pergi ke lapangan iaitu ke Sekolah Menengah Kebangsaan Simpang, Simpang, Perak sendiri untuk melihat sejauh mana penggunaan dialek digunakan semasa sesi pengajaran dan pembelajaran dijalankan. Pemerhatian ini telah dijalankan selama dua bulan, iaitu sepanjang tempoh Latihan Mengajar dilaksanakan. Buku catatan juga digunakan untuk merekod setiap pemerhatian yang dilakukan.

Data yang diperolehi kemudiannya akan ditranskripsikan dalam bentuk fonetik dan fonemik menggunakan Lambang Fonetik Antarabangsa (*International Phonetic Alphabet, IPA*) untuk melihat perubahan vokal tinggi di akhir kata dalam dialek Taiping. Data seterusnya akan dianalisis dengan menggunakan teori fonologi generatif model linear untuk menjelaskan secara terperinci sebab dan bagaimana perubahan bunyi vokal tinggi berlaku di akhir kata dalam dialek Taiping.

Teori Fonologi Generatif

Fonologi generatif merupakan satu bidang kajian yang menerapkan ilmu sains dalam analisis bunyi bahasa yang dikembangkan oleh Chomsky dan Halle (1968). Aliran fonologi generatif memperlihatkan dua jenis representasi, iaitu representasi dalaman (representasi fonemik) yang ditranskripsi dengan menggunakan garis

miring / /, dan representasi permukaan (representasi fonetik) yang ditranskripsikan dengan menggunakan tanda kurung siku []. Chomsky dan Halle (1968) menjelaskan representasi dalaman sebagai bentuk bunyi abstrak yang wujud sebelum lahirnya representasi permukaan. Representasi permukaan pula merupakan bentuk bunyi bahasa atau bunyi bahasa sebenar yang dituturkan oleh manusia.

Menurut Zaharani Ahmad (1993), dalam kerangka teori fonologi generatif, rumus-rumus fonologi memainkan peranan penting untuk menukar representasi dalaman kepada representasi permukaan. Seperti yang dijelaskan oleh Farid M. Onn (1988), tujuan utama analisis fonologi generatif adalah untuk memformalisasi kecekapan intrinsik penutur sebagai satu sistem rumus yang bertanggungjawab melahirkan representasi fonetik daripada struktur permukaan sintaksis. Sehubungan dengan itu, pendekatan fonologi generatif menekankan aplikasi rumus tertentu yang dapat membina rumusan bagi menghasilkan bentuk fonetik yang tepat dan tidak bercanggah dengan sistem bahasa yang dikaji (Adi Yasran Abdul Aziz, Raja Masittah Raja Ariffin, Mohd Sharifudin Yusop dan Nur Farakhanna Mohd Rusli 2014).

Selain itu, analisis fonologi generatif juga memberi penekanan kepada fitur distingtif. Menurut Schane (1973), analisis generatif menolak fonem sebagai unit asas bunyi bahasa seperti yang diterapkan dalam analisis struktural. Dalam erti kata lain, fonem tidak lagi dianggap sebagai unit nahu terkecil yang membezakan makna seperti yang difahami dalam aliran struktural, sebaliknya digantikan dengan serangkaian fitur distingtif berdasarkan aliran fonologi generatif (Saidatul Faiqah Samasu & Adi Yasran Abdul Aziz, 2013).

Bagi Roca dan Johnson (1999), fitur distingtif merupakan unit paling asas dalam kajian fonologi. Tambahnya, fitur distingtif merupakan parameter pembeza bunyi yang mempunyai nilai binari atau dedua sama ada nilai positif (+) atau negatif (-). Segmen yang ditandai dengan nilai positif mempunyai ciri-ciri bunyi yang dinyatakan manakala segmen yang ditandai dengan nilai negatif tidak mempunyai ciri-ciri yang dinyatakan.

Oleh yang demikian, dalam kajian ini, formalisasi rumus yang menerapkan analisis struktural dalam menjelaskan proses perubahan vokal tinggi /i/ dan /u/ kepada vokal [e] dan [o] di akhir kata yang telah dibincangkan dalam kajian terdahulu akan diberi penilaian semula dengan menggunakan pendekatan fonologi generatif. Ertinya, rumus-rumus yang diformalisasikan dalam bentuk segmen sebelum ini akan dikembangkan dan dianalisis dengan lebih terperinci dan berpada dengan menggunakan fitur-fitur distingtif yang kini merupakan unit nahu terkecil yang membezakan makna.

Analisis dan Perbincangan

Analisis tentang perubahan vokal tinggi /i/ dan /u/ di akhir kata telah dijelaskan oleh Zaharani Ahmad (1993) seperti yang diformalisasikan dalam rumus berikut:

$$1. \quad \begin{pmatrix} i \\ u \end{pmatrix} \longrightarrow \begin{pmatrix} e \\ o \end{pmatrix} / _ k \#$$

(Sumber: Zaharani Ahmad, 1993)

Dalam rumus fonologi generatif, rumus-rumus fonologi bukan sahaja dinyatakan dalam bentuk segmen, tetapi diformalisasikan dalam bentuk fitur distingtif. Oleh itu, fonem tidak lagi dianggap sebagai sebagai unit dasar (*basic unit*) dan tempatnya diambil alih oleh fitur distingtif. Selain itu, gagasan fitur ini juga penting sebagai satu notasi yang dapat menggabungkan sekumpulan segmen yang berada dalam satu kelas alamiah (*natural*). Proses fonologi terlaksana ke atas satu kumpulan segmen yang berada dalam satu kelas alamiah (*natural*) bukannya pada satu segmen secara individu (Zaharani Ahmad, 1993).

Oleh itu, rumus 1 yang diformalisasikan dalam bentuk segmen tersebut boleh dikembangkan kepada rumus fitur distingtif kerana dalam aliran fonologi generatif, fonem bukan lagi unit terkecil bahasa sebaliknya digantikan dengan fitur distingtif. Berikut merupakan formalisasi fitur secara umum bagi vokal /i/ dan vokal /u/ yang direalisasikan sebagai [e] dan [o] untuk menjelaskan perubahan tersebut:

$$2. \quad \begin{pmatrix} + \text{silabik} \\ - \text{rendah} \end{pmatrix} \rightarrow \begin{pmatrix} + \text{silabik} \\ - \text{tinggi} \end{pmatrix} / _ _ [- \text{silabik}] \#$$

(Sumber: Zaharani Ahmad, 1993)

Seperti yang dijelaskan sebelum ini, rumus perendahan vokal dalam rumus 1 yang diformalisasikan dalam bentuk segmen dapat dikembangkan kepada rumus yang diformalisasikan dalam bentuk fitur distingtif seperti yang dikemukakan dalam rumus 2. Namun, rumus 2 terlalu umum sifatnya untuk menjelaskan perendahan vokal tinggi /i/ dan /u/ secara berpadu. Hal ini kerana, rumus tersebut boleh mewakili huruf vokal [e], [o], [a] dan [ɔ]. Hal ini disebabkan oleh vokal [a] dan [ɔ] juga termasuk dalam golongan vokal berfitur [-tinggi]. Oleh itu, untuk mengecualikan vokal [a] dan [ɔ], maka rumus 2 boleh dikembangkan lagi kepada unit yang lebih kecil untuk menunjukkan formalisasi rumus yang melibatkan perubahan vokal tinggi /i/ kepada vokal separuh tinggi [e], dan vokal tinggi /u/ kepada vokal separuh tinggi [o] sahaja.

Perubahan Vokal Tinggi /i/ di Akhir Kata

Dalam dialek Taiping, rumus segmen berikut dapat menjelaskan proses perendahan vokal /i/ kepada vokal [e]:

$$3. \quad i \rightarrow e / _ _ k \#$$

Berdasarkan rumus 3, dialek Taiping menunjukkan proses perendahan vokal tinggi /i/ kepada vokal separuh tinggi [e] apabila berada di suku kata akhir tertutup. Proses perendahan ini dapat dilihat dalam contoh-contoh berikut (Jadual 6):

Jadual 6.
Perubahan Vokal Tinggi /l/

Ejaan	Fonemik	Fonetik
'betik'	/bətik/	[bə.teʔ]
'cantik'	/tʃantik/	[tʃan.teʔ]
'dabik'	/dabik/	[da.beʔ]
'ganjil'	/gandzil/	[gan.dʒel]
'menatih'	/mənatih/	[mən.nā.teh]
'selasih'	/sələsah/	[sə.la.seh]
'pelamin'	/pələmin/	[pə.la.mən]

Namun, seperti yang dijelaskan sebelum ini, segmen bukan lagi unit terkecil bahasa sebaliknya unit terkecil bahasa diganti dengan fitur distingtif. Menurut Christiane (1978), golongan Prague School telah memulakan kajian berkaitan fonem secara terperinci. Mereka telah menamakan fonem sebagai satu gugusan fitur distingtif. Fitur distingtif ialah unit paling asas dalam kajian fonologi. Fitur distingtif merupakan parameter pembeza bunyi yang mempunyai nilai dedua sama ada positif (+) atau negatif (-) (Roca & Johnson, 1999). Konsep fitur distingtif kemudiannya diperkemas oleh Trubetzkoy dan Jakobson dengan memperkenalkan konsep dedua, dan kemudiannya diikuti oleh Chomsky dan Halle dalam *The Sound Pattern of English*.

Setiap bunyi yang dikenali sebagai fonem mempunyai ciri-ciri atau fitur-fitur yang membezakannya daripada fonem lain. Fitur distingtif juga membolehkan pengkaji membuat perbandingan setiap fonem untuk melihat persamaan dan perbezaan antara satu sama lain. Hal ini penting untuk menunjukkan kualiti bunyi-bunyi tersebut atau membezakan cara dan daerah sebutan bagi bunyi-bunyi tersebut (Indirawati Zahid & Mardian Shah Omar, 2006). Menurut Schane dalam Zaharani Ahmad (1992), fungsi fitur distingtif ialah:

1. Fitur dapat memberikan huraian dan fungsi fonetik yang sistematik.
2. Fitur dapat membezakan fungsi fonemik atau membezakan butir leksikal pada peringkat yang lebih abstrak.
3. Fitur dapat mendefinisikan kelas semula jadi, iaitu fonem-fonem tertentu dapat dimasukkan ke dalam satu kumpulan apabila fonem-fonem penggalan tersebut mengalami proses yang sama.

Dalam mengklasifikasikan bunyi vokal, ciri-ciri pembeza seperti tinggi, tengah, rendah, depan, belakang, bundar dan hampar juga perlu digunakan. Contohnya, apabila membandingkan darjah ketinggian vokal atau kedudukan lidah semasa mengujarkan bunyi penggalan, parameter tinggi dan rendah perlu diambil kira. Hal ini dapat ditunjukkan dalam Jadual 7 dan 8.

Jadual 7
Darjah Ketinggian Vokal

	Vokal Tinggi	Vokal Tengah	Vokal Rendah
Tinggi	+	-	-
Rendah	-	-	+

(Sumber: Indirawati Zahid dan Mardian Shah Omar, 2006)

Selain itu, fitur-fitur fonem vokal tunggal atau monoftong dalam bahasa Melayu dapat dinyatakan dalam matriks fitur distingtif yang berikut (Rajah 3):

Jadual 8
Matriks Fitur Distingtif Vokal Bahasa Melayu (Diubahsuai daripada Paitoon M. Chaiyanara, 2006)

	/i/	/u/	/e/	/o/	/a/	/ə/
Tinggi	+	+	-	-	-	-
Rendah	-	-	-	-	+	-
Depan	+	-	+	-	+	-
Belakang	-	+	-	+	-	-
Bundar	-	+	-	+	-	-
ATR	+	+	+	+	-	+

Berdasarkan fitur-fitur yang disenaraikan, dapat dikatakan bahawa representasi sesuatu fonem itu dinyatakan sebagai satu kelompok fitur. Dalam menyatakan bunyi-bunyi dengan fitur-fitur pembezanya, tidak semua fitur perlu dijelaskan lagi jika suatu fitur yang lebih penting telah dinyatakan atau disebut (Indirawati Zahid dan Mardian Shah Omar, 2006). Jadi fitur tidak akan bersifat lewah atau berulang-ulang. Menurut Schane (dalam Zaharani Ahmad, 1992), terdapat lima kriteria yang diperlukan untuk memilih fitur-fitur tersebut, iaitu:

- Sesuatu fitur itu perlulah mempunyai ciri yang berkaitan dengan tiga perkara (Jadual 8).
- Sesuatu fitur itu perlulah berpadam-padam dalam menunjukkan fitur perbezaan fonetik yang ada.
- Sesuatu fitur itu mestilah dapat disesuaikan dengan prinsip alofon sesuatu bahasa.
- Sesuatu set fitur itu haruslah boleh disesuaikan dengan semua perbezaan yang perlu dalam sistem tersebut.
- Sesuatu set fitur itu perlulah boleh mewujudkan kelas semula jadi yang sesuai untuk menyatakan perubahan fonologi yang berlaku.

Jadual 9
 Fitur dalam Hubungan Fonetik

Hubungan Fonetik	Fitur
Artikulatori	[koronal], [tinggi]
Akustik	[sonoran], [striden]
Persepsi	[silabik],[tekanan]

(Sumber: Indirawati Zahid & Mardian Shah Omar, 2006)

Jelaslah bahawa, fitur distingtif dapat menunjukkan secara terperinci tentang ciri-ciri bunyi dalam sesebuah bahasa. Oleh itu, fitur distingtif wajar digunakan kerana ia merupakan unit terkecil nahu yang membezakan makna. Analisis peringkat segmen tidak dapat menggambarkan secara tepat proses fonologi yang berlaku. Penggunaan fitur distingtif agak fleksibel kerana hanya satu atau beberapa jenis fitur sahaja yang digunakan untuk menyatakan kelas alamiah bagi sekumpulan bunyi. Hal ini dapat mengelak daripada berlaku pertindanan fungsi atau kelewahan fitur. Oleh itu, rumus segmen yang diformalisasikan dalam rumus 3 sebelum ini boleh direpresentasikan secara lebih terperinci dengan menggunakan rumus fitur distingtif yang berikut:

$$4. \begin{pmatrix} +tinggi \\ -belakang \end{pmatrix} \rightarrow \begin{pmatrix} -tinggi \\ -rendah \\ -belakang \\ +depan \\ +ATR \end{pmatrix} / _ k \#$$

Berdasarkan rumus 4, segmen vokal /i/ boleh diperincikan kepada kepada fitur [+tinggi] dan [-belakang]. Vokal [e] pula boleh diperincikan kepada fitur [-tinggi], [-rendah], [-belakang], [+depan] dan [+ATR]. Oleh itu, berdasarkan rumus 3 iaitu rumus segmen, jelas bahawa ia boleh dikembangkan kepada rumus 4, iaitu rumus fitur distingtif. Perincian ini jelas menunjukkan bahawa fonem tidak lagi dianggap sebagai unit dasar sebaliknya digantikan dengan fitur distingtif (Zaharani Ahmad, 1993). Menurut Indrawati Zahid dan Mardian Shah Omar (2006), melalui kaedah fitur distingtif, bunyi-bunyi penggalan dapat dipecahkan kepada unit-unit yang lebih kecil, iaitu fitur-fiturnya.

Seperti yang dijelaskan oleh Abdul Latif Zen (2016), fonem tidak dianggap sebagai satuan terkecil dalam analisis fonologi kerana fonem boleh dipecahkan menjadi unit yang lebih kecil yang dikenali sebagai fitur. Fitur-fitur ini digunakan untuk membezakan antara satu fonem dengan fonem yang lain atau untuk melihat perubahan fonem tertentu berubah menjadi fonem lain. Menurut Adi Yasran Abdul Aziz (2012), fitur distingtif (ciri pembeza) merupakan unit terkecil nahu yang membezakan makna. Berdasarkan fitur distingtif, fonem dalam sesuatu bahasa boleh dianalisis atau dipecahkan kepada seberkas fitur. Jelaslah bahawa, fitur distingtif diperlukan dalam analisis fonologi kerana ia ialah unit terkecil nahu yang membezakan makna.

Selain itu, rumus 2 seperti yang dinyatakan oleh Zaharani Ahmad (1993) boleh dikembangkan dengan lebih terperinci kepada rumus 4, iaitu rumus fitur distingtif bagi vokal /i/. Hal ini penting untuk menjelaskan fitur bagi vokal /i/ kerana vokal /i/ mempunyai ciri-ciri pembeza yang berlainan dengan vokal /u/ yang juga merupakan vokal tinggi. Berdasarkan rajah 3, dapat dilihat bahawa vokal /i/ berfitur [-belakang] dan [+depan] manakala vokal /u/ berfitur [+belakang] dan [-depan].

Perlu difahami bahawa fitur [-belakang] dan [+depan] bukan sahaja diwakili oleh vokal /i/, sebaliknya turut diwakili oleh vokal /e/ dan /a/. Hal ini kerana fitur [+depan] merujuk kepada vokal depan dan [-belakang] pula bermaksud bukan terdiri daripada vokal belakang. Manakala fitur [+belakang] dan [-depan] bukan hanya boleh diwakili oleh vokal /u/ sebaliknya boleh mewakili /o/. Hal ini kerana, fitur [+belakang] merujuk kepada vokal belakang dan [-depan] pula bermaksud bukan terdiri daripada vokal depan. Oleh sebab itu, pecahan rumus ini penting disebabkan setiap vokal tinggi masing-masing mempunyai fitur yang berbeza.

Dalam rumus 4, fitur [-tinggi], [-rendah], [-belakang], [+depan] dan [+ATR] yang dinyatakan adalah untuk menyatakan ciri bagi vokal [e] sahaja. Fitur [-tinggi] dinyatakan untuk mengecualikan ciri vokal /i/ dan vokal /u/ manakala fitur [-rendah] pula untuk mengecualikan ciri vokal /a/. Kemudian, fitur [-belakang] yang dinyatakan bertujuan mengecualikan ciri vokal /u/ dan vokal /o/ dan fitur [+depan] untuk mengecualikan ciri vokal /u/, /o/ dan /ə/. Fitur [+ATR] pula untuk mengecualikan vokal /a/. Oleh itu, fitur yang dinyatakan dalam rumus 4 akan dapat merujuk kepada ciri bagi vokal [e] sahaja.

Berdasarkan rumus 4, vokal /i/ yang berfitur [+tinggi] dan [-belakang] telah kehilangan fitur [+tinggi] apabila ujarannya direalisasikan kepada vokal [e] yang mempunyai fitur [-tinggi]. Merujuk rajah 3, ciri yang membezakan vokal /i/ dan /e/ hanyalah fitur [-tinggi]. Menurut Asmah Omar (1995), vokal /i/ dalam kebanyakan dialek tidak dapat menempati lingkungan sebelum konsonan penutup kata kerana di tempatnya terdapat [e]. Vokal [e] dianggap sebagai alofon lingkungan bagi fonem /i/ dalam fonologi sinkronik manakala dalam fonologi diakronik, vokal [e] merupakan refleksi dari fonem induk *i. Apabila vokal *i berubah menjadi [e], ciri distingtif vokal *i [+tinggi] akan digantikan dengan ciri distingtif [+rendah] (Asmah Omar, 1995).

Menurut Teoh (1994), rumus perendahan vokal yang pada dasarnya merendahkan vokal [+tinggi] kepada vokal [-tinggi] dalam suku kata terakhir untuk membentuk vokal tengah dalam suku kata kedua. Hal ini boleh dilihat dengan mengandaikan struktur asas perkataan ini mempunyai vokal [+tinggi] iaitu Ki\$KiK seperti perkataan /pilih/. Namun berdasarkan rumus, vokal [+tinggi] ini direndahkan kepada vokal [-tinggi] seperti perkataan /pilih/ → [pileh]. Berdasarkan struktur Ki\$KiK, pada suku kata KiK, vokal /i/ direndahkan kepada [e] (Teoh, 1994). Jelaslah bahawa, analisis segmen sebelum ini boleh dikembangkan dengan lebih terperinci dan berpada, iaitu rumus 2 telah dikembangkan untuk menunjukkan ciri-ciri fitur bagi vokal [e] itu sahaja kerana rumus 2 yang dinyatakan terlalu umum sifatnya.

Perubahan Vokal Tinggi /U/ di Akhir Kata

Rumus 1 sebelum ini menjelaskan secara umum tentang rumus perendahan vokal tinggi di akhir kata dalam dialek Taiping. Rumus tersebut boleh dipecahkan untuk

Perubahan Vokal Tinggi di Akhir Kata dalam Dialek Taiping dalam Kalangan Pelajar: Analisis Fonologi Generatif

menjelaskan perendahan vokal tinggi /u/ kepada [o] di akhir kata seperti yang diformalisasikan dalam rumus berikut:

$$5. \quad u \rightarrow o / _ k \#$$

Berdasarkan formalisasi rumus di atas, vokal tinggi /u/ di suku kata akhir tertutup dalam dialek Taiping akan direalisasikan menjadi vokal [o]. Proses perendahan ini dapat dilihat dalam contoh-contoh dalam Jadual 9.

Jadual 9.
Perubahan Vokal Tinggi /U/

Ejaan	Fonemik	Fonetik
'asuh'	/asuh/	[a.soh]
'buruk'	/buruk/	[bu.roʔ]
'campur'	/tʃampur/	[tʃam.poq]
'gandum'	/gandum/	[gan.dom]
'petunjuk'	/pətundʒuk/	[pə.tun.dʒoʔ]
'sepuluh'	/səpuluh/	[sə.pu.loh]
'telur'	/təlur/	[tə.loq]
'tengkujuh'	/təŋkudʒuh/	[təŋ.ku.dʒoh]

Seperti yang dijelaskan sebelum ini, analisis fitur distingtif juga digunakan untuk menunjukkan ciri yang bertentangan dengan menggunakan tanda tambah (+) dan tolak (-). Kedua-dua lambang ini dapat menunjukkan sama ada sesuatu fitur itu dimiliki oleh suatu segmen atau sebaliknya. Contohnya, untuk melabelkan suatu segmen sebagai bunyi bersuara dan tidak bersuara, hanya satu fitur sahaja yang diperlukan iaitu, fitur [bersuara]. Fitur tersebut boleh dispesifikasikan sebagai fitur [+bersuara] untuk segmen bersuara dan [-bersuara] untuk segmen tak bersuara.

Menurut Indirawati Zahid dan Mardian Shah Omar (2006), sistem fitur p distingtif dapat menunjukkan hubungan pasangan bunyi secara tepat dan jelas. Contohnya, fonem /m/ dan /b/ kedua-duanya dihasilkan dengan menggunakan artikulator bibir. Namun, kedua-dua fonem dapat dibezakan dari segi bunyi oral atau nasal melalui fitur distingtif seperti yang ditunjukkan dalam data berikut:

$$\begin{array}{ll} /b/ & \longrightarrow \quad [+ \text{ oral}], [- \text{ sengau}] \\ /m/ & \longrightarrow \quad [- \text{ oral}], [+ \text{ sengau}] \end{array}$$

Selain itu, analisis fitur membantu membezakan fitur yang tidak jelas perbezaannya. Contohnya, terdapat fonem vokal yang berbeza dari segi ketinggian lidah manakala bunyi konsonan pula berbeza dari segi daerah artikulasi. Hal ini dapat dijelaskan dengan menggunakan fitur distingtif. Oleh itu, analisis fitur distingtif memainkan peranan penting untuk membezakan dua ciri yang bertentangan. Tambahan pula, analisis fitur juga mewujudkan sebuah sistem yang efektif, teratur dan sistematik untuk mengklasifikasikan bunyi atau fonem menurut

fitur-fitur bunyi (Indirawati Zahid & Mardian Shah Omar, 2006). Oleh sebab itu, perubahan yang berlaku dalam rumus 5 boleh dikembangkan dan direpresentasikan dengan lebih tepat dengan menggunakan rumus fitur distingtif berikut:

$$6. \left(\begin{array}{l} +tinggi \\ +belakang \end{array} \right) \rightarrow \left(\begin{array}{l} -tinggi \\ -rendah \\ +belakang \\ -depan \\ +ATR \end{array} \right) / _ k\#$$

Berdasarkan perbincangan, rumus 5 yang merupakan rumus segmen sebelum ini boleh dikembangkan kepada rumus 6, iaitu rumus fitur distingtif dengan mengemukakan fitur-fitur seperti fitur [+tinggi] dan [+belakang] bagi vokal /u/, dan fitur [-tinggi], [-rendah], [+belakang], [-depan] dan [+ATR] bagi vokal [o]. Perincian ini jelas menunjukkan bahawa fitur distingtif merupakan elemen terkecil untuk membina sesuatu fonem (Adi Yasran Abdul Aziz, 2012).

Tambahan juga, rumus 2 seperti yang dinyatakan oleh Zaharani Ahmad (1993) boleh dikembangkan dengan lebih terperinci kepada rumus 6 bagi mencirikan vokal /u/. Hal ini penting kerana walaupun vokal /u/ dan vokal /i/ kedua-duanya merupakan vokal tinggi. Namun, kedua-dua vokal ini mempunyai ciri-ciri pembeza yang berlainan antara satu sama lain. Berdasarkan Jadual 8, vokal /u/ berfitur [+belakang] dan [-depan] manakala vokal /i/ pula berfitur [-belakang] dan [+depan].

Dalam hal ini, fitur [+belakang] dan [-depan] boleh mewakili vokal /u/ dan /o/. Hal ini kerana fitur [+belakang] merujuk kepada vokal belakang dan [-depan] pula bermaksud bukan terdiri daripada vokal depan. Manakala fitur [-belakang] dan [+depan] pula boleh mewakili vokal /i/, /e/ dan /a/. Hal ini kerana fitur [+depan] merujuk kepada vokal depan dan [-belakang] pula bermaksud bukan daripada vokal belakang. Oleh sebab itu, pecahan rumus ini penting kerana setiap vokal masing-masing mempunyai fitur yang berbeza-beza.

Dalam rumus 6, fitur [-tinggi], [-rendah], [+belakang], [-depan] dan [+ATR] yang dinyatakan adalah untuk menyatakan ciri bagi vokal [o] sahaja. Fitur [-tinggi] yang dinyatakan bertujuan mengecualikan ciri vokal /i/ dan vokal /u/, manakala fitur [-rendah] pula bertujuan mengecualikan ciri vokal /a/. Kemudian, fitur [+belakang] yang dinyatakan dalam rumus bertujuan mengecualikan ciri vokal /i/, /e/, /a/ dan /ə/. Fitur [-depan] pula dinyatakan untuk mengecualikan ciri vokal /i/, /e/ dan /a/. Fitur [+ATR] pula dikemukakan untuk mengecualikan ciri vokal /a/. Oleh itu, fitur yang dinyatakan dalam rumus 6 dapat merujuk kepada ciri vokal [o] sahaja.

Menurut Zaharani Ahmad (1993), rumus perendahan vokal yang berlaku telah mengubah vokal tinggi /u/ di suku kata akhir tertutup kepada vokal separuh tinggi [o]. Berdasarkan rumus notasi fitur iaitu rumus 6, vokal /u/ yang berfitur [+tinggi] dan [+belakang] telah kehilangan fitur [+tinggi] apabila ujurannya direalisasikan kepada vokal [o] yang berfitur [-tinggi]. Ciri yang membezakan vokal /u/ dan /o/ ialah fitur [-tinggi]. Menurut Asmah Omar (1995), vokal *u telah menurunkan refleks o, di mana proses yang berlaku merupakan penghilangan ciri [+tinggi] pada *u dan pemasukan ciri [+rendah] yang menimbulkan o. Perubahan

kepada o kebanyakan berlaku dalam lingkungan suku kata tertutup dalam kebanyakan dialek seperti perkataan /asuh/ → [asoh].

Menurut Teoh (1994), rumus perendahan vokal pada dasarnya merendahkan vokal [+tinggi] kepada vokal [-tinggi] dalam suku kata terakhir untuk membentuk vokal tengah dalam suku kata kedua. Hal ini boleh dilihat dengan mengandaikan struktur asas perkataan ini mempunyai vokal [+tinggi] iaitu Ku\$KuK seperti perkataan /pukul/. Namun berdasarkan rumus, vokal [+tinggi] direndahkan kepada vokal [-tinggi] seperti perkataan /pukul/ → [pukol]. Berdasarkan struktur Ku\$KuK, pada suku kata KuK, vokal /u/ direndahkan kepada [o] (Teoh, 1994). Jelaslah bahawa, analisis sebelum ini boleh dikembangkan secara terperinci. Rumus 2 dikembangkan untuk menunjukkan ciri-ciri fitur vokal [o] itu sahaja, kerana rumus 2 yang dinyatakan Zaharani Ahmad (1993) terlalu umum sifatnya.

Kesimpulan

Berdasarkan perbincangan, proses perendahan huruf vokal tinggi di akhir kata dalam dialek Taiping mengalami perubahan /i/ kepada [e] dan /u/ kepada [o]. Data yang diperoleh dianalisis menggunakan teori fonologi generatif standard atau model linear akibat pelaksanaan rumus perendahan vokal. Dalam analisis juga, rumus segmen yang dibincangkan oleh pengkaji terdahulu telah dikembangkan kepada rumus-rumus fitur distingtif untuk menjelaskan dengan lebih terperinci tentang proses perendahan vokal yang berlaku.

Hal yang demikian kerana analisis sebelum ini bersifat umum dalam menjelaskan proses perendahan vokal tinggi [i] dan [u]. Hal ini kerana realisasi rumus dalam kajian-kajian sebelum ini turut mewakili huruf vokal [e], [o], [a] dan [ə] kerana semua vokal ini juga merupakan vokal berfitur [-tinggi]. Oleh sebab itu, penilaian semula telah dilakukan dan rumus sebelum ini dikembangkan untuk menjelaskan ciri-ciri vokal itu tersendiri.

Perbincangan vokal tinggi /i/ dan /u/ di akhir kata dilakukan secara berasingan berdasarkan rumus fitur distingtif. Rumus yang dapat menjelaskan perubahan vokal /i/ kepada vokal [e] dikemukakan dalam rumus 4. Setiap fitur yang disenaraikan dalam rumus 4 mewakili ciri-ciri vokal [e] yang mempunyai ciri pembezanya dengan vokal [-tinggi] yang lain. Rumus yang menjelaskan perubahan vokal /u/ kepada vokal [o] pula seperti yang dikemukakan dalam rumus 6. Setiap fitur yang disenaraikan dalam rumus 6 mewakili ciri-ciri yang terdapat dalam vokal [o] yang mempunyai perbezaan dengan vokal [-tinggi] yang lain.

Dapat disimpulkan bahawa analisis fitur distingtif telah dapat menjawab persoalan bagi perubahan vokal tinggi /i/ dan /u/ yang berada di akhir kata dalam dialek Taiping kepada vokal [e] dan [o]. Walaupun teori fonologi generatif merupakan teori lama, namun pendekatan tersebut masih relevan digunakan oleh pengkaji baharu yang ingin mendalami bidang fonologi di peringkat awal.

Dari segi dialek Taiping itu sendiri, kajian ini dapat mengetengahkan pengetahuan tentang salah satu dialek yang terdapat di dalam negeri Perak yang belum dibincangkan secara khusus terutama dari segi fonologi. Tambahan pula, sebahagian dialek-dialek di Perak telah pun dikaji sebelum ini seperti dialek Kuala Kangsar, dialek Gopeng, dialek-dialek di Hulu Perak terutama di Gerik, Klian Intan

dan Temenggor, selain dialek Rawa. Secara tidak langsung, kajian ini dapat memperlihatkan cara pertuturan dengan menggunakan dialek Taiping, sekali gus menunjukkan perbezaan variasi dialek-dialek yang terdapat di dalam negeri Perak.

Selain itu, kajian ini dapat menunjukkan dialek Taiping masih dituturkan oleh generasi muda, khususnya apabila semua komuniti tersebut berkumpul di lokasi asal yang dapat mengukuhkan jati diri sebagai penutur dialek Taiping sebelum mereka berhijrah ke kawasan lain yang akan mempengaruhi proses asimilasi terhadap dialek Taiping yang asal. Setidak-tidaknya, sebelum mereka berhijrah ke lokasi lain, mereka ada jati diri sebagai penutur dialek Taiping dan tidak melenyapkan dialek itu sendiri. Malah, kajian ini dapat menjadi perintis kepada kajian akan datang yang ingin mengkaji perbezaan pertuturan dialek Taiping antara penutur generasi muda yang cenderung mengalami proses asimilasi dengan bahasa Melayu dan bahasa Inggeris pada masa kini amnya, dengan pertuturan dialek Taiping yang lebih konvensional yang digunakan oleh penutur berumur 50 tahun ke untuk kajian yang berfokus kepada perbezaan sebutan antara generasi yang berbeza-beza.

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SEXIST EXPRESSIONS IN NYAKYUSA

Musa Saimon

College of Business Education, Dodoma, Tanzania
bromusa40@gmail.com

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**Corresponding author*

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ABSTRACT

The way people use language determines and (or) reflects their experience in their social context; the use of everyday language becomes a lens through which people behave and see their world and at other time it is the social practices that influence certain choices of language used by community members. For that reason, research on how languages affect women's image in different speech communities is highly needed for the sake of saving women's face. This brought to the attention the concept of language and gender in applied linguistics whose focus is on how language use and labelling is associated with gender differences. And those language forms that show gender bias are known as sexist expressions. Drawing on this particular scenario, the present study explores sexist expressions in Nyakyusa language using data collected from four Nyakyusa speaking people as key informants through mobile phone interviews. Data were analysed thematically in which I generated themes from coded and categorised data. Findings show that Nyakyusa exhibits elements of sexism through five forms of sexist expressions, namely, referential gender, social gender, lexical gender, proverbs and idioms and agreements. The researcher calls for creation of awareness among Nyakyusa speech communities for reformation of sexist expressions

Keywords: Nyakyusa language; Nyakyusa speaking Community; Sexist expressions; Forms of sexist Expressions

Introduction

The way people use language reflects their socialization (experience) within a certain (Eckert & McConnell-Ginnet, 2003; Gee & Handford, 2013; Lakoff, 1975). The perception of a certain speech community towards a certain entity determines the proper way of expressing such entity or event. For example, in a community where it is perceived that talking back to elderly person is immoral, such acts may be described as resistance while on the other hand for those who perceive it as moral behaviour, it can be regarded as argumentation.

Research shows that different speech communities demonstrate their negative perceptions towards women through their speeches which are termed as

sexist expressions (Litosseliti & Sunderland, 2002; Throsby & Alexander, 2008). However, the rise of feminism (women's movement for women's right in the society) has put human languages under scrutiny for its contribution towards women's discrimination in their communities, which resulted into restructuring sexist expressions (Mills, 2008; Weatherall, 2002). English language is among the languages whose patterns were modified to redress the image of women. Some of the sexist expressions which were modified include replacing the word "chairperson" for "chairman" and use of generic pronouns for men only and "she" for "women", only to mention a few.

Despite the fact that there are general language patterns through which sexism can be expressed in human language, research shows that certain language patterns can be present in language A while absent in language B (Hellinger & Busmann, 2001; Hellinger & Bußmann, 2003; Meyerhoff & Holmes, 2003). For instance, English pronouns are gender based in the sense that "he" is used for men while "she" is used for women. Meanwhile in Swahili there is no such difference in personal pronouns. As such, the researcher's motivation in exploring the sexist expressions in Nyakyusa language is to address the question of gender discrimination in Nyakyusa speaking community.

Nyakyusa Language

Nyakyusa is among Bantu languages spoken in Mbeya (Kyela and Tukuyu) and some parts of Malawi. Like any other languages, Nyakyusa has a number of varieties/dialects. Maho (2009, cited in Persohn, 2017) provides three major dialects, namely, nyakyusa of lake-shore plains which sometimes is referred as Ikyangonde, Central Nyakyusa which is spoken around Masoko and Nyakyusa of Mountains which covers large part of tukuyu district. Among these dialects, central nyakyusa is regarded to be the most prestigious one (Persohn, 2017), and it is the one the present study is based on.

Forms/Patterns of Sexism in Human Language

Different languages exhibit sexism through different patterns or forms as presented in (Mills, 2008; Hellinger & Bubman, 2001; Litosseliti & Sunderland, 2002; Weatherall, 2002). However, this study adopts classifications of such patterns/forms from (Hellinger & Bußmann, 2001, 2003) which are:

- a) Grammatical gender
- b) Lexical gender
- c) Referential gender
- d) False generic (generic masculine)
- e) Social gender
- f) Gender related to structure
- g) Agreement
- h) Pronominalization
- i) Coordination of conjoined nouns
- j) Proverbs and idioms

Grammatical gender involves the language having differentiation between men and women in its grammar specifically on personal pronouns such as “he” and “she” in English language (Hellinger & Bußmann, 2001, 2003; Mills, 2008). In addition, lexical gender is all about the language having different lexical terms such as adjectives for men and women. For example, in Swahili “*dada*” (sister) is special for women while “*kaka*” (brother) is for men (Hellinger & Bußmann, 2003; Litosseliti & Sunderland, 2002; Mills, 2008).

On top of that, referential gender means when certain references in the language are made to a single gender (women). For example, in Swahili “*mwanamwari*” denotatively means a person who is hidden inside as he nears his/her marriage; nevertheless, connotatively it is referenced only to women (Hellinger & Bubman, 2003). Besides that, false generic (generic masculine & male generic) is concerned with the state whereby male pronoun/noun is used for all human beings (Hellinger & Bußmann, 2001, 2003; Mills, 2008). For example, in Swahili the word “*binadamu*” has its roots in “*bin adamu*” which means the son of Adam, however, it is used as the general reference for all human being (Hellinger & Bußmann, 2003)

Apart from that, social gender is based on how certain statuses are perceived to belong to men only or women while it is not an inherent character of such status (Hellinger & Bußmann, 2001, 2003). Moreover, gender related structure involves word formation process whereby women related words, are embedded with diminutive elements (Hellinger & Bußmann, 2001, 2003). Furthermore, agreement gender is concerned with how certain character or behaviour is assumed to fit only men or women despite being inherently a possibility of both genders (Hellinger & Bußmann, 2001, 2003; Mills, 2008). For example, in English language the word “*strong*” agrees with men, not women as if women cannot be strong. Thereafter, pronominalisation involves how the very same name when used for men and women undergo some changes to fit each gender (Hellinger & Bußmann, 2001, 2003). For example, in English, the word “*actor*” is used for men while women are referred to as “*actresses*”.

Above all, proverbs and idiomatic expression as language patterns for sexism involves how some proverbs or idioms glorify men while undermining women (Hellinger & Bußmann, 2001, 2003). Therefore, in the present study, the classifications by Hellinger and Bußmann (2001, 2003) will serve as a benchmark for exploring sexist expressions in Nyakyusa language.

Related Studies

The claim that all languages are sexist seems to be less debatable (Lei, 2006; Prewitt-Freilino, Caswell, & Laakso 2012). This is due to the fact that many language communities are built on a patriarchal system which seems to be the root of sexism in language. However, the fact that different languages have different forms of expressing sexism makes the research on forms or parameters of sexism in languages becoming of great interest among scholars. Lei (2006) and Demberg (2014) observed that sexism in English language is overtly shown through naming, generic pronouns, gender referential, social gender, proverbs and idioms. While Lei

(2006) provides an instance of sexism in English through professional names where the word doctor seems to be appropriate only for men, Demberg (2014) reports that in British newspapers, women are referred by surnames of their husbands, which makes women lose their personal identity.

On the other hand, the report of UMWA (2016) showed English sexist expressions in the media in Uganda. According to UMWA (2016) the language used in media is embedded with sexism through referential gender, social gender, names and address terms. For instance, it is reported that in one story narrated in the media, men were referred to as bosses while women were regarded as servants and sometimes women are labeled in relation to their private parts like “thigh vendors” (UMWA, 2016). Furthermore, Mmadike (2014) revealed that sexism in Igbo language of Nigeria is overtly exhibited through proverbs. He provides one proverb that is translated in English as “If a woman claims equality with a man, let her urinate upward”, which is said to any woman who tries to force her to achieve something. The use of such proverb, which implies men’s supremacy over women being rooted in their biological differences, lowers women's image in the society, thus making them feel incapable. In contrast, Ifechelobi and Ifechelobi (2017) observed the way in which Igbo language fits into the group of sexist languages through referential gendering and social gender giving an example of the word “*agbala*” as used in the novel “*Things Fall Apart*”. They argue that the word “*agbala*” means “an old woman”, however, when it is used to refer to men, implies a man without any title, thus having negative connotation.

Moreover, Alhassan (2012) conducted a study on sexism in Dabanli, the language spoken in Ghana. He found that proverbs, naming, social gender and gender referential are common forms through which sexism is expressed in Dabanli. He reports that in Dabanli unmarried and divorced women are called “*buzawara*” which has negative connotation while there is no negative label for unmarried men. This implies that marriage is compulsory for women as it makes them earn social prestige. Alhassan (2012) went further by showing an example of sexist proverbs in Dabanli such as “woman does not cut the head of the snake” whose interpretation is that women cannot make hard decisions. The use of such proverbs raises inferiority among women in making decisions and leaves men with a monopoly of power in decision-making (Alhassan, 2012). In connection to that, referential gender in Dabanli is exhibited through dishwashing activities whereby men who get involved in such activities are given names with negative connotation such as “*a do loo*”. This implies that dishwashing activity is for people with low social status especially women.

IsiZulu, Kinyarwanda and Setswana of South Africa, Rwanda and Botswana respectively are among sexist Bantu languages. Atanga, Ellece, Litosseliti, and Sunderland (2012) observed that the naming system in isiZulu is based on gender bias since men and women of the same statuses are named with words whose connotations do not have similar implications. For instance, the name given for men who have an affair with many girls is “*amasoka*” (men highly favored by girls) while the name for women with many sexual partners is “*isifebe*” (loose woman) or “*isichebeleshe*” (useless woman). In contrast, Kinyarwanda and Setswana demonstrate sexism through agreement whereby the verb marry takes the

masculine subject only, meaning that only men are active participants in marital union.

Ndimande-Hlongwa and Rushubirwa (2014), when comparing Isizulu and Swahili conclude that both languages show sexism through gender referential. They reported that in Isizulu there are names for women who exceeded the social expected age for marriage and those who have lost their virginity, which implies that marriage is only prestigious for women and that only women are limited to practise sexual intercourse until marriage. For instance, a woman who has exceeded the expected time for marriage is known as "*Umjendevu*". It is also reported that men and women with many sexual partners are labelled differently whereas men's labels have positive connotations while women's labels have negative connotations. For example, "*isoka*" (a man with many lovers) is used for men while "*isifibhe*" (the woman with many lovers) is used for women. Ndimande-Hlongwa and Rushubirwa (2014) posit that the name "*isifebhe*" has its origin in a large hole used to entrap large games. Thus, this implies that women are holes and men are games, and "*isifebhe*" underrates women. While women are discouraged from sexual activity before marriage in isiZulu speech community, men are encouraged to engage in sexual activity before marriage. For instance, Ndimande-Hlongwa and Rushubirwa (2014) report that men who do not have sexual partners are called "*isishimane*" (the man who is not popular with women), which implies that having lovers for men is creating prestigious social identity.

In contrast to IsiZulu, Swahili language shows sexism through agreement, social gender and idioms and referential gender (Ndimande-Hlongwa & Rushubirwa, 2014). In their study Ndimande-Hlongwa and Rushubirwa (2014) report that the Swahili verb "*Oa*" (marry) agrees only with masculine subjects which implies that only men are the active participants in the event, thus monopolising power. They went on to reveal that although "*bwana/bibi*" (Mr/Mrs) are used for men and women respectively for showing respect, when "*bibi*" is used on its own does not reserve the same respect it has when used together with "*bwana*". This shows the extent to which references for women are only connoting respect when accompanied with references for men. "*Ampata jiko*" (He has a stove/kitchen) is Swahili idiom which is used to refer to a man who has got married. The comparison of a woman with a kitchen demonstrates the extent to which women are associated with domestic activities such as cooking (Ndimande-Hlongwa & Rushubirwa, 2014).

Likewise, Viergutz (1994, as cited in Hellinger & Bußmann, 2003) reveals how social gender, generic nouns and referential gender are dominant forms of sexism in Swahili language. It is reported that the word "*vijana*", though primarily is the plural of "*kijana*" (young man), is normally used as reference for both girls and boys. In addition to that, the word "*rafiki*" and "*shoga*" connote friendship. Nevertheless, the word "*shoga*" when used to men carries a negative connotation (homosexual) while the word "*rafiki*" is used for both sexes (Hellinger & Bußmann, 2003). Such instances imply the extent to which women are less respected in Swahili speaking community.

Therefore, it is clear that different languages show different forms of sexism through different forms of expressions in such a way that, one language cannot be

enough to give a base for generalisation, thus a need to explore sexist expression in Nyakyusa language.

Methodology

The present study is qualitative in nature. Qualitative research involves human behaviour in their natural settings (Hennink et al., 2011).

The data were collected from four native speakers of Nyakyusa through mobile phone interviews who were selected through purposive sampling. Purposive sampling involves setting of specific criteria for sampling (Hennink, Hutter, & Bailey 2011). In the present research, only Nyakyusa native speakers were selected. I chose to interview female and male native speakers whose age is above 40 for getting data from people whose native language competence is not affected by other languages, while the choice for two females and males was aimed at balancing the gender.

In the current study, only four participants were involved: there were two females and two males. The choice for using only four participants was determined by the point of data saturation. Data saturation point is when there is no new data emerging from participants.

Data were analysed thematically. Thematic analysis involves coding and categorising data to generate themes (Hennink et al., 2011; Lodico, Spaulding, & Voegtler, 2006). Having collected data, the researcher grouped them based on their connotation in relation to male and female identity in the Nyakyusa speaking community to develop themes. The researcher employed member checking strategy to ensure correctness of the analysis. Member checking is the strategy of validating themes from the data collected by involving participants to justify themes (Creswell & Miller, 2000).

Findings

In this study, I explored forms of sexist expressions in Nyakyusa language. This section presents the findings of the present study as shown in the Table 1.

Table 1
Forms of sexist expressions in Nyakyusa

Sexist forms explored	Examples
Referential gender	<i>Mwalangani</i> (not calm or settled mindedly) <i>Ngang'ara</i> (a very old person, especially a woman) <i>Malafyale</i> (an address for a man whose connotation is chief/king)
Social gender	<i>Bhusungu</i> (having qualities of a white race normally used to refer to part of bride price (cows) which is special for a virgin girl) <i>Bhugumba</i> (infertility, normally used as reference for a woman)

Lexical gender	<i>Ndindwana</i> (girl) <i>Ndumyana</i> (boy) <i>Mwa</i> +clan name (for a boy child) for instance <i>Mwa+kajila</i> <i>Kana</i> +clan name (for a girl child) for instance <i>Kana+kajila</i> <i>Guso</i> (informal address for father) <i>Nyoko</i> (informal address for mother)
Proverbs and idioms	<i>Abhakikulu kyala gwabho afwile</i> (women's God had died) <i>Ubhukinja mbhungo</i> (bachelorhood is a disease)
Address	<i>Nka</i> +husband name (prefix of ownership used for reference of someone's wife) <i>Gwakilingo</i> (an expected heir, normally used as a reference for a boy child) <i>Gwang'ombe</i> (an expected source of cows, normally referred to girl child)
Agreement	<i>Ega</i> (To marry)

Discussion

As shown in Table 1, there are six forms of sexist expressions in Nyakyusa, namely, referential gender, social gender, lexical gender proverbs and idioms, addresses and agreement. The finding that shows sexist expressions in Nyakyusa language through referential gender is similar to that of UMWA (2016) in English language, Ifechelobi and Ifechelebi (2017) in Igbo language, Alhassan (2012) in Dabanli, and Hellinger and Bußmann (2003) in Swahili language, in which there a number of words with negative connotations are referred to women only. in Nyakyusa the words like such "*mwalangani*" and "*ngang'ara*" which literally mean a person who is unsettled minded and an old person respectively, are mostly connoted as "prostitute" and "worthless person" respectively, when referred to women. In contrast, the word "*malafyale*" which means chief or king is only used as reference to men to show respect. This implies that in the Nyakyusa speaking community, women are perceived to be of less respect compared to that given to men.

Social gender is among forms of sexist expressions observed in Nyakyusa. This finding is similar to what UMWA (2016), Atanga et al. (2012), and Ndimande-Hlongwa and Rushubirwa (2014) observed in English, Isizulu and Isizulu and Kiswahili respectively in there is asymmetry association of certain social status between men and women. In Nyakyusa language, there are words that refer to women who are found to be a virgin during marriage time and for women who do not bear children. For instance, when the girl is found to be virgin during marriage time, the man has to pay part of the bride price known as "*ing'ombe ja bhusungu*" (cow for virginity), which implies that virginity is among the aspects of women's value in Nyakyusa speaking community. Besides that, the word "*ngumba*" (incapable to bear children) is only used for women as if there are no men who are impotent. As a result, in many Nyakyusa speaking communities, women are victims of the problem related to child bearing.

It was also found that lexical gender in Nyakyusa as a form of sexist expression has shown both symmetrical and asymmetrical relationships between

men and women since there are expressions that show no difference between men and women as well as those which are gender biased. This finding is similar to that of Ndimande-Hlongwa and Rushubirwa (2014) on Swahili language. Words such as “*ndindwana*” (girl) and “*ndumyana*” (boy), “*nkikulu*” (woman) and “*nnymbala*” (man) are some of expression under lexical gender with symmetrical relationship between men and women, thus being similar to “*kijana*” (boy) and “*binti*” (girl) in Swahili as reported in Ndimande-Hlongwa and Rushubirwa (2014).

In contrast, words like “*guso*” (an informal reference for father), “*nyoko*” (an informal reference for mother) and clan names for women and men represent expressions with gender biased implications. Although “*guso*” and “*nyoko*” have similar denotative meaning, the word “*nyoko*” sometimes is used as an insult, which makes such reference being perceived less respectful compared to reference for male parents. This is similar to what Hellinger and Bußmann (2003) report that, in Swahili women’s private parts are used as offensive language because women are perceived to be uncontrollable sexually.

The question with clan names in Nyakyusa originates from the nature of prefixes used for each gender. The prefix “*kana*” (small child) which is used for women implies diminutive qualities while the prefix “*mwa*” (one who belongs or is associated with) which is used for men connotes association or belongingness only. This argument might sound strange among some nyakyusa speaking people and thus I am obliged to give some comparative examples to clarify my point as indicated in the following:

1. *Kana ka kajila (Kanakajila)*
The small female child of kajila
2. *Kana ka ngo’mbe (kanang’ombe) (calf)*
Small child of a cow
3. *Mwana gwa kajila (mwakajila)*
The male child of kajila
4. *Mwana gwa kulya (mwakulya)*
A man of eating/ a man who is associated with eating/ a man who like eating

Based on (1), (2), and (4), one may find that the way prefixes “*kana*” and “*mwa*” are used in context of making reference to clan names and other names shows how “*kana*” is associated with the size of the referent while “*mwa*” is associated with the bond of the referent. Therefore, such bias is likely to motivate nyakyusa-speaking communities to perceive women as less important as they are associated with diminutive features.

Furthermore, Nyakyusa idioms and proverbs were found to be sexist since their connotations have negative implications to women. This finding is similar to that of Mmadike (2014), Alhassan (2012) and Ndimande-Hlongwa and Rushubirwa (2014) on Igbo, Dabanli and Swahili language respectively. The idiom “*abhakikulu kyala gwabho afwile*” (god of women had died) is used when a woman is at fault implying that women do not have senses, but when a man commits mistakes, there is no idiom for ridiculing him. There is another saying “*nyakyusa-ubhukenja*

mbhungo" (bachelorhood is a disease) which is gender-biased. This saying is used in a context where a man faces some difficulties in accomplishing some of his plans especially those related to domestic activities implying that, if a wife was there, she could have done such activities for a man. As a result, in marriage of Nyakyusa-speaking communities, women are perceived to be men's servants. However, the belief is religiously affiliated as in the bible it is written that God made Eve to help Adam (Genesis 2:18 New International Version).

On the other hand, it was found that other sexist expressions in Nyakyusa are in the form of address terms. This is similar to the findings related to English and Swahili language as revealed by Demberg (2014) and Ndimande-Hlongwa and Rushubirwa (2014) respectively whereby addresses for men imply more respect than address terms for women. In Nyakyusa there is an address for a married woman, which shows is a wife of somebody but there is no address for a man to show that he is a husband of somebody. This implies that in Nyakyusa speaking community only women are regarded to be owned by men rather than men being owned by women. For instance, a woman who is married to Musa is addressed as "*nkamusa*" which originates from the "*nkasi gwa musa*" (the wife of Musa) but the man whose wife is Neema, there is no way can be addressed as "*nduneema*" which originates from "*ndume gwa Musa*" (the husband of Neema). Consequently, in Nyakyusa speaking communities men are allowed to have more than one wife but not a woman having more than one husband.

Additionally, a girl child in Nyakyusa is addressed as "*gwang'ombe*" (a source of cows) implying that after marriage the family will get cows (pride price) while a boy child is addressed as "*gwakilingo*" (an expected heir) implying that after the death of the father he will control the family. This is similar to the UMWA'a (2016) report that men are referred as "bosses" while women are referred as "*thigh vendors*". Such differences in address terms demonstrates a very huge gender bias since girl children are underrated by being associated with properties that a family can earn through her marriage while a boy child is associated with personal capacity of controlling a family. This can act as one of the motivating factors behind women's lack of involvement in decision making in Nyakyusa speaking communities.

Overall, it was found that sexism in Nyakyusa is expressed through agreement whereby the verb "*ega*" (to marry) agrees with masculine subject only. This finding is similar to what Atanga et al. (2012) observed in Kinyarwanda and Setswana and what Ndimande-Hlongwa and Rushubirwa (2014) observed in Swahili. The fact that the verb to marry agrees only with masculine subject implies that marriage relationship in Nyakyusa is perceived to be one sided as men are regarded to be more active than women to make the union, thus women losing their power.

Conclusion

This study aimed to explore sexist expressions in Nyakyusa. Findings show that referential gender, social gender, lexical gender, proverbs and idioms, address terms and agreement are common forms of sexist expressions in Nyakyusa. Following the strong relationship existing between language and social practices, the researcher calls for projects that create awareness among Nyakyusa-speaking communities for

reforming sexist expressions. The findings of the present study demonstrate the extent to which Nyakyusa is a sexist language in a similar way as other languages such as English, Igbo, Dabanli, Isizulu, Kinyarwanda, Setswana and Swahili. Arguably, there is a strong association between Nyakyusa language structures with Nyakyusa social structures.

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TEST-TAKING STRATEGIES AND READING COMPREHENSION OF SAUDI EFL STUDENTS

Fadi Al-Khasawneh

Faculty of Languages and Translation, King Khalid University
falkhasoneh@kku.edu.sa

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**Corresponding author*

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ABSTRACT

There is an increasing interest in studies investigating the correlation between Test-Taking Strategies (TTSs) and reading comprehension achievement among EFL learners. The relationship between the aforementioned variables is still unclear and more studies are needed in this area. The major concern of this study is to examine the correlational relationship between the use of test-taking strategies and reading comprehension. The sample of this study included 64 undergraduate students majoring in English language at King Khalid University, Saudi Arabia. The present research employed three instruments for data collection process; English Language Placement Test was used to distribute students according to their proficiency level, two reading passages taken from TOEFL reading comprehension tests, and a questionnaire adapted from Cohen and Upton (2007) asking about TTSs. The results of the present study showed that Saudi EFL students used test-taking strategies at a moderate level. There was no statistically significant correlation between test-taking strategies use and students' achievement in reading comprehension tests. There was also no significant differences between test-taking strategies and students' achievement in reading comprehension attributed to language proficiency level. Some pedagogical implications for EFL teachers were presented and discussed.

Keywords: Test-taking strategies, learning strategies, reading comprehension, reading test, Saudi EFL learners.

Introduction

Tests are the most popular instrument for assessing learners' performance in different educational domains. The wide use of tests as an assessment tool could be attributed to its practicality and time-saving features. The learners' performance in tests is one of the determinants of academic success for learners (Tunaz & Tüm, 2019). Learners' test results could be affected by many factors such as psychological,

cognitive, and test/learner related ones (Hambleton, Swaminathan, & Rogers, 1991). Therefore, the prior research works on this field have referred to TTSs' training as an important element to enhance the learners' performance in their tests. The results of language tests are extremely important in learners' academic life; these results are used to obtain information about learners and their academic success (Cohen, 2006). Subsequently, employing TTSs is decisive for language test-takers to achieve high scores in test items. Besides, test-developers should be aware of the test strategies that learners may utilise during their test-taking, and to understand the content of the test in particular (Pourdana, Bornaki, Fard, & Sarkhosh, 2012).

Reading comprehension is one of the receptive language skills and it is defined as the capability of mentally process text, comprehend its content, and integrate the prior knowledge on the given text topic (Rahmani & Sadeghi, 2011). Kim and Anderson (2011) emphasise the importance of reading in college-level courses, which means that more proficient readers are more likely prepared to succeed in their courses. As mentioned earlier, tests are the most common method of assessing learners' academic achievement, and this also applies to the assessment of reading performance. Test-taking strategies (TTSs) play a vital role in enhancing students' performance in tests in general and in reading comprehension tests in particular (Zainol Abidin & Mohammadi, 2012). It is important to know how students get their answers and what mental processes they apply while taking a test. Students must be aware of the TTSs they may need to deal with reading comprehension tests such as dealing with unknown vocabulary in which hinder the comprehension of a certain topic (Cubuku, 2010). The test-taking behaviours and TTSs employed by students while taking a test have not been much studied (Tunaz & Tum, 2019). Consequently, the present study aims at studying the strategies that Saudi EFL students employ while taking a reading comprehension test. The research questions for the study are:

- 1) What is the level of TTSs used by Saudi EFL students?
- 2) Is there a significant correlation between TTSs used and students' performance in reading comprehension test?
- 3) Is there a significant difference between TTSs used and students' English proficiency level?

Literature Review

Test-Taking Strategies

The term "Test-Taking Strategies" (TTSs) has been viewed and defined from different perspectives. Hirano (2009) defined TTSs as those strategies used by learners while taking a test. Cohen and Upton (2007) viewed TTSs as certain strategies that learners employ to complete a test task. Allan and MacLennan (1997) view test-taking strategy as the capability to record and take advantage of language test to get answers through the keyword approach. The answers, in this case, are reached without depending on the knowledge or skills that the questions were designed to assess or measure. Jiménez, García, and Pearson (1996) define test-taking strategies as procedures used by learners to retrieve the information easily,

and categorise them into different classes: reader' strategies, text strategies, bilingual strategies, and interactive strategies. In a similar vein, Bruch (1981) refers to TTSs as distinguished rules, procedures, or rules that facilitate the successful solution of test items. Cohen (1998) proposed two classes of the nature and sub-components of test-taking strategies. Cohen (1998) argues that TTSs include strategies for language use and strategies for test-wiseness. Strategies for language use involve the deliberate operations that learners use to boost the use of L2 to successfully complete the various tasks of language. This class of TTSs involves learners' use of some expected language strategies such as the recall of information, revision, cover, and then communication. These strategies would help learners to conserve, retain, remember, and apply the necessary information while taking a test. In opposition to strategies for language use, strategies for test-wiseness refer to the prior knowledge of examinees on how to take a test, rather than their language proficiency.

Later, Cohen (2006) proposed a new model where TTSs were divided into three groups: strategies for language learning, strategies for test-management, and strategies for test-wiseness. Language learning strategies are defined as the students' application of their prior language skills such as reading, writing, listening, speaking, grammar, vocabulary, and translation while taking a test. Test-management strategies refer to the strategies used by students to meaningfully respond to the test questions. Test-wiseness strategies are known as the strategies for using the knowledge of test format and other environmental information to successfully respond to the test questions without going through the anticipated linguistic and cognitive processes. Similarly, Rezaei (2006) categorised TTSs into general and specific strategies. General strategies involve preparing for the test, reading the test directions, time management, and avoiding errors during the test. Specific strategies are those strategies employed by students in the subject area of the test; it also involves dealing with the different test types. For example, word matching multiple-choice questions, essay, fill-in-the space, true-false, short answers, and questions of problem-solving.

Reading Comprehension

According to Rahmani and Sadeghi (2011), reading comprehension is defined as a process of mental interaction containing the linguistic competence of readers, background knowledge of the real world, background knowledge of specific topics. Reading comprehension is the basic way of gaining new information and it is one of the most important skills required for success in language learning (Pourmohammadi, 2015). Reading comprehension has been defined in different ways. Chastain (1988) defined reading comprehension as a receptive skill that aims at decoding the language process. Nuttall (1996) argues that reading comprehension is highly related to meaning; it involves transferring meaning from one to another such as transferring the information from an author to a reader. Radojevic (2009) views reading comprehension as a process that relies on two different types of information: the one received from the text, and the one that readers retrieve from their memories. She also emphasised the vital role that past experiences and prior

knowledge play when learners attempt to gain meaning from the given topic. According to Radojevic (2009), reading comprehension is defined as the ability to grasp and understand the intended meaning of a certain text. Radojevic's (2009) definition of reading comprehension seems to be consistent with schema theory which indicates that the understanding of certain topics relies on the prior knowledge of readers concerning that particular text and how readers interact with it.

Factors Influencing Reading Comprehension.

Prior studies have proved that reading comprehension is influenced by certain factors. These factors include the size of vocabulary, knowledge of semantics and syntax, and background knowledge (Zainol Abidin & Mohammadi, 2012).

Vocabulary size is one of the essential factors that influence comprehending a written text. Readers should be aware of the meanings of words they face in a written text. The prior research on vocabulary size have not come into a consensus pertaining to the number of words that L2 learners need to succeed in a reading text. Laufer (1997) points out that learners should possess a vocabulary size of 3000-word families to succeed in a reading test. Hsueh-Chao and Nation (2000) argue that learners should recognise 98% of the words found in fiction works in order to comprehend a reading text.

Syntactic and semantic knowledge is another factor that influences reading comprehension. EFL learners differ in the capability of using syntactic and semantic knowledge; some are adept and others are not. Wu (2006) points out that syntactic knowledge is important for two reasons. The first reason is that learners can clearly get and use words in a sentence through the employment of syntactic and grammatical rules and structures. The second reason is that the analysis of the syntactic structure of sentences is helpful to distinguish meanings and recognise words. Concerning semantic knowledge, Oakhill and Garnham (1988) assert that recognising word meanings is extremely important to comprehend a reading text. Readers who can distinguish the meanings of words properly could easily comprehend a reading text compared to others. Therefore, the lack of semantic knowledge may lead to decoding problems, and then the inability to comprehend reading texts.

Background knowledge is another factor that influences reading comprehension. Background knowledge is defined as the life experiences that learners acquire throughout their life (Pittelman & Heimlich, 1991). As a sequence, background knowledge could help both good and poor readers in a reading comprehension test, and it could overcome linguistic deficiencies (Grabe, 1991).

Prior Studies on Test-Taking Strategies and Reading Comprehension

A number of research (Nourdad & Ajideh, 2019; Pourdana, et al., 2012; Pourmohammadi, 2015; Saraswati, 2017; Tunaz & Tüm, 2019) have been carried out to examine the relationship between TTs and reading performance. Pourdana et al. (2012) studied the relationship between TTs and reading comprehension

performance among 68 Iranian EFL learners from the Iranian Higher Education Institute (Alborz). The findings showed no significant correlation between TTSs and reading performance. Zainol Abidin dan Mohammadi (2012) examined the effect of TTSs instruction on the reading comprehension test of 66 Iranian EFL learners. The control group did not receive explicit instruction on how to use TTSs; while the experimental group did receive such kind of explicit instruction. After treatment, the results showed that explicit instruction had a considerable impact on enhancing students' achievement in reading comprehension test. Pourmohammadi (2015) examined the effectiveness of teaching TTSs in improving the 33 Iranian EFL learners' performance in reading comprehension. Two reading comprehension passages from TOEFL tests were selected to use as the pre-test and the post-test. The study showed that explicit instruction an impact on students' achievement in reading comprehension tests. Saraswati (2017) also studied the correlational relationship between reading strategy use and 312 Nepalese EFL students' achievement in reading tests. The instruments used in this study were reading comprehension test and a reading strategy questionnaire. The students were active in TTSs use, and they reported high usage of cognitive strategies compared to other types of strategies. In addition, a statistically significant relation appeared between reading strategies use and students' language proficiency level; students with higher proficiency level were more active users of reading strategies than students with low language proficiency level.

Nourdad and Ajideh (2019) studied the possible correlation between TTSs and reading comprehension performance among 214 Iranian learners studying in three departments (i.e. English Literature, Translation, and Teaching English) at the University of Tabriz, Iran. A statistically significant relationship was found between TTSs and the students' achievement in the reading test. The qualitative results showed that students employed more metacognitive strategies of test-taking than the cognitive strategies.

Similarly, Tunaz and Tm (2019) studied the impact of TTSs training on 90 Turkish students' reading comprehension, who were divided into three groups. The first group of students received physical training sessions on the use of TTSs for six weeks. The second group received self-training conducted online via videos related to TTSs. The third (control) group did not receive any kind of training. The findings showed no significant relationship between the use of TTSs and students' scores in reading tests. In addition, it has been found that face-to-face training is more influential compared to online training. The study recommended integrating test-strategy training into the English curriculum to foster the students' awareness of these strategies.

Method of the Study

This study adopted the correlational design since it investigated the relationship between two variables (i.e. TTSs and reading comprehension).

The respondents were 64 Saudi EFL students who were studying at King Khalid University, Saudi Arabia. All students belong to the Department of English at that particular university.

Three instruments were employed to collect data. The first instrument was the English Placement Test Longman Pearson (LPEP) containing 100 multiple-choice questions for determining the proficiency level of Saudi EFL learners. The proficiency level of students was determined based on their results in the test as follows:

- a) 00-15 = Below Elementary
- b) 16-30 = Elementary
- c) 31-45 = Pre-Intermediate
- d) 46-60 = Intermediate
- e) 61-75 = Upper Intermediate
- f) 76- 100 = Advanced

The Cronbach’s Alpha for the English placement test was $\alpha=.782$, and this indicates accepted reliability since it is above $\alpha=.700$ (Creswell, 2014).

The second instrument was a reading comprehension test to determine the achievement level of students in this particular skill. It includes two cloze passages with 20 questions (10 multiple-choice questions each) taken from previous TOEFL reading comprehension tests provided in its official website. The titles of the passages were “Running Water on Mars” and “Ancient Rome and Greece”. The Cronbach’s Alpha for both reading tests was $\alpha=.748$ and $\alpha=.796$ respectively.

The third instrument was a questionnaire on TTSs adapted from Cohen and Upton (2007). The questionnaire consists of 58 items about the TTSs used by the students when taking a reading comprehension test. The questionnaire used a five-point Likert scale as follows: 1 for never, 2 for rarely, 3 for sometimes, 4 for frequently, and 5 for always. The Cronbach’s Alpha for the questionnaire items was $\alpha=.883$ which indicates an acceptable value to use the questionnaire.

Results and Discussion

This section shows the distribution of the participants of this study according to their English proficiency level (Table 1). The number of students with below elementary proficiency level was seven (10.9%), elementary 14 (21.9%), pre-intermediate 22 (34.4%), intermediate 10 (15.6%), upper-intermediate six (9.4%), and advanced proficiency level students was five (7.8%).

Table 1
Distribution of participants according to language proficiency

Proficiency level	Frequency	Percent
Below Elementary	7	10.9
Elementary	14	21.9
Pre-Intermediate	22	34.4
Intermediate	10	15.6
Upper-Intermediate	6	9.4
Advanced	5	7.8
Total	64	100.0

Level of test-taking strategies used by Saudi EFL students

Descriptive statistics were calculated and tabulated to show the extent of TTs used by Saudi EFL students (Table 2). Test-taking strategies were used moderately (M=3.62, SD=.48). The students' answers to the questionnaire items ranged from M= 2.19 to M= 4.34.

Table 2
The level of TTs used by Saudi EFL students

	N	Minimum	Maximum	Mean	Std. Deviation
TTs	64	2.19	4.34	3.62	.480
Valid N (listwise)	64				

Correlation between TTs use and students' performance in reading comprehension test

Pearson correlation test results showed no significant correlation between TTs and reading comprehension achievement in the reading comprehension test ($r=.055$, $p=.688$). As shown in Table 3, the mean score of TTs use among Saudi EFL students was 3.62 (SD=.48) while the mean score of students' performance in the reading comprehension test was 11.78 (SD=6.43).

Table 3
Correlation between TTs use and reading comprehension

	Mean	SD	r	Sig
TTs	3.62	.48		
Reading Comprehension	11.78	6.43	.055	.688

Difference between employing TTs and students' English proficiency level

One Way ANOVA was used to investigate the differences between TTs use and the students' English proficiency level. As shown in Table 4, the mean score of using TTs among the different proficiency levels are as follows: below elementary students (M=3.58, SD=.299), elementary (M=3.61, SD=.647), pre-intermediate (M=3.60, SD=.426), intermediate (M=3.52, SD=.465), upper-intermediate (M=3.68, SD=.689), and advanced proficiency level students was (M=3.75, SD=.176). It is clear that advanced level students used more TTs, while intermediate level students had the lowest mean score in using the same strategies. However, there was no statistically significant difference in the use of TTs attributed to language proficiency level ($p=.952$).

Table 4

The difference between TTSs use and students' language proficiency

	N	Mean	SD	F	Sig.
Below Elementary	7	3.58	.299		
Elementary	14	3.61	.647		
Pre-Intermediate	22	3.60	.426		
Intermediate	10	3.52	.465	.221	.952
Upper-Intermediate	6	3.68	.689		
Advanced	5	3.75	.176		
Total	64	3.62	.480		

The results revealed that Saudi EFL learners use TTSs at a moderate level ($M=3.62$, $SD=.48$). This result is in line with the results of other researchers (Pourdana et al., 2012; Zainol Abidin & Mohammadi, 2012) who found a moderate use of TTSs among the participants. This result implies that the students put high effort in their reading in order to obtain the correct answers. They also seemed to be determined to understand the idea that the text intended to convey. However, the moderate level of using TTSs among Saudi EFL learners could be attributed to a lack of training in using such strategies. In addition, the results showed no significant correlation between TTSs and reading comprehension achievement in the reading comprehension test. This result is consistent with the results obtained in the Iranian context (Nourdad & Ajideh, 2019; Pourdana et al., 2012). The inconsistent results could be attributed to different factors. The first factor is due to the different questionnaires used in the previous studies in terms of the number of items and the scales of TTSs. Furthermore, the context of the study plays a vital role in the variance of correlation of variables under investigation. The academic background affects the use of TTSs and its relation to reading comprehension achievement (Zhang & Wu, 2009).

There were no significant differences between the use of TTSs according to English proficiency level among Saudi EFL learners. This result contradicts with the results of Pourmohammadi (2015) and Saraswati (2017) who found a statistically significant correlation between the use of TTSs and students' English proficiency level. In this study, students with advanced English proficiency level got the highest mean score concerning TTSs usage. They used different TTSs to deal with unknown vocabulary and this could be attributed to their mental capacities to decode unknown words (Pourmohammadi, 2015). However, students' scores in the reading comprehension test was not statistically significant due to some reasons. The first reason is due to time constraints as students were in a rush to complete the reading test and they did not get enough opportunity to assess their achievement during the test. The second reason is that students treated the reading test as a real test, and this leads students to become anxious and this had a negative effect on student's achievement in the reading test. This suggests that EFL learners need more training and explicit instruction on how to use TTSs and how to successfully deal with reading comprehension tests (Saraswati, 2017).

Conclusion

The present study examined the level of TTSs use among Saudi EFL learners and the possible correlation between TTSs use and students' performance in reading tests across different language proficiency levels. The results showed that Saudi EFL learners use TTSs at a moderate level. Furthermore, no significant correlation was found between the use of TTSs and students' achievement in reading comprehension test. Language proficiency level did not affect the students' scores in the reading test; there was no statistically significant relationship between the students' performance in the reading test attributed to language proficiency level.

This study has some pedagogical implications for EFL stakeholders. English instructors should pay special attention to developing students' vocabulary to assist them to comprehend reading texts and grasp the idea of test-taking strategies. Students should be introduced to the different TTSs and receive explicit instruction or training on how to use such strategies. Different models can be introduced to teach students how to describe, use model, time management, and apply test-taking strategies. English teachers should also update the students' existing competencies in reading comprehension skills to help them become more autonomous in this area.

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TEACHER'S PERSPECTIVE ON THE IMPACT OF POLITENESS STRATEGIES IN THE INDONESIAN ENGLISH TEXTBOOK ON STUDENT'S COMMUNICATIVE COMPETENCE

Ayu Meiratnasari^{1*}

Agus Wijayanto²

Suparno³

Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

¹ayumeiratnasari@gmail.com

²aguswijayanto@ums.ac.id

³drs.suparno@rocketmail.com

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**Corresponding author*

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ABSTRACT

The purpose of this study was to investigate teacher's perspectives of the impact of politeness strategies in the Indonesian English textbooks on student's communicative competence. The participants were two English teachers who taught in one of the senior high schools in Yogyakarta, Indonesia and five students. Discourse analysis of the interview data was conducted. The results showed that the teachers have a positive point of view about the authority of politeness strategies, reflected in Indonesian English textbooks, on their student's communicative competence. Unfortunately, the teachers could not explain in more detail the aspects of communicative competence which could be influenced by politeness strategies in the English textbooks. The interviews with the students indicated that politeness strategies reflected in their English textbooks supported the student's linguistic competence and strategic competence.

Keywords: Politeness strategies, teacher's perspective, communicative competence, textbook

*Teacher's Perspective on the Impact of Politeness Strategies in the Indonesian English
Textbook on Student's Communicative Competence*

Introduction

Due to technological communication advancements, researchers are interested to investigate the use of politeness strategies in communication during the last two decades. This phenomenon is due to the enlargement of communication (Saidi & Khosravi, 2015). For instance, the study on politeness strategies in digital communication involving American, Japanese, Malaysian, Mexican, and Spanish students revealed that politeness strategies: (1) encourage interpersonal communication, (2) maintains harmonious relations, (3) establish norms of communication, (4) sustain social relationships, and (5) helps to achieve the communicative goals (Adel, Davoudi, & Ramezanzadeh, 2016; Flores-Salgado & Castineira-Benitez, 2018; Kavanagh, 2016; Li, 2012; Maros & Rosli, 2017; Schneider, Nebel, Pradel, & Rey, 2015)

The practice of politeness strategies in the English classroom context also leads to effective classroom interaction. However, cultural issues can influence the application of politeness strategies (Kurdghelashvili, 2015; Mahmud, 2019). The concern of politeness strategies is also found in English textbooks. Gholami's (2015) analysis of Iranian EFL textbooks revealed that four politeness strategies are found in the Iranian EFL textbooks. He also suggested that the textbooks developers have to work more pragmatic knowledge into Iranian EFL textbooks to enable students to develop politeness strategies. Alcoberes (2016) analysed English textbooks in Southeast Asia. They revealed that the Indonesian English textbooks contain materials which teach cynical politeness strategy. However, the teacher perspective on politeness in textbooks has not been researched.

This study investigated the teacher's perspective on the importance of politeness strategies reflected in English textbooks and how it influences development of student's communicative competence. The teacher's perspective is essential to investigate because the teacher is one of the facilitators who determine the kinds of materials to use in the learning process. Macalister and Nation (2010) stated that teachers should settle on what kind of language features and skills they have to teach and which sourcebooks they have to use in the learning process.

Review of Literature

Politeness Strategies

Politeness is a manner of maintaining the feeling of others during communication to avoid conflict (Brown, 2015; Leech, 1983). Brown and Levinson (1987) classified politeness strategies into bald on-record, positive politeness, negative politeness, and off-record. Teaching politeness will help students to use various speech acts to make social interaction and build a good relationship (Tsakona, 2016). Teaching politeness seems vital for the students, but in the teaching and learning process, the teachers need some materials and sources to support the process of teaching and learning. As Gholami (2015) and Alcoberes (2016) have found, politeness strategies are included in English textbooks.

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Politeness strategies in written discourse have also been studied. Qian and Pan, (2017) examined politeness strategies in 600 business letters written by students in Hong Kong and Shanghai. The results indicated that the students used politeness strategies in make the business letters sound diplomatic, and the writing tone soft and objective. Another research by Edstrom and Ewald (2019) found that politeness strategies employed in auto-reply emails dominated the permutation of bald-on records and positive politeness. It used to help the reader find the information directly with pleasure. Moreover, Pham and Yeh (2020) examined the politeness of Vietnamese students in writing emails. Their study revealed that Vietnamese students employed a high level of imposition, such as using formal terms of address. The formal address form is included as negative politeness to give deference and show respect to the professor.

Textbook

The textbook is a resource of materials and activities which can be used as reference and syllabus to support teachers in the teaching and learning process (Cunningsworth, 1995). The textbook provides pragmatic input through various materials such as dialogs, visuals, tasks, and exercise. It can also be used in various ways, depending on the teacher's teaching style or student's learning style (Limberg, 2016). Recently, many foreign language textbooks facilitate intercultural understanding. For example, an English textbook for the international market might inform the learners that Japanese people value respectful communication so the learners get the knowledge to maintain harmony in social relations (McConachy, 2018). Graves (2000) and Richards (2017) explained some criteria of an excellent coursebook:

1. A right coursebook may cover authentic materials.
2. It has to fulfil the learner's needs.
3. The textbook has to be suitable for the objective of a language learning programme.
4. The textbook can be used in flexible ways.
5. The textbook supports the learning process and mediate the target language and the learners.

Communicative Competence

Communicative competence is the ability of people to know when to speak formal or informal. They know the context and how to express their idea clearly during the communication, considering the relation between interlocutors (Hymes, 1972; Kalymbetova, Kulsariyeva, & Massalimova, 2015; Whyte, 2019). Besides the grammatical rules, appropriateness in communication is vital (Canale & Swain, 1980; Fan, 2019). There are six competencies in communicative competence (Canale & Swain, 1980; Celce-Murcia, Eghtesadi, 2017; Hymes, 1972; Littlewood, 2011):

- 1) Linguistic competence. It includes the essential elements of communication such as the sentence patterns and types, vocabulary

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knowledge, grammar, the morphological inflection, semantic and phonology, that have been established to focus on second language learning to realise communication as speech or writing (Littlewood, 2011).

- 2) Discourse competence. It enables a person to engage in selecting, sequencing and arranging words, structure, sentences, and utterances to achieve unified spoken and written text (Eghtesadi, 2017).
- 3) Sociocultural competence. It refers to the speaker's knowledge of how to express messages appropriately with the awareness of the cultural knowledge and assumptions that affect the exchange of meaning and may lead to misunderstanding in intercultural communication.
- 4) Sociolinguistic competence. It consists of the basic knowledge of how to use language appropriately in social situations such as conveying suitable degrees of formality, directness, and so on (Eghtesadi, 2017; Fauziati, 2016).
- 5) Strategic competence. It is the knowledge of communication strategies and how to use them.
- 6) Pragmatic competence. It enables second language speakers to use their linguistic resources to convey and interpret meanings in real situations, including those where they encounter problems due to gaps in their knowledge.

Method

The study applied a descriptive qualitative approach. The participants are two English teachers at one of senior high school in the countryside of Yogyakarta, Indonesia. The first teacher teaches first-grade students, and the second teacher teaches second- and third-grade students. They have more than 10 years' experience in teaching English for senior high school. Besides, five students voluntarily participated in the study, and were also interviewed.

In this study, the researcher applied three steps to the research, such as data preparation, data collection, and data processing. In the data preparation, the researcher gained information about the title of English textbooks used in this school by asking the teacher and the students. The title of English textbooks that the first-grade students use is "Talk Active 1" and the second-grade student used "Talk Active 2". Then, the researcher read the textbooks to measure politeness strategies in the textbooks. Then the researcher constructed five interview questions for the teachers and four questions for the students to investigate their perspective on politeness in English textbooks.

The teacher interviews were completed in three days. The interview was recorded using a smartphone. This was followed by the student interviews. The interview with the students aimed to confirm the teacher's perspective, as data triangulation to validate the data.

The interviews were transcribed and translated into English as the interviews were conducted in the Indonesian language. The interview translation was processed in some steps. First, the researcher translated the interview

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transcription by herself. Second, the researcher also sent the original interview transcripts to the translation service. Third, the researcher compared the translated interviews and revised the interview transcript that was done by the researcher. Fourth, the researcher sent all of the transcriptions, including the revised version to the researcher's advisors for checking. Last, the researcher generated some revisions of the transcriptions based on the advisor's recommendations. The discourse analysis method was applied to analyse the data. Discourse analysis has many different kinds of approaches.

Results and Discussion

The Teacher's Perspective on the Politeness Strategies in the English textbook

In this section, the researcher provides extracts of transcripts from the interviews with teachers.

Extract 1

Q: Do you know about politeness strategies?

T1: Yeah, I only know it in general. However, I can differentiate a polite or impolite expression.

T2: Honestly, this is my first time; however, after making a quick reading on the internet, I have some representation.

In Extract 1, T1 informed me that she had a little background knowledge about politeness strategies. Then, T2 said that she did not know politeness strategies, but tried to gather the knowledge through the internet when the researcher was conducting the interview. The teachers seem to not have in-depth knowledge of politeness strategies, and only know politeness in general. However, it does not mean they cannot present their perspective about the importance of politeness reflected in English textbooks. Discover the teacher's perspective on politeness strategies in Extract 2:

Extract 2

Q: Based on your perspective, is politeness strategies essential to reflect in English textbooks?

T1: Yes, it is crucial. English is a foreign language; it has to adjust to the Indonesian culture. For example, Indonesian people concern about power relations when we are communicating. We have to use polite expressions when we speak with our seniors or our teachers. So, I think it is essential to reflect politeness strategies in the textbooks since the students use it to learn.

T2: I think it is crucial. There is a formal and informal language that influences whom the students speak. If they speak with older people, they have to use more polite expressions. However, if they speak with their friend or the younger, the students may use casual language. In this case, a textbook is used as a student's learning source. That is why I think it is vital to reflect politeness in English textbooks.

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Extract 2 shows that it is essential to include politeness strategies in English textbooks for reasons such as cultural issues and power relations. T1 stated politeness strategies in English textbooks have to reflect Indonesian culture and the concern with power relation in communication. T2 had the same view on power relations and politeness strategies, but the cultural issue was not a concern for her. Moreover, the coursebook is a student's learning source, which is why politeness strategies should be reflected in English textbooks.

Extract 3

Q: Based on your point of view, may politeness strategies reflected in English textbooks influence student's communicative competence?

T1: Yes. The students can distinguish polite and impolite expression. So, they will pay less rude when using English. The students more often use "could you close the window, please" when they are asking help to their friend.

T2: It should be yes, which means that if the students practice what they have learned, it will influence their communicative competence.

Extract 3 shows that politeness strategies reflected in English textbooks influence the student's communicative competence. T1 said that her students are less rude when using English, such as using negative politeness strategies expressions such as "could you close the window, please." T2 had the same point of view. Her students had learned about politeness strategies through the textbooks and if practise what they learnt, it will have a good impact on their communicative competence.

Extract 4

Q: May politeness strategies reflected in English textbooks support student's communicative competence?

T1: Yes, it may.

T2: Yes, in case of attitude. In our curriculum, one of the aspects that have to value is the student's attitude. So, in the English subject context, one aspect of attitude which will be valued by the teacher is how their expression to communicate with the teacher. Is it in a polite or impolite way? For example, when the students ask permission to the teacher, they use the following expression "pardon me, would you let me wash my hand?".

Extract 4 emphasises that politeness strategies support the student's communicative competence. T2 explained that it would support the students to have better attitudes when communicating with the teacher. The teacher also gave an example of her students asking permission gently with expression such as "pardon me, would you let me wash my hand?" That expression is considered as negative politeness.

Extract 5

Q: Can politeness strategies, which reflected in English textbooks, be used as a guide for students in communication?

T1: I think it is not as a guide, just to support the communication.

T2: It should be possible. Politeness strategies are reflected in the example and materials of expressions in textbooks. I was a teacher who also always explain about politeness to the students when the materials are containing politeness strategies. Besides, they also have practiced it in the learning process, so it should be they use as a guide in their daily life. In my opinion, what we learn as knowledge has to use as our guide in real life.

In Extract 5, T1 stated that the inclusion of politeness strategies reflected in English textbooks can only support the student's communicative competence. On the other hand, T2 felt that the students can use their knowledge as a guide in their daily communication.

The researcher found that the teacher has general knowledge about politeness strategies based on the teachers' interview responses. Moreover, the teachers believed that politeness strategies influence and support their students' communicative competence. Unfortunately, the teachers seemed uncertain in some aspects. They were not sure which aspect of student's communicative competence was influenced by politeness strategies. So, the researcher decided to interview the students who taught by the teachers and the results are reported in the next section.

Student's Perspective on Politeness Strategies in the English Textbook

In this section, excerpts from interviews with students are included. Three out of five students said that their English teachers explained about polite and impolite expressions (Extract 6).

Extract 6

Q: Have you learned or know about politeness strategies?

S1: Yes, my teacher ever explain about polite and impolite expression.

S2: Yes, I have learned it, but just in general, my teacher ever have explained it .

S3: Yes, I have learned it from my teacher.

S4: Yes, I have.

S5: Yes, I learned it from my teacher and my parents.

Extract 7 shows students' view that learning politeness strategies is crucial for them to show respect when they communicate with older people. Due to English being a foreign language for Indonesian, it is crucial to learn politeness and impolite expressions to avoid conflicts in the communication, especially when they speak with native speakers.

Extract 7

Q: Do you think politeness strategies are essential to be reflected in the English textbook and to be learned by the students?

S1: Yes, because politeness in communication is fundamental.

S2: Yes, it is essential because the native speaker of English has a different culture with us or Indonesia, so we need to use politeness strategies to avoid misunderstanding during communication.

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- S3: Yes, it is crucial because the students have to know the polite and impolite expression in English.
- S4: Yes, it is essential to build student's attitude and respect to towards older person.
- S5: Important. It makes the students practice to communicate politely during the communication with the older person.

Extract 8 shows that the students are aware of the presence of politeness strategies in their English textbooks because they can mention pages which contain an exercise on it. Figure 1 shows task 13 on page 26 and task 1 on page 39. The task is about completing a dialogue, but the expressions for politeness strategies are included in the dialogue (Figure 2). In the dialogue between Djokovic and Federer, Federer answered "Thank you, man" and this reflects positive politeness. According to Brown and Levinson (1987), the use of address forms such as "man" is considered the realisation of positive politeness strategies which is used to soften face-threatening acts.

Extract 8

Q: Are politeness strategies reflected in the English textbook that you used?

S1: Yes, for example in page 26 task 13

S2: Yes, on page 39 task 1

S3: Yes, on page 27 task 15

S4: Yes, activity 6, pages 6

S5: Yes, in page 4 activity 1, page 7 activity 9, and page 8 activity 10

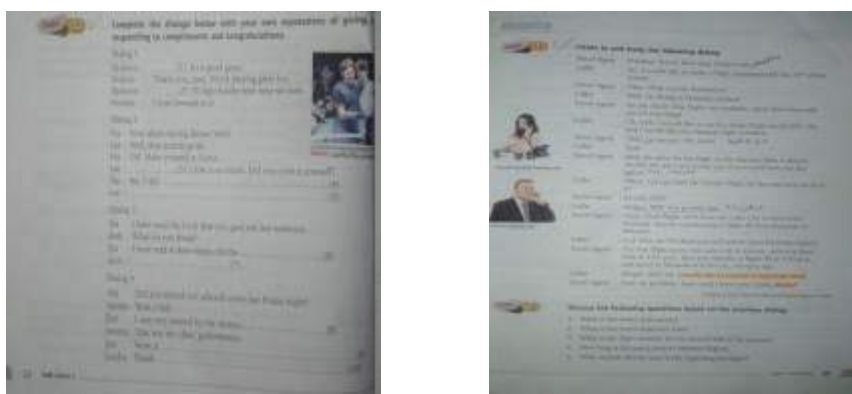


Figure 1. "Talk Active 1" page 26 on the left, and "Talk Active 1" page 39 on the right

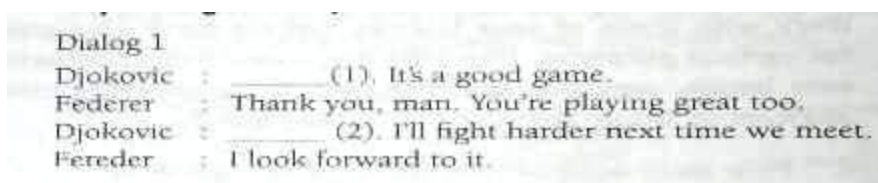


Figure 2. Dialogue 1 in Task 13 with expressions for politeness strategies

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Based on Brown and Levinson (1987), the expression “could I have your name, please?” is considered as the realisation of negative politeness which used to convey the speaker's indirect request to the hearer (see Figure 3). Then, the expression “Let me see” in Figure 4 is considered as a bald on-record politeness strategy, which used to convey the great urgency or desperation. The travel agent's reply (“Well, the price for the flight on the day you was is almost double the price you would pay if you could leave the day after”) is considered an off-record politeness strategy, which is used to emphasise that the amount is higher than the actual flight fare. The use of “almost double” in the expression showed that the flight price is higher than the original price, but the double price may be cheaper.

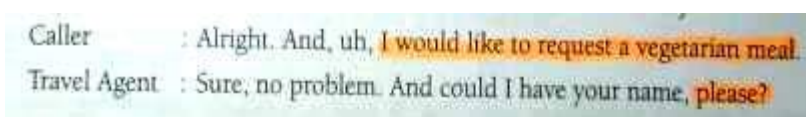


Figure 3. Dialogue in Task 1

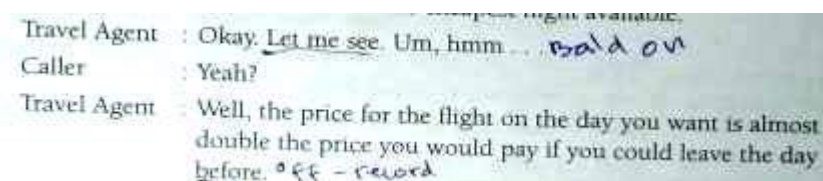


Figure 4. Dialogue in Task 1

Similar kinds of politeness strategies are found in the English textbook Talk Active 2 (Figure 6). First, the expression “its Rosa's birthday next week” is an off-record politeness strategy used to give a hint for uttering purposes to do something. Second, the expression "Let's buy her a present!" is considered as the realisation of bald on-record politeness strategies used to convey the great urgency or desperation. Third, the expression “Great idea!” is considered a reflection of a positive politeness strategy used to express exaggeration. Words such as “marvellous”, “incredible”, and “fantastic” and “great” express exaggeration.

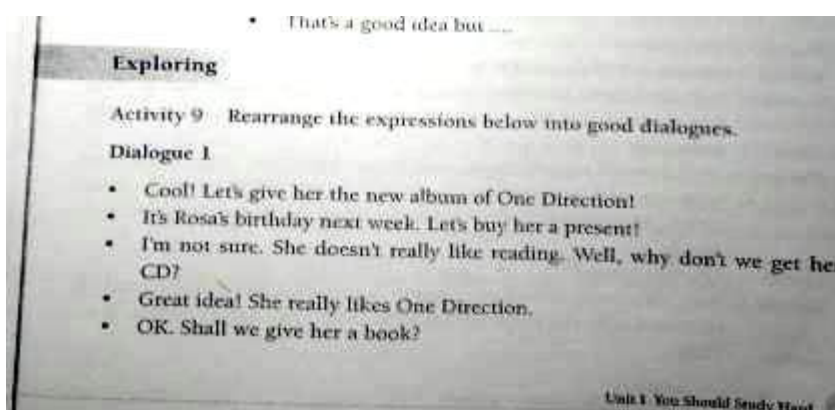


Figure 5. Page 7 in Talk Active 2

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Extract 9 shows that the students felt that politeness strategies in their English textbook influence their communicative competence. Most of the students said that it controls their way of speaking English. They are more careful in word choice, intonation, and the way they speak. It also makes them analyse their partner's reaction during the communication.

Extract 9

Q: May politeness strategies reflected in your English textbook influence and support your communicative competence?

S1: Yes, I am more careful when I am speaking in English. I'll pay attention to my intonation.

S2: Yes, for example in selecting words and the way I am speaking.

S3: Yes, it influences me in the way I'm speaking and make me consider my partner reaction during the communication.

S4: Yes, it may be. I think it controls the way I am speaking.

S5: Yes, it influences the way I am speaking with tourist.

Discussion

This study examined the teacher's perspective on the significance of politeness strategies reflected in English textbooks on student's communicative competence. The results showed that the teachers believe politeness strategies reflected in the English textbooks can influence and support their student's communicative competence. Unfortunately, the teacher cannot identify specific aspects of communicative competence influenced by politeness strategies found in the English textbook. The interviews with the students revealed that the students also had similar thoughts as their teacher. But, based on the student interviews, it can be concluded that the aspects of communicative competence influenced by politeness strategies, found in the English textbook, are linguistic competence and strategic competence.

The results show that the teachers teach politeness generally. Since there is no specific point of politeness strategies in the curriculum, the teachers seemed to decide to explain that there are polite and impolite expressions in English depending on whom you speak with. The teachers carry out their obligation as a person who can decide the kind of language features their students have to learn (Macalister & Nation, 2010). This finding is also supported by the students' answers in the interviews. The students said that their teachers explained politeness strategies in general, and what polite and impolite expressions are.

Another finding shows that cultural differences in politeness strategies have to be reflected in English textbooks. Because English is a foreign language in Indonesia, it should be in harmony with Indonesian culture in communication. As Kurdghelashvili (2015) and Mahmud (2019) stated, teachers have to be aware to draw students' consciousness towards cultural and power-related issues in using politeness strategies. Unfortunately, there is no previous study on this kind of power relation. The students also showed awareness of the power relation issue in polite

strategies when they talked about polite expressions to use in communication with older people.

From the teachers' perspective, their students use negative politeness strategies after learning the expressions through the textbooks, showing the usefulness of including politeness strategies in the English textbooks. Gholami (2015) also found politeness strategies in Iranian EFL textbooks. Alcoberes (2016) revealed that Indonesian English textbooks contain materials which teach negative politeness. The students confirm this finding. The students also believed that the English textbook, which they use as a leaning source, include politeness strategies. However, based on the examples mentioned by the students, the researcher found that the English textbooks teach positive politeness, bald on-record, and off-record politeness strategies. These kinds of politeness strategies are based on Brown and Levinson's (1987) politeness theory.

The teachers perceive that politeness strategies in English textbooks may influence the students' communicative competence. They perceived that after the students learn politeness strategies, they will improve their communication skills, have better interpersonal communication, maintain harmonious relations, establish polite norms of communication, sustain the social relationship, and achieve the communicative goals (Adel et al., 2016; Flores-Salgado & Castineira-Benitez, 2018; Kavanagh, 2016; Li, 2012; Maros & Rosli, 2017).

The teachers also believed their students will reflect better attitudes after learning politeness strategies in the English textbook. It can relate to the student's probability of success, learning assistance, and interest will gain when the students treat in a polite way (Schneider et al., 2015). In this case, the students also agree that politeness strategies have authority and support their communicative competence. The students said that that they are more careful in selecting words, paying attention to their intonation, and considering how they have to behave in communication because of what they have learned about politeness strategies. It also makes them analyse their partner's reaction during the communication. The answers showed that the student's communicative competence is mostly in the linguistic competence and strategic competence. Linguistic competence is the essential elements of communication such as the sentence patterns and types, the knowledge of vocabulary, grammar, morphological inflection, semantic, and phonology (Littlewood, 2011). Then, strategic competence is the knowledge of communication strategies and how to use them. While some teachers are doubtful whether the politeness strategies can guide their students' communication, other teachers are confident that if their students practise the strategies, they can have effective interactions.

The results of this study can be used as a consideration for the teacher to be more aware of politeness strategies, especially when the teacher is in the process of selecting textbooks for learning references. The teachers have to consider politeness that are presented in the textbooks. Writers of English textbooks should also consider providing politeness materials in the textbooks since it is crucial for the students to develop communicative competence.

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THE USE OF JAPANESE ADJECTIVES URESHII AND TANOSHII

Nor Sahayu HAMZAH*¹

Zaid MOHD ZIN²

Rozita CHE RODI³

^{1,2,3} Universiti Putra Malaysia, Selangor, Malaysia

¹norsahayu.hamzah@gmail.com

²zaidmz@upm.edu.my

³ita_cherodi@upm.edu.my

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*Corresponding author

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ABSTRACT

This study is a semantic study that explores the genre of meaning in general. It focuses on the synonyms of adjectives “*ureshii*” and “*tanoshii*” in the construction of sentences in the Japanese language. The objective of this study is to discuss similarities and differences of the usage of synonyms “*ureshii*” and “*tanoshii*” and also to analyse the implementation from the perspective of adjectives in the Malay language. The data selected for this study are sentences that contained “*ureshii*” and “*tanoshii*” lexicons based on *Shinmeikai Japanese Language Dictionary* (2012). The data are analysed using textual analysis based on the conceptual framework by Ibrahim Ahmad (2005). The findings of this study elucidate the technical differences in the usage of Japanese adjectives *ureshii* and *tanoshii* as compared to Malay adjectives “*gembira*” [happy] and “*seronok*” [excited]. It shows that the two adjectives have similar meaning and nuance but cannot be used interchangeably. The outcomes of this study can be used as reference material for teachers and students to master the usage of adjectives in Japanese language. Lastly, further studies on Japanese lexicon “*keiyoushi*” should be carried out entirely.

Keywords: Semantics; Synonyms; Lexical; Japanese Language; Malay Language

Introduction

The ability of students to construct sentences using suitable lexicon exhibits mastery of the language skills of a particular foreign language. Sillar (1988) states that text, visual and verbal image are an important combination for the process of transmitting, receiving and exchanging information. For that reason, the use of appropriate lexicons in a language needs to be mastered and understood since the meaning of lexicon in the language can be either direct or figurative. The differences

in lexical meanings that can be found in two language systems had caused mistakes in using the language (Corder, 1973). Synonym or similarity in lexical meanings refer to words that are of different spelling or sound but have similar or nearly identical meanings.

This matter was brought forward by Naila Fauziah (2019) who explained the different function in the usage of lexical items in Japanese language compared to Indonesian language. This leads to mistakes in choosing appropriate lexical items. The construction of grammatical sentences in the Japanese language involves the use of accurate lexicon, correct spelling, appropriate writing selection, and arrangement of the sentence structure following its grammar. The main shortcoming for students in constructing sentences in Japanese language is often observed through their selection of appropriate lexicon. Wijayanti (2018) and Dduong (2018) elucidate that students are often confused in using the correct synonymous lexicon in Japanese sentences because there are variances in the meanings when compared to their native language.

A comparative study in language can be seen from the aspect of using different dialects or languages. There are synonymous lexicons in foreign languages, particularly the Japanese language but they are less likely to be used by the non-native speakers of the language. This is because there are different characteristics of synonyms that need to be adhered by non-native speakers. Even so, there are synonyms which meanings are easier to comprehend although they are used in diverse contexts by speakers of different demographics. In light of past studies, it is suggested that diversifying lexicon studies that have synonymous meanings in linguistics (Abdullah & Sahok, 2019).

This study will compare the use of synonymous lexicons in Japanese language with the Malay language. The objectives of the study were to:

- 1) identify the meaning of synonymous lexicons "*ureshii*" and "*tanoshii*" in Japanese language; and
- 2) discuss the similarities and differences in the use of synonyms *ureshii* and *tanoshii* in Malay language.

This study refers only to synonymous lexicons "*ureshii*" and "*tanoshii*" in Japanese language. Moreover, the obtained data are referred to *Shinmeikai Japanese Dictionary* (2012). The meanings of Japanese words are taken from Ichikawa (1997) and Nihongo Goyou Youreibun Kojiten (2005).

Ruigigo in Japanese language

Synonymy is derived from the ancient Greek word. Syllable "syn" signifies "similar", while "nymy" signifies "name". In other words, synonyms refer to words with similar meaning. In addition, synonyms are not only limited to the lexicons that have similar meaning, but expressions or phrases with similar definition may also indicate synonymous meanings. This suggests that synonyms can be studied by not solely referring to the lexicons but synonymous expressions are also within a similar grouping (*Collins Cobuild Advanced Learner's English*, 2006). In Japanese language, synonyms are referred to as *ruigigo* and it is defined as follows:

一言語体系の語彙のなかで、互いによく似た意味をもつ2つ以上の単語。

Two or more words that have similar meaning with each other in the vocabulary of a certain language system.

Japanese Language Education Dictionary (1982)

There are three types of *ruigigo*:

- 1) *Housetsu Kankei* is a type of synonym in which vocabulary meanings have a narrower scope than their vocabulary synonyms. For example, “*chichi*” and “*oya*” have similar meaning. However, the meaning of “*chichi*” refers to “*ayah kandung*” (biological father), and this word is only used by speaker who is referring to their father in first-person pronoun. Meanwhile, “*oya*” has a more general meaning wherein it may indicate as “*ayah*” (father) or “*ibu*” (mother) or both and they can be used by the speaker as first, second and third-person pronouns.
- 2) *Dougigo* is a type of synonymous vocabulary with similar meanings. For instance, both “*sakkaa*” and “*futtobooru*” refer to “*bola sepak*” (soccer), while “*pin pon*” and “*takkyuu*” refer to “*permainan ping pong*” (ping pong game) in Malay language. These “*dougigo*”-shaped synonyms are usually derived from loanwords that are translated directly from foreign language to Japanese language.
- 3) *Shisateki tokuchou* is a type of synonym in which the vocabulary has similar meanings or equivalent with other vocabulary; yet there are differences in their usage.

1) アリさんは 冷たい水を 飲みます。
Ali san wa tsumetai mizu o nomimasu.
Ali minum air sejuk. [Ali drinks cold water]. ✓

2) アリさんは 寒い水を 飲みます。 X
Ali san wa samui mizu o nomimasu.

Based on Japanese-Malay-English dictionary, “*tsumetai*” and “*samui*” lexicons refer to “*dingin*” (cold) and “*sejuk*” (cold). However, in Japanese-Indonesia dictionary, the “*tsumetai*” refers to physical items while “*samui*” refers to the temperature or weather (Sudjianto, Dian Meilani, & Andini, 2017).

Adjectives in Japanese Language

Based on *Japanese Language Education Dictionary (1982)*, adjective or “*keiyoushi*” is categorised into four characteristics which are trait, colour, situation and emotion and feeling. *Keiyoushi* are divided into *keiyoushi I* and *keiyoushi Na* (Thaiyibah Sulaiman & Yoko Kami, 1997). Every lexicon in Japanese language undergoes changes in its form following the time of its usage. *Keiyoushi* undergoes changes in

the final syllable for every lexicon of *keiyoushi I* and *keiyoushi Na* as presented in Table 1.

Table 1.
Changes in the lexicon of keiyoushi I and keiyoushi Na

Keiyoushi [形容詞]	Present Tense	Negative Present Tense	Past Tense	Negative Past Tense
Keiyoushi i [い形容詞]	あつい <i>Atsui</i> <i>Panas</i> [Hot]	あつくない <i>Atsukunai</i> <i>Tidak panas</i> [Not hot]	あつかった <i>Atsukatta</i> <i>Panas</i> [Hot] (past)	あつくなかった <i>Atsukunakatta</i> <i>Tidak panas</i> [Not hot] (past)
Keiyoushi na [な形容詞]	しずか <i>Shizuka</i> <i>Senyap</i> [Quiet]	しずかではあ りません <i>Shizuka dewa</i> <i>arimasen</i> <i>Tidak senyap</i> [Not quiet]	しずかでした <i>Shizuka</i> <i>deshita</i> <i>Senyap</i> [Quiet] (past)	しずかではあり ませんでした <i>Shizuka dewa</i> <i>arimasen deshita</i> <i>Tidak senyap</i> [Not quiet] (past)

Literature Review

Nursanti and Supriatnaningsih (2019) have found that auxiliary verbs have synonyms with definite meaning in Indonesian language. Their study shows that although these four *fukushi* have synonyms with similar meanings, there are still differences that confuse the students. For instance, “*kanarazu*” and “*zettai*” lexicons have higher levels of “definite” than “*kitto*” and “*zahi*” lexicons. “*Kanarazu*” and “*zettai*” lexicons are supported with sentences that end with “*yo*”, “*darou*” and “*kamoshiremasen*” which further strengthen the speaker's confidence in delivering the information they try to convey to the listener. This study also recommends that the students should scrutinise their sentences comprehensively before selecting the correct lexicon. This is because “*kanarazu*” lexicon displays certainty near to 100% to the statement delivered by the speaker (Kobayashi, 1992).

Moreover, Siregar (2018) in a scholarly thesis has discussed *keiyoushi Na* for “*kirai*” and “*iya*”. The findings of this study clarify that “*kirai*” and “*iya*” lexicons are a part of *keiyoushi Na* that have synonymous meanings. These lexicons have similar meaning in which they are referring to the feeling of hate or unpleasantness. However, the use of “*kirai*” and “*iya*” lexicons is dissimilar depending on the context of the sentence. Generally, “*kirai*” lexicon refers to the meaning that possesses strong feelings such as dislike, unpleasant, reluctant and hate. Meanwhile, “*iya*” lexicon has multiple meanings which includes strong feeling

of distasteful that refers to food; discomfort referring to situation; disgust referring to one's behaviour; as well as frustration to terrible act in Indonesian language.

Furthermore, Siagian (2018) has concluded that “*yaru*” and “*suru*” verbs are synonyms in Indonesian language vocabulary which refer to an act of doing or working. The outcome of this thesis also elucidates the function differences in the use of “*yaru*” and “*suru*”. “*Suru*” lexicon can be used to refer to the meaning of an act of doing something and demonstrating behaviour. Meanwhile, “*yaru*” lexicon refers to the meaning of presenting a decision or presenting a situation in Indonesian language. This study also suggests that even though these two lexicons are synonymous, academics and students should be more meticulous in their interpretation of using them in Japanese sentences.

In contrast to Kim (2018) with research entitled *Mikaku O Hyougen Suru Keiyoushi no Imi Kouzou to Goi Taikei*, it looks at *keiyoushi* lexicon in the use of taste adjective and has suggested a new system of division for the original *keiyoushi* characteristics. Researchers have proposed that there is a need for division in *keiyoushi* lexicon between sensory and emotion characteristics. The findings of the study show that the features of taste perception refer to the sensory characteristic such as “*nigai*”, “*sibui*”, “*amai*” and “*karai*” and they are also important in interpreting one’s emotion. For instance, “*nigai*” lexicon, which means bitter, can be used when a person has tasted a certain component in foods or drinks that causes a person to be physically disturbed and thus producing unpleasant feeling to the person emotionally. Meanwhile, experience that is associated with “*nigai*” lexicon refers to the attitude characteristic which gives discomfort to the person psychologically. These synonymous lexicons function as a description of one’s sensory and emotion characteristics. The explanation for sensory perception is influenced by physical causes, while emotion expressions are influenced by individual’s psychological discomfort.

Lastly, Putri (2018) in a study of lexicon “*Utsukushii*” and “*Kirei*” have discussed the similarities of the meanings by comparing the meanings of vocabulary “beautiful”, “pretty”, “good”, “kind”, and “vibrant/refined” in Indonesian language. The study shows that there are four different usages in the function of these lexicons. “*Utsukushii*” lexicon focuses on the subject as the main topic while also in abstract form or collaborative connection which also means harmony in Indonesian language. Whereas, “*kirei*” lexicon focuses on the subjects related to color, gas, or imperceptible things. Additionally, “*kirei*” lexicon is used to describe skills regarding to a game as a measuring device.

Method of the Study

In the process of learning Japanese language, students encounter Japanese synonymous lexicons that have similar meaning in Malay language. For example, “*tsumetai*” and “*samui*” have a synonymous meaning to “*sejuk*” (cold) in Malay language. However, non-native speakers or students might find it difficult to understand the similarities and differences and also the contexts needed for using “*tsumetai*” or “*samui*” lexicons in Japanese language. The speakers or students’ shortcoming in mastering the use of lexicon following the right circumstances

prompted them to make mistakes in the sentence construction. Based on these circumstances, a form of a descriptive and qualitative study focuses on the comparison between “*ureshii*” and “*tanoshii*” lexicons in Malay language. The analysed data are sentences that included “*ureshii*” and “*tanoshii*” lexicons are obtained from the *Shinmeikai Japanese Language Dictionary* (2012). The study utilises interlingual comparative method between Japanese language and Malay language. In addition, the data of this study are analysed using Ibrahim Ahmad's (2005) conceptual framework which outlines five different characteristics of synonyms:

- 1) The difference in dialect.
- 2) The difference in formal phase.
- 3) The difference in the use of technical words.
- 4) The difference in connotation.
- 5) The difference in the use of euphemism.

Results

Kamus Linguistik (1997) defines synonyms as two or more words that have similar or nearly equivalent meaning in a language. Hence, the meaning connection between two synonymous lexicons are considered to be bilateral (Verhaar, 1978).

Synonyms of ureshii and tanoshii in the Japanese Language

Ureshii lexicon in Japanese language may be translated as:

自分の欲求が満足されたと感じで、その状態を積極的に受け入れようとする
と気持ちだ。

A feeling when one's desire is satisfied and they are ready to accept the condition.

Shinmeikai Japanese Language Dictionary (2012)

The definition of “*ureshii*” lexicon according to *Shinmeikai Japanese Language Dictionary* (2012) refers to the emotion characteristic through self-interest while also being satisfied with the situation. In addition, the lexicon also explicates that the individual is ready to accept the situation which indicates that the happiness caused by external events is only momentary. The following are sentences which utilised *ureshii* lexicon based on the data obtained from *Shinmeikai Japanese Language Dictionary* (2012):

- 1) あの 人 に 会 えて 嬉 し かつ た。
Ano hitoni aete ureshikatta.
Saya gembira dapat berjumpa dengan orang itu.
[I am happy to meet that person.]

2) 明日 休みだ、嬉しいなあ。

Ashita yasumida. Ureshiinaa.

Esok cuti, (saya) gembiranya.

[Holiday tomorrow, (I) am happy.]

Esok cuti, gembiranya.

[Holiday tomorrow, happy.]

3) 4月から 自分も 大学に入るかと思うと、何となく 嬉しい気持ちになる。

Shigatsu kara jibunmo daigakuni hairuka toomou to, nantonaku ureshii kimochi ni naru.

(Saya) merasa gembira kerana bulan April saya akan masuk ke universiti.

[(I) feel happy because in April, I will enroll at the university]

Tanoshii “*lexicon*” in Japanese Language may be translated as:

充足感があじわえるものとして、その状態を積極的に受け入れたい、出来ることならそれを気持ちだ。

A feeling when one has a pure satisfaction and they accept the condition completely.

The characteristic of “*tanoshii*” lexicon indicates the feeling of joy or excitement that comes within self and that feeling persists over time. The following are sentences that utilised “*tanoshii*” lexicon based on the data obtained from *Shinmeikai Japanese Language Dictionary* (2012):

4) 狭いながらも 楽しい 我が家。

Semai nagaramo tanoshii wagaya.

(Kami) seronok walaupun rumah sempit (kecil).

[(We) are excited even though our house is small]

5) 気の合った 友人と 楽しい 一時を 過ごす。

Ki no atta yuujin to tanoshii hito toki o sugosu.

(Saya) rasa seronok meluangkan masa bersama kawan baik.

[(I) feel excited when spending time with best friend.]

6) たのしい ショッピング。

Tanoshii shoppingu.

Membeli belah yang seronok.

[Exciting shopping.]

However, these “*ureshii*” and “*tanoshii*” lexicons indicate that feeling of happiness and excitement can only be used in situations by speakers when using first-person pronoun. Meanwhile, in the case of second-person pronouns, it can only be used as question form, Thaiyibah Sulaiman and Yoko Kami (1997).

Similarities and differences in the use of synonymous lexicons ureshii and tanoshii in Japanese language.

Semantically, *keiyoshi I* are divided into two parts where the first part of *keiyoshi I* expresses condition or attitude in objective form while the second part of *keiyoshi I* denotes emotion and sensory perception in subjective form. In this study, the meaning of “*tanoshi*” and “*ureshii*” lexicons are situated in the second part of *keiyoshi I* where it shows emotion and sensory perception that are in subjective form. This division of *Keiyoshi I* has differences in terms of its usage compared to Malay language. This is because there are two common questions in the structure of Japanese sentences which are:

1. Who is feeling such way?
- 2) What is the object/item/matter that causes such feeling?

Henceforth, this study will also discuss the questions of (1) who is feeling such way? and (2) what is the object/item/matter that causes such feeling? This type of *keiyoshi I* can only be used by first-person pronoun while for the second-person pronoun, it can only be utilised in the form of question. This is because *keiyoshi I* is related to the emotion and sensory perception that only the individual can experience, whereas for the others, they can only guess or assume the situation merely on the surface level. Examples are shown in Excerpts 7-9:

7) 私は 嬉しい です。

Watashi wa ureshii desu.

Saya berasa gembira.

[I feel happy.]

8) あなたは 嬉しい ですか。

Anata wa ureshii desuka.

Awak gembira?

[Are you happy?]

9) あの女の子は 嬉しがっています。

Ano onnako wa ureshigatte imasu.

Budak perempuan itu kelihatan gembira.

[That girl seems happy.]

Excerpt 7 describes the feeling of happiness as required by the question (1) who is feeling such way? The “I” refers to the first-person pronoun. Meanwhile, Excerpt 8 shows a situation referring to the question (2) what is the

object/item/matter that causes such feeling? If the sentence in Excerpt 7 is made into a statement such as “Anatawa ureshii desu”. (あなたは嬉しいです。) (*Awak gembira*; You are happy), this sentence becomes an unusual form of structure in the Japanese language. A similar error will be made if it were replaced with *tanoshii* lexicon. For Excerpt 9, *ureshii* and *tanoshi* lexicons are not used directly into the sentence. In contrast, the sentence has an addition of an end suffix *-garu* [～がる] which precedes *keiyoshi I* by dropping the *I* [い]. The addition of suffix *-garu* [～がる] indicates emotion or desire of others referred by the speaker. In this case, the speaker refers to “*Ano onnako*” [あの女の子], (budak perempuan itu; the girl).

Therefore, “*ureshii*” and “*tanoshi*” lexicons of *keiyoshi I* refer to the feeling of happiness and excitement which only the speaker can use for themselves. However, “*ureshii*” lexicon requires secondary factor in inducing these feelings; as exemplified by Excerpts 10-12:

10) 久しぶりに 孫の顔を 見ることが 出来て、 とても 嬉しかった。

Hisashiburini mago no kao o miru kotoga dekite, totemo ureshikatta.

(Saya) sangat gembira kerana dapat melihat (wajah) cucu setelah sekian lama. (tidak berjumpa).

[(I) feel excited seeing my grandchild's face after a while (not meeting)].

11) 今日から 春休みなので、 とても嬉しい

Kyou kara haruyasumi nanode, totemo ureshii.

(Saya) sangat gembira kerana hari ini bermula cuti musim bunga.

[(I) am so happy because spring break starts today.]

12) ずっと 欲しかった洋服が 買えたので、 嬉しい気持ちに なった。

Zutto hoshikatta youfuku ga kaeta node, ureshii kimochi ni natta.

(Saya) rasa gembira kerana pakaian yang diinginkan telah dapat dibeli.

[(I) feel happy because I get to buy the clothes, I have desired.]

Excerpt 10 refers to the speaker's feeling of happiness who wants to see their grandchild. Then in Excerpt 11, the feeling of happiness is because the spring break has begun, and in Excerpt 12, it refers to a person's happiness whom desired clothes have been bought and owned. All of the examples refer to the external sources that become the secondary factors of excitement to the speaker. According to these examples, the feeling of excitement only arises when external factors influence it as shown in Table 2. Based on Table 2, Japanese “*ureshii*” lexicon is defined as “*gembira*” (happy) and “*tanoshii*” is defined as “*seronok*” (excited). “*Gembira*” lexicon is an adjective where it reflects emotion characteristic in Malay language and also synonymous with “*seronok*” lexicon. Furthermore, “*seronok*” lexicon is translated as a pleasant or heart-warming feeling. Meanwhile, from the sensory perception, it reflects something that is pleasant to hear and also beautiful to see. This lexicon is also described as a matter or situation that can be exciting and

heart-warming, *Kamus Dewan Edisi Keempat* (2019). The use of “*gembira*” and “*seronok*” lexicons in Malay language are exchangeable in sentences as shown in Table 3.

Table 2
Secondary factors for the use of *ureshii* [嬉しい] lexicon

Sentence	<i>Ureshii</i> [嬉しい]	Secondary Factor
J	Gembira (Happy)	Meeting grandchild
K	Gembira (Happy)	The arrival of spring break
L	Gembira (Happy)	Buying clothes

Table 3.
The use of *gembira* and *seronok* lexicons in Malay language

No.	Japanese Sentences	Malay Sentences
1	私は嬉しいです。	Saya berasa gembira . [I feel happy]. Saya berasa seronok . [I feel excited].
2	あなたは嬉しいですか。	Awak gembira ? [Are you happy ?]. Awak seronok ? [Are you excited ?].
3	あの女の子は嬉しがっています。	Budak perempuan itu kelihatan gembira . [The girl seems happy]. Budak perempuan itu kelihatan seronok . [The girl seems excited].
4	久しぶりに孫の顔を見ることが出来て、とても嬉しかった。	(Saya) sangat gembira dapat melihat wajah cucu saya selepas sekian lama (tidak berjumpa.) [(I) feel happy seeing my grandchild’s face after a while (not meeting)]. (Saya) sangat seronok melihat (wajah) cucu saya selepas sekian lama (tidak berjumpa.) [(I) feel excited seeing my grandchild’s face after a while (not meeting)].
5	今日から春休みなので、とても嬉しい。	(Saya) sangat gembira kerana hari ini bermula cuti musim bunga. [(I) feel happy because today starts the spring break]. (Saya) sangat seronok kerana hari ini bermula cuti musim bunga. [(I) feel excited because today starts the spring break].
6	ずっと欲しかった洋服が買えたので、嬉しい気持ちになった。	(Saya) rasa gembira kerana dapat pakaian yang diinginkan telah dapat dibeli. [(I) feel happy because my desired clothes have been bought]. (Saya) rasa seronok kerana dapat pakaian yang diinginkan telah dapat dibeli.

[(I) feel **excited** because my desired clothes have been bought].

Conclusion

In conclusion, “*ureshii*” and “*tanoshii*” lexicons in Japanese language have similar meaning and also synonymous. The “*ureshii*” lexicon means “*gembira*” (happy) and displays emotion characteristic that is temporary in a specific period and requires the presence of external factors to induce the feeling of happiness. Whereas “*tanoshii*” lexicon that means “*seronok*” (excited) is summed up as emotion characteristic that is expressed from within the individual without any external factors to induce the presence of such feeling. In addition, the feeling displayed is continuous and long-lasting. Based on Ibrahim Ahamd's (2005) conceptual framework, the difference feature of the synonyms “*ureshii*” and “*tanoshii*” lexicons in Japanese language is the third feature which is the difference in the use of technical words or also known as vocabulary technical at jargon, which is used in many different fields or professions. Technically in Japanese, “*ureshii*” and “*tanoshii*” lexicons have the similar definition and meaning but they can not be used in all sentences compared to the “*gembira*” and “*seronok*” lexicons in Malay language.

Furthermore, the present study can be extended to other “*keiyoushi*” lexicons in Japanese language in order to see more similarities and differences in the characteristics of adjectives in Malay language. The research data can be further expanded by analysing short stories or novels in both languages. The construction of grammatical sentences in the Japanese language involves using the use of accurate lexicon, correct spelling, appropriate writing selection, and arrangement of the sentence structure following its grammar. The main shortcoming for students in constructing sentences in Japanese language is often observed through their selection of appropriate lexicon. Wiyayanti (2018) and Dduong (2018) elucidate that students are often confused in using the correct synonymous lexicon in Japanese sentences because there are variances in the meanings when compared to their native language. Therefore, this study looks at the use of synonymous lexicons that have the same meaning but cannot be used for all context in sentences.

Also, a comparative study in language can be seen from the aspect of using different dialects or languages. There are synonymous lexicons in foreign languages, particularly the Japanese language but they are less likely to be used by the non-native speakers of the language. This is because there are different characteristics of synonyms that need to be adhered by non-native speakers. Even so, there are synonyms which meanings are easier to comprehend although they are used in diverse contexts by speakers of different demographics. In light of past studies, it is suggested that diversifying lexicon studies that have synonymous meanings in linguistics (Siti Abdullah & Jais Sahok, 2019).

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