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Types of communication strategies used across age groups

Figure 1
Frequency of communication strategy use across age groups

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Contents

A STRUCTURAL EQUATION MODELLING (SEM) INVESTIGATION OF THE L2 LEARNING MODEL OF MOTIVATIONAL DEVELOPMENT AMONG TAHFIZ STUDENTS

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ABSTRACT

This study explores the motivation of learning English among students in selected Tahfiz government and state schools in Malaysia. Questionnaires adapted from Dornyei (2004), with an additional construct, were administered to 1,017 students aged 13 to 17. Exploratory Factor Analyses (EFA), Confirmatory Factor Analysis (CFA), and Structural Equation Modelling (SEM) with Robust Maximum Likelihood estimation technique (MLR) were used. From the SEM analysis, a new model of motivation in learning English among Tahfiz students is proposed. The study discovered that attitudes towards community, promotion, prevention, parental encouragement, interest, Islamic values, ideal L2 self,

ought-to L2 self, and attitudes towards learning English all play central roles in the proposed model. A comparison motivation model between the Tahfiz government and state schools was also provided. The results suggest that Tahfiz English language teachers and other relevant parties should be aware of their students' motivation in learning English, and try to create a more conducive learning environment in the classroom. This can equip the students with sufficient language skills to be well-rounded Islamic preachers.

Keywords: Tahfiz; motivation model; L2 learning model; Islamic values

Introduction

English is the most widely spoken language in the world with 1.35 billion people speaking the language as a first or second language, followed by Mandarin, Hindi, and Spanish (Szmigiera, 2021). There has been a rise in the number of countries that made English as part of the curriculum in schools (Graddol, 2006). This implies that English is regarded as a fundamental educational skill. Following this, one aspect of language research that surfaces is second language (L2) motivation. Gardner (1985) defines motivation as "the extent to which an individual works or strives to learn the language because of a desire to do so and the satisfaction experienced in this activity" (p. 10). According to Gardner and Lysynchuk (1990), L2 motivation is central to learning and it is an important part to retain a language.

In the area of second language acquisition (SLA), L2 learning motivation is one of the most elusive concepts. Gardner and Lambert (1959, 1972) are the pioneers who introduce the integrative-instrumental aspects in measuring motivation within the social psychology framework. Integrative motivation refers to learners who hope to connect with another ethnolinguistic group, and instrumental motivation refers to learners who learn an L2 for practical reasons (Yang et al., 2013). In the quest to enhance SLA, many researchers have contributed new thoughts into the area of motivation. One prominent concept is Dornyei's (2005) L2 Motivational Self System (L2MSS), which adapts the Self Concept from the field of psychology, at the same time preserving the origins of preceding motivational frameworks such as the integrative-instrumental (Gardner & Lambert, 1959) and intrinsic-extrinsic dichotomies (Deci & Ryan, 1985).

Many previous studies have adapted L2MSS for use in diverse EFL contexts (Magid, 2011; Taguchi et al., 2009) to investigate its impact on constructs such as anxiety (Yang et al., 2013), motivation in classroom context (Pawlak, 2012), study-abroad experiences (Pawlak et al., 2020), and achievement in Mandarin (Tan et al., 2017). Nevertheless, in Malaysia and other Muslim countries, there is a dearth of studies on motivation in learning English among Tahfiz students—those who learn to memorise the Quran. This gap needs to be filled because there is an increasing number of parents who favour Tahfiz education for their children as they believe that Tahfiz schools are capable of shaping their children into individuals with good character as

espoused in Islam (Bernama, 2014). Hence, based on the L2MSS by Dornyei (2005), and other Islamic elements, this study attempts to form a new model of motivation on learning of English among Tahfiz students.

Literature review

Motivation in Second Language Learning

Motivation in L2 learning has charted many decades of research and historical analyses. The discussion in this area can be viewed in three phases: 1) social-psychological which is concerned with affective factors in intergroup relations, 2) situated-cognitive which focuses on learners in classroom contexts, and 3) the current period which renders diverse themes (Al-Hoorie, 2017). The social-psychological period is the "assumption that learning an L2 is different from other school subjects because L2 learning additionally requires openness to the L2 group and willingness to adopt features from it" (Al-Hoorie, 2017, p. 1). In the cognitive-situated period, the emphasis was on "why or why not some of their students are more or less successful than others, or to give teachers advice on how to motivate their students, or to provide reasons to students to help them understand their own success or lack thereof" (Gardner, 2010, p. 26). The third phase in the language motivation field is a shift to socio-dynamic perspectives (Dornyei & Ryan, 2015), characterised by the dynamic nature and its temporal variation of motivation which makes it "… hard to give this period a single monolithic title" (Al-Hoorie, 2017, p. 3).

The socio-dynamic approach has inspired Dornyei (2001) to develop the L2MSS, encompassing self-framework. In this instance, motivation in learning L2 extends beyond sociocultural factors or other-related factors such as language attitudes, cultural familiarity, and stereotypes (Gardner & Lambert, 1972), but focuses on the individual's personal core that forms the crucial foundation of the individual's identity or also referred to as the future version of the self (Dornyei, 2009). However, although this framework signifies an important shift of the existing motivational frameworks (Gardner, 2001; Ushioda, 2001), the basic foundation of this proposed premise is still grounded on previous motivational research in the L2 field. This framework expands the conceptual notion of integrative-instrumental motivation (Gardner & Lambert, 1959, 1972) and the concept of self that has been extensively discussed within the field of psychology. The L2MSS model by Dornyei (2005) emphasises how the language learner can see himself in a future state. More specifically, the notion of self allows the learner to visualise the desired language learner that he might become, want to become or is afraid of becoming (Dornyei & Ushioda, 2011). Such notion of motivation provides empowerment to the learner by acknowledging the significant role of personal vision in the attempt to become the desired language learner (Subekti, 2018).

Dornyei (2005, 2009) proposes three important components in the L2MSS model: Ideal L2 Self, ought-to L2 Self and L2 Learning Experience. The ideal L2 self refers to the person that the individual is to become. It is a powerful stimulus for the individual

as it compels the individual to learn the target language to achieve the ideal L2 self as he attempts to reduce the discrepancy that may exist between the individual's actual self and ideal self. Additionally, this component comprises the integrative and instrumental motivational orientations postulated in Gardner's (2010) motivational framework which emphasises improvements such as accomplishment or inspiration in which the L2 learners inspires to become a part of the L2 community (i.e., integrative motivation) or hope to gain realistic goals (instrumental motivation) e.g., getting better jobs, salaries or career promotion (Dornyei & Ushioda, 2011). The second component (the ought-to-L2 self) encompasses the attributes that an individual potentially perceives that he or she ought to possess to prevent negative outcomes (Dornyei, 2005, p. 105). It is consistent with Gardner's prevention-focused instrumental motivation such as an L2 learner practising diligently using the target language to gain good results and avoid failing his language tests (Dornyei & Ushioda, 2011). Finally, L2 Learning Experience entails specific motives in situations that are closely related to immediate learning experiences and environments (Dornyei, 2005). External factors surrounding the L2 learner such as the people around him (i.e., teachers, peers) or environments (i.e., curriculum) can have an impact on the learner's motivation to learn the target language.

Ushioda (2011) states that the ability for L2MSS Model to encapsulate the complexity of an individual's motivation allows researchers in the relevant fields to make in-depth approximation of the individual's current experience as they engage in goal-oriented behaviours such as language learning. Essentially, the proposed L2MSS Model is an alternative motivational framework used to identify the extent to which learners can determine their motivated L2 learning behaviour as they attempt to achieve the desired L2 learning goals (Dornyei & Ushioda, 2011). In this paper, the L2MSS model, combined with some Islamic elements, was tested on a group of Tahfiz school students to investigate an emerging model for this specific learner group.

Some Major Studies on L2MSS

A comparative study on L2MSS was performed by Taguchi et al. (2009), involving learners from different educational contexts, that is, Japan, China, and Iran. The study, participated by 5,000 participants, documented specific cross-cultural differences across the three countries even though L2MSS was found to contribute to the intended learning effort. For instance, the aspect of attitudes to L2 culture and community on the ideal L2 self, was reported to be twice the amount as the instrumentality-promotion among the Japanese students in comparison to the Chinese and Iranian participants. Such findings illustrate that learner motivation is context-specific due to the significant effects of the surrounding factors during the learning process.

Papi (2010) also carried out a study which aimed to identify Iranian learners' motivation and its contribution to learners' anxiety and intended learning effort. The findings indicated that while the ideal L2 self and the L2 learning experience were found to be low, the ought-to L2 component is related with a significant rise of the learners' anxiety level. Overall, the entire L2MSS variables played a crucial part in learners'

learning intentions. The results matched the concept of ideal L2 self proposed by Dornyei and Ushioda (2011), whereby the component is closely related to the instrumental achievement. Similarly, the documented ought-to L2 self reveals that to avoid negative outcomes, worries about future uncertainties may result in higher anxiety among the participants.

These studies highlighted the significant role of L2MSS model in gaining insights about learners' language learning motivation. It offers a window for researchers to have a clear understanding regarding learner's motivation during their learning process.

Tahfiz Students and the English Language

Tahfiz schools are regarded as one of the best places to produce *Huffaz*, the memorisers of the holy Quran. The main focus of Tahfiz schools and its curriculum then, is to equip their students with the skills to read, memorise, and understand the contents of the Quran. Thus, proficiency in the Arabic language was vital (Ku Azizan et al., 2017). Many studies have been conducted to investigate issues related to the teaching and learning of Arabic (Samah, 2012), students' interests, and quality of teachers (Samsuiman et al., 2014) as well as Arabic language modules (Ku Azizan et al., 2017). With the improvement of the curriculum and demands of the society, Tahfiz schools now focus on producing Muslim professionals who are *Huffaz* and embrace the knowledge and teachings of the Quran (Rashed et al., 2021). Now, Tahfiz schools have begun to gain popularity among the Muslim society (Abu Bakar & Mohd Yusoff, 2016; Ahmad, 2015; Che Noh, 2017; Md Nawi et al., 2014). Most parents who send their children to Tahfiz schools wish to see them flourish as good Muslims, become *Huffaz* and be able to engage in missionary *(dakwah)* activities (Abdullah et al., 2016; Ismail et al., 2021; Rashed et al., 2021).

Dakwah or preaching activities include conducting *usrah* (small Islamic classes), leading the recital of *zikir* (remembrance of Allah), and giving religious talks (Ismail et al., 2021). To fulfil the aim of effective engagement in *dakwah* activities, Tahfiz schools have implemented changes to their curriculum and teaching approaches. Emphasis is placed upon the use of *turath* (heritage) curriculum, Arabic language proficiency, and memorisation approaches (Ku Azizan et al., 2017; Ismail et al., 2021; Rashed et al., 2021). However, to carry out *dakwah* activities effectively, mastery of the English language is also vital (Abdullah et al., 2021; Sahiba, 2019). One issue that hampers the mastery of English among Islamic school students is "students' inability to use it in daily activities" (Rohmah et al., 2019, p. 93).

In Ahmad et al.'s (2014) study, the English teachers felt that a majority of students had negative views toward the English language as it was not very important to those from the religious stream. The English teachers also said that students from the religious stream lacked the basic knowledge of English and did not display effort to master the language. Tahfiz students may be knowledgeable in Islamic teachings but with little motivation to master the English language, their *dakwah* activities would be limited to those who can understand the language(s) that they choose to employ and

may not be able to engage in missionary activities in English-speaking contexts. It is therefore crucial to explore the attitudes and motivation in learning English among Tahfiz students to understand and later, overcome, their issues and challenges.

Method of the Study

A total of 1,017 English language learners aged 13-17 participated in the study. Table 1 shows that the participants consisted of 577 (56.7%) students from 3 Government Tahfiz schools and 440 participants (43.3%) from Selangor State Tahfiz schools. The gender distribution was quite balanced, with 51.2% being females and 48.8% being males. The majority of them were 14-year-old students (40.2%) followed by 16-year-olds (31.2%), 15-year-olds (13.1%), 17-year-olds (10.2%), and 13-year-olds (5.3%).

An overwhelming majority of the participants have never travelled overseas before (91.2%) at the time when the data were collected. Additionally, 47% of the participants had academic exposure to native English-speaking teachers compared to 53% who have never been taught by native speakers. In relation to the participants' level of English proficiency, the analysis indicated that 45.5% reported an intermediate level, followed by 34.7% at a lower intermediate level, 8.9% at an upper intermediate level and above, 8.2% at a post-beginner level, and finally 2.7% at the beginner level.

Table 1

Respondents' demographic profile

No	Variable		Frequency	%
1.	Gender	Male	496	48.8
		Female	521	51.2
2.	Age	13	54	5.3
		14	409	40.2
		15	133	13.1
		16	317	31.2
		17	104	10.2
3.	School	Government Tahfiz schools	577	56.7
		Selangor State Tahfiz schools	440	43.3
4.	Native (English L1) teacher	Yes	479	47.1
		No	538	52.9
5.	Overseas experience	Yes	91	8.9
		No	926	91.1
6.	Self-reported proficiency level	Upper Intermediate & Above	91	8.9
		Intermediate	463	45.5
		Lower Intermediate	353	34.7
		Post-Beginner	83	8.2
		Beginner	27	2.7

Instrument

Two types of instruments were used in this empirical study. The first was a language Motivational Self System (L2MSS) scale adapted from Dornyei (2005). A total of 43 out of 67 items were used in the present study. Ten factors (from the original 13) were selected for this study (Table 2). Dornyei's (2005) L2MSS instrument has been extensively used in various research settings and translated into languages such as Chinese, Japanese, Persian, and Arabic (Csizer & Kormos, 2009; Dwaik & Shehadeh, 2010; Papi, 2010; Taguchi et al., 2009).

To test the proposed L2 motivational model, components such as cultural interest, attitudes towards L2 community, criterion measures, and motivational self-system such as ideal L2 self, ought-to L2 self, and attitudes towards learning English were adapted from established questionnaire surveys (Clement & Baker, 2001; Dornyei, 2001; Gardner, 1985; Noels et. al., 2000). Many studies (e.g., Dwaik & Shehadeh, 2010; Papi, 2010; Taguchi et al., 2009) have tested the internal consistency of the scale and found it reliable to be used for meaningful academic endeavours. The value of its reliability according to previous studies ranged between .69 and .93 across different settings and contexts. The reliability values across the components, means, and standard deviations are presented in Table 2.

Table 2
Reliability Values, Means and Standard Deviations of the Instrument Used

Factors	Items	Cronbach's Alpha	Mean	SD
Attitudes towards Community	4	.868	4.80	.88
Promotion	5	.869	5.26	.63
Prevention	5	.889	4.78	.89
Parental Encouragement	4	.875	4.61	.86
Ideal L2 Self	5	.866	5.05	.81
Ought-to- L2 Self	4	.899	4.32	.96
Interest	4	.867	4.99	.75
Self-Confidence	4	.877	5.54	.58
Attitudes towards L2	4	.870	4.70	.95
Islamic Value	5	.876	5.25	.88
Criteria Measures	4	.865	4.87	.75

The second instrument was a self-constructed scale which measures the Islamic values component and initially consisted of 10 items. The scale measures Islamic values that motivate learners towards learning the English language. The Exploratory Factor Analysis (EFA) was used to establish the construct validity of the scale and test the internal consistency of its items. The result of EFA yields one distinctive factor with five high factor loading items, while other items were discarded because they loaded on an

unhypothesised factor. The Cronbach's alpha of the factor was .88 which suggests that the scale is highly reliable and is suitable to be employed for academic exercises.

Correlation among Factors

Correlations among the factors are one of the most significant prerequisites of multivariate analyses especially in structural equation modelling (SEM). Hence, the existence of linear relationships among the factors in the proposed model is among the fundamental requirements for meaningful employment of SEM. Nonetheless, the relationship among exogenous variables should be minimal to avoid multicollinearity. Therefore, the correlation among the factors was examined using Pearson Correlation to test the magnitudes and directions of the relationships among the factors. The result of the analysis suggested moderate statistical relationships among the factors. As shown in Table 3, most of the observed variables are significantly and positively correlated.

The analysis suggested a moderate correlation between attitudes towards community ($r = .63$, $p = .01$) and promotion ($r = .63$, $p = .01$) on one hand, and ideal L2 self on the other. The analysis also found prevention and parental encouragement to be statistically and positively correlated with ought-to L2 self ($r = .61$ and .49, $p = .01$) respectively, while parental encouragement ($r = .35$, $p = .01$) and attitudes towards community ($r = .46$, $p = .01$) were statistically and positively related to Islamic value. Additionally, the analysis showed that interest ($r = .62$, $p = .01$) and self-confidence ($r = .48$, $p = .01$) are positively and statistically correlated with attitudes towards learning English among participants. Finally, ideal L2 self ($r = .61$, $p = .01$), ought-to L2 self ($r = .29$, $p = .01$), Islamic values ($r = .47$, $p = .01$) and attitudes toward learning English were statistically and positively correlated with criteria measure, while ideal L2 self statistically and positively ($r = .19$, $p = .01$) correlated with ought-to L2 self.

These moderate correlation values justified the usage of SEM for this study because the factors were related while suggesting that there was no problem with multicollinearity.

The Proposed Model

Aligned with previous studies that have pointed out the complex relation among the proposed motivational variables, Figure 1 shows that attitudes towards community, promotion, prevention, and parental encouragement to be indirectly affecting criteria measures via ideal L2 self, ought-to L2 self and Islamic values. The study also proposes that interest and self-confidence exert indirect relationships with criteria measures through attitudes towards learning English.

Table 3

Correlations among factors

Variables	Attitu	Promo	Prevent	Parental	Ideal_L2	Ought_L2	Interest	Confide	A_L2_Eng	I_Value	Criteria
Attitu											
Promo	.48**										
Prevent	.13**	.45**									
Parental	.41**	.44**	.30**								
Ideal_L2	.63**	.63**	.20**	.37**							
Ought_L2	.18**	.35**	.61**	.49**	.19**						
Interest	.73**	.54**	.17**	.42**	.68**	.18**					
Confide	.50**	.47**	.19**	.32**	.56**	.18**	.48**				
A_L2_Eng	.63**	.56**	.17**	.39**	.64**	.18**	.62**	.41**			
I_Value	.46**	.50**	.20**	.35**	.52**	.21**	.51**	.42**	.43**		
Criteria	.68**	.57**	.26**	.53**	.61**	.29**	.64**	.53**	.58**	.47**	

Note: attitu means attitudes towards community, promo means promotion, prevent means prevention, parental means parental encouragement, idea_L2 mean Ideal L2 Self, ought_L2 means Ought-To L2 Self, confide means Linguistic self-confidence, A_L2_Eng means Attitudes Toward Learning English, I_value means Islamic Value, Criteria mean Criteria measures. ** = .01, N = 1017

The proposed model hypothesises that ideal L2 self, ought-to L2 self, Islamic values, and attitudes towards learning English language to be mediator variables, while exogenous variables (attitudes towards community, promotion, prevention, parental encouragement, interest, and self-confidence) are covaried.

Figure 1
Proposed Structural Equation Model
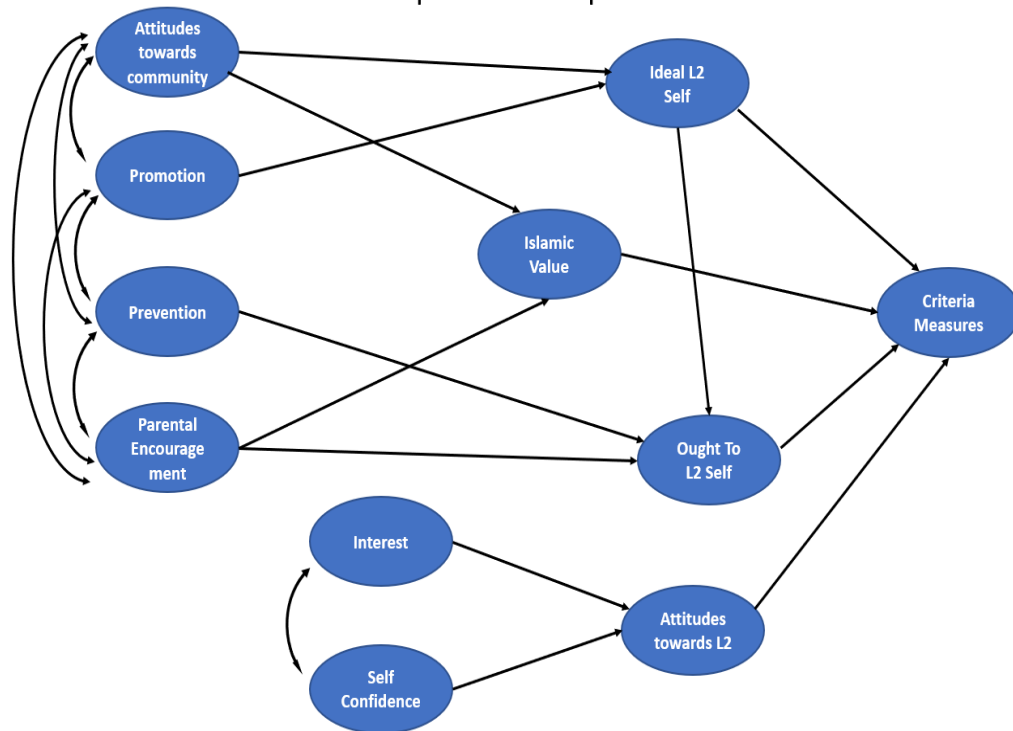
Data Analysis and Statistical Techniques

All data were entered into the Statistical Package for the Social Sciences (SPSS) for analysis. Prior to SEM analysis, EFA was conducted to test the construct validity of the employed instrument. The EFA analysis suggested that the construct validity of the adapted instrument was maintained and the self-constructed instrument's construct validity was established. The EFA also showed that items of the adapted instrument were distinctively and highly loaded on their respective factors without any cross-loading problem. However, five of the self-constructed Islamic value items were discarded due to problems of cross-loading, low value of factor loading, and loading items on unhypothesised factor. After satisfactory EFA were obtained, the data were subjected to SEM using Mplus software version 8 (Muthén & Muthén, 2018). The model parameters were estimated using the robust maximum likelihood estimation technique

(MLR). MLR was employed to provide standard errors and examine the model fit that is robust to the non-normality data. Measurement model analysis was conducted to further investigate the construct validity of the instrument and the result yielded an adequate fit. Overall, the data set reached univariate normality. Nevertheless, the assumption of multivariate normal distribution was violated, shown through the value of Mardia's normalised multivariate kurtosis of 19.3. According to Lin and Bentler (2006), this value is significantly higher than the acceptable range of +5. Further check of Mahalanobis distance uncovered 21 possible multivariate outliers; however, the cases were still retained in later analyses because the response and background information did not display any proof of abnormality. Additionally, a robust version of maximum likelihood estimation was employed for both CFA and SEM to prevent the likelihood of estimation bias due to outliers. As was previously highlighted, all effect estimates were tested using Mplus mediation analysis for statistical significance. To ensure the consistency of interpretation in calculating each effect, a standardised, rather than unstandardised path coefficient, was employed.

Results of Analysis

Prior to SEM, the six exogenous variables, four mediator variables, and an endogenous variable were tested in one measurement model. They were discovered to fit the data satisfactorily. Measurement modelling was performed to examine the uniqueness of each item before they were combined in a structural model. Indices such as $\chi 2$ with its associated p-value, TLI, CLI, RMSEA, and SRMR were used to test the model fit (Hancock & Mueller, 2013). The measurement model analysis yielded a fit model, χ^2 = 3098.863, df = 976, p = .001; SRMR = .058, RMSEA = .046, 90% CI = .044 - .048, CFI = .956 and TLI = .948. All the factor loadings of indicators were statistically significant. A check on the standardised residual showed no noticeable local oddity (Joreskog & Sorbom, 1993). All factor correlations were below .80. This implies satisfying discriminant validity throughout the factors (Brown, 2015). Finally, Cronbach's alpha ranged from .58 to .96, signalling an acceptable internal consistency with each factor.

Testing the Full Structural Equation Modelling

The full hypothesised model was tested using the same criteria of measurement model testing. The proposed model encompasses the six exogenous, four mediators, and one endogenous variable. Robust maximum likelihood was also used to estimate the parameters. All analyses were performed on variance-covariance matrix (n = 1017 observations) and they yielded a convinced model fit. The result of the analysis showed a reasonable fit of data, χ^2 3605.935 df =873 and p = .001, SRMR = .049, RMSEA = .056, 90% CI = .054 - .058, CFI = .963 and TLI .952, suggesting that the hypothetical model is acceptable. According to Figure 2, attitudes towards L2 community and promotion statistically and positively predicted ideal L2 self (β = .83, and β = .35) at .001 respectively, while the ideal L2 self subsequently and statistically predicted the criterion

measures (β = .86, p = .001). Moreover, prevention and parental encouragement significantly and positively predicted the ought-to L2 self (β = .68, β = .47) at p = .001 for prevention and parental encouragement respectively, while ought-to L2 self subsequently correlated with criterion measures (β = .14, p =.001).

Furthermore, attitudes towards community statistically and positively predicted Islamic values (β = .52) at .001 while parental encouragement was statistically insignificant with Islamic values (β = -.04, p =.70). Additionally, criterion measures were negatively and statistically predicted by Islamic value (β = -.10, p =.027), while attitudes toward learning English was statistically insignificant (β = -.02, p = .77). Moreover, the analysis suggested that attitudes toward learning English was predicted by learner's interest in English (β = .70, p = .001) and linguistic self-confidence (β = .13, p = .04). However, attitudes toward learning English were found to be statistically insignificant for criteria measures (β = -.02, p = .74).

Figure 2
Structural Equation Model
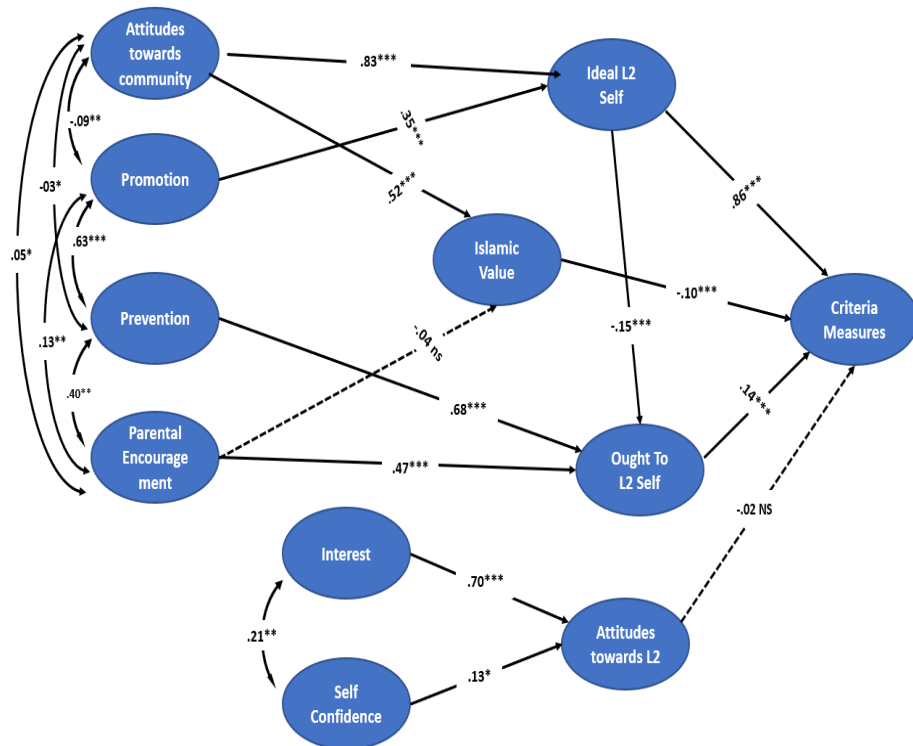
Comparison across Schools

To investigate the differences across the schools and compare the outcome measures, a two-group SEM model was performed. The main objective of performing a two-group comparison is to test the fitness of the proposed model across the schools and examine the difference, if any, across the parameters estimated. The results of analysis suggested that the two-group SEM model had a good fit to the data χ² = 5958.764, df = 1820 (χ²/df = 3.27) p = .0001, RMSEA = .067, 90% CI = .065 - .069, CFI = .947, TLI = .933, SRMR = .05.

Figure 3
Tahfiz Government School Model
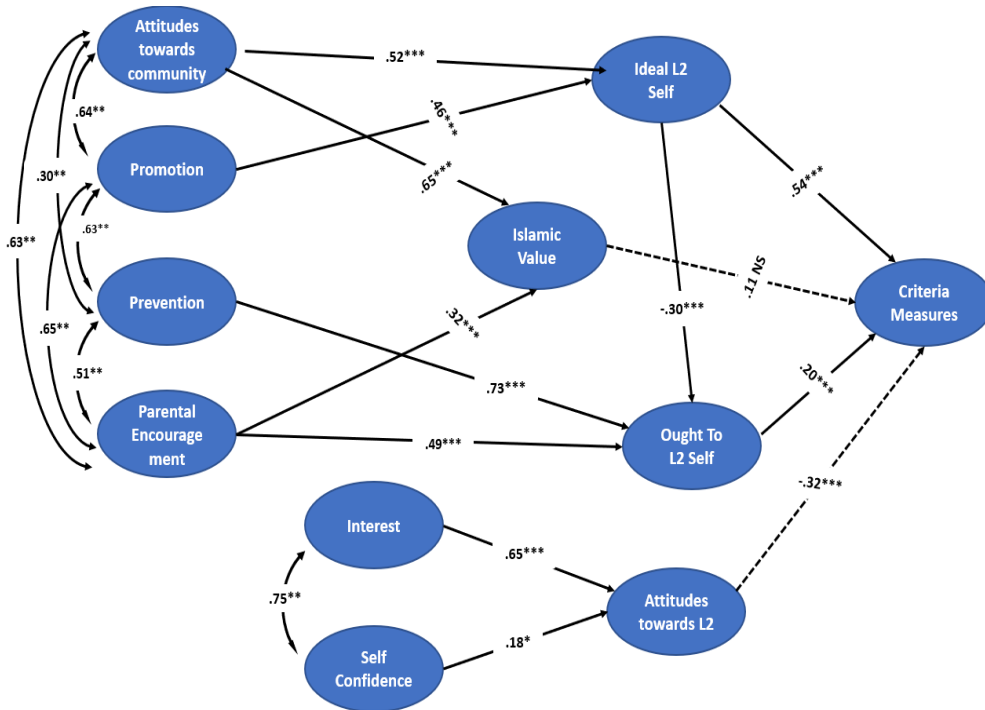
As illustrated in Figure 3, for Government Tahfiz schools, the results indicated that attitudes towards the L2 community (β = .52) and promotion (β = .46) were both at .001, statistically affected the ideal L2 self and subsequently correlated with criterion measures (β = .54, p =.001). Moreover, prevention (β = .73) and parental encouragement (β = .49) at .001 also affected ought-to L2 self, while ought-to L2 self was significantly and positively correlated with criterion measure (β = .20, p = .001). Unlike the full model, attitudes towards community (β = .65, p =.001) and parental encouragement (β = .32, p =.001) positively and statistically impacted Islamic values. However, Islamic values were found to be statistically insignificant (β = .11, p = .11).

Additionally, interest in the English language (β = .65, p =.001) and linguistic self-confidence (β = .18, p =.029) positively and statistically impacted attitudes towards learning English, and subsequently, attitudes toward learning English affected criterion measures (β = .32, p =.001). Unlike the full model, the exogenous variables were statistically and significantly covaried and the values of covariances ranged between .30 to .75 all at .001 (See Figure 3).

For Selangor state Tahfiz schools, the comparison analysis (invariance) indicated that attitudes towards community (β = .67) and promotion (β = .32), both of which were at .001, positively and statistically impacted ideal L2 self, which subsequently affected criterion measures (β = .55, p = .001). Moreover, prevention (β = .71) and parental encouragement (β = .56), both at .001, statistically and positively impacted ought-to L2 self, which consequently affected criterion measures (β = .29, p = .001). Unlike the full model and the government Tahfiz school model, both attitudes towards community (β = .59, p = .001) and parental encouragement (β = .22, p =.001) statistically and significantly affected Islamic values and eventually criterion measures (β = .29, p =.001). The analysis also suggested that interest in learning the English language was statistically and positively impacting attitudes toward learning English, which consequently affected criterion measures (β = .25, p =.001). However, linguistic self-confidence was found to be statistically insignificant for attitudes towards learning English language β = .10, p =.19).

The exogenous variables were also shown to be statistically and significantly covaried and the values of their covariances ranged from .11 to .69 all at .001.

The invariance analysis suggested that although both models are suitable, the values of relationships among the variables revealed that the Selangor Tahfiz schools group model was slightly better in terms of model fits than the Government Tahfiz schools group model. This suggests that all variables in this model are more suitable and appropriate for Selangor Tahfiz schools group compared to the Government Tahfiz schools group. The major reason is that Islamic values play a significant role in mediating between attitudes towards community and parental encouragement on one hand and criterion measures on the other for the former group model. Additionally, only linguistic self-confidence was found to be statistically insignificant for Selangor Tahfiz school model, while Islamic values and attitudes toward learning English language were statistically insignificant for the government Tahfiz school model. Finally, the values of beta for Selangor Tahfiz school model were generally higher compared to the government Tahfiz school model, which indicated that the concerned factors are strong and effective predictive measures in Selangor Tahfiz school group. However, the results confirmed that the model was well-replicated across the same settings, irrespective of the groups.

Figure 4
Tahfiz State School Model
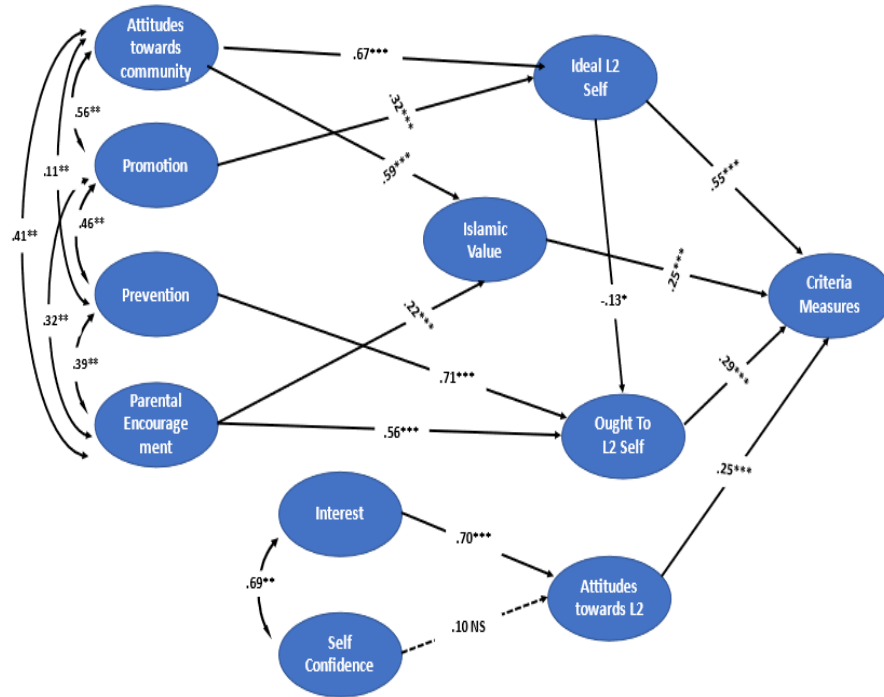
Discussion and Conclusion

The findings of this empirical study provide important insights into the motivational model of English language learning among the Tahfiz students in Malaysian schools. The study found that attitudes towards community, promotion, prevention, parental encouragement, interest, Islamic values, ideal L2 self, ought-to L2 self, and attitudes towards learning English language play pivotal roles in the proposed motivational model. However, the magnitudes and directions of the exogenous and mediator towards endogenous (criterion measures) varied. According to the analysis, ideal L2 self and ought-to L2 self positively and directly predicted students' criterion measures, and Islamic values and attitudes towards learning English language were insignificant. These findings suggested that learners' intended efforts to learn English language could be partially comprehended and identified from these factors.

These findings are consistent with the proponents of attitudes and motivational theory by Dornyei (2005) and many previous studies (Amengual-Pizarro, 2018; Hughes et al., 2020; Taguchi et al., 2009). According to Taguchi et al. (2009) and Hughes et al. (2020) in a replicated study of the former, ideal L2 self and ought-to L2 self which are significant components of the Motivational Self System play significant roles in mediating between attitudes to L2 culture and community, promotion, prevention, and family influence on one side and criteria measures on the other.

Another significant contribution of the proposed model is the additional element of Islamic values specifically for Tahfiz students. Based on the newly proposed model in this study, it is hoped that teachers and other relevant parties can have better insights on how to motivate and inspire the Tahfiz students in English language classrooms to help them become well-rounded Islamic preachers.

Successful language learning requires learners to have the knowledge of the language and the motivation to learn it (Yang et al., 2013). This paper has proposed a motivational model, specifically for Tahfiz students, in the effort to prepare them to become better global preachers in disseminating Islamic teachings. The model corroborates with Dornyei's (2005) L2MSS, whereby elements which include community, promotion, prevention, parental encouragement, interest, ideal L2 self, ought-to L2 self, and attitudes towards learning English language have been shown to play a part in the motivational model for Tahfiz students, with a new addition of Islamic values in the model. Further research would be needed to determine the motivational model for other Tahfiz schools not under the jurisdiction of the Ministry of Education Malaysia, and also other Tahfiz settings in other Islamic countries.

Acknowledgement

Ethics Review Board Statement

The study was conducted according to the guidelines as approved by the Research Ethics Committee of Universiti Sains Islam Malaysia (Protocol Code: USIM/JKEP/2020-86), approval date: 16 April 2020.

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FACEWORK STRATEGIES AND INTERCULTURAL CONFLICT MANAGEMENT PROCEDURES BETWEEN INTERNATIONAL UNDERGRADUATES AND MALAYSIAN INSTRUCTORS AT A PRIVATE UNIVERSITY

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ABSTRACT

Framed by the face negotiation theory and intercultural conflict management concepts, this study aims to identify the facework strategies used by international undergraduates in intercultural conflicts with Malaysian instructors at a private university, and investigate the preferred effective conflict management procedures for Malaysian instructors in managing intercultural conflicts with international undergraduates. This study uses a descriptive cross-sectional design using questionnaires for data collection**.** A total of 317 participants were involved: 105 Indonesian undergraduates, 106 Chinese undergraduates, and 106 Malaysian instructors. The results showed that both Indonesian and Chinese undergraduate groups have similar tendencies for integrating strategies, although they differ in avoiding and dominating strategies. For intercultural conflict management procedures, the most favourable procedure is mediation and the least favourable is ombudsman service. These findings provide instructors with first-hand data for subsequent teacher development on face-saving application. By applying

the appropriate facework strategy and ways to enact it, instructors can further develop their teaching skills by creating a healthy student-teacher relationship with international students.

Keywords: dominating strategies; face negotiation theory; integrating strategies; ombudsman; third-party facilitation

Introduction

In recent years, the number of international students in Malaysia has increased due to its popularity as an education destination. According to the UNESCO Institute for Statistics (2014), there are five predominant factors influencing international students' choice to study in Malaysia, namely, cultural comfort, low cost, value for money, the language of instruction (English), and good quality of life. In 2019, there were 136,497 international students in Malaysia, with 43% studying at private universities and colleges and 57% at public universities (Abdullah & Chung, 2021).

For Malaysian instructors, interacting with foreign nationals is inevitable. The interaction between people of different cultures and mother tongues is commonly known as intercultural communication. Although Malaysians are in general familiar with this concept because the country is a melting pot of cultures, misunderstandings in communication may still arise due to cultural misunderstandings, which in turn creates conflict. It is how instructors manage these perceived intercultural conflict situations with the international students that significantly impact the pedagogical purposes of the classroom (Arasaratnam, 2004; Flaherty & Stojakovic, 2008; Spitzberg, 2000; Wiseman, 2009).

Mahmud et al. (2010) observed that the main challenge international students face is typically related to cultural factors. Examples include language barriers, differences in cultural values, and linguistic ideologies. There is little interaction between international and local students, which affects the quality of contact and friendship (Pandian, 2008). Pandian's (2008) study also suggested that while international students want to establish more significant contacts with local students and reap the positive social, psychological, and academic benefits, they could not do so because of the cultural gaps.

Exacerbating the challenge of cultural gaps is the possible ignorance of locals. One example is the way Indonesians are addressed by the local Malaysians. WOB Partner Content (2019) reported that a lot of international students experience these problems daily in Malaysia. For example, an Indonesian student said that the term "Indon" has a negative connotation. She found it offensive that it is still used to refer to Indonesian students even though their government banned the term in 2007.

Shekarchizadeh et al. (2011) asserted that because international students have different linguistic ideologies, facework expectations, and facework attitudes. It is the understanding of these facework expectations and facework strategies of international students that will help instructors in the host country to narrow the cultural gaps.

More importantly, Cornille et al. (1999) found that instructors can have limited knowledge of the procedures. Meyers (2003) also found that instructors are often ill-equipped to handle classroom conflict effectively. As such, it would be beneficial if continuing education can help instructors to better determine the appropriate procedures of conflict management in cross-cultural settings. By recognising the value of the different procedures available, the instructors can also benefit from gaining goodness of fit in various conflict situations.

Additionally, researchers have made various studies on facework strategies used in intercultural conflict situations (Guan & Lee, 2017; Krishnasamy et al., 2014; Lukman et al., 2009; Oetzel et al., 2008; Qian, 2014; Rahim et al., 2014). However, researchers (Guan & Lee, 2017; Rahim et al., 2014; Qian, 2014; Ting-Toomey et al., 1991) found that most studies concentrated on identifying the facework strategies used, its advantages and disadvantages, and the effects. There has been little research conducted on proposing possible management procedures for intercultural conflicts.

Similarly, there is also a limited number of studies in Malaysia using the face-negotiation theory. According to researchers (Kim et al., 2012; Oetzel et al., 2000; Oetzel et al., 2008; Oetzel & Ting-Toomey, 2003; Ting-Toomey, et al., 1991), studies using the face-negotiation theory were mostly conducted in the United States, Japan, Germany, South Korea, Taiwan, and China. Thus, this study will serve in helping to close these gaps, contributing to future studies in Malaysia in the field of interlanguage pragmatics and other related areas.

This study aimed to identify the facework strategies used by international undergraduates in intercultural conflicts with Malaysian instructors at a private university, and investigate the preferred effective conflict management procedures for Malaysian instructors in managing intercultural conflicts with international undergraduates.

Literature Review

Facework

Facework, also known as facework strategies, is both a verbal and non-verbal behaviour involved in face-negotiating processes. Goffman (1955) suggested that facework is the actions performed to make whatever one is doing consistent with face. It is also a way for an individual to protect oneself when threatened during an interaction. This view is shared by Brown and Levinson (1978; 1987), who pointed out that facework has an essential influence on how messages are constructed. Facework is a crucial and lasting component in all interpersonal relationships in classroom communication (Qian, 2014). It is a phenomenon shared by everyone but distinctive from one culture to another.

Oetzel et al. (2008) referred to facework as specific strategies that people use on their claimed image before, during, or after the conflict and describe it as how people think above and beyond goal assessments. Oetzel et al. (2008) utilised 11 facework strategies that have been shown to provide some understanding of facework

management during intercultural conflicts. The 11 facework strategies are categorised under three main strategies, namely, avoiding, integrating, and dominating, which have been verified by previous research (Oetzel et al., 2008; Ting-Toomey & Oetzel, 2001). The avoiding strategy includes giving in, pretending, and third-party. The dominating strategy consists of using passive/direct aggression, expressing emotions, and defending, while in the integrating technique, there are five strategies, that is, apology, private discussion, remaining calm, problem solving, and respect.

Conflict

There is a common ground in intercultural and cross-cultural communication studies such as investigating the causes of conflict situations and ways to manage them. According to Jackson (2014), there are 10 types of conflicts, which are 1) intracultural; 2) intercultural; 3) intergroup; 4) organisational; 5) interpersonal; 6) interracial; 7) interethnic; 8) international; 9) interreligious; 10) intergenerational. For example, Krishnasamy et al. (2014) investigated the intercultural interaction experiences of international Arab students and Malay instructors in a tertiary level institution in Malaysia. They discovered that intercultural conflicts often arose because of language barriers and the different interpretations in the meaning of certain words. Their findings suggested that these barriers could be easily overcomed if the participants were to learn more about each other's cultures and languages.

Theoretical Background

In this study, the researcher adopted the face-negotiation theory. Other theories which contributed to the formation of the face-negotiation theory are briefly discussed, that is, the speech act theory (Searle, 1976), the politeness theory (Brown & Levinson, 1987).

Building on the works of Austin (1975), Searle (1976) proposed five categories of speech acts based on broad classes of illocutionary force. The five are representatives, directives, commissives, expressives, and declaratives. Representatives commit the speaker to the truth value of a proposition. Directives try to get their addressee to do something. Commissives is an intention that the speaker performs future actions. Expressives describes the speaker's attitude towards the propositional content of the speech act. Declaratives are performative utterances that change the reality of the world through their usage.

Unlike the Speech Act theory, which examines speech acts, the Politeness theory is a framework constituted from different politeness strategies, devised to investigate the effects of politeness speech acts on people. For that purpose, Brown and Levinson (1987) identified two types of face: positive and negative face. Positive face is one's desire to gain other's approval, while negative face is the desire to be clear from other's actions. Negative politeness strategies cater to "the negative face *wants* of the addressee", whereas positive politeness strategy is used to "construct and maintain the positive face of the addressees" (Wardhaugh & Fuller, 2015, p. 257).

Face-negotiation Theory

The face-negotiation theory was developed by Ting-Toomey (1985; 1988) in an attempt to understand the intercultural conflict from a collectivistic, Asian orientation. It was built on the foundation of existing, individualistic, western-based conflict approaches to expand the theorising process. Face-negotiation theory is based on how cultures define face and use facework. Ting-Toomey (2005b) came up with seven assumptions that have been verified by her previous studies (Ting-Toomey, 2005a). The first two assumptions focus on the face concept and its problems. The consecutive four are based on cultural values. The last one defines intercultural facework competence.

Intercultural Conflict Management Procedures

There are many intercultural conflict management procedures, models, and frameworks that can help contribute to the production of a healthy learning environment for students. Choosing the appropriate approach is crucial in resolving the perceived conflict between international students and instructors. The US Department of Justice (1994), for instance, reported three effective approaches schools use to manage and resolve conflict: mediation, classroom, and comprehensive approach. Shahmohammadi (2014) proposed mediation as a way to reduce conflicts in classrooms and workplaces, and mentioned that teaching students practical conflict management and resolution skills could help them solve conflicts more effectively and smoothly.

Meyers et al. (2006), using a sample of 226 faculty members, provided constructs that correlated with classroom conflicts, such as the differences in the cultural background of the students and instructors. In contrast, Bronstein and Farnsworth's (1998) findings suggested that the levels of conflict were not associated with instructors' demographic traits. However, conflict appeared to be associated with teaching styles, methods, demeanours, and the reactions and responses towards challenging situations. Borg et al. (2011) studied how conflicts arose within group work in higher education and how they were perceived and managed by teachers. They focused on the root causes of conflicts and how to manage and resolve conflicts. The study showed the importance of setting expectations, rules, and consequences before transferring the responsibility for conflict resolution from the teacher to the students.

Adrian-Taylor et al. (2007) investigated conflicts between 55 international graduate students and 53 faculty supervisors and they recommended the following conflict management procedures:
1) Negotiation - a discussion among disputants to bargain a deal without outside help to manage conflict;
2) Third-party facilitation - when a consultant steps in to work with the disputants to clear up miscommunication, diagnose the problems of the relationship, and facilitates problem-solving;
3) Mediation - the third party involved has knowledge of the objective or issues and is able to help settle a negotiated settlement;

4) Arbitration - a process which involves an authoritative third party who has control over the outcome; and

5) Ombudsman - an intermediary who steps in to communicate the concerns to restore the relationship when the communication process between the two parties breaks down.

Adrian-Taylor et al. (2007) found that the international students favoured the ombudsman service while faculty supervisors preferred to use negotiation. In both groups, arbitration was the method less likely to be used. Moreover, both ombudsman service and negotiation were rated higher than mediation by the international student group but rated lower than negotiation, third-party facilitation, and mediation by the faculty supervisor group.

The conflict management procedures recommended by Adrian-Taylor et al. (2007) encompass simple procedures that students can utilise to help manage straightforward conflicts to complicated ones, which may include lawsuits. In addition, the five procedures can be applied to both international students and instructors, unlike most conflict management models that are limited to handling students only. As such, it is applied in the present study.

Methodology

Purposive sampling was used to select the respondents. Before selecting the sample, the population was stratified based on nationality so that specific characteristics of individuals were represented, as the sample needs to reflect the exact proportion of the population of individuals with those characteristics (Fowler, 2014). The researcher stratified the population using the search function on CourseNetworking (https://www.thecn.com/). The international undergraduates were stratified based on the country to determine the number of international undergraduates per country. A total of 730 international undergraduates from 67 countries were identified. Only countries with a value greater than or equal to 40 undergraduates were included in the study because some countries such as Afghanistan only had two students, a total that is insufficient to represent the country. From the total number of international students in the selected private university in the year 2020, the number included in the study were: 106 from the total of 110 Chinese undergraduates, 105 from the total of 140 Indonesian undergraduates. Altogether, 106 Malaysian instructors participated in this study.

There were two sets of questionnaires (Set A and Set B). Questionnaire Set A was administered to identify the facework strategies used by international students in intercultural conflict situations with Malaysian instructors. This questionnaire contained 63 out 87 items from Oetzel et al. (2008). Questionnaire Set B, adapted from Adrian-Taylor et al. (2007), was administered to both international students and Malaysian instructors to propose possible procedures for instructors in managing intercultural conflict situations with international students.

There were three sections in Questionnaire Set A. Section A involved demographic items while section B required the international students to recall a situation they perceived as a conflict. They had to respond to a series of questions about how they reacted during the conflict. For section C, the international students were introduced to a short intercultural conflict scenario of an international student with a Malaysian instructor and descriptions of five possible methods for managing the conflict. They were asked to rate to what extent were they willing to use each method to resolve the conflict.

There were three sections in questionnaire Set B. Section A involved demographic items while Section B required the Malaysian instructor to rate how many times they have experienced demeaning and aggressive behaviours from students in an intercultural conflict. In section C, the Malaysian instructors were asked to read a short intercultural conflict scenario of a Malaysian instructor with an international student and descriptions of five possible methods for managing the conflict. The instructors were then asked to rate their extent of willingness to use each method to resolve the conflict.

Data were collected online via self-report questionnaires that were generated using Google docs. This kind of data collection has been found to be less stressful for participants because the presence of a fieldworker or observer can often be intimidating (Creswell & Creswell, 2018). A Google form link directing to the questionnaire was provided to the international undergraduates, whereas hardcopies of the questionnaire were used to collect responses from Malaysian instructors.

For the data analysis, the frequency of facework strategies used by international students were calculated. The ratings on the willingness of the international students and Malaysian instructors to use the five conflict management methods were also computed.

Results

In this section, the results on facework strategies and instructors' preferred conflict management procedures are described.

Facework strategies

Table 1 shows the mean for 11 facework strategies used by Chinese, and Indonesian undergraduates.

For the "giving in" strategy, the Chinese undergraduates had a higher median (Mdn = 3.67) and less variation (IQR = 1.33, range = 3.33) compared to Indonesian undergraduates who had a lower median (Mdn = 3.33) and higher variation (IQR = 1.00, range = 3.67). There was one outlier who preferred not to give in. This suggests that Indonesian undergraduates are less likely to give in during an intercultural conflict with an instructor compared to Chinese undergraduates.

Table 1

Central Tendencies and Dispersion Values of Facework strategies by Indonesian and Chinese Undergraduates

Undergraduates		Facework strategies										
Indonesian (n=105)	Chinese (n=105)	Integrating					Dominating			Avoiding		
		RES	REM	PRO	PRI	APO	VER	DEF	AGG	TPH	PRE	GIV
Indonesian	Mean	3.76	3.77	3.67	3.68	3.66	3.62	3.54	3.04	3.51	3.40	3.49
Chinese		3.79	3.72	3.68	3.69	3.63	3.68	3.60	3.42	3.63	3.69	3.65
Indonesian	Median	3.67	3.80	3.63	3.60	3.60	3.50	3.50	3.11	3.60	3.40	3.33
Chinese		3.83	3.80	3.63	3.60	3.60	3.75	3.62	3.44	3.60	3.60	3.67
Indonesian	Std. Deviation	0.64	0.64	0.52	0.60	0.75	0.67	0.61	0.90	0.74	0.66	0.76
Chinese		0.56	0.65	0.54	0.69	0.65	0.67	0.51	0.73	0.64	0.66	0.73
Indonesian	Range	3.17	3.00	2.50	3.00	3.80	3.75	3.25	4.00	4.00	3.00	3.67
Chinese		2.33	2.80	2.75	2.80	2.80	3.00	2.88	3.67	3.00	3.00	3.33
Indonesian	Interquart ile range	0.83	0.80	0.63	0.60	0.80	0.75	0.75	0.89	0.90	0.80	1.00
Chinese		0.71	1.00	0.75	1.00	0.80	0.75	0.66	1.22	0.80	0.85	1.33

Note. A. Multiple modes exist due to unknown factors. RES, respect; REM, remain calm; PRO, problem solve; PRI, private discussion; APO, apologise; VER, verbal expression; DEF, defending; AGG, aggression; TPH, third-party help; PRE, pretend; GIV, give in

Next, for the "pretending" strategy, Chinese undergraduates again showed a higher median (Mdn = 3.60) and lower variation (IQR = 0.85, range = 3.00) compared to Indonesian undergraduates who showed a lower median (Mdn = 3.40) and higher variation (IQR = 0.80, range = 3.00). Overall, Chinese undergraduates are more likely to pretend that conflict never happened when compared with Indonesian undergraduates.

As for "third-party help", the Chinese undergraduates recorded the same median (Mdn = 3.60) but less variation (IQR = 0.80, range = 3.00) when compared to Indonesian undergraduates (Mdn = 3.60) who recorded a higher variation (IQR = 0.90, range = 4.00). Generally, both groups were willing to seek third party help strategy.

For the "aggression" strategy, Chinese undergraduates scored a higher median (Mdn = 3.44 and lower variation (IQR = 1.22, range = 3.67), compared to Indonesian undergraduates who scored a lower median (Mdn = 3.11) and higher variation (IQR =0.89, range = 4.00). Most Chinese undergraduates are more likely than Indonesian undergraduates to take the aggressive approach in a conflict with an instructor.

The Chinese undergraduates are more willing than Indonesian undergraduates to defend their argument in a conflict. Chinese undergraduates obtained a slightly higher median (Mdn = 3.62) with lower variation (IQR = 0.66, range = 2.88) compared to Indonesian undergraduates (Mdn = 3.50) who obtained a higher variation (IQR = 0.75, range = 3.25). It is therefore possible that

Chinese undergraduates are more willing than Indonesian undergraduates to verbally express themselves in a conflict with an instructor. Chinese undergraduates were found to have a higher median (Mdn = 3.75) and a lower variation (IQR =0.75,

range = 3.00) compared to Indonesian undergraduates who showed a lower median (Mdn = 3.50) and a higher range (IQR = 0.75, range = 3.75).

It was observed that for the "apologising" strategy, both the Chinese undergraduates and Indonesians undergraduates shared the same median (Mdn =3.60), but the variations differed. Chinese undergraduates showed a lower variation (IQR = 0.80, range = 2.80) while the Indonesian undergraduates showed a higher variation (IQR = 0.80, range = 3.80). This indicates that both groups were willing to apologise during or after a conflict with an instructor.

Both groups exhibit the willingness to use private discussion strategy. For this strategy, both the Chinese undergraduates and Indonesian undergraduates shared the same median (Mdn = 3.60), but with different variations. Chinese undergraduates showed a higher variation (IQR = 1.00, range = 2.80) whereas Indonesian undergraduates showed a lower variation (IQR = 0.60, range = 3.00).

For the "problem solving" strategy, again both the Chinese undergraduates and Indonesian undergraduates had the same median (Mdn = 3.63) but differed in variations. The Chinese undergraduates showed a higher variation (IQR = 0.75, range = 2.75) than Indonesian graduates who had a lower variation (IQR = 0.63, range = 2.50). This demonstrates that Chinese undergraduates may be more willing than Indonesian undergraduates to use the problem-solving strategy when in conflict with an instructor.

As for the "remaining calm" strategy, the Chinese undergraduates and Indonesian undergraduates again shared similar median (Mdn = 3.80), but with a minor difference in variation. Chinese undergraduates had a higher variation (IQR = 1.00, range = 2.80) while the Indonesian graduates exhibited a lower variation (IQR = 0.80, range = 3.00). The Chinese undergraduates are more likely than Indonesian undergraduates to use the remaining calm strategy in a conflict with an instructor.

Finally, for the "respect" strategy, the Chinese undergraduates are more willing than Indonesian undergraduates to use the respect strategy during or after a conflict with an instructor. Chinese undergraduates had a higher median (Mdn = 3.83) and lower variation (IQR = 0.71, range = 2.33) compared to Indonesian undergraduates who had lower median (Mdn = 3.67) and higher variation (IQR = 0.83, range = 3.17).

Intercultural Conflict Management Procedural Preference

Table 2 shows the summary of the statistical values of Chinese, Indonesian, and Malaysian instructor's willingness to use the five intercultural conflict management procedures.

For the first intercultural conflict management procedure, "negotiation", both Indonesian and Chinese undergraduates shared the same median (Mdn =4.00) and variation (IQR = 2.00, range = 4.00). However, for the Malaysian instructors, there was a lower median (Mdn = 3.00) with the same variation (IQR = 2.00, range = 4.00). This shows that both Indonesian and Chinese undergraduates are more likely to adopt the negotiation strategy, compared to Malaysian instructors. These findings are in contrast

with Adrian-Taylor et al. study (2007), whereby they found that faculty supervisors preferred to use the negotiation strategy, possibly due to the different cultural value of the participants.

Table 2

Chinese Undergraduates, Indonesian Undergraduates and Malaysian Instructors' Intercultural Conflict Management Procedural Preference

Undergraduates		Negotiation	Third-party facilitation	Mediation	Arbitration	Ombudsman
Indonesian (n = 105)	Mean	3.82	3.58	3.58	3.25	3.48
	Median	4.00	4.00	4.00	3.00	3.50
	Std. Deviation	1.06	0.84	1.04	1.07	0.95
	Range	4.00	3.00	4.00	4.00	4.00
	Interquartile range	2.00	1.00	1.00	1.00	1.00
Chinese (n = 106)	Mean	3.63	3.73	3.90	3.37	3.57
	Median	4.00	4.00	4.00	3.00	4.00
	Std. Deviation	1.06	0.99	0.91	1.09	0.92
	Range	4.00	4.00	3.00	4.00	4.00
	Interquartile range	2.00	2.00	2.00	1.00	1.00
Malaysian instructors (n = 106)	Mean	2.66	3.31	3.72	3.16	2.98
	Median	3.00	3.00	4.00	3.00	3.00
	Std. Deviation	1.22	1.17	1.08	1.26	1.19
	Range	4.00	4.00	4.00	4.00	4.00
	Interquartile range	2.00	1.00	2.00	2.00	2.00

Note: Multiple modes exist. The smallest value is shown. A higher mean score indicates a stronger willingness to use the procedure.

Secondly, the "third-party facilitation", both the Indonesian and Chinese undergraduates shared the same median (Mdn =4.00), but with different variations. Indonesian undergraduates showed a lower variation (IQR = 1.00, range = 3.00), compared to Chinese undergraduates who had a higher variation (IQR = 2.00, range = 4.00). For Malaysian instructors, the median was the lowest (Mdn = 3.00) with variation (IQR = 1.00, range = 4.00) compared to the other groups. There were five outliers – two in the Chinese undergraduates' group and three in the Malaysian instructors' group. This finding suggests that Malaysian instructors, compared to Chinese and Malaysian undergraduates, are less likely to adopt a third-party facilitation procedure, which again contradicts Adrian-Taylor et al. findings (2007).

Thirdly, the results on the use of "mediation" as an intercultural conflict management procedure was different for the groups. All three groups shared the same median (Mdn = 4.00), but with different variations. Indonesian undergraduates had a lower variation (IQR = 1.00, range = 4.00) compared to both the Chinese undergraduates

(a higher variation (IQR = 2.00, range = 3.00) and Malaysian instructors (IQR = 2.00, range = 4.00). This shows that Chinese undergraduates are more likely than Indonesian undergraduates and Malaysian instructors to opt for the mediation procedure and Malaysian instructors are more likely to utilise mediation compared to Indonesian undergraduates.

Fourthly, for "arbitration", all the three groups shared the same median (Mdn = 3.00), but with different variations. Both the Indonesian and the Chinese undergraduates shared the same variations (IQR = 1.00, range = 4.00), whereas Malaysian instructors had a higher variation (IQR = 2.00, range = 4.00). This finding implies the possibility that most Chinese and Indonesian undergraduates would be less willing than Malaysian instructors to use the arbitration procedure. Although they shared the same median, there existed some slight variations in their approach to use the arbitration procedure to resolve conflicts. The findings showed that the Indonesian and Chinese undergraduates were less likely to resort to arbitration in resolving the conflicts. The findings are consistent with Adrian-Taylor et al. study (2007), whereby they discovered that among the five procedures, international undergraduates were less likely to use arbitration.

Finally, the results on the use of the "ombudsman" straregy for resolving conflicts was different for the groups. It was found that Chinese undergraduates returned the highest median (Mdn = 4.00) and shared the same variation (IQR =1.00, range = 4.00) with Indonesian undergraduates. Indonesian undergraduates had the second highest median (Mdn = 3.50) while Malaysian instructors had the lowest median (Mdn = 3.00) with the highest variation (IQR = 2.00, range = 4.00). There were three outliers – two from the Indonesian undergraduates' group and one from the Chinese undergraduates' group who preferred not to use the ombudsman procedure. However, the Chinese undergraduates are the ones most likely to use the ombudsman procedure, compared to Malaysian instructors who are least likely to adopt the procedure to resolve conflicts.

Discussion

From the findings on facework strategies, there was no difference in terms of integrative strategies (REM, PRO, PRI, APO) except for RES. Chinese undergraduates showed a higher tendency to use RES strategy (Mdn = 3.83) than Indonesian undergraduates (Mdn = 3.67). The findings also showed that Chinese undergraduates may be more willing to use dominating strategies (VER, DEF, AGG) compared to Indonesian undergraduates. Lastly, Chinese undergraduates' choice of facework strategies leaned towards the avoiding style (TPH, PRE GIV).

These findings can be interpreted through Ting-Toomey's (2005a) cultural-level proposition 5 (collectivistic culture members are inclined to avoidance strategies than individualistic culture members) and proposition 10 (collectivistic culture members lean towards the aviodance strategies compared to individualistic culture members) of the face negotiation theory. According to Hofstede (2011), both China and Indonesia are

high context cultures that relies on context and explicit communication. Indonesia is placed slightly higher than China in terms of collectivism. The findings showed that Chinese undergraduates had a higher level of uncertainty avoidance than Indonesian undergraduates. This can be seen from the Chinese undergraduates' tendency towards the avoiding style.

As for intercultural conflict management procedures, the study showed that the Indonesian undergraduates rated negotiation the highest out of the five intercultural conflict procedures. This was followed by third-party facilitation and mediation. However, the Chinese undergraduates rated mediation as the highest, followed by third-party facilitation and negotiation. Both ombudsman service and arbitration were rated the lowest by both groups. For the Malaysian instructors, mediation was rated significantly higher than any other procedures while negotiation service was rated lower than third-party facilitation, arbitration, and ombudsman.

Although the three groups of respondents came from Asian countries that are basically collectivistic in nature, they exhibited different conflict management procedural preferences. This may be because the level of collectivism for the countries vary. While both Indonesia and China possess an index value below 50 for collectivism, Indonesia has an index value of 14 while China has an index value of 20. According to Dissanayake et al. (2015), even though China, Indonesia, and Malaysia are located in the Asian region, these countries differ from one another due to their different national cultural identities. These countries are heavily influenced by the Eastern philosophy and religions such as Hinduism, Taoism, Confucianism, Buddhism, Judaism, and Islam. Indonesia and Malaysia practises Islam as their main religion, while China practices Buddhism. In addition, the countries feature different kinds of cultural heritage. These variations may have contributed to the differences in conflict management procedural preferences.

The findings of the current study can be categorised into practical and theoretical implications. One practical implication of the study, resulting from the combination of face negotiation theory (Oetzel et al., 2008) and the intercultural conflict management procedures (Adrian-Taylor et al., 2007), is first-hand data for instructor development regarding face-saving application in intercultural student-instructor conflict for Chinese and Indonesian undergraduates. The findings are significant as they provide a basis for instructors to be better equipped in understanding the actions taken and reactions shown by both Chinese and Indonesian undergraduates. By knowing how an international undergraduate may react before a conflict even started, the instructor can decide on appropriate facework strategies and procedure to prevent or manage the conflict situation effectively before it gets out of hand. To give a specific example, should a conflict arise among Chinese undergraduates, Malaysian instructors can immediately resort to the mediation approach to resolve the conflict since the instructor is now equipped with the knowledge that most Chinese undergraduates favour mediation as a means to resolve conflicts.

Another significance is that the findings enable instructors to make use of the pedagogy that encompasses the knowledge, skills, activities and attitudes that best fit

the students' cultural background, including being culturally responsive to them, and to shape as well as mould the students in every aspect mentally, socially, emotionally, politically and spiritually (Ladson-Billings, 2009). This is exemplified in the case of Malaysian instructors allowing international undergraduates to have the option of choosing tasks that the undergraduates themselves can relate to. It not only allows for better acceptance of the Malaysian instructors by the international undergraduates but also reduces the social distance in the undergraduate-instructor relationship and develops a sense of closeness and trust.

Regarding the theoretical implication, the findings can be interpreted using Ting-Toomey's (2005a) face negotiation theory. The findings of this study is similar to the empirical research evidence in the "The Matrix of Face" (Ting-Toomey 2005a) where the collectivists (e.g., Chinese and Mexican respondents) tended to use more indirect, other-face concern conflict styles (i.e., avoiding and seeking third-party help). Ting-Toomey (2005a) has 12 cultural-level propositions, but in this study, only propositions 5 and 10 were related to the findings where the collectivistic culture members were inclined to avoidance strategies than individualistic culture members, suggesting that Malaysian instructors would need to expand their understanding of how people from different cultures use different facework strategies in intercultural conflicts. Unlike the previous studies on face negotiation theory (Oetzel et al., 2000; Oetzel et al., 2008; Ting-Toomey & Kurogi, 1998; Ting-Toomey et al., 2000), the study considers conflict episodes and the constructs of facework of intercultural relationships in the classroom.

Conclusion

In the study, the researcher found that both Chinese and Indonesian undergraduate groups showed similar tendencies to use integrating strategies. However, the Indonesian undergraduates were less willing than Chinese undergraduates to use dominating strategies. Lastly, Chinese undergraduates' choice of facework strategies leaned towards the avoiding style. The findings also showed that the most favourable procedure was mediation and third-party facilitation and the least favourable was ombudsman service. It is likely that these preferences were not only due to cultural gaps, but also because of age and social distance. One limitation of this study is that the researcher only focused on the cultural and situational-level propositions. The individual-level was excluded because it was not within the scope of the study. Future studies could use mixed method to collect data to allow for a more comprehensive and holistic view. The findings raise questions whether intercultural conflict management concepts and facework concepts are consistent across individualistic and collectivistic cultures because of globalisation as undergraduates are more exposed to seamless information exchange now than decades ago. They have become more informed and aware of cultural biases, thus, there is also an urgent need for educators to be more conscious of cultural differences.

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KESALAHAN EJAAN MURID BERDASARKAN BUNYI KONSONAN DALAM UJARAN GURU: ANALISIS FONOLOGI GENERATIF

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ABSTRAK

Kajian ini bertujuan menjelaskan kesalahan ejaan murid berdasarkan bunyi konsonan dalam ujaran guru. Data diperoleh secara kualitatif dengan menggunakan kaedah pemerhatian. Tiga orang guru bahasa Melayu dan 114 orang murid tahun 1 dari Sekolah Kebangsaan Tun Abdul Aziz Majid, Hulu Langat, Selangor telah dipilih sebagai responden kajian. Instrumen kajian terdiri daripada borang soal selidik dan borang maklum balas. Data dianalisis menggunakan data spektogram, teori fonologi generative dan perisian Praat.org. Hasil kajian menunjukkan murid tahun 1 menghasilkan pelbagai bentuk ejaan yang tidak tepat yang melibatkan bunyi konsonan [r], [h] dan [k]. Berdasarkan teori fonologi generatif, variasi ejaan ini berlaku disebabkan pelaksanaan rumus pengguguran dan rumus pembentukan hentian glotis. Dari segi implikasi, kajian ini bertujuan mendedahkan kepentingan bertutur menggunakan bahasa Melayu baku yang betul mengikut konteks dan situasi. Hal ini bertujuan meningkatkan kemahiran bertutur dan membekalkan maklumat yang tepat kepada murid terutama murid yang berada di peringkat awal persekolahan seperti murid tahun 1.

Kata Kunci: kesalahan ejaan; ujaran guru; bahasa Melayu; konsonan; fonologi generatif

STUDENTS' SPELLING MISTAKES BASED ON CONSONANT SOUND IN TEACHER'S COMMUNICATION: PHONOLOGY GENERATIVE ANALYSIS

ABSTRACT

The study aimed to explain the students' spelling mistakes based on consonant sound in teacher's communication. The data were obtained through qualitative study by using observation. Three Malay teacher and 114 year 1 students from Sekolah Kebangsaan Tun Abdul Aziz Majid, Hulu Langat, Selangor were selected as respondents. Instruments used in this study including questionnaires, feedback forms. The data were analysed by spectrogram data and generative phonology theory and Praat.org software. The results showed some of year 1 students incorrectly spelt words with consonants [r], [h] and [k]. Based on generative phonology theory, the variety of spelling is due to the trill deletion rules and glottal formation rules. In terms of implications, this study helps to expose the importance of using the correct standard Malay language pronunciation based on the context and situation. It is important to improve speaking skills and give accurate information to students especially students who are in the early stages of schooling such as year 1 students.

Keywords: spelling mistakes; teacher's communication; Malay Language, consonants; generative phonology

Pendahuluan

Komunikasi merupakan satu proses penyampaian maklumat yang melibatkan penutur dan pendengar. Proses komunikasi yang berkesan akan tercapai apabila penutur dapat menyampaikan maklumat dengan baik, dan pendengar dapat mentafsir maklumat yang disampaikan dengan jelas. Komunikasi boleh berlaku dalam dua bentuk, iaitu komunikasi lisan dan komunikasi bukan lisan. Dalam konteks bahasa Melayu, kedua-dua bentuk komunikasi tersebut perlu dikuasai dari setiap aspek sistem kebahasaan seperti ejaan, tatabahasa, binaan ayat yang gramatis bahkan dari aspek sebutan. Kegagalan menguasai semua aspek tersebut boleh menyebabkan penutur dan pendengar gagal membentuk kesefahaman yang sama kerana Sharifuddin (2011) berpendapat maklumat boleh disalah tafsir oleh penerima akibat kesilapan penyampai ketika berkomunikasi.

Dalam bidang pendidikan, golongan pendidik perlu menguasai kemahiran ini sebaik mungkin kerana pendidik berperanan sebagai penyampai maklumat atau ilmu pengetahuan kepada murid-murid. Ilmu yang disampaikan akan menjadi input yang membantu mencambah perkembangan kognitif, jasmani serta rohani murid hingga mereka dewasa kelak. Hal ini seperti yang dijelaskan oleh Halias et al. (2017) bahawa komunikasi dalam pengajaran seorang guru memainkan peranan penting bukan sahaja untuk menarik minat murid, malah bagi mewujudkan proses pengajaran dan

pembelajaran yang berkesan sepanjang hayat. Mengikut Zakaria et al. (2019), penguasaan kemahiran komunikasi menjadi syarat mutlak bagi membolehkan golongan pendidik menjalankan tugasnya dengan berkesan dan murid dapat mempelajari dan menguasai ilmu yang disampaikan dengan baik.

Selain mempraktikkan kemahiran komunikasi yang berkesan, penggunaan bahasa yang gramatis memainkan peranan penting dalam menyampaikan maklumat yang betul dan tepat kepada pendengar. Golongan pendidik yang mengkhusus dalam pengajaran bahasa Melayu terutamanya perlu menggunakan bahasa Melayu yang gramatis, iaitu betul dari segi tatabahasa dan ejaan, penggunaan ayat yang tepat serta menggunakan ujaran yang mencerminkan kewibawaan bahasa Melayu sebagai bahasa sarana budaya tinggi (Jamaluddin, 2017).

Omar (2010) menyatakan bahasa baku merupakan kelainan bahasa yang sudah dibakukan, iaitu "dikodifikasikan". Dalam erti kata lain, kod-kod ini sahaja yang perlu diterima dan digunakan selain menjadi panduan penggunaan bahasa yang baik yang perlu digunakan dalam komunikasi formal. Jika kepatuhan terhadap kod ini gagal dituruti, maka sebutan tersebut dianggap bukan baku. Hal yang demikian kerana Omar menjelaskan kod-kod ini meliputi semua sistem bahasa, iaitu ejaan, sebutan, nahu dan perbendaharaan kata. Oleh itu, kelainan bahasa yang sudah mengalami kodifikasi ini perlu dipraktikkan golongan pendidik dalam proses pengajaran dan pembelajaran di dalam bilik darjah kerana sekolah merupakan sebuah institusi yang berbentuk formal dan rasmi. Hal ini selaras dengan Perkara 152 yang memperuntukkan penggunaan bahasa Melayu dalam semua urusan rasmi dan bahasa pengantar utama kerajaan termasuklah dalam bidang pendidikan (Jamaluddin, 2017).

Dalam buku Pedoman Umum Sebutan Baku Bahasa Melayu (1988) pula, sebutan baku merupakan sebutan kata berdasarkan ejaan, iaitu setiap huruf dilafazkan menurut nilai bunyinya. Berdasarkan konsep tersebut, golongan pendidik perlu mengujarkan perkataan yang betul ketika menyampaikan pengajaran di dalam kelas. Hal ini penting bagi membekalkan input yang sewajarnya khususnya kepada murid-murid yang berada di peringkat awal persekolahan seperti murid prasekolah dan murid-murid tahap satu (Tahun 1, 2 dan 3). Menurut Zaidi et al. (2019), kanak-kanak menyerap bentuk ujaran yang didengari di sekeliling mereka. Oleh yang demikian, jika output yang tidak tepat diujarkan oleh guru, maka input yang diterima murid-murid juga merupakan input yang salah.

Sebagai contoh, jika guru mengujarkan perkataan "juga" sebagai [ʤu.gaʔ] dengan menghadirkan bunyi glotis [ʔ] di akhir kata, perkataan "lapar" diujarkan sebagai [la.pa] dan perkataan "hilang" diujarkan sebagai [i.laŋ] dengan menggugurkan konsonan /r/ dan /h/, maka murid akan menerima maklumat tersebut sebagai mana yang diujarkan guru. Menurut Alimi dan Kassin (2018), proses pembentukan glotis dan pengguguran konsonan pada dasarnya mematuhi proses fonologi bahasa Melayu standard. Namun, dalam konteks formal, iaitu dalam proses pengajaran dan pembelajaran, bentuk ujaran tersebut boleh menjejaskan kemahiran menulis murid apabila bunyi [ʤu.gaʔ], [la.pa] dan [i.laŋ] yang didengari daripada ujaran guru dieja

sebagai *"*jugak", *"lapa"* dan *"ilang"* dengan menambah dan menghilangkan fonem yang sepatutnya terdapat dalam bahasa Melayu.

Kajian tentang penggunaan bahasa Melayu tidak baku dalam konteks pendidikan telah dijalankan oleh Redzwan et al. (2018). Dalam konteks ini, bahasa Melayu tidak baku merujuk kepada ketidakpatuhan mengartikulasikan atau mengeja sesuatu morfem dengan betul dan tepat disebabkan berlakunya proses fonologi seperti pengguguran dan penambahan fonem. Tambah pengkaji, bahasa Melayu baku atau bahasa Melayu yang mematuhi cara artikulasi yang tepat perlu digunakan dalam konteks formal seperti ketika mengajar di dalam kelas berbanding penggunaan dialek setempat. Hal yang demikian kerana hasil kajian tersebut menunjukkan guru-guru pelatih yang merupakan bakal pendidik melakukan penambahan dan pengguguran fonem dalam ujaran mereka.

Keadaan ini berlaku disebabkan faktor sosiolinguistik guru-guru pelatih yang menggunakan percampuran kod, iaitu percampuran antara bahasa Melayu tinggi dengan bahasa Melayu rendah ketika menyampaikan pengajaran semasa menjalani latihan praktikal. Menurut Redzwan et al. (2018), bahasa Melayu tinggi merupakan neka bahasa formal manakala bahasa Melayu rendah merupakan neka bahasa mesra yang menerapkan elemen slanga, dialek dan bahasa SMS. Tambah pengkaji, golongan pendidik bahkan bakal guru perlu bijak menggunakan bahasa tinggi dalam konteks rasmi atau bahasa Melayu baku yang menitikberatkan cara artikulasi yang tepat bagi mengelak kesalahfahaman maklumat, dan bahasa rendah untuk tujuan tidak rasmi.

Tambah Redzwan et al. (2020), guru pelatih juga gagal mematuhi aspek morfofonetik ketika mengartikulasikan perkataan-perkataan tertentu. Ketidakpatuhan ini disebabkan penggunaan bahasa yang kurang rapi oleh guru pelatih. Baginya, isu ini perlu dibendung di peringkat awal, iaitu ketika guru pelatih menjalani latihan praktikal sebelum menjadi pendidik yang sebenar supaya keupayaan menggunakan bahasa dengan baik, tepat dan gramatis serta tahap profesionalisme guru pelatih dapat dipertingkatkan.

Bagi Nordin dan Che Ali Mohamed (2011), guru yang tidak mempunyai kemahiran berkomunikasi secara berkesan tidak akan berupaya mencapai matlamat suatu proses pengajaran dan pembelajaran. Murid-murid khususnya yang berada di peringkat awal persekolahan seperti murid tahun 1 akan mengalami kesukaran memahami kandungan pengajaran yang disampaikan oleh guru. Keadaan ini secara tidak langsung akan mempengaruhi prestasi akademik murid itu sendiri. Malah, jika kemahiran komunikasi yang baik gagal diterapkan dan murid menyerap semua maklumat yang salah, dan maklumat tersebut tidak dibetulkan atau murid tidak menjalani pengukuhan dan pembetulan, maka maklumat yang diterima akan disimpan dalam minda murid dalam jangka masa yang lama sehinggalah maklumat tersebut dibetulkan. Ertinya, jika guru menyebut bunyi [ʤu.gaʔ], [la.pa] dan [i.laŋ] dan murid mengejanya sebagai *"*jugak", *"lapa"* dan *"ilang",* dan jika kesalahan ini tidak dibetulkan, maka murid akan terus mengeja perkataan tersebut dengan cara yang salah dalam tempoh masa yang lama. Jika perkara ini tidak dibendung, maka salah satu kemahiran kebahasaan murid, iaitu kemahiran menulis akan terjejas.

Sehubungan dengan itu, kajian ini dijalankan untuk mengetengahkan kepentingan penggunaan bahasa Melayu yang betul dari segi ujaran lisan guru dan kemahiran menulis dalam kalangan murid. Jika maklumat yang disampaikan tidak gramatis, maka kesalahan berbahasa dalam kalangan murid akan berlaku. Bagi membendung masalah ini daripada berlanjutan, maka kajian ini dilakukan untuk menyalurkan pengetahuan tentang kepentingan penggunaan bahasa Melayu baku dalam konteks pendidikan supaya murid yang berada di peringkat awal persekolahan khususnya tidak terkeliru dengan maklumat yang disampaikan oleh guru semasa sesi pengajaran dan pembelajaran berlangsung.

Objektif Kajian

Kajian ini dijalankan untuk mencapai dua objektif berikut, iaitu:
1. Mengenal pasti pola kesalahan ejaan murid melalui bunyi konsonan di akhir kata yang diujarkan guru.
2. Menjelaskan hubungan antara kesalahan ejaan murid dengan teori fonologi generatif.

Metodologi Kajian

Informan kajian

Kajian ini dijalankan di Sekolah Kebangsaan Tun Abdul Aziz Majid yang terletak di daerah Hulu Langat, Selangor. Sekolah tersebut dipilih kerana terletak di kawasan pedalaman. Pengetahuan kebahasaan dalam kalangan murid-murid di sekolah luar bandar masih terhad dan belum berasimilasi dengan bahasa Melayu seperti yang digunakan di sekolah-sekolah di kawasan bandar, contohnya dari segi penggunaan bahasa slanga, bahasa rojak, percampuran kod bahasa dan lain-lain.

Pensampelan yang digunakan dalam kajian ini ialah pensampelan bertujuan, iaitu pemilihan informan dibuat bertujuan menjawab permasalahan, objektif, dan persoalan kajian. Informan kajian terdiri daripada tiga orang guru bahasa Melayu tahun 1, dan 114 murid tahun 1 yang semuanya berbangsa Melayu daripada tiga buah kelas, iaitu kelas cemerlang, sederhana dan lemah (Sekolah ini tidak mempunyai murid India, Cina dan Orang Asli). Tujuan pemilihan murid daripada kelas-kelas berlainan tahap ini adalah untuk mendapatkan data yang bervariasi. Bagi guru-guru, informan yang dipilih mempunyai keadaan organ pertuturan yang baik dan tidak mempunyai masalah pertuturan (tidak sengau, pelat, gagap dan lain-lain). Semua murid yang terlibat juga mempunyai keadaan fizikal dan mental yang baik bagi mengelak pemerolehan data yang bermasalah.

Seramai 114 murid tahun 1 berumur tujuh tahun berbangsa Melayu, terdiri daripada 43 orang (38%) murid lelaki, 70 orang (61%) murid perempuan. Seorang tidak diketahui jantina kerana tidak melengkapkan soalan bahagian jantina.

Ketiga-tiganya ialah guru perempuan berbangsa Melayu. Jadual 1 menunjukkan maklumat ketiga-tiga guru. Responden merupakan individu berusia 50 tahun ke atas. Latar belakang pendidikan menunjukkan setiap individu mempunyai kelulusan akademik berbeza-beza seperti diploma, ijazah sarjana muda pendidikan dan SRP/SPM. Ketiga-tiga guru telah berkhidmat dalam tempoh 20 ke 30 tahun. Bahasa pertama ketiga-tiga guru ialah bahasa Melayu dan bahasa kedua ialah bahasa Inggeris.

Jadual 1
Demografi Guru

Guru	Umur (Tahun)	Kelulusan Akademik	Tempoh Perkhidmatan (Tahun)	Bahasa Pertama	Bahasa Kedua
1	50-59	Diploma	20-30	BM	BI
2	50-59	Ijazah Sarjana Muda Pendidikan	20-30	BM	BI
3	50-59	SRP/SPM	30 tahun ke atas	BM	BI

Nota: BM, Bahasa Melayu; BI, Bahasa Inggeris

Instrumen

Terdapat dua instrumen yang digunakan dalam kajian ini. Buku teks tahun 1 yang dijadikan sebagai bahan rujukan untuk membina soal selidik berdasarkan tema-tema yang bersesuaian dengan tahap kognitif murid tahun 1. Borang soal selidik berstruktur dibentuk untuk mendapatkan data demografi guru. Terdapat tiga teks senarai perkataan yang dibina berdasarkan enam tema yang terdapat di dalam buku teks tahun 1. Satu teks senarai perkataan terdiri daripada dua tema (Jadual 2).

Jadual 2
Pembahagian Guru, Set Senarai Perkataan dan Tema

Guru	Set		
1	A	Tema 1	Keluarga Penyayang
		Tema 2	Masyarakat Muhibah
2	B	Tema 3	Pentingkan Kebersihan dan Kesihatan
		Tema 4	Keselamatan
3	C	Tema 5	Negaraku Tercinta
		Tema 6	Sains, Teknologi dan Inovasi

Borang maklum balas digunakan untuk mengumpul data tentang kesalahan ejaan murid. Murid akan mengeja perkataan yang diujarkan guru dan menulisnya di dalam borang maklum balas. Borang maklum balas membolehkan pola kesalahan ejaan yang dilakukan murid dapat dikenal pasti.

Prosedur mengumpul data

Data juga dikumpul dengan menggunakan kaedah pemerhatian dengan bantuan alat perakam, borang soal selidik, borang maklum balas dan buku catatan. Bagi kaedah ini, kumpulan penyelidik telah ke Sekolah Kebangsaan Tun Abdul Aziz Majid di Hulu Langat, Selangor.

Kaedah pemerhatian melibatkan pemerhatian turut serta, iaitu kumpulan penyelidik telah pergi ke Sekolah Kebangsaan Tun Abdul Aziz Majid, Hulu Langat, Selangor.

Oleh sebab kajian ini melibatkan manusia sebagai informan, persetujuan termaklum dilakukan dengan menjelaskan tujuan penyelidikan kepada informan untuk menghormati hak individu serta mendapatkan persetujuan untuk melibatkan informan dalam kajian. Informan dimaklumkan bahawa penglibatan mereka adalah secara sukarela dan diberi pilihan untuk terlibat dengan kajian atau sebaliknya.

Informan diberi keterangan tentang risiko yang mungkin berlaku serta kebaikan yang boleh dijangkakan. Informan diberi jaminan setiap maklumat digunakan untuk penyelidikan. Perkara sensitif seperti perkauman, keagamaan dan politik tidak diketengahkan sepanjang penyelidikan. Pertimbangan etika yang telah digariskan oleh Kementerian Pendidikan Malaysia (KPM) juga diambil kira melalui kertas cadangan penyelidikan yang telah diluluskan oleh Bahagian Perancangan dan Penyelidikan Dasar Pendidikan Kementerian Pendidikan Malaysia bagi mematuhi prosedur standard yang dibenarkan untuk menjalankan kajian di sekolah-sekolah di bawah KPM.

Mengambil kira faktor "Penglibatan, pemerhatian serta rakaman video terhadap aktiviti pengajaran dan pembelajaran murid di dalam bilik darjah tidak dibenarkan" atas arahan Kementerian Pendidikan Malaysia (KPM), maka prosedur kaedah pemerhatian di sekolah dilaksanakan seperti berikut:

1) Memohon kebenaran daripada guru besar untuk menjalankan penyelidikan;
2) Memohon kebenaran daripada guru-guru bahasa Melayu tahun 1 untuk melibatkan mereka dalam penyelidikan;
3) Memaklumkan kepada guru-guru bahawa alat rakaman audio akan ditinggalkan di dalam kelas untuk merakam ujaran guru ketika mengajar tanpa keberadaan penyelidik di dalam kelas;
4) Memohon guru-guru mengujarkan senarai perkataan yang telah disediakan di dalam borang soal selidik, dan meminta murid mengeja perkataan tersebut dan menulisnya di dalam borang maklum balas yang disediakan; dan
5) Setelah sesi pengajaran dan pembelajaran selesai, penyelidik mengambil kembali alat perakam audio dan mengumpul semula semua dokumen untuk dianalisis.

Prosedur menganalisis data

Data dianalisis dengan menggunakan teori fonologi generatif model linear yang diperkenalkan Chomsky dan Halle (1968), dan kemudiannya dikembangkan oleh Roca dan Johnson (1999) dan Roca (1994). Ujaran guru yang telah direkodkan dan mempunyai kelainan sebutan bunyi yang melibatkan perubahan konsonan diterjemah ke dalam transkripsi ejaan, fonemik dan fonetik. Borang maklum balas yang mengandungi senarai ejaan yang ditulis murid dianalisis untuk mengenal pasti jenis kesalahan ejaan. Kesalahan ejaan dianalisis berdasarkan rumus fonologi.

Dapatan Kajian

Pola kesalahan ejaan murid melalui bunyi konsonan di akhir kata berdasarkan ujaran lisan guru

Hasil borang maklum balas yang diisi murid menunjukkan terdapat tiga variasi kesalahan ejaan konsonan yang dieja, iaitu pengguguran konsonan [r], pengguguran konsonan [h] dan pembentukan konsonan [k]. Ketiga-tiga variasi akan dijelaskan secara berasingan.

Jadual 3
Pengguguran Konsonan [r]

Guru/Set Senarai Perkataan	Ejaan/Ujaran yang Betul	Ejaan yang ditulis Murid	Ujaran Guru	Minit Ujaran
Guru 1 Set A	belajar [bə.la.dʒa**r**]	belaja (M10, M11)	[bə.la.dʒar] -Soalan 1	0:42 7:48 8:08
	perkataan [pə**r**.ka.ta.ʔan]	pekataan (M4, M14, M33)	[pər.ka.ta.ʔan] -Soalan 2	8:37 0:52
	pergi [pə**r**.gi]	pegi (M3, M30, M33)	[pər.gi] -Soalan 4	1:11 10:45 10:57
			-Soalan 5	1:19 12:18 19:26
	keluarga [kə.lu.wa**r**.ga]	keluaga (M13, M36)	[kə.lu.war.ga] -Soalan 5	1:26 12:24 12:28
			-Soalan 16	3:14 26:28

				26:36
	bermain [bər.mã.in]	bemain (M14)	[bər.mã.in] -Soalan 7	1:41 15:14 15:21
	berjalan [bər.ʤa.lan]	bejalan (M27)	[bər.ʤa.lan] -Soalan 8	1:51 16:28 16:54
	perpustakaan [pər.pus.ta.ka.ʔan]	pepustakaan kepustakaan (M9, M12)	[pər.pus.ta.ka.ʔan] -Soalan 19	3:51 29:52 30:04
Guru 2 Set B	bersih [bər.sih]	besek, besih (M39, M46)	[bər.sih] -Soalan 3	15:53 17:00
	bersenam [bər.sə.nãm]	besenam, besena (M45, M46, M51)	[bər.sə.nãm] -Soalan 7	31:51 32:04
			-Soalan 8	36:56 37:45
	cergas [ʧər.gas]	cegas (M51)	[ʧər.gas] -Soalan 9	43:36 43:40
	cerdas [ʧər.das]	cedas (M66)	[ʧər.das] -Soalan 10	48:39 48:48
Guru 3 Set C	beratur [bər.a.tur]	meato, beato (M96, M99)	[bə.ra.to] [bər.a.tor] -Soalan 8	4:07 29:26 33:02
	teratur [tər.a.tur]	terato (M87)	[tə.ra.to] [tər.a.tor] -Soalan 10	4:48 33:41 34:12

Berikut adalah sebahagian daripada contoh jawapan pengguguran konsonan [r] yang ditulis oleh murid di dalam borang maklum balas yang dikembalikan:

Rajah 1
Contoh Jawapan Pengguguran Konsonan [r] oleh Murid

Data dalam Jadual 3 dan rajah 1 menunjukkan terdapat murid yang tidak menulis konsonan "r" yang berada di akhir suku kata dan di akhir kata. Sebagai contoh, perkataan "teratur", "belajar", "pergi", dan "cerdas" perlu ditulis dengan mengekalkan konsonan "r" di posisi tersebut sejajar dengan sistem ejaan bahasa Melayu Baku. Namun, murid mengeja perkataan tersebut sebagai *"terato", *"belaja", *"pegi" dan *"cedas" dengan menggugurkan konsonan "r" (Simbol * digunakan untuk menunjukkan bentuk yang salah). Berdasarkan pemerhatian, terdapat empat punca yang menyebabkan murid gagal menulis konsonan "r".

Pertama, ujaran guru pertama (G1) dan guru kedua (G2) dalam Jadual 3 menunjukkan guru menghadirkan bunyi [r]. Namun, rakaman audio menunjukkan kualiti kelantangan bunyi getaran [r] di awal suku kata, kualiti kelantangan bunyi tersebut adalah lebih jelas (Rujuk rajah 2 dan 3). Berbeza dengan bunyi getaran [r] di akhir kata yang dituturkan guru adalah rendah (Rujuk rajah 4 dan 5). Disebabkan kualiti bunyi getaran [r] di akhir kata rendah, maka murid yang gagal mendengar dengan baik tidak menulis konsonan "r" dalam penulisan mereka. Berikut adalah hasil analisis spektogram yang menunjukkan perbezaan kelantangan bunyi konsonan [r] di awal dan akhir kata:

Rajah 2

Bunyi [pər] bagi Kata "Perkataan" (/r/ di Awal Suku Kata) - (G1)
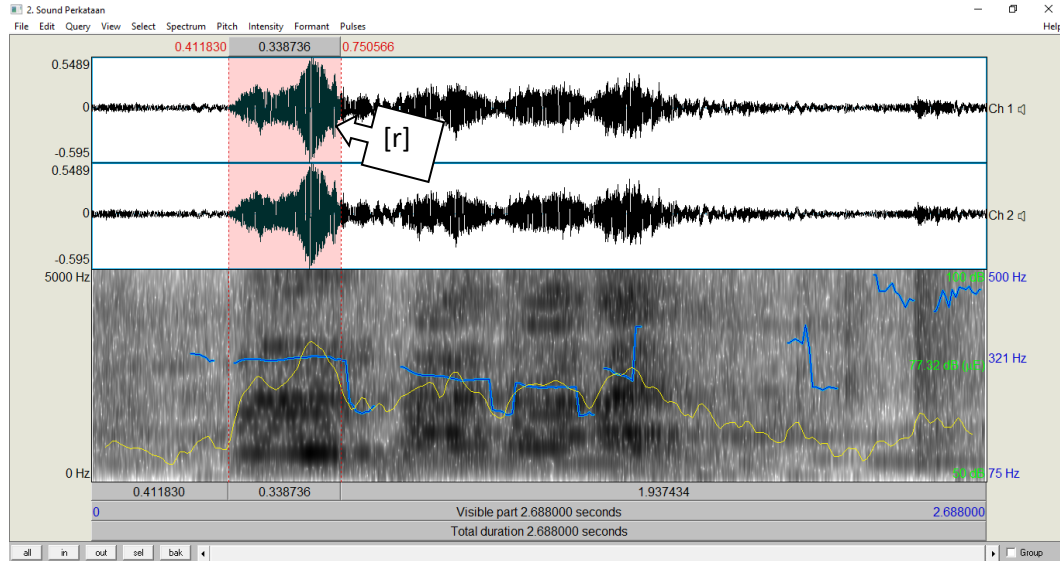
Rajah 3

Bunyi [bər] bagi Kata "Bermain" (/r/ di Awal Suku Kata) - (G1)
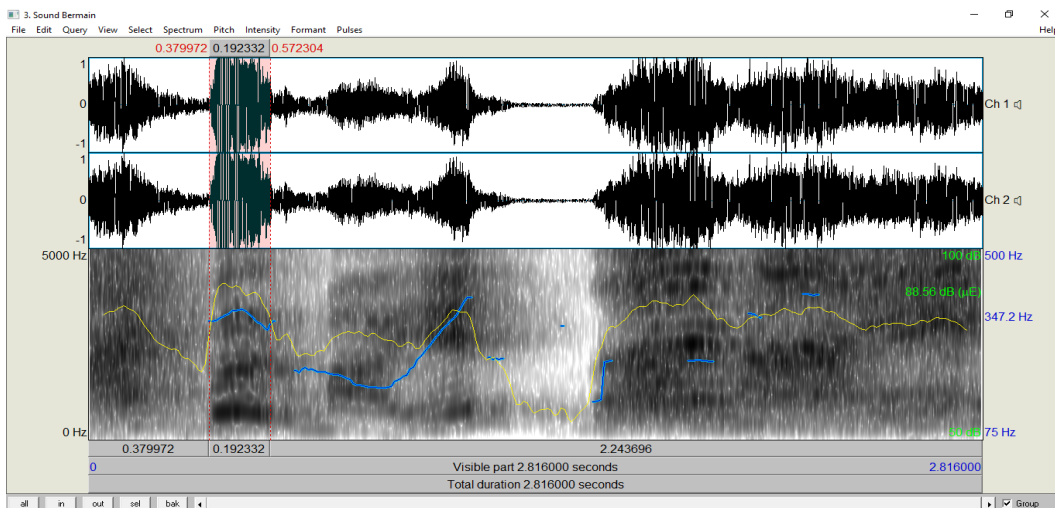
Rajah 4

Bunyi [to] bagi Kata "Beratur" (/r/ di Akhir Kata) - (G3)
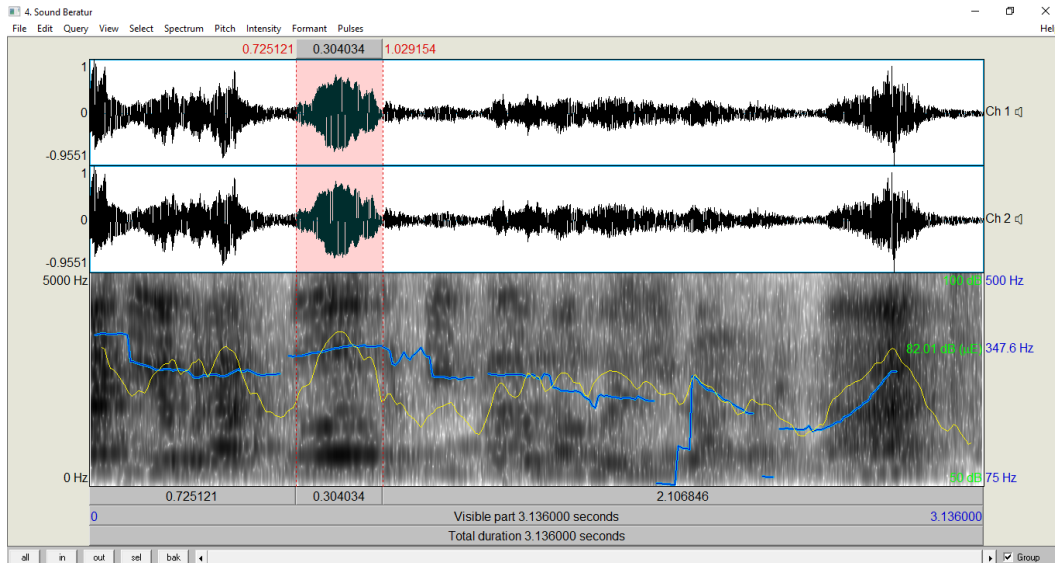
Rajah 5

Bunyi [to:] bagi Kata "Teratur" (/r/ di Akhir Kata) - (G3)
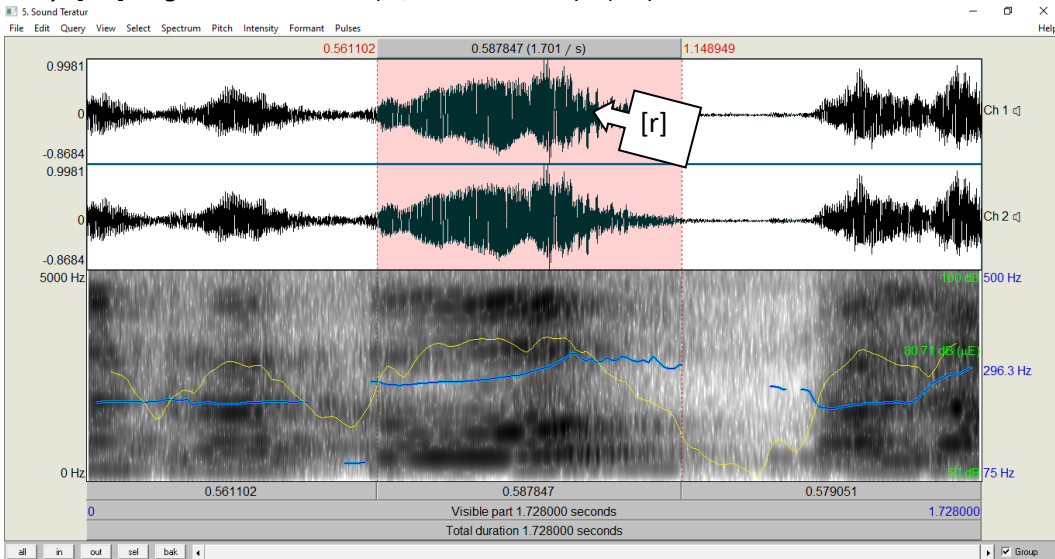
Kedua, rakaman audio menunjukkan kesalahan ejaan pengguguran "r" berlaku disebabkan kesalahan murid. Berdasarkan rakaman audio, ketiga-tiga guru membaca senarai perkataan terlebih dahulu dan meminta murid mengikut sebutan yang diujarkan oleh guru. Seperti yang dijelaskan sebelum ini, guru dapat menghadirkan bunyi

konsonan [r] ketika membaca senarai perkataan. Pada dasarnya, guru-guru yang menjadi responden kajian ini telah diberi penerangan lebih awal tentang tujuan penyelidikan, iaitu untuk melihat variasi ujaran guru yang akan menghasilkan kesalahan ejaan dalam kalangan murid. Berdasarkan pemerhatian, ketiga-tiga responden khususnya G1 berusaha mengekalkan ujaran mengikut cara artikulasi suatu morfem. Dari suatu aspek, tindakan ini dilihat bertujuan mengurangkan kesalahan sebutan oleh responden yang boleh mendorong kepada penghasilan kesalahan ejaan oleh murid. Dalam erti kata lain, responden dapat mengenal pasti tujuan penyelidikan dan berusaha mengawal pertuturan untuk mengelak kesalahan. Oleh sebab itu, ketiga-tiga responden mengawal kehadiran bunyi getaran [r] bagi sesetengah perkataan yang disenaraikan. Sungguhpun demikian, hasil rakaman audio menunjukkan murid yang melakukan kesalahan apabila tidak menuturkan bunyi mengikut ujaran guru. Murid tidak menyebut bunyi [r] seperti yang diujarkan guru contohnya bagi perkataan *"belaja" dan *"besenam".

Ketiga, kesalahan ejaan berlaku disebabkan ujaran guru yang tidak gramatis. Sebagai contoh, data dalam Jadual 3 menunjukkan guru ketiga (G3) tidak menghadirkan bunyi getaran [r] ketika mengujarkan perkataan "beratur" dan "teratur". Sebaliknya, guru mengujarkan perkataan tersebut sebagai *[bə.ra.to] dan *[tə.ra.to]. Output tersebut menyebabkan murid-murid yang mengeja perkataan tersebut sebagai *"meato", *"beato" dan *"terato" yang jelas menunjukkan ketiadaan konsonan "r" dalam penulisan. Selain itu, output *[bə.ra.to] dan *[tə.ra.to] turut menunjukkan perubahan terhadap bunyi vokal /u/ di akhir kata yang direalisasikan sebagai vokal [o]. Proses pengguguran /r/ dan perendahan vokal /u/ kepada [o] merupakan proses fonologi yang alamiah dan sering berlaku dalam kebanyakan bahasa. Disebabkan faktor alamiah dan faktor pendedahan terhadap variasi bahasa setempat, maka kecenderungan proses pengguguran [r] berlaku adalah tinggi walaupun ketika pemerhatian yang dilakukan guru cuba sedaya upaya mengawak kehadiran bunyi konsonan tersebut dalam kata.

Jadual 4
Pengguguran Konsonan [h]

Guru/Set Senarai Perkataan	Ejaan/Ujaran yang Betul	Ejaan yang ditulis Murid	Ujaran Guru	Minit Ujaran
Guru 1 Set A	hadiah [ha.di.ja**h**]	hadia (M3, M8, M13)	[ha.di.jah] -Soalan 13	2:40
			-Soalan 15	3:03
	di rumah [di.ru.mã**h**]	di ruma (M3)	[di.ru.mãh] -Soalan 16	3:23
			-Soalan 19	3:47
Guru 2	buah	bua	[bu.wah]	19:54

Set B	[bu.wa**h**]	(M50)	-Soalan 4	20:04
	membasuh [mə̃m.ba.su**h**]	membasu,membaso (M41, M46, M51, M72)	[mə̃m.ba.suh] -Soalan 12	56:09 56:17
			-Soalan 13	58:24 59:05
Guru 3 Set C	ayah [a.ja**h**]	aya (M93)	[a.jah] -Soalan 12	38:39 39:00
	sebuah [sə.bu.wa**h**]	sebuwa (M91)	[sə.bu.wah] -Soalan 14	44:58 45:30

Keempat, faktor linguistik yang dimiliki oleh murid itu sendiri. Selain guru, murid juga terdedah dengan variasi bahasa setempat yang digunakan di lokaliti murid tersebut. Malah, pengaruh ujaran daripada ibu bapa dan individu di sekeliling juga mempengaruhi pemahaman, penguasaan dan penghasilan bunyi oleh murid. Dalam komunikasi seharian di rumah misalnya, keluarga menggunakan bahasa Melayu tidak formal ketika berkomunikasi. Ragam bahasa jenis tidak formal sememangnya menerapkan pelbagai jenis bentuk ujaran yang tidak tepat termasuklah pengguguran bunyi konsonan [r]. Situasi ini secara tidak langsung mempengaruhi input yang diterima murid dan dipraktikkan di peringkat persekolahan yang seharusnya menggunakan bahasa formal. Oleh itu, pentingnya kajian ini dilakukan kerana kajian ini menekankan bahawa bentuk ujaran yang tidak tepat oleh guru akan menghasilkan output yang salah oleh murid contohnya dari segi ejaan.

Berikut pula adalah sebahagian daripada contoh jawapan pengguguran konsonan [h] yang ditulis murid di dalam borang maklum balas yang dikembalikan (Rajah 6).

Rajah 6
Contoh Jawapan Pengguguran Konsonan /h/ oleh Murid
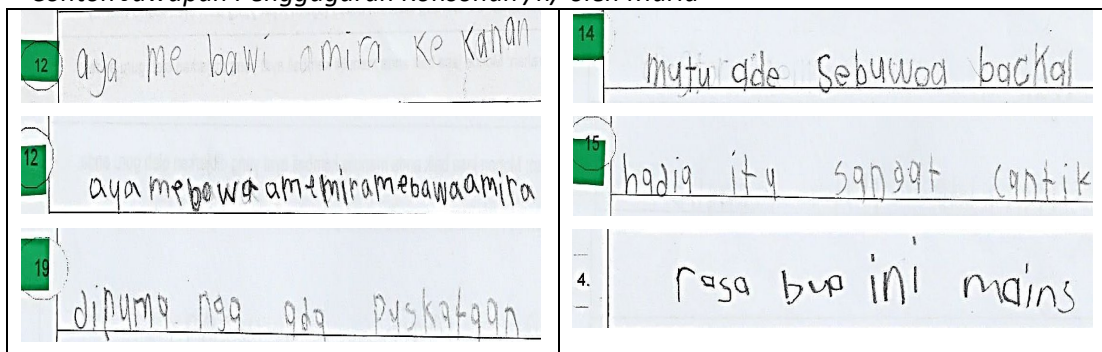
Data dalam Jadual 4 dan Rajah 6 menunjukkan terdapat murid yang tidak menulis konsonan "h" di akhir kata. Sebagai contoh, perkataan "ayah", "hadiah", "di rumah", dan "membasuh" perlu ditulis dengan mengekalkan konsonan "h" di posisi tersebut sejajar dengan sistem ejaan Melayu Baku. Namun, murid mengeja perkataan tersebut sebagai *"aya", *"hadia", *"di ruma" dan *"membasu" dengan menggugurkan konsonan "h". Berdasarkan rakaman audio, murid gagal menulis konsonan "h" dalam penulisan bukan disebabkan ujaran guru yang menggugurkan bunyi konsonan geseran glotis atau frikatif glotis [h] tersebut ketika membaca teks senarai perkataan.

Berdasarkan Jadual 4, ketiga-tiga guru menghadirkan bunyi [h] seperti [ha.di.jah], [bu.wah] dan [a.jah]. Namun, rakaman audio menunjukkan kelantangan bunyi [h] di akhir kata lebih rendah berbanding [h] di awal kata (Rujuk Rajah 7 dan 8). Disebabkan kurang kelantangan bagi bunyi konsonan [h] daripada ujaran guru, maka murid mendengar perkataan tersebut sebagai *[a.ja] *[mãm.ba.su] dan *[di.ru.mã]. Output ini menyebabkan murid menulis kembali perkataan tersebut tanpa konsonan "h" di akhir kata seperti *"aya", *"membasu", *"membaso" dan *"di ruma". Berikut adalah hasil analisis spektogram yang menunjukkan perbezaan kelantangan bunyi konsonan [h] di awal dan akhir kata.

Rajah 7
Bunyi [ha.di.jah] (/h/ di Awal dan Akhir Kata) - (G1)
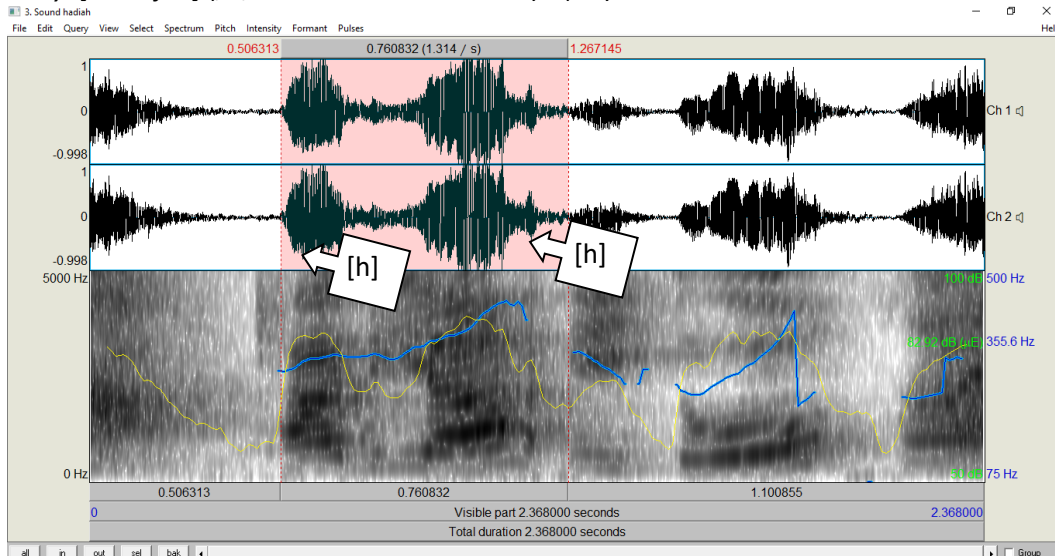
Rajah 8

Bunyi [bu.wah] (/h/ di Akhir Kata) - (G2)
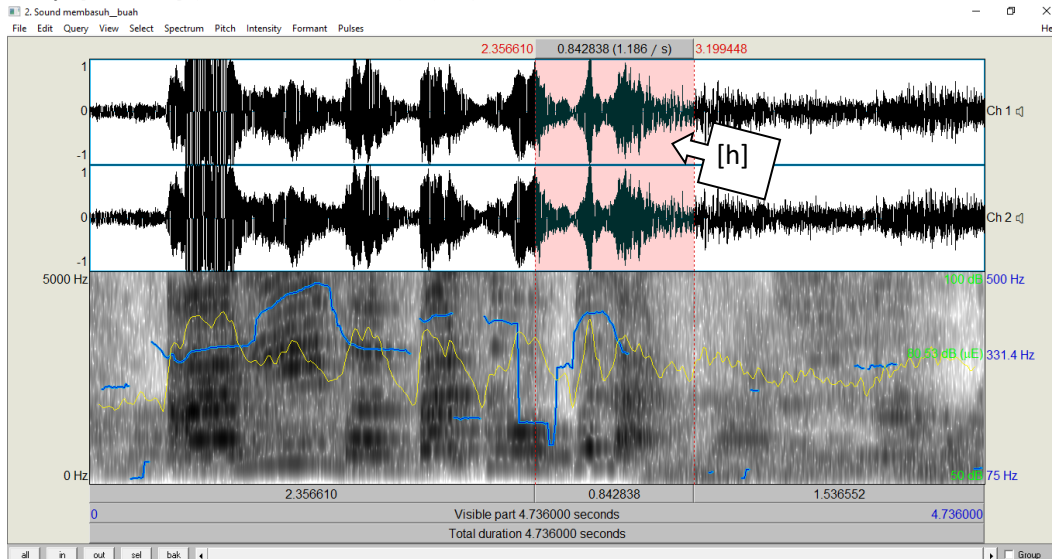
Jadual 5

Pembentukan Konsonan [k]

Guru/Set Senarai Perkataan	Ejaan/Ujaran yang Betul	Ejaan yang ditulis Murid	Ujaran Guru	Minit Ujaran
Guru 1 Set A	pula [pu.la]	pulak (M19, M30, M33)	[pu.la] -Soalan 8	1:48 16:25
Guru 2 Set B	juga [ju.ga]	jugak (M43, M45)	[ju.ga] -Soalan 5 -Soalan 10	23:57 24:38 47:45 48:07

Rajah 9 menunjukkan sebahagian contoh jawapan pembentukan konsonan /k/ yang ditulis murid di dalam borang maklum balas yang dikembalikan. Data dalam Jadual 5 dan Rajah 9 menunjukkan terdapat murid yang menghadirkan konsonan "k" bagi perkataan yang tidak seharusnya ditulis dengan konsonan tersebut di akhir kata. Sebagai contoh, perkataan "pula" dan "juga" perlu ditulis sebagai "pula" dan "juga" sejajar dengan sebutan Melayu Baku. Namun, murid mengeja perkataan tersebut sebagai *"pulak" dan *"jugak" dengan menulis konsonan "k" di akhir perkataan. Berdasarkan pemerhatian, murid menulis konsonan "k" bukan disebabkan ujaran guru kerana rakaman audio menunjukkan guru tidak menghadirkan bunyi hentian glotis ketika membaca teks senarai perkataan.

Rajah 9
Contoh Jawapan Pembentukan Konsonan /k/ oleh Murid
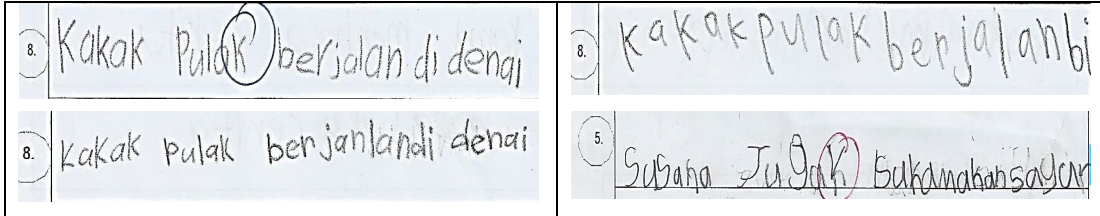
Sebaliknya, murid sendiri yang menghadirkan bunyi [k] ketika mengulang perkataan yang dibacakan guru. Guru menuturkan bunyi yang tepat, namun rakaman audio menunjukkan murid tidak mengikut cara sebutan guru sebaliknya menuturkan perkataan tersebut mengikut kebiasaan kerana output *"pulak" dan *"jugak" merupakan ragam bahasa tidak formal yang sering digunakan dalam komunikasi seharian. Menurut Sabran et al. (2021), bunyi [k] di akhir kata dalam bahasa Melayu akan direalisasikan sebagai hentian glotis [ʔ]. Walaupun berbeza sebutan, namun makna perkataan tidak berubah. Dalam bidang fonetik, hentian glotis dianggap sebagai alofon atau kelainan bunyi bagi konsonan [k]. Oleh sebab itu, murid menulis bunyi hentian glotis yang diujarkan guru sebagai konsonan "k".

Hubung Kait Kesalahan Ejaan Murid Berdasarkan Teori GFonologi Generatif

Perbincangan sebelum ini menunjukkan terdapat tiga jenis perubahan bunyi konsonan yang berlaku dalam penulisan murid apabila guru membaca teks senarai perkataan yang disediakan. Dalam bahagian ini, perubahan yang berlaku akan dianalisis satu persatu berdasarkan teori fonologi generatif model linear.

Rumus Pengguguran Getaran

Data dalam Jadual 3 dan Rajah 1 menunjukkan murid tidak menulis konsonan "r" di akhir kata seperti perkataan *"terato" dan *"belaja", dan konsonan "r" yang diikuti oleh suatu konsonan lain seperti dalam perkataan *"pegi" dan *"cedas". Berdasarkan teori fonologi generatif, proses yang berlaku dalam konteks ini dinamakan sebagai rumus pengguguran getaran dan diformalisasikan seperti berikut:

1. Rumus pengguguran getaran

$$ r \longrightarrow \emptyset \quad / \quad \underline{\quad} \quad \left\{ \begin{array}{c} \# \\ K \end{array} \right\} $$

2. atau secara notasi fitur

[+ getaran]   ⟶   ⏦   /   ___   { #
                                        K }

(*Nota*: Diubah suai daripada Ahmad, Z. (1993). *Fonologi generatif: Teori dan penerapan*. Dewan Bahasa dan Pustaka, hlm.13 & 137)

Rumus 1 dan 2 menjelaskan konsonan /r/ yang mempunyai ciri-ciri [+getaran] akan digugurkan apabila berada di akhir kata seperti perkataan *"terato" dan *"belaja", atau apabila konsonan "r" diikuti oleh suatu konsonan lain dalam kata seperti perkataan *"pegi" dan *"cedas" yang memperlihatkan pengguguran konsonan [r] apabila diikuti oleh segmen konsonan lain sebelumnya, iaitu [g] dan [d]. Proses pengguguran konsonan dalam sesuatu bahasa dapat dikaitkan dengan suku kata. Struktur suku kata terdiri daripada onset (pangkal bunyi), nukleus (puncak bunyi) dan koda (hujung bunyi) yang diwakili dengan konsonan (K) dan vokal (V). Menurut Chaiyanara (2006), struktur suku kata dalam kebanyakan bahasa akan berakhir dengan bentuk suku kata terbuka atau KV (konsonan vokal). Struktur ini dianggap sebagai struktur suku kata terpilih.

Pengguguran konsonan "r" di akhir kata merupakan suatu proses fonologi yang alamiah *(natural).* Maka, berdasarkan faktor ini, penutur cenderung menggugurkan konsonan "r" di posisi tersebut dan mengubah struktur suku kata menjadi KV. Omar (1997) dan Hassan (1992) turut berpendapat dalam bahasa bukan standard, konsonan "r" di akhir kata terutama di suku kata akhir tertutup KVK tidak akan diucapkan dan akan digantikan dengan kesenyapan seperti yang dinyatakan dalam rumus 1 dan 2. Berbeza dengan sebutan berasaskan fonemik, tidak ada huruf yang senyap. Oleh itu, sebutan berasaskan prinsip fonemik mengekalkan bunyi getaran [r] di akhir kata. Jika diteliti, ketiga-tiga guru berusaha menggunakan ragam bahasa berasaskan prinsip fonemik ketika mengajar dengan mengekalkan bunyi [r] di akhir kata semasa mengujarkan perkataan yang disediakan.

Dalam kelainan bahasa tidak formal atau tidak baku, penutur cenderung menggugurkan [r]. Dari segi fonetik, penutur memudahkan ujaran dengan mengurangkan proses artikulasi, iaitu tidak perlu menggetarkan lidah bagi menghasilkan bunyi [r]. Proses ini bertepatan dengan prinsip *ease of articulation* atau *economy of effort* yang dinyatakan oleh Omar (1995) dan Hyman (1975) bertujuan memudahkan kelancaran sebutan. Faktor ini merupakan salah satu sebab penutur tidak menghadirkan bunyi [r] ketika bertutur. Dari satu aspek, keadaan ini memberi kesan terhadap penulisan murid kerana hasil pemerhatian menunjukkan pengguguran [r] dalam ujaran G3 telah menyebabkan murid gagal menulis konsonan tersebut dalam kata seperti *"terato" dan *"berato". Output ini jelas menunjukkan kesalahan ejaan yang nyata dan perlu dibendung di peringkat awal, iaitu dengan menggalakkan golongan pendidik menggunakan bahasa Melayu yang betul dari aspek sebutan dan intonasi ketika menyampaikan pengajaran supaya murid dapat membezakan bentuk bahasa pertuturan dan bentuk bahasa penulisan, sekali gus mengelak kesalahan bahasa khususnya

kesalahan ejaan daripada berlaku yang boleh memberi kesan terhadap penilaian markah bagi suatu pentaksiran, atau terhadap kemahiran menulis mereka.

Rumus Pengguguran Frikatif Glotis

Data dalam Jadual 3 dan Rajah 1 menunjukkan murid tidak menulis konsonan "h" yang berada di akhir kata seperti perkataan *"aya", *"hadia", *"di ruma" dan *"membasu". Berdasarkan teori fonologi generatif, proses yang berlaku dalam konteks ini dinamakan sebagai rumus pengguguran frikatif glotis dan diformalisasikan seperti berikut:

3. Rumus pengguguran frikatif glotis

$$h \longrightarrow \emptyset \quad / \quad \_\_\_ \#$$

4. atau secara notasi fitur

$$\begin{bmatrix} - son \\ - kons \end{bmatrix} \longrightarrow \emptyset \quad / \quad \_\_\_ \#$$

Nota: Diubah suai daripada Ahmad, Z. (1993). *Fonologi generatif: Teori dan penerapan*. Dewan Bahasa dan Pustaka, p.57

Rumus 1 dan 2 menjelaskan konsonan /h/ yang berfitur [–sonoran] dan [–konsonan] akan digugurkan apabila berada di akhir kata seperti perkataan *"aya", *"hadia", *"di ruma" dan *"membasu". Seperti yang dijelaskan sebelum ini, pengguguran konsonan dapat dikaitkan dengan suku kata. Menurut Ahmad (1993), dari segi tipologi dan kesejagatan bahasa, struktur suku kata KV dianggap sebagai suku kata dasar. Dari segi fonetik, perubahan tersebut bertujuan memudahkan ujaran kerana struktur suku kata KV merupakan struktur suku kata yang umum dan bersifat sejagat. Berdasarkan faktor ini, maka penutur kebiasaannya cenderung mengugurkan bunyi konsonan frikatif glotis "h" di akhir kata seperti yang dinyatakan dalam rumus 3 dan 4.

Menurut Redzwan et al. (2018), bahasa Melayu rendah sering digunakan dalam pertuturan harian kerana ragam bahasa tersebut bersifat mesra. Namun, ketiga-tiga pengkaji berpendapat dalam konteks rasmi, iaitu di dalam bilik darjah, neka bahasa mesra perlu dielakkan oleh pendidik, sebaliknya menggunakan ragam bahasa Melayu tinggi yang mementingkan penggunaan bahasa yang gramatis, termasuklah dari segi sebutan, intonasi dan cara mengartikulasikan fonem-fonem yang terdapat dalam bahasa Melayu.

Berdasarkan rakaman audio, kedua-dua ragam bahasa digunakan guru ketika di dalam kelas. Hasil rakaman menunjukkan guru menggunakan neka bahasa mesra ketika memberi arahan atau penjelasan kepada murid contohnya:

a) "Hari ni dua puluh haribulan *eprel* dua ribu dua puluh satu" (G3, min 1:19)
b) "Saya *ambik* yang ini ya sebab ada beberapa orang…" (G3, min 1:47)

Penggunaan perkataan *eprel* dan *ambik* dalam konteks ini jelas kurang gramatis dan tidak sesuai digunakan ketika pengajaran berlangsung kerana output sedemikian boleh menjejaskan penguasaan kosa kata murid-murid. Seterusnya, hasil rakaman menunjukkan terdapat juga guru yang berusaha menggunakan bahasa Melayu formal ketika menyampaikan pengajaran atau ketika memberi arahan kepada murid contohnya:

a) "Saya akan sebut setiap satu persatu…" (G1, min7:12)
b) "Selepas ini, cikgu akan beri kamu ayat dan kemudian kamu akan ikut cikgu sebut" (G1, min0:19)
c) "Tunggu arahan cikgu" (G2, min 2:22)
d) "Tulis nama kelas sahaja" (G2, min 3:08)

Contoh di atas menunjukkan bentuk bahasa formal yang digunakan guru. G1 dan G2 tidak menggunakan bahasa basahan dan campuran bahasa Inggeris dalam ujaran. Ujaran sedemikian serba sedikit dapat membantu murid menguasai bahasa Melayu dengan baik kerana tidak berlaku percampuran bahasa walaupun pada dasarnya guru menggunakan dialek Melayu Johor-Riau ketika berkomunikasi. Walaupun kini sebutan dialek Melayu Johor-Riau telah diterima sebagai ragam bahasa yang boleh digunakan dalam situasi rasmi, namun Abu Bakar (2019) berpendapat sebutan baku lebih sistematik dan konsisten kerana sebutan dialek Johor-Riau membenarkan banyak pengecualian bunyi berbanding bunyi asal.

Sebagai contoh, rumus penengahan vokal [a] kepada [ə] berlaku kepada perkataan seperti "kata" dan "lama" yang direalisasikan sebagai [ka.tə] dan [la.mə̃], namun tidak berlaku kepada perkataan seperti "bola" dan "wanita" yang mengekalkan vokal [a] di akhir kata apabila bunyinya diujarkan sebagai [bo.la] dan [wa.nĭ.ta]. Bagi Satariman (2007), ketidaktekalan sebutan dalam sebutan dialek Johor-Riau yang digunakan penutur termasuklah golongan pendidik ini boleh menimbulkan kesukaran kepada murid-murid untuk menguasai kemahiran-kemahiran kebahasaan dalam bahasa Melayu termasuklah kemahiran menulis.

Oleh itu, Abu Bakar (2019) menyarankan kaedah bacaan secara fonik, iaitu proses nyah kod perkataan berdasarkan suku kata. Dalam kaedah ini, murid diajar bahawa setiap vokal dan konsonan mempunyai nilai bunyi yang tersendiri contohnya "r" disebut [r], "a" disebut [a], "s" disebut [s] dan "a" disebut [a]. Gabungan semua vokal dan konsonan tersebut akan menghasilkan suku kata [ra] dan [sa], dan bukannya [ra] dan *[sə]. Pada dasarnya, kaedah ini dapat membantu penghasilan ujaran yang betul dan tepat oleh golongan pendidik dalam mengartikulasikan fonem-fonem yang terdapat dalam bahasa Melayu kerana konsep kaedah bacaan fonik ialah memperkenalkan bunyi dan bukannya nama huruf kepada murid-murid (Othman et al., 2012).

Guru-guru perlu terus menerapkan kaedah ini sepanjang keseluruhan proses pengajaran dan pembelajaran, dan bukan hanya ketika waktu pembelajaran kaedah fonik semata-mata. Dalam erti kata lain, walaupun sukatan pelajaran tidak berfokus

kepada pembelajaran fonik, namun guru-guru perlu mengekalkan sebutan berdasarkan sistem fonik ketika menyampaikan topik-topik lain memandangkan kaedah tersebut dapat mengekalkan bunyi konsonan [r] bahkan [h] yang cenderung digugurkan di akhir kata. Apabila kaedah ini digunakan, maka kebarangkalian pengguguran konsonan berlaku dapat dikurangkan kerana kaedah bacaan fonik memerlukan guru mengujar setiap huruf berdasarkan cara artikulasi setiap huruf tersebut.

Rumus Pembentukan Glotis

Data dalam Jadual 5 dan Rajah 3 menunjukkan murid menulis konsonan "k" bagi perkataan yang tidak seharusnya ditulis dengan konsonan tersebut di akhir kata seperti perkataan "pula" dan "juga" ditulis sebagai *"pulak" dan *"jugak". Berdasarkan teori fonologi generatif, proses yang berlaku dalam konteks ini dinamakan sebagai rumus pembentukan glotis dan diformalisasikan seperti berikut:

5. Rumus pembentukan glotis

    k $\longrightarrow$?   /   ___ #

6. atau secara notasi fitur

    [+ bel] $\longrightarrow$ [+ sesak]   /   ___ #
    [– kont]
    [– son]
    [– suara]

Nota: Diubah suai daripada Ahmad, Z. (1993). *Fonologi generatif: Teori dan penerapan*. Dewan Bahasa dan Pustaka, p.12 & 53

Rumus 5 dan 6 menjelaskan konsonan /k/ direalisasikan sebagai hentian glotis apabila berada di akhir kata. Seperti yang dijelaskan sebelum ini, murid yang mengulang sebutan yang dituturkan guru telah menghadirkan bunyi [k] pada perkataan "pula" dan "juga", dan menuturkannya sebagai *"pulak" dan *"jugak". Dalam tranksripsi fonetik, bunyi [k] di akhir kata dalam bahasa Melayu direalisasikan sebagai hentian glotis. Ertinya, kedua-dua bunyi tersebut ditranskripsikan sebagai [pu.laʔ] dan [ju.gaʔ]. Menurut Sabran et al., 2021), walaupun sebutan [k] dan [ʔ] berbeza, namun makna perkataan tidak berubah malah, hentian glotis merupakan kelainan bunyi bagi konsonan [k]. Oleh sebab itu output *"pulak" dan *"jugak" yang dihasilkan murid ditranskripsikan sebagai [pu.laʔ] dan [ju.gaʔ] yang menunjukkan pembentukan glotis di akhir kata.

Pada dasarnya, bukan sahaja murid namun semua penutur turut mengujarkan kedua-dua perkataan berikut sebagai *"pulak" dan *"jugak" apabila menggunakan ragam bahasa mesra atau bahasa tidak formal. Dari sudut morfofonetik, Redzwan et al. (2018) berpendapat proses ini berlaku disebabkan ketidakpatuhan penutur

mengartikulasikan perkataan dengan menggunakan sebutan baku yang betul apabila menambah fonem yang sepatutnya tiada dalam kata. Kebiasaan penggunaan bahasa yang tidak gramatis ini perlu dielakkan dalam konteks rasmi contohnya di dalam bilik darjah bagi mengelakkan kesalahan berbahasa dalam kalangan murid daripada terus berlaku. Tambahan pula, murid cenderung membentuk pemahaman mereka sendiri berdasarkan komunikasi yang didengari daripada persekitaran fizikal dan pengalaman yang dialami (Hong et al., 2021)

Berdasarkan pemerhatian, usaha guru mengujarkan sebutan yang betul tanpa melakukan penambahan fonem terhadap perkataan tersebut wajar dicontohi. Namun, pada masa yang sama, guru perlu mengambil perhatian terhadap kesalahan yang dilakukan murid seperti memberi peneguhan terhadap output yang tidak tepat yang dihasilkan murid. Guru boleh membetulkan kesilapan ujaran murid yang menyebut perkataan tersebut sebagai [pu.laʔ] dan [ju.gaʔ], dan memaklumkan sebutan yang betul, iaitu [pu.la] dan [ju.ga] tanpa melibatkan proses penambahan fonem dalam kata.

Kesimpulan

Penggunaan sebutan baku memberi banyak kelebihan kepada pengguna terutama dari aspek keseragaman bahasa dan ketepatan intonasi. Namun, penggunaannya dalam semua bidang terutama pendidikan sukar dilaksanakan disebabkan pengaruh pelbagai ragam bahasa yang dituturkan masyarakat. Penggunaan ragam bahasa tidak formal tidak salah. Namun, penutur perlu bijak memilih ragam bahasa yang bersesuaian mengikut konteks dan situasi. Dalam bidang pendidikan khususnya, penggunaan bahasa Melayu formal dan bahasa Melayu tinggi sangat dituntut kerana institusi ini berperanan menyalurkan pengetahuan yang betul dan tepat kepada murid. Jika institusi tersebut gagal menyalurkan maklumat yang sewajarnya dengan mengetengahkan input yang salah contohnya penggunaan bahasa yang tidak tepat, maka output yang diterima murid akan terjejas. Usaha menyantuni bahasa Melayu bukan tertakluk kepada golongan pendidik semata-mata sebaliknya individu itu sendiri. Ilmu pengetahuan yang diperoleh daripada institusi pendidikan tidak akan memberikan kesan jika individu memilih untuk menggunakan bahasa yang tidak gramatis ketika berkomunikasi. Oleh itu, semua pihak perlu memainkan peranan bagi memelihara stuktur bahasa Melayu daripada terjejas dengan pengaruh bahasa-bahasa lain, sekali gus dapat memberikan input yang tepat kepada murid dan membolehkan mereka menguasai bahasa Melayu dengan baik.

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KLASIFIKASI KATA KERJA TAK ERGATIF DAN KATA KERJA TAK AKUSATIF DALAM BAHASA MELAYU: AGENTIVITI DAN PENAMAT

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ABSTRAK

Makalah ini bertujuan membincangkan sifat semantik kata kerja tak ergatif dan kata kerja tak akusatif bahasa Melayu. Berdasarkan Hipotesis Tak Akusatif, kata kerja tak transitif dibahagikan kepada kata kerja tak akusatif dan kata kerja tak ergatif. Kedua-dua subkelas kata kerja tak transitif ini kelihatan sama pada tahap permukaan tetapi mempunyai representasi sintaksis yang berbeza. Dengan menggunakan analisis semantik yang berdasarkan klasifikasi kata kerja *Aktionsart* dalam teori *Role and Reference Grammar* (RRG), makalah ini akan memberi perhatian kepada konsep aspektual agentiviti dan penamat yang mewujudkan perbezaan antara kedua-dua kata kerja tersebut. Klasifikasi kata kerja *Aktionsart* yang membahagikan kata kerja kepada kata kerja keadaan, aktiviti, penyempurnaan dan pencapaian membuktikan bahawa ciri agentiviti hanya terdapat dalam kata kerja aktiviti dan ciri penamat terdapat pada kata kerja keadaan, penyempurnaan dan pencapaian. Dari perspektif *Aktionsart*, apabila kata kerja tak transitif ialah proses (atau aktiviti) maka kata kerja ini dipetakan sebagai tak ergatif manakala apabila kata kerja ini bertitik penamat, maka ia direalisasikan sebagai tak akusatif. Secara tidak langsung, makalah ini membuktikan penamat dan agentiviti mendasari perbezaan dalam subklasifikasi tak transitif secara merentas linguistik.

Kata kunci: Kata kerja tak ergatif; kata kerja tak akusatif; kata kerja tak transitif; agentiviti; penamat; *Aktionsart*

CLASSIFICATION OF UNERGATIVE AND UNACCUSATIVE VERBS IN MALAY: AGENTIVITY AND TELICITY

ABSTRACT

This paper discusses the semantic properties of unergative and unaccusative verbs in Malay. Based on Unaccusativity Hypothesis, intransitive verbs are divided into unaccusative verbs and unergative verbs. Both intransitive verbs sub-classes seem similar on the surface, but they have different syntactic representations. By utilising semantic analysis which is based on Actionsart verb classification in Role and Reference Grammar (RRG) theory, this article will focus on the aspectual concepts of agentivity and telicity that establish the distinction between unergative and unaccusative verbs. Actionsart verb classification which divides verbs into four categories (states, activities, accomplishment and achievement verbs), showed that the agentivity feature is only found in activity verbs and telicity; namely in verbs related to states, accomplishment and achievements. From Actionsart's point of view, if the intransitive verbs are the process (or activity), then it is mapped as unergative. When the verbs are telic, then it is realised as unaccusative. In conclusion, this article has shown that cross linguistically, telicity and agentivity underlie the sub classification of the intransitive verbs.

Keywords: Unergative verbs; unaccusative verbs; intransitive verbs; agentivity; telicity; Actionsart

Pengenalan

Penelitian ke atas klasifikasi kata kerja tak transitif dalam bahasa Inggeris yang juga dikenali sebagai Hipotesis Tak Akusatif dikemukakan pertama kalinya oleh Perlmutter (1978) dalam Tatabahasa Perkaitan *(Relational Grammar)* dan kemudiannya diserap ke dalam kerangka teori Kuasaan dan Tambatan (*Government and Binding*) oleh Burzio (1986). Hipotesis Tak Akusatif membahagikan kata kerja tak transitif kepada dua kategori berbeza, iaitu kata kerja tak ergatif dan kata kerja tak akusatif. Semenjak itu, penyelidik telah secara meluas menerima pandangan bahawa kata kerja tak transitif menunjukkan tingkah laku berbeza. Fenomena ini juga dikenali sebagai Pecahan Tak Transitif (*Split Intransitivity*), iaitu generalisasi bahawa kata kerja tak transitif membentuk dua subkelas. Sehubungan dengan itu, makalah ini membincangkan fenomena Pecahan Tak Transitif dalam bahasa Melayu dengan memfokus kepada pencirian semantik bagi membezakan kedua-dua subkata kerja tak ergatif dengan kata kerja tak akusatif.

Hipotesis Tak Akusatif *(Unaccusatives Hypothesis)* yang diperkenalkan oleh Perlmutter (1978), telah membezakan dua kelas kata kerja tak transitif; satu subkelas kata kerja tak transitif dikenali sebagai kata kerja tak ergatif (contoh: berlari, berenang, berjalan dan sebagainya) dan satu lagi subkelas yang dikenali sebagai kata kerja tak

akusatif (contoh: cair, jatuh, turun dan sebagainya). Hipotesis Tak Akusatif ialah hipotesis sintaktik yang mendakwa bahawa pada struktur-D (Struktur dasar), subjek permukaan kata kerja tak akusatif berada dalam posisi objek langsung, sementara subjek kata kerja tak ergatif pada posisi subjek. Oleh itu, kata tak akusatif mempunyai satu argumen eksternal dan tak akusatif mempunyai satu argumen internal pada peringkat struktur argumen predikat. Perbezaan sintaktik antara kata kerja tak ergatif dengan kata kerja tak akusatif dianggap berasaskan kepada perbezaan dalam pencirian semantik, iaitu kata kerja tak ergatif biasanya digambarkan sebagai tindakan yang disengaja atau sukarela dan peranan semantik subjeknya ialah agen atau pengalami sedangkan kata kerja tak akusatif menggambarkan perubahan keadaan atau lokasi dengan subjek berperanan semantik sebagai penderita atau tema (Noriko, 2009). Semenjak Hipotesis Tak Akusatif diperkenalkan, banyak kajian telah dilakukan untuk mengenal pasti perbezaan antara dua subkelas kata kerja tak transitif ini sama ada penelitian dari perspektif sintaksis atau perspektif semantik. Berdasarkan sudut pandang sintaksis, misalnya Burzio (1986), Haegeman (1991) dan lain-lain dalam Teori *Government and Binding*, dua jenis kata kerja tak transitif ini dikaitkan dengan konfigurasi sintaktik yang berbeza. Sebaliknya *Role and Reference Grammar* (contoh, Van Valin, 1986, 1990; Kishimoto, 1996) yang berdasarkan perspektif semantik menganggap pecahan antara tak ergatif dengan tak akusatif harus dilihat berdasarkan faktor penentu semantik.

Levin dan Rappaport Hovav (1995) merujuk fenomena ini sebagai Diagnostik Tak Akusatif (*Unaccusative diagnostics*). Perbezaan kata kerja tak ergatif dengan kata kerja tak akusatif telah dibuktikan wujud secara rentas linguistik (Surtani et al., 2011) dan ujian khusus bahasa telah dicadangkan sebagai diagnostik (Ahmed, 2010). Semenjak dakwaan Perlmutter mengenai Hipotesis Tak Akustif, banyak diagnostik Tak Akusatif diaplikasikan untuk membezakan kedua-dua jenis subkata kerja tak transitif telah dicadangkan secara teoritis dan diuji secara empiris merentas bahasa. Antara bahasa yang telah dikaji ialah bahasa Korea oleh Park (2006) dan Allman (2015), bahasa Belanda oleh Zaenen (1998), bahasa Indonesia (Vamarasi, 1999), bahasa Urdu oleh Ahmed (2010) dan bahasa Jepun oleh Fukuda (2017). Dalam bahasa Melayu, Soh dan Nomoto (2011) telah menggunakan imbuhan awalan meN- untuk membezakan kata kerja tak ergatif dan kata kerja tak akusatif. Menurut Soh dan Nomoto (2011), dalam kata kerja tak akusatif, argumen tunggal boleh muncul pada permulaan ayat dan juga boleh muncul pada pengakhiran ayat (lihat ayat 1) manakala argumen tunggal dalam kata kerja tak ergatif hanya boleh muncul pada pengakhiran ayat sahaja (lihat ayat 2) sebagaimana ditunjukkan dalam (1) dan (2) di bawah:

(1). Kata kerja Tak Akusatif
Se-orang lelaki tinggi datang dari jauh.
Dari jauh datang se-orang lelaki tinggi.

(2). Kata kerja Tak Ergatif
Se-orang lelaki tinggi pergi ke pasar

* Ke pasar pergi se-orang lelaki tinggi.
 (* menandakan struktur atau makna ayat yang tidak gramatis)

Dalam tinjauan literatur mengenai isu Tak Akusativiti (*Unaccusativity*), terdapat tiga pendekatan yang telah digunakan dalam menghurai perbezaan kata kerja tak akusatif dengan kata kerja tak ergatif, iaitu pertama, pendekatan sintaksis-semantik (Perlmutter (1978) dan Perlmutter dan Postal (1984). Kedua, pendekatan sintaksis yang berdasarkan ujian diagnostik sintaktik untuk menguji Tak Akusativiti. Antara ujian yang dianggap popular ialah pemilihan kata bantu sempurna (*perfect auxiliary selection*) untuk bahasa German, Italian dan Belanda. Binaan resultatif (*the resultative construction*) untuk bahasa Inggeris, pasif impersonal (impersonal passivization) untuk bahasa German dan penafian genitif (genitive negation) bagi bahasa Rusia (Zeyrek & Acartürk, 2014). Ketiga, pendekatan semantik misalnya oleh Levin dan Rappaport Hovav (1995) dan Van Valin (1997, 2005).

Makalah ini akan memberi fokus kepada pendekatan semantik yang berasaskan analisis dekomposisi leksikal (*lexical decomposition analysis*) oleh Van Valin (2005) dan Van Valin dan LaPolla (1997). Dowty (1979) dan Van Valin (1990) menjelaskan bahawa perbezaan tak ergatif dengan tak akusatif boleh dihuraikan berdasarkan sifat semantik. Van Valin (1990) menjelaskan analisis semantik dalam *Role and Reference Grammar* (RRG) berdasarkan kepada teori klasifikasi kata kerja yang dicadangkan oleh Dowty dan mencadangkan bahawa klasifikasi bergantung kepada dua fitur semantik, iaitu titik penamat (*telicity*) dan kerelaan/suka rela (*volitionality*). Beliau juga berpendapat bahawa subjek kata kerja tak ergatif biasanya dianggap sebagai tindakan yang sengaja dilakukan oleh sesuatu kata kerja yang diungkapkan, sedangkan kata kerja tak akusatif mempunyai subjek yang lakuan tidak disengajakan. Justeru, makalah ini membincangkan perbezaan binaan sintaktik yang melibatkan dikotomi kata kerja tak transitif dengan memberi perhatian kepada konsep aspektual agentiviti dan titik penamat yang mewujudkan perbezaan antara kata kerja tak ergatif dengan kata kerja tak akusatif dalam kata kerja bahasa Melayu.

Sorotan Pendekatan Kata Kerja Tak Ergatif dan Tak Akusatif dalam Kajian Bahasa

Konsep pecahan tak ergatif dan tak akusatif dalam kata kerja tak transitif dimulai oleh Perlmutter (1978) dan Perlmutter dan Postal (1984) yang berasaskan kepada ciri sintaksis dan ciri semantik. Dalam Pendekatan Tatabahasa Perkaitan anjuran mereka, kata kerja tak ergatif dan kata kerja tak akusatif dikaitkan dengan konfigurasi sintaksis yang berbeza; subjek bagi kata kerja tak akusatif diterbitkan secara sintaksis daripada bentuk dasar objek langsung sedangkan subjek kata kerja tak ergatif ialah subjek bagi kedua-dua bentuk dasar dan bentuk permukaan. Perbezaan sintaksis ini didorong oleh makna kata kerja (Noriko, 2009). Perlmutter (1978) juga menjelaskan bahawa kata kerja tak akusatif dan kata kerja tak ergatif merupakan kata kerja tak transitif yang berbeza dari segi kedudukan sintaksis argumen tunggalnya. Idea utama hipotesis ini ialah subjek permukaan bagi kata kerja kerja tak transitif dipanggil sebagai tak akusatif yang

merupakan objek sebenar dalam representasi dalaman. Subjek permukaan bagi tak ergatif pula ialah subjek dalamannya.

Perlmutter (1978) jelas menunjukkan bahawa kata kerja tak akusatif mempunyai struktur dalaman. Struktur dalaman ini menyerupai objek dalam kata kerja transitif. Walaupun kelihatan serupa dengan objek dalam kata kerja transitif, namun begitu masih terdapat perbezaan antara kata kerja tak akusatif dengan kata kerja transitif. Perbezaan sintaksis ini didorong oleh makna kata kerja. Menurut Perlmutter, kata kerja tak ergatif merangkumi kata kerja yang menggambarkan perbuatan yang disengaja atau sukarela seperti "bekerja", "bermain", "ketawa", "menari" dan kata kerja yang menggambarkan proses badan yang tidak disengajakan seperti "batuk", "bersin", "tersedu", dan "menangis". Kelas kata kerja tak ergatif berkait dengan konsep aktiviti dan peranan semantik subjek kata kerja ini ialah agen atau pengalami. Sebaliknya, kelas kata kerja tak akusatif sangat besar, merangkumi kata kerja yang argumen tunggalnya adalah penderita seperti "tenggelam", "lebur", "kering"; kata kerja wujud seperti "wujud", "muncul", "timbul" dan predikat yang dinyatakan oleh kata sifat. Umumnya, kata kerja tak akusatif menggambarkan tindakan tidak sengaja atau perubahan keadaan/lokasi di mana subjek mengambil peranan semantik penderita /tema (Gruber, 1976; Jackendoff, 1990, seperti dinyatakan dalam Noriko, 2009). Dengan demikian, tak ergatif lawan tak akusatif dikatakan dapat diramal dan ditentukan berdasarkan peranan semantik subjek kata kerja.

Jelas menunjukkan makna kata kerja itulah yang menentukan sama ada argumen tunggal kata kerja tak transitif akan ditafsirkan sebagai subjek kata kerja (tak ergatif) atau objek kata kerja (tak akusatif). Pada satu sisi, dakwaan Perlmutter (1978) telah dicabar merentasi linguistik namun pada sisi yang lain, ia telah disokong oleh kajian-kajian yang memfokuskan kepada konsep semantik seperti penamat, agentiviti, kawalan dan suka rela/kerelaan yang dikatakan bertanggungjawab dalam perbezaan tak akusatif dan tak ergatif. Oleh itu, kata kerja yang mempunyai interpretasi penamat, iaitu persempadanan peristiwa, dikaitkan dengan kata kerja tak akusatif manakala kehadiran subjek sebagai agen adalah penting bagi tak ergatif, dan konsep-konsep lain seperti kerelaan dan kawalan dikaitkan dengan agentiviti dalam literatur (Dowty 1991; Nakipoğlu-Demiralp 1998; Rappaport-Hovav & Levin, 2000; Rosen, 1984, seperti dinyatakan dalam Meral & Meral, 2018).

Levin dan Rappaport Hovav (1995) yang menggunakan pendekatan semantik dalam menjelaskan isu Tak Akusativiti memberi hujah bahawa Tak Akusativiti ditentukan secara semantik dan digambarkan secara sintaksis, iaitu perbezaan tak ergatif-tak akusatif dinyatakan berasaskan kepada makna leksikal kata kerja. Mereka memperkenalkan perbezaan semantik antara penyebab peristiwa "dalaman" dengan penyebab "luaran" dan mencadangkan yang perbezaan semantik ini memainkan peranan penting dalam penentuan semantik bagi Tak Akusativiti (Noriko, 2009). Dengan menggunakan konsep penyebab dalaman dan penyebab luaran, mereka mengklasifikasikan kata kerja tak transitif seperti berikut:

(1) Kata kerja penyebab dalaman (monadic)
[x PREDICATE]
(2) Kata kerja penyebab luaran (dyadic)
[[x DO-SOMETHING] CAUSE [y BECOME STATE]]

Kata Kerja Kewujudan dan Kemunculan (Dyadic): Dua Argumen Dalaman

Perbahasan tentang Tak Akusativiti juga menunjukkan perbezaan tak akusatif-tak ergatif boleh dijelaskan berdasarkan ciri/sifat semantik kata kerja. Dalam kebanyakan literatur mendapati bahawa Tak Akusativiti sensitif kepada kelas kata kerja yang berasaskan konsep aspek (aspectual) seperti penamat (telic) lawan berterusan (atelic). Dowty (1979) mencadangkan klasifikasi aspek bagi kata kerja berdasarkan intuisi Vendler (1967) dengan membahagikan kata kerja kepada empat kategori seperti dalam (3) berikut:

(3).
   a) Keadaan yang mengekodkan tindakan/lakuan yang berlangsung untuk tempoh tertentu. Contoh: suka, percaya, wujud dan lain-lain.
   b) Pencapaian yang mengekodkan peristiwa yang segera. Contoh: sampai, batuk, pecah dan lain-lain.
   c) Penyempurnaan yang mengekodkan peristiwa dengan masa. Contoh: cair, berjalan ke taman, makan tiga keping roti dan lain-lain.
   d) Aktiviti yang mengekodkan proses. Contoh: berjalan, berlari, menari dan lain-lain.

Dalam kerangka *Role and Reference Grammar* (RRG), Van Valin (2005) menggunakan analisis dekomposisi leksikal yang dicadangkan oleh Dowty (1979). Beliau berpandangan bahawa dua jenis kata kerja tak transitif boleh diterangkan dengan menggunakan istilah semantik tanpa menggunakan konsep sintaksis "subjek" dan "objek" langsung. Aliran pendekatan ini menekankan kata kerja dapat diklasifikasikan berdasarkan kepada sifat aspektual yang semula jadi dan mempunyai dekomposisi leksikal yang dinamakan kelas *Aktionsart,* iaitu keadaan, aktiviti, penyempurnaan dan pencapaian. Pengkaji-pengkaji seperti Dowty (1979), Van Valin (1990), dan Zaenen (1993) telah mengenal pasti hubungan antara *Aktionsart* dengan Tak Akusativiti. Dakwaan asas mereka ialah dari sudut pandang *Aktionsart*, apabila kata kerja tak transitif ialah proses (atau aktiviti) kata kerja ini dipetakan sebagai tak ergatif. Manakala apabila kata kerja tak transitif ini berpenamat, maka kata kerja ini direalisasikan sebagai tak akusatif.

Metodologi

Dalam memahami dan menjelaskan fenomena pecahan kata kerja tak ergatif dan kata kerja tak akusatif, yang melibatkan ciri semantik agentiviti dan penamat sebagai faktor pembeza, maka kajian ini akan menerapkan teori klasifikasi kata kerja dalam RRG (Van Valin & LaPolla, 1997) dan Van Valin (2005). Berdasarkan Van Valin (2005), kata kerja dapat diklasifikasi mengikut ciri aspektual yang inheren dalam teori semantik leksikal. Dekomposisi leksikal dalam RRG berdasarkan pengkategorian kata kerja Vendler (1967), iaitu keadaan, aktiviti, penyempurnaan dan pencapaian. Walaupun Vendler mencadangkan taksonomi ini berdasarkan contoh kata kerja bahasa Inggeris, namun penelitian terhadap bahasa-bahasa lain, yang antaranya bahasa Lakhota (Foley & Van Valin, 1984), bahasa Hausa (Abdoulaye, 1992) dan bahasa Jepun (Hasegawa,1996; Toratani 1998) seperti dinyatakan dalam Van Valin (2005) telah menunjukkan bahawa perbezaan bagi setiap kelas kata kerja ini adalah penting kepada organisasi sistem kata kerja yang universal. Yusof et al. (2008) dan Yusof (2015) telah membuktikan bahawa bahasa Melayu juga mempamerkan perbezaan kelas kata kerja ini yang berdasarkan ciri semantik kata kerja tersebut.   Pengelasan kata kerja berasaskan ciri inheren sesuatu kata kerja itu boleh memperlihatkan perkongsian perilaku sesuatu kata kerja dan seterusnya dapat meramal sifat sintaksis kata kerja tersebut.

Dalam RRG juga, representasi dekomposisi formal yang dipanggil sebagai struktur logik (SL) ditetapkan bagi setiap kelas kata kerja aspektual. Operator dan penghubung digunakan dalam SL ialah: INGR dan BECOME yang menandakan perubahan kepada keadaan yang baharu, **do**ʾ (**melakukan'**) menunjukkan agen dan CAUSE (PENYEBAB) menandakan hubungan penyebab antara dua peristiwa. Dengan menggunakan operator dan penghubung ini, kelas kata kerja formal dipersembahkan seperti (4):

(4).
    a) STATE: **predicate**ʾ (x) or (x, y)
    b) ACHIEVEMENT: INGR **predicate**ʾ (x) or (x, y)
    c) ACTIVITY (+/- Agentive): (**do'** (x)) [**predicate**ʾ (x) or (x, y)]])
    d) ACCOMPLISHMENT: BECOME **predicate**ʾ (x) or (x, y)

(Van Valin, 2005)

Van Valin (2005) menjelaskan bahawa kata kerja pencapaian dan penyempurnaan dibentuk daripada predikat keadaan atau aktiviti + (campur) simbol bagi perubahan **INGR**ʾ diterbitkan daripada "ingressive" dan mengekodkan perubahan segera (serta-merta). Perubahan ini mungkin merupakan perubahan bagi keadaan atau aktiviti. Penyempurnaan dikodkan oleh BECOME (MENJADI) yang mengekodkan perubahan berasaskan jangka masa + predikat keadaan. Tingkah laku Tak Akusativiti bagi subkelas kata kerja tak transitif yang berkaitan dengan beberapa diagnostik boleh

dihubungkan dengan faktor-faktor seperti agentiviti atau penamat tanpa menimbulkan objek langsung pada tahap perwakilan sintaksis (Van Valin, 1990).

Huraian berdasarkan teori ini akan disertai dengan contoh-contoh yang relevan. Sebahagian contoh-contoh ayat yang digunakan dalam pemerian kata kerja dan fenomena Tak Akusativiti dalam kajian ini akan diambil daripada Pangkalan Data Korpus Dewan Bahasa dan Pustaka sebagai mewakili ayat-ayat yang sahih digunakan oleh penutur bahasa Melayu.

Klasifikasi Kata Kerja Tak Ergatif dan Kata Kerja Tak Akusatif dalam Bahasa Melayu: Agentiviti dan Penamat

Dengan tujuan untuk menjelaskan subklasifikasi kata kerja tak transitif berdasarkan konsep aspek titik penamat dan agentiviti sebagai fitur yang mendasari perbezaan kedua-dua kata kerja tersebut dengan memberi tumpuan kepada empat kelas kata kerja bahasa Melayu yang berdasarkan klasifikasi kata kerja aspek Van Valin (2005) dalam kerangka *Role and Reference Grammar* (RRG) yang membahagikan kata kerja asas kepada kata kerja keadaan, kata kerja aktiviti, kata kerja penyempurnaan dan kata kerja pencapaian. Contoh-contoh kata kerja bahasa Melayu bagi setiap kelas *Aktionsart* adalah diberikan dalam (5).

(5).
   a) Keadaan: sakit, suka, faham, tahu, percaya
   b) Pencapaian: meletup, pecah, hancur
   c) Penyempurnaan: cair, beku, kering
   d) Aktiviti: berjalan, berlari, merangkak, berenang

Kelas-kelas ini boleh diberikan ciri berdasarkan empat fitur semantik, iaitu [$\pm$ statik], [$\pm$ dinamik], [$\pm$ penamat] dan [$\pm$ ketepatan masa] sebagaimana ditunjukkan dalam Jadual 1. Kelas kata kerja keadaan dan aktiviti mempunyai persamaan oleh sebab kedua-duanya tidak terbatas dari segi masa, iaitu kedua-dua kata kerja ini tidak menunjukkan titik akhir dari segi masa. Walau bagaimanapun, kata kerja keadaan bersifat statik manakala kata kerja aktiviti bercirikan dinamik. Kata kerja pencapaian dan penyempurnaan kelihatan serupa kerana kedua-duanya mempunyai ciri titik penamat. Namun begitu, dari segi masa, kata kerja pencapaian tidak mempunyai jangka masa berbanding kata kerja penyempurnaan. Pencapaian tidak mempunyai proses, hanya peristiwa tepat masa yang membawa kepada perubahan kepada keadaan. Maka jelas kata pencapaian diberikan fitur [+ketepatan masa] berbanding kata kerja penyempurnaan yang ditandai [- ketepatan masa].

Jadual 1

Pengelasan Kata Kerja Berdasarkan Fitur Semantik

Keadaan	+ statik	- dinamik	- penamat	- ketepatan masa
Aktiviti	- statik	+ dinamik	- penamat	- ketepatan masa
Pencapaian	- statik	- dinamik	+ penamat	+ ketepatan masa
Penyempurnaan	- statik	- dinamik	+ penamat	- ketepatan masa

Fitur Agentiviti

Kata kerja statik menunjukkan situasi statik. Yang membezakan antara kata kerja statik dengan kata kerja bukan statik ialah kata kerja statik tidak boleh mengekodkan "apa yang berlaku". Sebagai contoh kata kerja *percaya* dalam ayat "Zahid percaya peminat mereka akan dapat menerima lagu rancak yang …" (Cerita Zahid di sebalik Warkah Buat Laila, 2005 seperti dinyatakan dalam Korpus Dewan Bahasa dan Pustaka, 2022) tidak dapat menjadi jawapan kepada soalan "Apa yang berlaku". Dengan ciri statik ini, maka kata kerja keadaan tidak dapat memenuhi ciri sebagai kata kerja tak ergatif yang subjeknya bersifat agentif. Maka kata kerja keadaan tidak bertingkah laku sebagai kata kerja tak ergatif kerana subjek kata kerja keadaan bukan agen. Berdasarkan ciri penamat, kata kerja keadaan tidak mempunyai ciri keterbatasan masa, iaitu ia bersifat berterusan maka kata kerja keadaan tidak mempunyai penamat semula jadi.

Kata kerja pencapaian dan kata kerja penyempurnaan bercirikan [-statik] tetapi tidak berciri dinamik, iaitu kedua-dua kata kerja ini bercirikan [- dinamik]. Dinamik merujuk kepada sama ada situasi itu melibatkan lakuan/tindakan atau tidak (Van Valin, 2005). Aktiviti melibatkan lakuan, sebagaimana ditunjukkan daripada fakta bahawa kata kerja ini boleh dimodifikasikan dengan adverba dinamik seperti *vigorously* (dengan bersemangat), *actively* (dengan aktif) dan juga *energetically* (dengan bertenaga) (Van Valin, 2005). Dalam bahasa Melayu, kebolehan adverba dinamik ini disisipkan atau hadir dalam ayat-ayat aktiviti ditunjukkan dalam ayat (6).

(6).
   a) Jessica inginkan kehidupan yang riang, bermain dan *berlari* (dengan semangat) di padang permainan seperti kanak-kanak lain (MASTIKA JULAI 1997 seperti dinyatakan dalam Korpus Dewan Bahasa dan Pustaka, 2022).
   b) Saya segera "berenang" (dengan penuh bertenaga) menghampiri tebing lubuk yang berbatu untuk berehat sebentar (Jasmi Abdul, 2020 seperti dinyatakan dalam Korpus Dewan Bahasa dan Pustaka, 2022).

Ayat (6) menunjukkan ayat yang mengandungi kata kerja aktiviti, iaitu "*berlari"* dan "*berenang"*. Kata kerja aktiviti yang bercirikan dinamik menunjukkan lakuan "*berlari"* dan "*berenang"* dilakukan oleh subjek yang berperanan sebagai agen. Subjek agen juga menunjukkan ciri lakuan boleh berlaku secara suka rela dan boleh dikawal.

Dalam RRG, ciri agentiviti ini hanya terdapat dalam kata kerja aktiviti, iaitu dalam RRG, dekomposisi formal bagi representasi leksikal yang dipanggil sebagai struktur logik (SL) bagi kata kerja aktiviti diwakili sebagai **do'**, yang menandakan agen sebagaimana ditunjukkan dalam (7).

(7). ACTIVITY (+/- Agentive): (**do'** (x, [**predicate'** (x) or (x, y)]])

(Van Valin, 2005)

Dalam bahasa Melayu SL ini direpresentasikan sebagai: **melakukan** (x, [**predikat'** (x) atau (x,y)]). Misalnya bagi ayat *Siti berlari,* SL ayat ini ditunjukkan dalam (8).

(8).
   a) **melakukan'** (x, [**berlari'** (x)]])
   b) **melakukan'** (Siti, [**berlari'** (Siti)]])

     Dalam SL, **melakukan'** mengingatkan kita bahawa terdapat penglibatan lakuan dalam predikat aktiviti berbanding dengan predikat keadaan. Lakuan kata kerja aktiviti "berlari", "berenang" dan "berjalan" boleh dimodifikasi oleh adverba yang mengekodkan lakuan dinamik seperti "dengan kuat", "dengan bersemangat/dengan bertenaga/dengan aktif". Misalnya dalam ayat (9) berikut:

(9).
   a) Dia terus "berlari" (dengan kuat) (Sahok, 2015 seperti dinyatakan dalam Korpus Dewan Bahasa dan Pustaka, 2022).
   b) Dalim "berenang" (dengan bertenaga) menghala ke jambatan hijau, sedang kawan-kawannya berlari menggelecah … (Said, 2019 seperti dinyatakan dalam Korpus Dewan Bahasa dan Pustaka, 2022).
   c) Bujang "menyanyi" di tepi jalan (dengan semangatnya) (Arwis Harahap, 1993 seperti dinyatakan dalam Korpus Dewan Bahasa dan Pustaka, 2022).

Sebagaimana ditunjukkan dalam ayat (9), lakuan "berlari", "berenang" dan "menyanyi" boleh dikawal oleh pelaku (sama ada dengan lemah atau dengan semangat) maka kata kerja ini jelas boleh hadir dengan adverba dinamik. Oleh sebab kata kerja tak ergatif boleh dikawal oleh subjeknya, maka subjek adalah bersifat agentif. Hal ini bermakna dalam ayat (9), "Dia", "Dalim" dan "Bujang" ialah agentif yang melakukan tindakan berlari, berenang dan menyanyi.

     Kata kerja pencapaian dan penyempurnaan bercirikan tidak dinamik. Hal ini boleh ditunjukkan apabila kedua-dua kata kerja ini tidak boleh muncul dengan adverba dinamik seperti dengan bertenaga, dengan bersemangat dan dengan aktif. Sebagai contoh ditunjukkan dalam (10), ayat-ayat di bawah:

(10).

a)   *Cawan itu pecah dengan bertenaga. (Pencapaian)
b)   * Bom itu meletup dengan bertenaga. (Pencapaian)
c)   * Salji itu cair dengan aktifnya. (Penyempurnaan)
d)   Pintu itu terbuka dengan aktifnya. (Penyempurnaan)

Kata kerja dalam ayat-ayat (10) ialah kata kerja perubahan keadaan (contoh, cair, pecah, buka). Ayat (10 a-b) mengandungi kata kerja pencapaian (pecah dan meletup) yang bercirikan [-statik, -dinamik, + penamat, + ketepatan masa] manakala kata kerja cair dan terbuka dalam ayat (10 c-d) ialah kelas kata kerja penyempurnaan [-statik, -dinamik,+ penamat,-ketepatan masa]. Subjek ayat dalam kata kerja pencapaian (cawan, bom) dan subjek dalam kata kerja penyempurnaan (salji, pintu) tidak berada dalam posisi yang boleh melakukan tindakan yang dinamai oleh kata kerja dan tidak boleh mengawal lakuan pecah, meletup, cair dan terbuka.

Justeru, kata kerja pencapaian dan kata kerja penyempurnaan tidak mempunyai interpretasi agentif maka mengikut sistem leksikal RRG, kata kerja ini tidak harus diklasifikasi sebagai kata kerja tak ergatif tetapi kata kerja tak akusatif, sebagaimana Dowty (1991) dan Van Valin (1990) seperti dinyatakan dalam Legendre dan Sorace (2003) menyatakan bahawa "agentiviti" (dengan niat sengaja) cenderung dihubungkan dengan tak ergatif "Penderita" atau penyebab bukan sengaja pula dihubungkan dengan tak akusatif.

Fitur Penamat

Penamat dianggap memainkan peranan penting dalam menentukan Tak Akusativiti. Fitur ini berkaitan dengan sama ada kata kerja menunjukkan bentuk keadaan (*state of affair*) dengan titik penamat inheren/semula jadi atau tidak. Dalam contoh situasi keadaan, "Ali tahu jawapan itu". Dalam contoh ini tidak ada rujukan kepada sempadan masa. Maka predikat ini adalah tidak bertitik penamat. Dalam contoh ayat aktiviti, "Bumi berputar mengelilingi matahari". Kata kerja "berputar" memperlihatkan adanya rujukan kepada aktiviti tetapi aktiviti berputar itu tidak semestinya tamat. Berdasarkan klasifikasi kata kerja aspektual, kedua-dua kata kerja perubahan keadaan dan kata kerja gerak yang secara inheren bersifat berarah ialah kata kerja penyempurnaan [-statik, -dinamik, + titik penamat, -ketepatan masa] dan kata kerja pencapaian [-statik, -dinamik, + titik penamat, +ketepatan masa].

Kata kerja aktiviti dalam (11) melibatkan pergerakan dinamik yang membayangkan pergerakan yang tidak mengarah kepada titik penamat semula jadi. Kata kerja aktiviti seperti "berlari", "berenang" dan "menyanyi" dalam bahasa Melayu menunjukkan tingkah laku yang berterusan, iaitu tidak ada penunjuk kepada satu titik penamat, iaitu tidak ada titik akhir yang semula jadi bagi lakuan yang diterangkan oleh kata kerja tersebut. Kata kerja "cair" dalam ayat "Salji itu cair", membayangkan adanya titik penamat apabila salji itu menjadi cair. Pencapaian ialah transisi antara keadaan (Bom itu belum /tidak meletup) dengan satu keadaan yang baru (Bom itu (telah) meletup). Oleh itu kata kerja ini ialah [+ titik penamat].

(11).
   a)   Ali berlari selama 2 jam/ * dalam masa 2 jam. (Aktiviti)
   b)   Siti berenang selama / *dalam masa 2 jam. (Aktiviti)
   c)   Salmah menyanyi selama 2 minit/ * dalam 2 jam. (Aktiviti)
   d)   Abu suka akan buah durian selama 2 jam/* dalam 2 jam. (Keadaan)
   e)   Salji itu cair selama sejam/ dalam masa sejam. (Penyempurnaan)
   f)   Bom (sebiji bom) itu meletup *selama sejam/* dalam masa sejam. (Pencapaian)

       Dalam RRG, ujian "selama masa x" mengukur jangka masa pada sesuatu tindakan atau perlakuan yang digambarkan dalam kata kerja. Frasa "selama sejam" boleh muncul dengan kata kerja keadaan (contoh, Abu suka akan buah durian selama 2 jam/* dalam 2 jam), boleh hadir dalam kata kerja penyempurnaan (Salji itu cair selama sejam/dalam 2 jam) dan hadir bersama kata kerja aktiviti (Siti berenang selama 2 jam/*dalam 2 jam). Hal ini demikian kerana kesemua kata kerja ini mempunyai jangka masa, iaitu bercirikan [-ketepatan masa].
       Ujian hadir dengan frasa preposisi "dalam masa x" pula, adalah ujian yang menguji sama ada sesuatu kata kerja mempunyai titik penamat semula jadi atau tidak. Jika sesuatu dilakukan dalam masa 10 minit maka rujukan eksplisitnya dikhususkan kepada titik perhentian/penamat bagi sesuatu lakuan/peristiwa. Dengan kata lain, peristiwa itu bermula pada satu titik masa dan berakhir atau tamat pada 10 minit kemudian. Hal ini bermakna jika "Salji itu cair dalam masa sejam", peristiwa cair itu mula dan tamat dalam ruang waktu satu jam. Dalam (11a-c) semua kata kerja ini boleh menerima "selama masa x", tetapi tidak boleh hadir dengan frasa "*dalam masa x*". Hal ini demikian kerana lakuan yang diungkapkan oleh kata kerja aktiviti tidak mengandungi titik penamat semula jadi. Hal ini menunjukkan bahawa kata kerja ini mempunyai interpretasi berterusan (tidak menunjukkan titik penamat) maka kata kerja ini harus dianggap sebagai tak ergatif. Kata kerja aktiviti merupakan kata kerja yang bersifat dinamik dan tidak mempunyai ciri penamat dalam makna kata kerja tersebut. Tambahan pula, didapati kata kerja ini mempunyai interpretasi agentif dalam kebanyakan konteks kemunculannya dalam ayat. Oleh itu, kata kerja aktiviti dikelaskan sebagai tak ergatif.
       Kata kerja perubahan keadaan (contoh: cair, pecah, buka) dan kata kerja gerak berarah semula jadi (contoh: pergi, sampai, datang) menerangkan perubahan keadaan, iaitu kata kerja perubahan keadaan berubah kepada keadaan yang baharu manakala kata kerja gerak berarah semula jadi berubah ke arah satu lokasi baharu. Oleh sebab kedua-dua kata kerja ini menerangkan perubahan keadaan, maka kedua-dua kata kerja ini mempunyai titik penamat semula jadi. Kedua-dua kata kerja ini mempunyai ciri penamat dan tidak bersifat agentif, iaitu subjek dalam kata kerja ini bukan agen tetapi penderita/tema. Subjek tidak boleh mengawal lakuan dan lakuan tidak dilakukan dalam keadaan suka rela maka kedua-dua kata kerja ini memenuhi cirinya sebagai kata kerja tak akusatif. Ciri agentiviti dan penamat ini dapat disahkan dengan ujian menyisipkan adverba dengan aktif, dengan kuat dan juga dengan bertenaga dan ujian titik penamat

dalam x masa (Van Valin, 2005) dalam ayat pencapaian dan penyempurnaan seperti berikut:

(12).
   a) Salji itu cair * dengan penuh semangat/dalam masa sejam. (Penyempurnaan)
   b) Ali pergi ke Kuala Lumpur *dengan penuh semangat/ dalam masa sejam. (Penyempurnaan)
   c) Johan sampai di Kuala Lumpur *dengan penuh penuh semangat/dalam masa beberapa minit. (Pencapaian)

Ciri penamat pada kata kerja tak akusatif jelas apabila kita menerangkan makna kata kerja gerak berarah semula jadi. Makna kata kerja ini memasukkan komponen akhir lokasi bagi arah gerakan walaupun tanpa kehadiran preposisi pada ayat. Secara tidak langsung kata kerja ini menandakan aktiviti yang dilakukan oleh pelaku dan titik penamat/penyempurnaan bagi aktiviti yang dilakukan. Berdasarkan ayat dalam (12) kata kerja pencapaian dan penyempurnaan tidak mempunyai interpretasi agentif namun menunjukkan ciri penamat bagi lakuan yang ditunjukkan. Jelas bahawa penamat menjadi ciri kepada kata kerja penyempurnaan dan pencapaian, iaitu ciri ini tidak ada dalam kata kerja keadaan dan aktiviti. Kata kerja tak transitif titik penamat seperti kata kerja perubahan keadaan dan kata kerja yang secara semula jadi bersifat berarah secara tipikalnya ialah tak akusatif. Secara tipikalnya, kata kerja lakuan agentif pula ialah tak ergatif. Berdasarkan istilah klasifikasi kata kerja Vendler (1967) dan Van Valin (1990), kata kerja pencapaian dan kata kerja penyempurnaan tergolong dalam kata kerja tak akusatif manakala kata kerja aktiviti ialah tak ergatif. Generalisasi ini relevan kerana jenis kata kerja yang dianggap sebagai tak akusatif mempunyai representasi leksikal yang memasukkan predikat keadaan sebagaimana SL berikut:

(13).
   a) KEADAAN: **predikat**' (x) atau (x, y)
   b) PENCAPAIAN: INGR **predikat**' (x) atau (x, y)
   c) PENYEMPURNAAN: MENJADI **predikat**' (x) atau (x,y)

Kata kerja aktiviti pula ialah tak ergatif yang mempunyai representasi leksikal yang bermula dengan predikat **melakukan**', iaitu menunjukkan predikat aktiviti ada pelaku atau berperanan sebagai agen dan membezakannya dengan predikat keadaan. Dengan menggunakan representasi leksikal, perbezaan antara titik penamat dengan bukan titik penamat (berterusan) dapat dijelaskan apabila kata kerja bertitik penamat ditandai sebagai INGR **predikat**' (x) atau (x,y) dan MENJADI **predikat**' (x) atau (x,y) dalam representasi leksikal sebagaimana ditunjukkan dalam (8). INGR (daripada perkataan ingressive) menandakan perubahan keadaan yang serta-merta manakala tambahan segmen MENJADI dalam SL kata kerja adalah untuk menerbitkan perubahan lokasi dan menunjukkan penyempurnaan bagi kata kerja. Kepentingan titik penamat

sebagai penentu fitur Tak Akusativiti sering dijadikan tumpuan dan dibincangkan dalam enelitian kata kerja gerak (Noriko, 2009). Narasimhan et al. (1996) menyebut bahawa kelas kata kerja agentif cara gerak menunjukkan isu yang menarik berhubung dengan Hipotesis Tak Akusatif. Kelas ini mempamerkan ciri kedua-dua kata kerja tak akusatif dan tak ergatif. Masalah kata kerja cara gerak ini dapat dijelaskan sebagaimana berikut: Kata kerja gerak agentif seperti "berjalan", "berlari", "merangkak" dan lain-lain, lazimnya ialah kata kerja aktiviti yang berada dalam kategori kata kerja tak ergatif. Namun demikian, kata kerja ini boleh menunjukkan tingkah laku tak akusatif dalam sesetengah persekitaran sintaktik disebabkan ada interpretasi penamat. Dalam bahasa Melayu, apabila kata kerja ini muncul dengan frasa preposisi yang menyediakan titik akhir atau penamat bagi lakuan seperti *ke*, kata kerja ini boleh muncul dalam konfigurasi sintaktik tak akusatif.

(14).

a) Ali berlari /berlari di padang/selama sejam/ * dalam masa sejam.

   SL berlari: **melakukan**' $(x, [$**pred**' $(x)])$

   Melakukan' $(Ali, [$**berlari**' $(Ali)])$

   $\Longrightarrow$ Argumen 'Ali' berperanan sebagai agen

b) Ali berlari ke padang dalam masa sejam.

   SL berlari: **melakukan**' $(x, [$**pred**' $(x)]$ & MENJADI **pred**' (y, x)

   melakukan' $(x, [$**berlari**' $(Ali)]$ & MENJADI **di-lok**' $(padang, Ali)$

   $\Longrightarrow$ Argumen 'Ali' berperanan sebagai tema (lokasi)

Berasaskan SL bagi kata kerja aktiviti, didapati kata kerja seperti "berlari" boleh mempunyai lebih daripada satu interpretasi *Aktionsart*, iaitu; sebagai kata kerja aktiviti (14a) dan kata kerja penyempurnaan (14b). Dalam ayat (14a), tanpa frasa matlamat, kata kerja "berlari" menyampaikan makna aktiviti tetapi dalam (14b), berlaku perubahan, iaitu perubahan lokasi, iaitu gerakan itu selesai apabila subjek sampai di lokasi tertentu, iaitu "di padang". Dalam kes 14 (b), kata kerja "berlari" dianggap sebagai beralternasi kepada kata kerja penyempurnaan. Alternasi kata kerja aktiviti kepada kata kerja penyempurnaan ini dapat dibuktikan apabila dalam (14b) kata kerja ini boleh hadir dengan adverba dalam masa sejam yang menandakan lakuan berlari dari X ke Y (ke lokasi padang) akan tamat dalam masa satu jam. Van Valin (2005) mengesyorkan bahawa kata kerja seperti ini disenaraikan dalam leksikon sebagai kata kerja aktiviti dan rumus leksikal, iaitu rumus yang menerbitkan penggunaan-penggunaan lain daripada kata kerja asas akan menerbitkan penggunaan-penggunaan lain daripada penggunaan aktiviti asas ini. Levin dan Rappaport (1995) pula mencadangkan kata kerja seperti *run* (berlari), *swim* (berenang), dan *talk* (bercakap) asalnya ialah tak ergatif tetapi kata kerja ini mengalami "peralihan makna leksikal" yang menyebabkan kata kerja ini menjadi tak akusatif apabila hadir dengan frasa arah, yang menggambarkan penamat kepada peristiwa itu. Selanjutnya, Rappaport-Hovav dan Levin (2000) seperti dinyatakan dalam

Meral dan Meral (2018) mencadangkan bahawa kata kerja cara gerak yang mempunyai interpretasi penamat, kata kerja ini ialah tak akusatif walaupun kata kerja ini mempunyai argumen agen. Apa yang mengubah aktiviti menjadi penyempurnaan ialah kemunculan frasa preposisi (FP) yang menunjukkan titik penamat yang mengakibatkan, kata kerja tak ergatif (yang terdapat dalam aktiviti) seperti "berlari", "berenang", dan "berjalan" berubah menjadi kata kerja tak akusatif (yang terdapat dalam penyempurnaan) apabila disertai dengan frasa seperti "ke padang".

Secara keseluruhan, Jadual 2 menunjukkan kelas kata kerja dan dikotomi kata kerja tak ergatif dan tak akusatif.

Jadual 2
Pencirian Kelas Kata Kerja Aspektual Berdasarkan Ciri Agentif dan Penamat

Kelas kata kerja	+Agentif	+ Penamat
keadaan	-	-
aktiviti	+	-
penyempurnaan	-	+
Pencapaian	-	+

Dalam Jadual 2, fitur kata kerja keadaan ialah [-agentif, -penamat], kata kerja aktiviti memenuhi fitur [+agentiviti, -penamat]. Pencapaian mempunyai fitur [-agentif, + penamat] dan penyempurnaan [-agentif, + penamat]. Dalam analisis Van Valin (1990 seperti dinyatakan dalam Levin dan Hovav, 1995) terhadap bahasa Itali, beliau menjelaskan bahawa kata kerja aktiviti ialah tak ergatif manakala kata kerja keadaan, pencapaian dan penyempurnaan ialah tak akusatif. Van Valin (1990) menggunakan data daripada bahasa Itali, Georgia dan Aceh untuk membuat kesimpulan bahawa penamat dan agentiviti mendasari fenomena Pecahan Tak Transitif secara rentas linguistik. Begitu juga Kishimoto (1996), melaporkan bahawa klasifikasi tak ergatif-tak akusatif dalam bahasa Jepun bergantung kepada dua fitur semantik, iaitu titik penamat dan kerelaan (volitionality). Beliau mendakwa bahawa subjek kata kerja tak ergatif secara umumnya dianggap dengan sengaja memulakan lakuan/tindakan yang diungkapkan oleh kata kerja manakala kata kerja tak akusatif mempunyai subjek yang tidak melibatkan penyertaan yang sedemikian. Dengan demikian, kajian ini juga dapat membuktikan bahawa kata kerja tak ergatif dapat dikaitkan dengan ciri agentiviti manakala kata kerja tak akusatif berhubungan dengan ciri penamat sebagaimana dipamerkan dalam Jadual 3.

Dalam Jadual 3, kata kerja pencapaian dan penyempurnaan yang memiliki ciri [+Penamat] dikaitkan dengan kata kerja tak akusatif manakala kata kerja aktiviti yang bersifat agentif diklasifikasikan sebagai kata kerja tak ergatif. Dalam perbincangan makalah ini, atas justifikasi dan berpandukan representasi leksikal kelas kata kerja

keadaan, **predikat'** (x) atau (x, y) yang tidak bersifat agentif maka kata kerja keadaan dapat dikelaskan sebagai tak akusatif. Berhubung dengan konsep titik penamat sebagai ciri tak akusatif, didapati bahawa konsep penamat bermasalah kepada kata kerja keadaan. Kata kerja keadaan seperti kata kerja wujud (contoh, wujud, ada, tinggal) dan kata kerja berposisi (contoh, berdiri, duduk, baring) adalah menunjukkan keadaan yang berterusan (yakni secara semula jadi tidak bertitik penamat). Namun tidak seperti kata kerja yang mempamerkan lakuan berterusan yang lain (seperti aktiviti), kata kerja keadaan ialah kata kerja tak akusatif (Noriko, 2009). Untuk menjelaskan dan mempertahankan konsep penamat dalam kata kerja keadaan, makalah ini menyesuaikan hujah daripada Noriko (2009) yang menggunakan analisis struktur peristiwa (*event structure*) oleh Voorst (1988).

Jadual 3
Dikotomi Kata Kerja Tak Ergatif dan Tak Akusatif Berdasarkan Kelas Kata Kerja Aspektual Bahasa Melayu

Subklasifikasi kata kerja tak transitif	Kelas kata kerja aspektual	Fitur
Kata kerja tak akusatif	Kata kerja pencapaian	[-Agentif, +Penamat]
	Kata kerja penyempurnaan	[-Agentif, +Penamat]
	Kata kerja keadaan	[-Agentif, +Penamat]
Kata kerja tak ergatif	Kata kerja aktiviti	[+Agentif, -Penamat]

Dengan memberi fokus kepada kata kerja keadaan berposisi seperti "berdiri" dan "duduk" sebagaimana ayat (15), (16) dan kata kerja keadaan wujud seperti "berada" dan "ada" dalam ayat (17), makalah ini akan menjelaskan bahawa kata kerja keadaan ini masih dapat digolongkan sebagai tak akusatif, iaitu subjek ayat tersebut menerima peranannya sebagai tema (lokasi).

(15).
   a) Kassim berdiri.
   b) Kassim berdiri (di tiang lampu).
       SL: **predikat'** (x)
           berdiri' (Kassim)

(16).
   a) Johan duduk.
   b) Johan duduk (di atas kerusi).
       SL: **predikat'** (x)
           duduk' (Johan)

(17).
   a) Siti ada/berada di rumah.
   b) SL: **predikat**ʼ (x,y)
         di-lokʼ (rumah, Siti)

Kata kerja berposisi dan kata kerja wujud tidak menerangkan peristiwa. Oleh sebab kata kerja ini tidak mempunyai struktur peristiwa maka kita dapat menganggap titik penamat dalam kata kerja keadaan hanya sebagai entiti yang "terletak" secara semula jadi. Dalam ayat (15) dan (16), secara semula jadi kata kerja "berdiri" dan "duduk" menerangkan lokasi (pada satu tempat) Kassim dan lokasi Siti sebagaimana yang diterangkan dalam predikat "berdiri" dan "duduk" tanpa perlu rujukan bagaimana ia berada dalam posisi tersebut. Preposisi "di tiang lampu" dan "di atas kerusi" hanya berfungsi sebagai predikatif dan bukan argumen kepada kata kerja "berdiri" dan "duduk" . Maka kehadiran preposisi lokatif ialah opsyenal untuk hadir bersama kata kerja berposisi seperti "berdiri", "duduk", "baring" dan sebagainya. Dengan perkataan lain, makna kata kerja "berdiri" dan "duduk" difahami mengandungi posisi atau lokasi bagi peserta itu dalam ruang tertentu. Kata kerja *ada* dan *berada* yang perlu dijelaskan adalah kata kerja yang membawa makna lokatif, iaitu yang membawa maksud lokasi seperti ditunjukkan dalam ayat (17) yang direpresentasikan sebagai **di-lok**ʼ (rumah, Siti). Dalam SL **di-lok** (rumah, Siti) yang hendak ditekankan ialah lokasinya, iaitu di rumah dan bukan di lokasi lain. Dengan cara ini, kita dapat menafsirkan bahawa kata kerja posisi (seperti berdiri, duduk) dan kata kerja kewujudan (seperti ada, wujud) ialah kata kerja yang menerangkan titik penamat yang statik. Keadaan statik kerana titik akhir tidak perlu dikaitkan dengan sesuatu peristiwa yang menyebabkan keadaan itu berlaku. Justeru, kata kerja keadaan khususnya dalam perbincangan ini yang memberi fokus kepada kata kerja keadaan berposisi dan kewujudan masih dapat dibuktikan sebagai kata kerja tak akusatif. Oleh hal yang demikian, perbincangan ini dapat membuat rumusan bahawa kata kerja tak akusatif menandakan keadaan atau peristiwa penamat dan argumen intinya ialah pengalami bagi peristiwa atau tema bagi situasi keadaan. Sebaliknya, kata kerja tak ergatif menandakan peristiwa yang tiada penamat, iaitu peristiwa yang berterusan dan argumen intinya ialah agen.

Kesimpulan

Makalah ini telah menunjukkan hubungan yang jelas antara kelas kata kerja *Aktionsart* atau aspek leksikal dengan fenomena Tak Akusativiti. Kata kerja tak transitif dibahagikan kepada dua kelas, iaitu kata kerja tak akusatif dan kata kerja tak ergatif. Faktor pembeza yang jelas bagi dikotomi ini ialah pertentangan antara aktiviti dengan bukan aktiviti. Asas dakwaan bagi kelas *Aktionsart* ialah apabila kata kerja tak transitif ialah proses atau aktiviti, maka secara sintaktiknya ia dipetakan kepada tak ergatif. Hal ini kerana aktiviti menandakan lakuan bersifat dinamik dan dilakukan oleh agen yang memberikan ciri agentif kepada kata kerja tersebut. Manakala apabila kelas kata kerja dalam kategori bukan aktiviti dan mengandungi ciri penamat, maka ia direalisasikan sebagai tak akusatif. Penamat menunjukkan peristiwa yang berakhir secara semula jadi yang dipunyai oleh kelas kata kerja pencapaian dan penyempurnaan. Penamat juga terkandung dalam kata kerja keadaan berposisi seperti "berdiri", "duduk", "baring" dan kata kerja keadaan lokasi seperti "ada", "berada" dan "wujud" yang dianggap sebagai penamat yang statik. Ciri lakuan yang berterusan, iaitu tidak berpenamat ditunjukkan oleh kelas kata kerja aktiviti. Secara keseluruhan, makalah ini telah menjelaskan bahawa bahasa Melayu juga sebagaimana bahasa-bahasa lain mempamerkan ciri agentif dan penamat dalam membezakan subklasifikasi kata kerja tak transitif, iaitu kata kerja tak ergatif dan tak akusatif. Makalah ini juga mengisi kelompangan dalam literatur kajian tentang isu Tak Akusativiti dalam bahasa Melayu. Kajian-kajian yang lebih lanjut dengan data kelas kata kerja yang lebih pelbagai wajar dilakukan dalam memahami sifat dan perilaku fenomena Pecahan Tak Transitif dalam bahasa Melayu dengan lebih berpada.

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MAKING SENSE OF LEADERSHIP AND LANGUAGE STYLES OF STUDENT LEADERS IN A MALAYSIAN PUBLIC SECONDARY SCHOOL

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ABSTRACT

Language plays an essential role in everyday experiences, given that it can facilitate and maintain congenial relationships if it is used properly. Not much is known about how young student leaders make sense of their communicative acts with their peers, especially in the Malaysian context. The study investigated student leaders' sensemaking of leadership and language use in a public secondary school in Northern Malaysia. Their narratives were obtained through a qualitative study using focus groups and face-to-face in-depth interviews. The findings revealed several themes that explain the preferred spoken language styles among the student leaders in performing their responsibilities at school. The study demonstrated that appropriate language use should be part of the training of student leaders at school or leadership training curriculum for secondary school leaders nationwide. In that way, the student leaders will not only be exposed to proper language use in communicating leadership, but they will also be motivated to polish up and reflect on their language use for continuous self-development.

Keywords: sensemaking; language style; student leaders; narratives; Malaysia; public secondary school

Introduction

Language is a significant aspect of leadership as it reveals the individuals' way of thinking, and measures their empowerment and mutual collaboration (Marquet, 2020). It is seen as a unique attribute of human beings (Gleason & Ratner, 2009) that reflects individual identities. Language facilitates the formation of ideas, represents various emotions, and elucidates complex concepts (Lewis, 2010), such as in the case of mentors' communicative styles (Culpeper & Kan, 2020). In particular, young leaders should know how to address others and communicate effectively with diverse communities and individuals based on their sensemaking acts (Harun, 2007; Harun et al., 2021). Even though the notion of sensemaking (Weick, 1995) relates much to viewing things sensibly in an organisation, it should be applied to understand how people consider their communication with others in various contexts. Moreover, the members of the current technology-addicted generation—popularly known as generation Z—process knowledge, talk, and think differently than their predecessors due to their pervasive use of digital resources (Poláková & Klimova, 2019). The Ministry of Education Malaysia (n.d.) has recognised the essential communication and leadership skills for students to acquire. Thus, more work should be done about not only student leadership in school but also the language of communicating leadership acts, given that it is a diverse field of theory and practice (Bolman & Deal, 2008; Tan, 2014; Tie, 2012).

During the last 15 years, the emerging patterns signify a renewed emphasis on improving key leadership indicators among young students. More recently, the momentum to enhance leadership qualities was developed primarily due to the upsurge in the monitoring process of policymakers, students, parents, and administrators to hold the teachers and school management accountable for their performance (Dugan & Komives, 2007). In this context, it is imperative to understand how the younger generation of leaders communicates and resolves disputes and compromises (Seemiller & Grace, 2016). Although leadership is a well-studied research subject, the language of leadership and how it influences others is rarely examined, particularly in schools among young leaders in Malaysia (Harun & Din, 2017). This paper reports the qualitative research conducted in a Malaysian public secondary school to understand how the student leaders used language when performing leadership acts with their peers.

Making Sense of the Dynamics of Language, Style, and Leadership

We argue that understanding the various communicative styles can enhance our knowledge of how others use language and make us more conscious of the inherent power of language in leadership. The power dynamics are embedded in the language people use, especially the leaders (Marquet, 2020) on the importance of language in displaying leadership. People are encouraged to embrace language that connotes the intent to learn (learning from each other) rather than top-down (being directive) in connecting with people and getting things done. Given that language consists of verbal

and non-verbal communication, there are aspects of language use that mark the uniqueness of the individuals. The linguistic and non-linguistic features of human language tend to co-exist and co-operate in formulating and producing thoughts.

People use spoken and written expressions to convey ideas and create requests; in leadership, language acts as their most valuable resource (Marquet, 2020; Souba & Souba, 2016; Ting, 2010). It can be strenuous to set courses, create guidelines, or develop standards without proper use of language. From a cognitive standpoint, successful leadership practices are inextricably related to leaders' knowledge about their personal developmental experiences (Hartman & Conklin, 2020). Kouzes and Posner (2011) shared five practices of exemplary leadership, including the inspiration of shared vision among peers. Such practices include the leader setting an example, inspiring a mutual vision for the future, fostering others to collaborate and encouraging the followers for their accomplishments. Kouzes and Posner also highlighted how leaders would venture out and seek challenges that are thrown at them.

Typically, people utilise various styles while delivering ideas in spoken and written expressions due to diverse social and cultural aspects. Such types of discourse require the speakers or writers to be able to deliver their messages intelligibly despite the diverse accents or ways of communicating. Keraf (1984) stated that language style refers to the ability to construct a decent sentence. Meanwhile, Chaika (1982) claimed that style refers to the collection of linguistic forms to express social or artistic outcomes, and they consist of five different characteristics: (1) it is a communication form; (2) it helps to interpret a message; (3) it forms a mini communication system within the language itself; (4) it controls the speaker-listener interactions; and (5) it is integral to a social function that interaction cannot succeed without appropriate style. People can use these forms of expression to disseminate their ideas or to construct demands.

The language style is not just a technique of transmitting knowledge but is also a critical component of forming interpersonal relationships. According to Llamas (2007), "language style is a dimension of language where individual speakers have a choice" (p. 95). Moreover, individuals do not always uniformly express themselves and their language peculiarities can be referred to as style. In that way, language style can be defined as "a way to express the idea with a special language to show the writer's soul, spirit and concert (the use of vocabulary)" (Keraf, 1991, p. 113).

As such, relating to others becomes more challenging when the person is a leader or a potential leader. The leadership acts must be justifiable and understood by those who will have to perform the tasks. In turn, these acts will be converted into the desired outcomes. The medium used is, most often than not, the spoken language.

Joos (1967) categorised language style into five types: (1) frozen, (2) consultative, (3) casual, (4) formal, and (5) intimate. The "frozen" style is devoted to formal contexts, such as royal and religious rituals, weddings, literary works, and presidential speeches. The "consultative" style is the most common, as evident in the student data. It is used in semiformal contexts, for instance, with small groups and strangers. Meanwhile, the "casual" language style is the most frequently used among people with similar

characteristics such as age, gender, education, social standing, and ethnicity. This is also evident in the student narratives; for instance, they used informal vocabulary. The "formal" style often occurs in formal contexts without any mutual prior knowledge and monologues, whereas the "intimate" style is characterised by an absolute lack of social restrictions based on personalised language, for instance, more for family members and close acquaintances.

Understanding Generation Z through the Collective Acts of Sensemaking

Generation Z (hereinafter Gen-Z) are those born after the 2000s with the advent of advanced technology (Poláková & Klimova, 2019), and they process knowledge differently from previous generations. According to Demir and Sönmez (2021), Gen-Z are technology-dependent, to the point that they find it difficult to recall a life without the Internet and smartphone. They are creative and enthusiastic (Carter, 2018) but they tend to challenge and criticise everything (Torocsik et al., 2014). Some researchers have discovered that they are incredibly individualistic due to their widespread utilisation of modern technology, thereby losing their communication skills (Igel & Urquhart, 2012; Torocsik et al., 2014). As such, being acquainted with these people is essential as we can learn to understand how they view the world they live in through their perspectives.

In this advanced era of information and the evolution of our generation, societies must evaluate how Gen-Z leaders interact with one another effectively. According to the Malaysian Education Blueprint (2015-2025), members of Gen-Z are expected to take up the leadership role in the next few decades (Wiedmer, 2015). However, the differences between Gen-Z and previous generations are so evident that education and communication methods have significantly transformed to properly evaluate them (Prensky, 2001). Several studies have tried to understand the correlations between a generation and its leadership style bit few have focused on Gen-Z. Most of these studies (Myers & Sadaghiani, 2010; Rosa & Hastings, 2018; Stein, 2013) concentrated on millennials.

Sensmaking is a critical leadership quality, which Weick (1995) had coined. The notion of sensemaking has been popularised in the understanding of organisation (Weick, 1995) and interpersonal relations (Harun, 2007). In sensemaking, a leader is expected to develop a reasonable understanding of the transforming world by utilising data insights and communication skills. In this manner, leaders can promptly comprehend the situation in their surroundings, which helps them plan their leadership undertakings, such as innovating, visioning, and associating with their followers. Many studies have exhibited that an efficient sensemaking process involves consistent behaviour, independence, and flexibility. Weick (1995) asserted that the process of sensemaking is on-going, which reflects identity, retrospect, enactment, social, ongoing, extracted cues, and plausibility. Admittedly, the process is complex as it requires individuals to rationalise the actions performed and subsequently manage them. Kramer (2017) claimed that "sensemaking explores what an experience means to the participants" (p. 1). Even though leadership is a well-researched study field, it is often

undervalued academically, especially among young leaders at schools. Hence, this paper discusses the research conducted that highlights the selected student leaders' (Gen-Z) language styles in a public secondary school based on sensemaking as coined by Weick (1995).

The study investigated student leaders' sensemaking of leadership and language use in a public secondary school in Northern Malaysia.

Methodology

Research Design

This study uses a qualitative research design that focuses on conducting a case study. A case study is a study that focuses on in-depth studies regarding an individual or a group of people (Starman, 2013). By doing both in-depth and focus group interviews, the researcher was able to collect data, analyse the language use of Gen-Z student leaders, and trace the language style in their discourse. Therefore, such design allows for a more thorough and accurate result regarding these student leaders.

Study context and participants

Approximately 18 participants were carefully selected based on certain criteria, including characteristics, expertise, or knowledge required to gain extensive information about language use in leadership: (1) they have all served as prefects or held some leadership positions at school; (2) they have at least four years of leadership experience, and (3) they are 17 years old and in level five of secondary schooling.

Approximately 12 students joined the focus group interview, while the other six students took part in the in-depth interview. These students were in their senior year of high school and preparing for the *Sijil Peperiksaan Malaysia (Malaysian Examination Certificate)*, a compulsory national exam. For confidentiality purposes, pseudonyms are used to address the participants (Tables 1 and 2).

A small sample size was considered sufficient to collect data that could reflect the students' views of their leadership language and obtain more information-rich data (Liao, 2020; Patton, 1990).

Table 1

Respondents' Profile: Focus Group Interview

No	Name	Age	Gender	Position	Experience as a leader (years)
1	B4-FG	17	M	Prefect	4
2	B5-FG	17	M	Prefect	4
3	B6-FG	17	M	Prefect	6
4	B7-FG	17	M	Prefect	5

5	B8-FG	17	F	Prefect	4
6	G4-FG	17	F	Prefect	4
7	G5-FG	17	F	Prefect	4
8	G6-FG	17	F	Prefect	4
9	G7-FG	17	F	Prefect	5
10	G8-FG	17	F	Prefect	7
11	G9-FG	17	F	Prefect	4
12	G10-FG	17	F	Prefect	4

Note: M=Male F=Female
(Source: Researchers' data, 2021)

Table 2
Respondents' Profile: In-depth Interview

No	Name	Age	Gender	Position	Experience as a leader (years)
1	B1-II	17	M	Prefect	4
2	B2-II	17	M	Prefect	4
3	B3-II	17	M	Head prefect	9
4	G1-II	17	F	Prefect	4
5	G2-II	17	F	Assistant head prefect	4
6	G3-II	17	F	Head prefect	8

(Source: Researchers' data, 2021)

Data collection procedures

To explore the language use of student leaders, focus group interview and in-depth individual interviews were conducted. The group size was between six and 12 participants to ensure the convenience of mutual interaction among them. The interviews took place in the classroom, which offered familiarity, privacy, convenience, and comfort. Based on the predetermined systematic procedure, both types of interviews were held on weekdays (between 10:30 to 11:30 am) and during break time (1:30 to 2:30 pm) as advised by the school administrative staff .

For this purpose, a skillful moderator who could converse in the participants' native language was recruited to assist in the data collection process. The primary goal of the research was to evaluate and observe the participants' linguistic and non-linguistic responses based on the interview questions. These responses include the choice of words, the context, the internal consistency of participants' views, the rate of comments, the degree of agreement with the topic, the intensity of feelings toward the topic, and the conclusions of the discourse.

Two focus groups were formed with six participants in each group to ensure comfort and mutual interaction among the participants. They were briefed individually before signing the consent form. They were told that they could quit the interviews at

any time if they felt dissatisfied with the questions. They were given small tokens of appreciation for their valuable time and efforts. The group discussions were used to obtain the students' perspectives (Kruger & Casey, 2015), that is, to gather overall viewpoints of their leadership experiences.

The in-depth interviews were conducted with six students to probe and gain a better comprehension of the respondents' experiences. In that way, the researchers would learn more about many concealed factors such as reasons and particular events. The intention is "to see it from the other person's point of view" (Patton, 1987, p. 109). The individual interviews were approximately 20-50 minutes.

The responses and concerns of the student leaders about leadership styles, backgrounds, and use of language were shared and recorded, both digitally and manually (field notes). To avoid repetition, the interview was discontinued when no new information could be obtained (the data saturation was felt to have been reached). The students were interviewed in their native language. The participants' linguistic responses were observed based on the field notes. These responses include choice of words, context, internal consistency of participants' views, rate of comments, degree of agreement with the topic, intensity of feelings toward the topic, and conclusions of the discourse (verbal and non-verbal communicative acts).

The spoken data were subsequently transcribed through an interpreter. Both interviews were recorded for accuracy and clarity purposes. They yielded approximately 250 minutes of data. The transcripts were translated to English. Back-to-back translation was performed to maintain data accuracy with the professional expert's assistance.

Data analysis procedures

Braun and Clarke's (2013) thematic model guided the researchers in making sense of the spoken data, which exposed various keywords reflecting leadership and style. There were six stages involved in this study, starting with reading and re-reading of transcripts. This was followed by generating codes of the data, and categorising them thematically. Next, possible themes were identified and reviewed before defining the themes. The final stage was writing the report. Table 3 provides an overview of the steps involved.

Table 3

Overview of thematic analysis steps using Braun and Clark's (2013) model

Step	Explanation	Product
Reading and re-reading the transcripts	The related transcripts were read and re-read for at least 3 weeks to have an exhaustive understanding of the transcript by focusing solely on their verbatim responses.	At this stage, the researcher tried to understand the emerging themes through the reading of the transcripts to get an insight of the findings.
Generating codes	The transcripts of the respondents for both focus group and in-depth interview were scrutinised and went through an open coding process. In this process, all general themes that wererelated to the study were listed.	E.g.: language styles, support, politeness, consultative, kindness, angry, firm, soft.
Identifying possible themes	General themes were collected and compared with each other. The patterns of the emerging themes were identified.	E.g.: Apprehensive language, direct language, friendly, manipulate, helping, attentive, supportive.
Reviewing the themes	All related themes were reviewed and compared multiple times.	The review process took five days to complete.
Defining the themes	All the themes were finalised.	E.g.: Language style, politeness in communication, supportive language, consultative Language.
Writing the report	The report was written according to the emerging themes.	The researcher gathered and displayed the analysis according to the themes.

Results

The findings revealed four key themes of language styles of leadership: direct language, politeness, conversational support, and consultative. In this section, focus group is referred to as FG and in-depth interview as II in the codes given to participants.

The student leaders' language style

(i) Using direct language in communication based on context

The student leaders tended to use direct language in enacting leadership when communicating with their subordinates or handling conflicts. However, they were very much apprehensive with the types of words used during the conversations, depending on the situation. For instance, a male participant (B1-II) specified that he would employ different styles with different people; however, the real meaning or intentions would be directly portrayed based on particular circumstances (Excerpt 1).

(1) A leader must possess a different character based on (certain) situations and Context. For example, I will communicate differently based on whom I am communicating. If it is someone younger than me, I will use a different tone and jargon compared to when I'm communicating with older students or even with my friends. (B1-II)

Similarly, the same pattern was also observed in the language used by participant B2-II. In describing his experiences in handling conflicts, he admitted that his approach seemed a bit harsh and planned to use different methods for his expressions for delivering orders (Excerpt 2). Nonetheless, he still believed that as a leader, he necessitated being firm or direct in handling conflicts.

(2) So, I was called to the front and I was given a slot to talk to my friends who did something wrong and it angers me a lot. So, I scolded them and at the end of the day, I realized that they cannot absorb the information when I conveyed it through the medium of scolding. I was sad since they tend to distance themselves from me and I cried every night for it. So, I learned from that experience and changed my strategy where I'll start the conversation by being friendly and smiling more since it will create the sense of me as an approachable leader. There are moments where I have to be autocratic especially when it involves a rapid action by the subordinates. When the ship is sinking, of course, the captain must create a sense of urgency with his crews. He can't just use the normal ways of discussing calmly since they are running out of time. (B2-II)

Nevertheless, this observation is not bewildering, as several studies have already highlighted the impact of direct language in seeking the listener's attention or actions. For example, Groenewald et al. (2014) reported that direct language is easier to comprehend comparatively. Thus, it is not surprising that most participants would tend

to use direct language in their leadership roles. During the group discussion, most male participants expressed their opinions in directive ways. For example, one male participant (B4-FG) proclaimed the need for a leader to be friendly towards others. When inquired about the type of leadership skills (Excerpt 3).

(3) … we as leaders need to be friendly, for example, if there's a problem. When we are friendly with others, people will be more open to sharing their problems. And we have to know how to manipulate others too. (B4-FG)

The same trend was also observed in the interview excerpts with two other male participants while responding to the same questions, as shown in Excerpts 4-5. B2-FG expressed his opinion more directly and used fewer hedges as compared to B5-FG.

(4) A leader has to know how to control (his or her) emotion because if (he or she) can't control the emotion, people under (him or her) will suffer. (B5-FG)

(5) For me as a leader, we must always help others that have problems…helping teachers, helping our friends at school or home. (B2-FG)

Direct language styles have primarily been associated with males in several past studies. For instance, Önem (2016) indicated that males preferred to use direct language rather than women. Similarly, Wahyuningsih (2018) concluded that Indonesian boys and men preferred to use the direct speech act in giving commands compared to females in the educational institute where the study was conducted.

(ii) *Emphasising the use of politeness in communication*

As observed in Excerpts 6-9, female students seemed to prefer using polite language styles while handling conflict or giving orders to their peers. In Excerpt 6, G2-II shared how she preferred to be polite in handling the situations as reflected by her response:

(6) I use different language or communication styles depending on the person I communicate with. For juniors, I can be a bit firm, but with my peers, I cannot be rough with them, because people cannot accept it. I have to be firm with the juniors, but I have to be somewhat gentle with my peers. And I have to tell them nicely. (G2-II)

Similarly, G1-II also preferred to express herself politely as shown in Excerpt 7.

(7) I prefer to... you know, slow talk with them, I don't like to you know, you know, using a very harsh way. I'm not like that. I'm a very... yea a soft person! (G1-II)

Besides, more hedges and modal patterns in conversation were observed in the interview sessions with the female participants (G3-II and G4-II) than males, as shown in Excerpts 8-9.

(8) Maybe a leader should be soft but strict, like, when. How ya? There is a way when leader talks, she (can) ask politely but it sounds strict, so the listener knows she is serious and it is easy to understand. (G3-II)

(9) … okay as a perfect, … or a leader, like me … now we have a task, right? The teacher asked us to do it, right? So, we need to be punctual … teacher gives the order, we must do it. (G4-II)

It seemed that most female participants preferred to use hedges and modal forms. Several past studies have also highlighted women's politeness in linguistics and female language was found to be more standard than the male language (Oktanika et al., 2017).

(iii) *Showing support for each other*

When the female student leaders expressed their opinions, they were observed to be supportive of others. This observation has been supported by past studies (Case, 1994), where women were reported to be more attentive and supportive. During the focus group interviews, when asked about whether the other students would judge them if they (participants) behaved improperly, G4-FG said, "It will lower our dignity" and G10-FG and G5-FG agreed with her.

Moreover, two other participants supported these remarks. This observation was quite evident, especially when the female students were communicating in groups. Another example can be witnessed when they were asked if a leader should have an ego when they deliver orders. Several students were echoing each other as shown in Excerpt 10.

(10)G5-FG   But (we should not) (have egos)...

G8-FG   (if we want to display it) (should be used) in moderation.

G9-FG   (we should not) show it (ego) in front of people.

G4-FG   Yes, yes!

In most cases, their responses were quite clear invalidating that leaders should not have egos. In contrast, when the same question was asked during the focus group interviews with male participants, they had diverse viewpoints on the subject. All of them had diverse opinions ranging from leaders having a big ego or moderate ego to no ego at all.

(iv) *Using consultative language to show care and support*

According to Chaer (2007), this kind of language style is often utilised in meetings, at school, while conducting business or discussions. It is observed that the consultative style was the preferred way of communication among the student leaders as evident in Excerpt 11:

(11)In my opinion, a monitor or a leader should be able to understand the people around her, for example like a prefect who will bound to have a lot of problems at school, so he should understand the problematic students because most of

the time. This is needed in this era, teens like to rebel, so we have to understand them according to the current age and time to solve the said problem. (G6-FG)

In this case, the participant emphasised that leaders need to understand their followers. If they do not handle their followers well, there may be many problems. Therefore, a leader should always focus on more interactions with their peers to understand their problems. This point is also validated by a study by Broderick (1976), which concluded that the consultative language style requires the speakers (e.g., a leader) to gain personal information about their listeners (e.g., a follower) to have better interaction. Additionally, when asked about their possible role models, the participant G2-II explained the reason for admiring her senior (Excerpt 12).

(12) Maybe it's her facial expression, when she gives orders, she is so gentle, people can accept, even if the way she talks sounds stern. (G2-II)

In the focus group, one respondent (B6-FG), imparted the same sentiment about a good leader by emphasising the communication skills and interaction with the followers (Excerpt 13).

(13) … and a leader should care about the problems of his followers because if he (leader) does not know the real situation, he may not be able to understand the personality of the followers, and a leader should not act like a boss. (B6-FG)

Overall, the results in all the interviews revealed that the student leaders not only appreciate using polite language but also value conversational support. For instance, these students often chimed in while others were exchanging opinions during the focus group interviews and gracefully did so to avoid any mutual offense. According to Cowan (2013), members of Gen-Z are overprotective as they grow up with parents who meticulously sweep all obstacles out of their way. Consequently, they developed a rather welcoming culture. They prefered a leader to speak in a consultative manner, demonstrating the difference in leadership language style from the previous generations when citizens or cultures were more transparent and willing to follow their leaders wholeheartedly.

Discussion

The findings reveal the young student leaders' views of their leadership acts and the need to use appropriate language in communicating with peers about the tasks. They made sense of their ways by reflecting and rationalising on word choice, the communicative acts, and their ways of conduct. The findings are consistent with previous studies (Cowan, 2013; Poláková & Klimova, 2019) about Gen-Z student leaders. The student leaders in the focus group interviews were observed to prefer talking to their peers in an explicit yet respectful way, which is a significant difference from the

previous generations who preferred authority and obedience (Poláková & Klimova, 2019). Leaders of previous generations had the habit of speaking in a formal tone and were rather ignorant of the listeners' feedback; they only wanted them to listen attentively and quietly (Broderick, 1976; Cilliers, 2017).

In the focus group interviews, the word "friendly" was repeated a few times by the students. This presents a politeness style of leadership. Moreover, the phrase *"control his/her emotions"* was mentioned numerous times in the focus group interviews. This matter further acknowledges the presence of a consultative style of leadership as most of them mentioned how being too emotional was something that leaders should not have.

The student leaders were seen as enthusiastic, which was evident in their body language and articulation of the narratives. They were observed to be concerned about their peers' feelings, particularly when it came to using language when giving commands or conveying messages. In the focus group interviews, the most common feature among the student leaders was their directness in communicating. Cowan (2013) claimed that Gen-Z is immature and lacks information awareness regarding factual knowledge. Consequently, they often utilise a more straightforward method of delivering instructions, as evident in this study about the school leaders. They reiterated that they should use language that is easily understood, simple, and less formal while delivering instructions. As observed, there was also frequent use of the pronoun "I" from the male student leaders as compared to the female student leaders. This reveals that the speaker believes the focus of the answer was on him (Hesti & Rosaria, 2019) even when talking about activities involving his followers or friends; however, the female leaders tend to use more plural forms (i.e., "we"). The student leaders could employ their interpersonal skills and frank communication styles to convey messages. In the in-depth interviews, they discussed how they exercised their authority more thoroughly. Throughout the interviews, they were observed as polite and demonstrating casual and consultative styles of communication based on Joos' (1967) classification. It was seen that the keywords "please" and "help" were repeated in the In-depth interview which indicates a consultative style of leadership. Not only that, it was also acknowledged that the word "soft" was also mentioned frequently by the students specifically in the focus group interviews. This shows an intimate style of leadership that was explained in data analysis.

The findings demonstrate that language style, mindset, and communication style, especially among Gen-Z, are integral factors for future leadership. However, a more profound analysis is required to comprehend the vocabulary used by these student leaders. Furthermore, since most research tends to focus more on the teachers, headmasters, and school administrators, it is imperative to understand leadership language from the young leaders' lens.

In general, since most studies (Cilliers, 2017; Myers & Sadaghiani, 2010; Rosa & Hastings, 2018; Stein, 2013) focused on millennials, the study about secondary school leaders' language use can contribute to understanding Gen-Z student leaders to some extent. Language should be viewed as a valuable tool for resolving disputes, exchanging

ideas, and communicating orders. The world we live in provides the diverse cultural context that reflects a social language laboratory. Suffice it to know that in today's fast-paced, digitalised environment, where messages and ideas can be effortlessly circulated and misconstrued, exploring the language styles of student leaders seems more relevant (Harun & Din, 2017). Therefore, it is vital to promote the understanding, deliberating, encouraging, and adopting of effective language style(s) of leadership in schools and higher education institutions to promote peace and stability among the people.

Conclusion

The study on language styles of Gen-Z student leaders in a public secondary school in Malaysia highlights the language use, the styles adopted and preferred among both male and female student leaders through their sensemaking acts. They are the ones who rationalise their acts as sensible and believe in what they do in performing leadership. Sensemaking provides insights into the leadership acts of the student leaders and the preferred communication styles, including direct language, politeness, conversational support, and consultative language styles. The findings revealed that male students preferred direct language styles while female student leaders preferred politeness and consultative styles. These results indicated that young leaders in Gen-Z are more direct yet friendly and respectful than the leaders of the previous generations, who are more authoritative. The language styles of the young student leaders are very much influenced by the situation they were in at the time. They tend to be more direct with their juniors and gentle with peers. This study also reveals that the young student leaders are passionate and confident, which can be observed in their body language and style of speaking. Furthermore, they are more concerned about the feelings of their peers and followers during their command processes or conveyance of messages. Although this research study is not gender-focused, we could distinguish between the leadership styles of females and males. Future research should investigate the leadership roles and styles of both males and females. The main limitation of the study is that the student leaders were not observed performing the actual leadership acts in the real setting. Additionally, the focus is only on one secondary school, and all the selected student leaders, their followers, and peers belong to a single culture. Future studies should include other school leaders so that richer data about language use and leadership in various social and cultural contexts can be obtained.

Acknowledgement

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PEPELING: WHAT MAKES THE EPIGRAPHS AT THE GRAVESITES OF JAVANESE MUSLIM SAINTS LINGUISTICALLY UNIQUE FROM THE PERSPECTIVES OF DEATHSCAPES?

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ABSTRACT

The gravesites of Javanese Muslim saints have signage called *pepeling*, epigraphs containing wise words from the deceased saints. This article attempts to elucidate the uniqueness of *pepeling* from deathscapes, linguistic landscapes specifically concerning lingual and non-lingual elements of mortality. We employed the theories of deathscapes by Maddrell and Sidaway (2010), the language of the cemetery by Deering (2010), wise quotes by DeFrank et al. (2019), and ethnic markers by Bell and Paegle (2021) to reveal the linguistic uniqueness of *pepeling* found from the gravesites of 21 Javanese Muslim saints. We found that *pepeling* was linguistically unique for three reasons. First, *pepeling* tends to contain a combination of Javanese or Indonesian ethnic markers with references to Islamic teaching. The presence of *pegon*, a Javanese expression written in an Arabic text, signifies this combination. Second, the places where *pepeling* are

installed signify an implied lingual meaning. They encompass geographical area, cemetery complex, and *pepeling*'s directional positions. Third, *pepeling* tends to contain second viewpoint signifying the roles of the saints as a guide for the people even in their death. These findings may contribute to the fusion of gnomologia with deathscapes.

Keywords: deathscapes; epigraphs; ethnic markers; linguistic landscapes; *pepeling*

Introduction

In her study of language of cemetery, Deering (2010) found out that adult and child participants of her research tend to have different views on cemetery. The adults perceive cemetery as a source of emotion and learning, whereas the children as a source of horror. These findings point out that lingual and non-lingual elements in the cemetery like epitaphs, epigraphs, and the other death and dying related symbols have significant effects on cemetery visitors. They can emotionally connect themselves to the deceased, educationally learn the meaning behind death, and sensationally trigger a horror nuance. The significance is intact when the cemetery or the gravesite houses important figures like saints.

In the context of Javanese deathscapes, the gravesites of the Muslim saints tend to have epigraphs aimed at advising or educating the living. These epigraphs are called *pepeling*. This word is derived from Javanese words *meling* (to advise) and *eling* (to remember God). In short, *pepeling* aims at advising those who read it with life lessons and at making them remember God. The holistic meaning of *pepeling* requires ones to comprehend not only the writings but also the Islamic sources of the writings, the choice of the languages, the media on which the *pepeling* is carved, and the place and the position to which the *pepeling* is installed. In short, *pepeling* is an epigraph that considers deathscapes to evoke particular nuance to the pilgrims.

Figure 1
Pepeling in Sunan Dradjat's gravesite

The example of *pepeling* in Javanese says as follows:

wenehono teken marang wong kang wuto
give a walking stick to the blind
wenehono pangan marang wong kang keluwen
give food to the hungry
wenehono payung marang wong kang kaudanan
give an umbrella to those wet by the rain
wenehono sandang marang wong kang kawudan
give clothes to the naked

Figure 1 is the *pepeling* of Sunan Dradjat, one of the Nine Javanese Muslim Saints. The *pepeling* is installed on the roof of his Javanese house styled grave. The *pepeling* roots from the Holy Qur'an chapter 2:177, 107:3, and 7:26. The use of Javanese language to explain these Islamic teachings points out that the *pepeling* attempts to ease the transmission of Islamic teachings to the Javanese. The historical background of Sunan Dradjat also influences the use of Javanese language in transmitting the Islamic teachings. The saint was well known as the saint who promoted cultural approach in preaching Islamic teachings such as music through *gamelan* and folk song. His grave is constructed in Javanese house style along with the *pepeling* installed on the roof. This signifies the domestication of transmitting Islamic teachings. In the context of proxemics, installing a *pepeling* on the roof emphasizes the degree of importance of the messages. The combination of these linguistic, para-linguistic, and non-linguistic elements in constructing and evoking the meaning of the *pepeling* is the gap left in the studies on epigraph.

Previous studies discussing Islamic epigraphy from the perspectives of deathscapes generally circumnavigate around the characteristics of epigraphs (Gallop, 2002), epigraphs as an Islamic community identifier (Balkan, 2018; Hunter, 2015), and epigraphs in local argot (Buturovic, 2016).

The study aimed to reveal the linguistic uniqueness of *pepeling* regarding the deathscapes where the *pepelings* are located.

In this study, the theories of deathscapes by Maddrell and Sidaway (2010), the language of the cemetery by Deering (2010), wise quotes by DeFrank et al. (2019), and ethnic markers by Bell and Paegle (2021) were employed. The first theory was used to reveal how the positions, locations, and enclaves of the deathscapes in Javanese Muslim saint's gravesites might influence the meaning evoked by the epigraphs. The second theory was used to identify how *pepeling* might work regarding the functions of emotion, learning, and entertainment. The third theory was used to reveal whether the *pepelings* fall into weak or strong quotes. The fourth theory was used to reveal what ethnic markers were used by the *pepelings* regarding the weak and strong quotes, the functions, and the deathscapes.

Method

The data of this qualitative study were the verbal, visual, and operative elements of *pepelings* taken from the gravesites of 21 Javanese Muslim saints. Table 1 shows the list of the saints and their gravesite locations.

Table 1

List of the Saints and Their Gravesite Locations

Saints	Locations
Raden Qasim (Sunan Drajat)	Drajat Village, Pacitan District, Lamongan City, East Java Province
Syaikh Umar Said (Sunan Muria)	Colo Village, Dawe District, Kudus City, Central Java Province
Syaikh Hasan Munadi	Nyatnyono Village, West Ungaran District, Semarang City, Central Java Province
Hadratussyaikh KH. M. Hasyim Asy'ari	Cukir Village, Diwek District, Jombang City, East Java Province
KH. Muslim Rifa'i Imampuro (Mbah Liem)	Toso Village, Karanganom District, Klaten City, Central Java Province
Syaikh Syamsudin Ki Lembah Manah	Tegal Arum Village, Tegal City, Central Java Province
Mbah Ahmad Mutamakkin	Kajen Village, Margoyoso District, Pati City, Central Java Province
KH. Ahmad Basyir	Jekulo Village, Kudus City, Central Java Province
KH. Muhammad Ilyas	Sokaraja Village, Banyumas District, Central Java Province
Sunan Bonang	Putri Cempo Cemetery, Pasujudan Sunan Bonang, Lasem Village, Rembang City, Central Java Province
Muhammad Ashral (Wali Gendhon)	Kauman Village, Kesesi District, Pekalongan City, Central Java Province
Pangeran Benowo (Sultan Prabuwijaya)	Morotoko Village, Pucakwangi District, Pati City, Central Java Province
Raden Toemenggoeng Dendanegara	Gunung Wangi Village, Argapura District, Majalengka City, West Java Province
Habib Syaikh Abu Bakar	Pulau Panjang Village, Jepara District, Central Java Province
Ki Ageng Pengging (Kebo Kenanga)	Boyolali City, Central Java Province
Abdurrahman Wahid (Gusdur)	Jombang City, East Java Province
KH. Hamim Tohari Djazuli (Gus Miek)	Ngadi Village, Mojo District, Kediri City, East Java Province

Syaikhona Kholil Bangkalan	Bangkalan City, Madura District, East Java Province
KH. Abdul Karim	Lirboyo Village, East Java Province
KH. Mahrus Ali	Lirboyo Village, East Java Province
KH. Marzuki Dahlan	Lirboyo Village, East Java Province

Verbal data were the axis of meaning making significance with visual and operative data as the complements of meaning signification. The classification of verbal, visual, and operative data was based on the language of cemetery theory by Deering (2010). Verbal data refer to the Javanese, Indonesian, Arabic, or *pegon* inscriptions of the *pepeling*, visual to the images accompanying the inscriptions, and operative to their kinesics and proxemics that accompany the *pepelings*.

Data analysis technique by Spradley (2016) was implemented in this study. Four phases of analysis were conducted, namely, domain, taxonomy, componential, and cultural theme. In the first phase, domain analysis, the deathscape theory by Maddrell and Sidaway (2010) was applied to analyse which verbal, visual, and operative elements were classifiable as deathscape data. In the second phase, taxonomy, the theory of ethnic markers by Bell and Paegle (2021) was applied to analyse whether the *pepelings* indicated particular ethnic references. In the third phase, componential analysis, the theory of wise (DeFrank et al., 2019) was applied to categorise the wise quotes as engraved on the *pepelings*. In the last phase, finding cultural theme, the findings from the first, second, and third phases were connected to reveal the significance of *pepelings* in delivering particular messages through aphoric wise quotes from the deceased saints to the living pilgrimages.

Results and Discussion

This section is divided into three parts to indicate the linguistic uniqueness of *pepelings* in the gravesites of Javanese Muslim saints. The first section deals with the verbal elements of the *pepelings*, the second with visual elements, and the third with operative elements.

Verbal elements of Pepelings

The verbal elements of *pepelings* are constructed through wise quotes. Based on the theory of DeFrank et al. (2019), the *pepelings* are delivered through second point of view. The use of this viewpoint suggests that *pepelings* tend to be classified into strong quotes. The uses of directives and the ellipsis of "you" also strengthen the status of *pepelings* for being strong quotes. The variations on the use of directives encompass explicit and implicit directives with the former being delivered in the form of imperatives while the latter in the form of non-imperatives (declaratives). The combination of viewpoint and directive variations might evoke different sense of

meaning. Figure 2 shows a *pepeling* in the gravesite of Pangeran Benowo or also known as Sultan Prabuwijaya.

Figure 2
Pepeling in Sultan Prabuwijaya's gravesite

The *pepeling*, *ngalah slo sumeleh*, means "yield (from arguments) and submit (to what has God decreed, decrees, and will decree)". *Ngalah* reflects Qur'an Chapter 3:159 while *sumeleh* reflects Chapter 65:3. This *pepeling* is a strong quote since it uses the second viewpoint in an elliptical fashion. That it uses imperative directive also signifies the strength of the quote. The elliptical second viewpoint is seen from the absence of "you" and the imperative directive is seen from *ngalah slo sumeleh*. That the *pepeling* board is installed on the top of the grave of the sultan sends the message that the saint was advising the pilgrims to implement the *pepeling* in their life. The absence of "you" also indicates the emphasis over politeness in delivering an advice. The politeness is perceived from Javanese speaking culture which tends to be indirect in delivering advice. This indirectness in advising a person is employed to prevent the feeling of being hurt.

The use of Javanese *ngoko*, the language used by a teacher to a student, a parent to a child, and a man with high social status or hierarchy to the lower, signifies further the teacher-student, parent-child, and revered figure-admirer relationship. These three relationships evoked from the use of Javanese further strengthen the status of the *pepeling* as a strong quote since the saint acts as a teacher, a parent, and a revered or respected figure. These three positions hold significant influences in Javanese society and culture. That Prabuwijaya was a sultan conforms to the use of Javanese *ngoko* as an ethnic marker; it indicates that he was a figure revered by Javanese. Moreover, in the historical perspectives, *ngalah slo sumeleh* is embodied throughout the life of Sultan Prabuwijaya. The embodiment of the *pepeling* can be seen from how he accepted the fate when his father's kingdom was invaded by his foster brother. This

quote and life narrative alignment strengthens the *pepeling* since the *pepeling* is an example the sultan had set before he suggested it to his people.

The effect of using Javanese *ngoko* as an ethnic marker to indicate how a revered figure from a royal family delivers an advice and the effect of using an elliptical second viewpoint to avoid inferior feelings from the advised point out that the combination of lingual elements could create a different sense of advices. If the *pepeling* is delivered through the use of national language such as Bahasa Indonesia or religiously treated language such as Arabic, the effects might be different in a sense that they could not indicate the status of being a leader who has to lead the life of his people. Moreover, the historical and cultural effects of the *pepeling* might have not been captured if the *pepeling* had not been delivered in Javanese.

A different effect is captured from a *pepeling* with *pegon* lettering. Figure 3 shows an example of *pepeling* installed on the eastern part of Lirboyo gravesite.

Figure 3
An Example of Pegon

The *pepeling* is in the form of *fatwa* or religious decree issued by KH. Marzuqi Dahlan and KH. Mahrus Aly. The Arabic heading says *i'lan* which means "announcement" while the content of the announcement is in the form of *pegon* – syntactically Arabic but semantically Javanese. The announcement says:

1. *Poro santri dipun larang miridaken Sholawat Wahidiyah*
   Students are prohibited from reciting *Sholawat Wahidiyah*

2. *Ngaos kitab ingkang dereng pangkatipun*
   Reading religious books before allowed to do so

The gravity of the messages is apparently intense due to the use of Arabic syntax. Since *santri*, a Muslim student who learns at an Islamic boarding school, is considered to be fluent in Arabic and Javanese, the use of *pegon* helps the *santri* comprehend the *pepeling* better. That the *pepeling* is a religious decree also supports the strong quote categorisation. The use of *pegon* also further strengthens the quote. The Arabic syntax emits the gravity of the messages while the Javanese semantics evokes a personal identity or intimacy of the message receivers.

If *pegon* has the sense of being identical to *santri* and *pesantren*, *pepeling* delivered in a national language such as Bahasa Indonesia emits a different nuance. If the *pepeling* is delivered by a figure whose contributions is not only on local scale but also national scale, the use of Bahasa Indonesia might fit in delivering the advice. One of the examples is *pepeling* found from the gravesite of Kiai Muslim Rifa'i or nationally known as Mbah Liem, a revered religious figure in Indonesia from Nahdlatul Ulama (*Ulama* Awakening). Nahdlatul Ulama is the largest Islamic organisation in Indonesia and in the world with 90 million members. It was established in 31 January 1926 by K.H. Hasyim Asy'ari. In the gravesite of Mbah Liem, the *pepeling* says as follows:

> *Meski Beda Agama Sekalipun Toh:*
> a) *Sesama Hamba Allah*
> b) *Sesama Anak Cucu Eyang Nabiyullah Adam As*
> c) *Sesama Penghuni NKRI Pancasila*
>
> > *12 Maulid 1428 H*
> > *30 Maret 07 M*
> > *16.17 WIB*
> >
> > *Ttd*
> > *Mbah Liem RI*

The *pepeling* is roughly translated as follows:

> *Though Different in Religions, We are:*
> a) *The Servants of Allah the Almighty*
> b) *The Children of Prophet Adam Peace and Blessing be Upon Him*
> c) *The Citizens of the Unitary State of the Republic of Indonesia*
>
> > *12 Maulid 1428 H*
> > *30 March 2007 AD*
> > *16.17 PM*
> >
> > *Signed*
> > *Mbah Liem RI*

The messages delivered through *pepeling* engraved on a marble epitaph advise the readers to remain united in differences. These messages are the embodiment of the Indonesian national slogan *Bhinneka Tunggal Ika* or "Unity in Diversity". That the messages are engraved on Mbah Liem's *pepeling* signifies the concerns of Mbah Liem over the potential problems Indonesia might face – disunity. Mbah Liem was a *kyai*, a revered Islamic scholar, of Nahdlatul Ulama, one of two Islamic organisations that helped the founding of the Republic of Indonesia. Throughout his life, he promoted how Muslims should live in harmony with the other Muslims and the other believers to strengthen the unity of Indonesia. One of the ways to signify the unity of Indonesia is the use of Bahasa Indonesia. The use of Bahasa Indonesia as a way to deliver these messages of unity strengthens the sense of "Unity in Diversity" since Bahasa Indonesia functions as a unitary national language in Indonesia spoken to bridge the speakers of more than 700 local languages in the archipelago.

The use of an elliptic second viewpoint and implicit directive as seen from the missing imperative sentences signifies the same polite manner of a teacher advising his students and of a fellow citizen advising the other citizens as what is found on Sultan Prabuwijaya's *pepeling*. Though ethnic markers are absent from the *pepeling*, due to the use of national language, that the messages are delivered in an indirect fashion signify the Javanesesque of the *pepeling*. The Javanesesque indirectness further signifies the *kyai* status of Mbah Liem. Yet this Javanesque nuance is not captured from the epistolary fashion of the writing. The use of this epistolary fashion for the *pepeling*, besides reflecting Mbah Liem's habit in writing letters, also emphasises the personal concerns Mbah Liem has over national problems.

Visual elements of Pepeling

Since *pepeling* is engraved on a placate of various materials with various shapes and forms, it suggests that meaning making process is made through the combination of verbal and visual elements. The concerns over visual elements encompass not only the materials and shapes of the placates where the *pepelings* are engraved but also the typography of the writings. The following example (Figure 4) shows how the visual elements of *pepelings* signify the meaning-making process of *pepelings*.

Figure 4
Placate of KH. M. Hasyim Asy'ari's Pepeling

Figure 4 is a pepeling on the gravesite of the founder of Nahdlatul Ulama, Kyai Muhammad Hasyim Asy'ari Al Hajj. The writing of the pepeling was engraved by referring to his one of many religious writings entitled the Book of Tanbihat Al Wajibat liman Yashna' al-Maulid bi al-Munkarat (the Book about Warnings over Sharia Violating Acts in Commemorating the Birthday of the Prophet Peace be Upon Him). This book is a warning for those who mix sharia violating acts with blessed acts of commemorating the birthday of the Prophet Peace be Upon Him. This warning is engraved on the placate which says

Jika suatu amal tidak dilandasi keikhlasan
Maka tidak akan tambah
Kecuali kegelapan di dalam hati

Barang siapa yang berserah diri pada Allah
Maka Allah akan berpihak kepadanya

Literally translated as follows:

If a deed is not constructed on the foundation of sincerity
None will flourish
Except the darkness within the heart

Whoever submits themselves to Allah
Allah will stand beside them

The warning as seen from the *pepeling* is not written in an imperative nor explicit fashion. It is elegantly written in a non-imperative and implicit fashion implying the universalism of the warning. That the first stanza employs a conditional sentence sending the message that the *pepeling* leaves the choices to the readers. On the other hand, through the use of implicit "if" and the use of "whoever" evoke a stronger quote than the first line. It implies that if one does as advised, Allah will help them. The combination of two strong quotes as seen from the *pepeling* evokes a stronger sense of the quote as the *pepeling* is engraved in a granite stone. Symbolically it signifies the gravity of the warning. That the granite is shaped in the fashion of official inscription, as seen from the gold inked writings and the square shape, further strengthens the gravity of the warning. That Kyai Hasyim is a national hero, a father to the first minister of religious affairs, and a father to the fourth president of the republic to some extent align with the governmental fashion of the *pepeling* inscription. Before being engraved in governmental inscription like fashion, the *pepeling* was written on a wooden inscription (Figure 5).

Figure 5

Wooden Inscription of KH. M. Hasyim Asy'ari's Pepeling

The gravity of warning is not as strong as the granite-engraved *pepeling* since the wood and the writing tend to be weak against fading drives like weather though the quote is still categorised as a strong quote. Chalk writing fashion of the *pepeling* also weakens the quote strength but to some extent it emits the sense of teaching-learning fashion in a general school or a *madrasa*. These findings point out that visual elements e.g. typography and the engraving materials influence the nuance of the quotes and they might weaken or strengthen the quotes.

Operative elements of Pepeling

Operative elements deal with proxemic and kinesic elements of *pepeling*. In the context of *pepeling* in the gravesites, the former refers to the distance between the *pepeling* with the readers and the latter to the *touchability* of the *pepeling*. These two elements work in tandem to evoke a particular meaning on how the messages of the *pepeling* reach the readers. The following example from Ki Ageng Pengging's gravesite might help comprehend the statement. In the gravesite, pilgrims could see the *pepeling* from afar since the epigraph is located on a broken tree bending over the gravesite (Figure 6). This position weaves a meaning making proxemically and kinetically with the messages engraved on the *pepeling* which says

OJO DUMEH...!
OJO RUMONGSO BISO
BISO RUMONGSO
Literally translated into:
Don't look down on others!
Don't think what you can do to you!
Think what you can do for others!

Figure 6
Ki Ageng Pengging's Gravesite

The position of the *pepeling* on the trunk of a broken tree suggests that even a mighty tree could fall down and thereby, being arrogant is wrong. Installing the *pepeling* higher than the grave that compels the visitors to look up to read the *pepeling* evokes a meaning that above a sky, there is still another sky. This message suggests that men have no rights to be arrogant since they are insignificant before God. That the *pepeling* is out of reach for touch strengthens the advice for not being arrogant. It further suggests that what ones can see is not always what they can get. That the *pepeling* is engraved in a capital typography further strengthens the advices.

Historically this *pepeling* to some extent reflects the life of Ki Ageng Pengging or well known also as Raden Kebo Kenanga. The title *raden* signifies his royal family status while the title *ki* signifies his religious and cultural knowledge. The combination of these titles points out that Ki Ageng Pengging had significant knowledge of worldly and heavenly matters. His *pepeling ojo dumeh, ojo rumongso biso,* and *biso rumongso* might be related to this credible knowledge that he had and to the story of his death. Ki Ageng Pengging was accused of subversion against Raden Patah, the king of Demak, who was also the lord Ki Ageng Pengging had to routinely pay a visit and tribute to. When it was decreed that Ki Ageng Pengging had to be sentenced to death, he did not refuse nor fight back. He selflessly gave his life though with his knowledge and power he could resist and declare a war against Demak. His selflessness and sacrifice are aligned with the messages of the *pepeling*.

The problems of the status of signage as pepeling and signage with Pepeling force

Linguistic landscapes, as implied by Lanza and Woldemariam (2008), revolve not only around the significance of lingual elements in public spheres through public signage but also the identity and ideology evoked through the messages. In the context of death sphere (e.g., graveyard, cemetery, or gravesite), the identity and the ideology of the deceased, the community where the deceased is affiliated, and the final resting place of the deceased, as implied by Maddrell and Siddaway (2010) and Buturovic (2016), are signified through the signage representing the deceased. The representing signage is primarily constructed through epigraphs.

Signage in deathscape context tend to be diverse in variation. It ranges, as implied by Maddrell and Sidaway (2010), from instructive signs (e.g., no littering) to declarative signs (e.g., the name of the deceased) to implicative signs (e.g., epigraphs). In the context of deathscapes in the gravesites of Javanese Muslim saints, the differences between which signs could be considered as *pepeling* and which signs could not be is confusing. This confusion might occur since some signs have an implied *pepeling* force. Figure 7 shows an example.

Figure 7
Pepeling Force in the Gravesite of Sunan Muria

The sign says "To all guests, please, drink water from the water barrel relic of Sunan Muria". Javanese people believe that artifacts left by saints have an implied spiritual meaning. They could take a lesson from those artifacts. In the past Javanese put their *gentong* or water barrels in front of their houses or yards to allow any travelers to drink or to perform ablution (*wudhu*). This old wisdom tends to gradually fade from Javanese society and the sign emphasises this concern. Though the sign is engraved in the fashion of common instructive signs, it has a *pepeling* force. That the *gentong* was the relic, remnant or legacy of a saint strengthens the *pepeling* force of the sign. The status of being a relic tends to invite rituals in relation to the relic (Buturovic, 2016). The presence of the sign delivered in an instructive fashion with Javanese-styled Indonesian addressing of *para tamu* or "to guests" instead of "visitors", exclamative signs and

politeness marker of *silahkan* or "please" emit a strong level of persuasion. Through this persuasion, the ritual of consuming water from the *gentong* might take place.

In the context of deathscapes, any "dead texts" e.g. obituary, memorial books, epitaphs, epigraphs and the other related "dead texts" tend to function as spatial remainder (Newstok, 2009). *Pepeling* also serves as spatial reminder since this "dead text" reminds the living about walking through life for a blessed death from the perspectives of Islam. In regard to "spatial", the position, the location, the enclave, and the length of *pepeling* might signify the meaning of the message. These '"spatial" concerns influence the proxemics (distance) and haptics (touch) of the pilgrims in capturing, comprehending, and experiencing the messages in restricted spaces. These restrictions on space to deliver the epigraphs signify the installation of minimal syntax with maximum forces – aphorism (Hui, 2019). This aphoric sense of *pepeling* signifies further the role of *pepeling* as a part of linguistic landscape's signage.

Another problem regarding the status of a sign as a *pepeling* evokes from the place where the sign is installed. As shown in the earlier examples, *pepeling* tends to be installed close to the graves of the saints or as a part of the *cungkup* or the grave house. Thus, a sign that functions as a *pepeling* but not attached or close to the *cungkup* might generate a question whether the sign is a *pepeling* or not. The following sign from Sunan Muria's gravesite might clarify the statement (Figure 8).

Figure 8
Pepeling in the Corridor to the Grave

The writing on the left says *KE MAKAM* literally translated "to the grave". The writing is a sign to reach the grave of Sunan Muria. The writing that says *"HANYA BERDOA/MEMOHON KEPADA ALLAH SWT"* meaning "only pray/plead to Allah the Almighty" is a *pepeling* in a sense that it works as a reminder to ask anything only to Allah. However, that this *pepeling* is not close to or not attached to the grave of Sunan Muria serves more in general as a sign with *pepeling* force. The sign is a reminder not to perform any religiously unlawful acts during the pilgrimage.

The signage in deathscapes, as implied by Strangstad (2013), should be made minimum to ease the comprehension of the messages. This requirement is aligned with

the characteristics of *pepeling* engraved in aphoric nuance that requires short expressions to fit the placates to deal with the spatial restrictions. The restrictions in the context of linguistic landscapes compel the sign makers to prioritise what should be craved on the signs. Hermer (2002) studied signage in parks, and found that priority is given to safety and health risk. In gravesites, the priority is giving advice in aphorism or *pepeling* in Javanese. This priority on psychological and religious writings points out that public places have their identities reflected through signage. The signs in the context of identity, function as identity markers indicating that every sign in a public place creates a web of meaning from which an identity is perceived (Gorter, 2013). See Figure 9.

In deathscapes, this web of meaning is perceivable from the macro level of the gravesite itself and the micro levels (e.g., epitaphs and epigraphs). The combination between the micro and macro levels of meaning making requires verbal, visual, and operative considerations. The first consideration deals with linguistic elements (e.g., the engraved writing on tomb stones), the second with the image associated with the gravesites (e.g., tomb stone shape or symbols), the third with how the signage in the gravesites is accessed (e.g., positions, sizes, and engraving materials). In tandem, these elements function as a meaning making device in micro and macro level.

In the context of objects in the graveyard, different positions might hold different significances (Strangstad, 2013). Thereby, to signify the meaning or particular signs, ones have to relate the sign with the places and the positions where they are installed. Moreover, when the sign is installed along with the other signs, the signs must be signified as a web of meaning.

Figure 9
A Web of Meaning in a Web of Signage in Sunan Muria's Gravesite

Figure 9 shows a signage that encompass three types of signs, namely, greeting, codes of conducts, and direction. *SELAMAT DATANG DI MAKAM SUNAN MURIA* literally translated into "welcome to the grave of Sunan Muria" is the greeting sign. Three signs with the largest one on the back-center and the two with pictures are the codes of conducts. The sign saying "MASUK MAKAM" translated into "entrance to the grave" is

the direction sign. The most dominant signs installed on the site are code of conduct. The codes of conduct cover norms-related issues such as dress codes and *sharia* laws, health protocols, and documentation issues. If these signs are related to the previous sign of praying-to-Allah sign, then, a web of related meaning and significances is captured – the pilgrims have to behave in the gravesite.

Conclusion

Pepeling is a linguistically unique epigraph in a sense that the meaning of the verbal messages is related to visual and operative elements. These three elements are further signified by the history that becomes the background of the Javanese Muslim saints. The messages of *pepelings* are verbally delivered in second viewpoint indicating that the *pepelings* are categorised into strong quotes. As a strong quote, it points out that the *pepeling* is a "living" suggestion or advice from the deceased saints, which is still relevant to the present day. These strong quotes are supported and signified by the use of either Arabic, Javanese, Bahasa Indonesia, or *pegon* letters. Each letter evokes a different meaning when connected to the strong quotes. Arabic letters strengthen the religiosity of the messages, Javanese letters the locality of the messages, Bahasa Indonesia the nationality of the messages, and *pegon* the combination of religiosity and locality of the messages. These messages are all linked to the Qur'anic verses. Further research can address the possibilities of typologisation of *pepeling* as a part of deathscapes. The typology can adopt gnomiglia, the studies of wise quotes, as the point of departure in classifying the *pepelings*. The findings of the research can be used as a reference in designing the intended typology.

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PERBANDINGAN IMBUHAN AWALAN KATA KERJA BAHASA BAJAU KOTA BELUD DAN BAJAU SEMPORNA

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ABSTRAK

Makalah ini bertujuan mendeskripsi awalan kata kerja bahasa Bajau dari daerah Kota Belud dan Semporna, Sabah. Data diperoleh melalui temu bual tidak berstruktur. Kaedah temu bual secara bersemuka dan secara santai dilakukan sambil membuat rakaman terhadap semua aktiviti harian. Aktiviti harian tersebut melibatkan kegiatan ekonomi dan sosial para informan. Analisis menunjukkan terdapat pelbagai bentuk imbuhan dalam kedua-dua bahasa Bajau, namun imbuhan-imbuhan berkenaan memperlihatkan perbezaan ketara antara satu sama lain. Malah, dapatan juga memperlihatkan perbezaan dengan hasil kajian Omar (1983). Bagaimanapun, makalah ini hanya berfokus kepada imbuhan awalan kata kerja m(N) dalam bahasa Bajau Kota Belud yang mempunyai tiga alomorf, iaitu m-, n- dan ng-, dan imbuhan a(N) dalam bahasa Bajau Semporna yang juga memiliki tiga alomorf, iaitu an-, am- dan ang-. Kedua-dua imbuhan awalan tersebut boleh diimbuh dengan semua fonem vokal dan fonem konsonan /p, b, t, d, k, g, h, l, r, dan s/. Didapati juga bahawa imbuhan awalan dalam kedua-dua bahasa ini merupakan imbuhan yang sangat produktif dan boleh diimbuh dengan tiga jenis kata, iaitu kata nama, kata kerja dan kata adjektif.

Kata kunci: morfologi; imbuhan awalan kata kerja; bahasa Bajau; perbandingan; Sabah

BAJAU LANGUAGE: THE USAGE OF VERB PREFIXES IN KOTA BELUD AND SEMPORNA

ABSTRACT

This paper describes the prefixes of Bajau verbs from Kota Belud district and Semporna district of Sabah. Data were obtained through unstructured interviews. The data were obtained through face-to-face interviews and recordings of the informants' daily activities in the economic and social activities. The analysis shows that there are various forms of prefix in these languages which are used differently by speakers of Bajau from the two districts. The Kota Belud Bajau prefix m(N) has three allomorphs, namely, m-, n- and ng-, while the Semporna Bajau has a(N) which also has three allomorphs, that is, an-, am- and ang-. Both prefixes can be affixed with all vowel and consonant /p, b, t, d, k, g, h, l, r, and s/. It is also found that prefixes in both languages are very productive and can be adjoined to three types of words, specifically nouns, verbs and adjectives.

Keywords: morphology; verb prefix; Bajau language; comparison; Sabah

Pengenalan

Setiap kumpulan dan subkumpulan bahasa-bahasa Austronesia memiliki struktur dan karateristik berbeza. Namun begitu, bahasa-bahasa yang bersumberkan keluarga bahasa yang sama cenderung memiliki struktur dan ciri-ciri yang hampir serupa juga. Sejajar dengan hal ini, adalah lazim apabila semua bahasa di bawah rumpun Austronesia memperlihatkan ciri-ciri dan struktur, yakni fonologi, morfologi atau sintaksis yang hampir sama. Salah satu daripada aspek dalam pengkajian linguistik yang masih kurang mendapat perhatian ialah aspek morfologi. Morfologi itu luas sifatnya, bukan sekadar melihat proses imbuhan semata-mata, malah terdapat banyak lagi unsur-unsur kecil yang turut berperanan semasa proses pembentukan kata berlaku.

Untuk mempelajari sesebuah bahasa maka salah satu aspek linguistik yang perlu dikuasai ialah aspek morfologinya. Kesalahan dan kekaburan terhadap penggunaan semua bentuk morfologi akan mengakibatkan salah tafsir semasa proses berkomunikasi. Aronoff dan Fudeman (2010) menghuraikan morfologi sebagai merujuk kepada sistem mental yang melibatkan 18 pembentukan kata atau cabang-cabang linguistik yang berkait dengan perkataan, sama ada bersifat struktur dalaman dan kaedah pembentukannya. Nida (1974) pula menjelaskan morfologi sebagai kajian tentang morfem dan susunannya untuk membentuk kata-kata.

Salah satu bahasa etnik yang belum menerima banyak dokumentasi adalah morfologi bahasa Bajau. Himpunan penyelidikan sarjana linguistik berkait dengan aspek morfologi lebih banyak bertumpu kepada bahasa Melayu. Umum mengetahui bahawa penutur bahasa Bajau boleh ditemui di tiga negara berbeza, yakni di Malaysia, Filipina dan Indonesia. Kesemua bahasa Bajau yang dituturkan di tiga negara tersebut memperlihatkan kosa kata dan makna yang berbeza. Hal ini terjadi disebabkan

wujudnya pengaruh bahasa-bahasa tempatan terhadap bahasa Bajau di wilayah berkenaan. Di Sabah terdapat dua variasi bahasa Bajau, iaitu yang dituturkan di bahagian barat dan timur Sabah. Memandangkan wujudnya variasi bagi bahasa berkenaan, maka pastilah wujud perbezaan dari segi pengimbuhan, sama ada melibatkan imbuhan awalan, akhiran, apitan, mahupun sisipan. Bahasa Bajau yang dituturkan di pantai barat dan di pantai timur Sabah memaparkan bentuk yang berbeza.

Bahasa Bajau tergolong ke dalam jenis bahasa aglutinatif yang banyak menggunakan pengimbuhan untuk membentuk perkataan terbitan (Omar, 1983). Sebagai bahasa yang bersifat derivatif, bahasa ini membentuk kebanyakan perkataannya melalui proses pengimbuhan atau penggabungan morfem dasar dengan morfem imbuhan secara rentetan mendatar, iaitu imbuhan digabungkan serentak dengan kata dasar, sama ada imbuhan itu mendahului (awalan), menyisipi (sisipan), mengikuti (akhiran) atau hadir secara serentak pada awalan dan akhiran (apitan). Setiap bentuk imbuhan tersebut mempunyai fungsi gramatis tersendiri untuk menanda fokus, waktu dan perbuatan. Golongan kata yang dapat membentuk kerja kerja terbitan dalam bahasa Bajau terdiri daripada golongan kata nama, kata kerja dan kata adjektif. Seiring itu, proses pembentukan kata kerja yang dibincangkan adalah terbatas kepada pola imbuhan awalan kata kerja sahaja.

Mengikut Alias dan Collins (2017), sememangnya wujud kekurangan perhatian terhadap kajian-kajian bersifat morfologi, sintaksis dan semantik. Kekurangan kajian sedemikian, khusus dalam aspek morfologi menyebabkan timbul kesukaran kepada khalayak untuk mengetahui dan menentukan dengan jelas akan bentuk-bentuk imbuhan dalam bahasa-bahasa etnik. Apatah lagi sekiranya bahasa-bahasa tersebut tergolong dalam rumpun keluarga bahasa yang sama, misalnya bahasa Bajau di pantai barat dan timur Sabah yang tergolong dalam Rumpun Keluarga Bahasa Sama-Bajaw. Sehubungan dengan itu, jika berlaku kesilapan proses pembentukan kata, maka ia berupaya menimbulkan salah tafsir semasa proses berbahasa.

Kekurangan kajian morfologi dalam bahasa-bahasa etnik di Sabah terjadi berkemungkinan disebabkan oleh akses yang sukar ke dalam khalayak penutur bahasa etnik berkenaan, yang kebanyakannya mendiami kawasan Pedalaman dan Pulau-pulau. Berkemungkinan juga tidak ramai pengkaji yang memahami bahasa-bahasa etnik di Sabah. Keadaan itu ditambah lagi dengan sikap penutur natif sendiri yang lebih gemar menuturkan dialek Melayu Sabah berbanding bahasa etnik. Situasi itu menyebabkan banyak bahasa etnik sedang dan bakal berada pada tahap kepunahan. Hal ini sejajar dengan pernyataan pihak Ethnologue (n.d.) yang menjelaskan bahawa bahasa-bahasa di Sabah berada pada paras 6, yakni pada tahap terancam. Kedudukan bahasa-bahasa etnik semakin terancam dan sedang berada di laluan kepunahan. Seiring dengan konteks itu, bahasa Bajau didapati berada pada tahap kod merah, yakni sedang berada pada tahap terancam (EGIDS 6b-9) yang ditafsir sebagai "bukan lagi kebiasaan kanak-kanak belajar dan menggunakan bahasa ini" (Lewis & Simons, 2010, p. 105). Maka, usaha untuk mendokumentasi bahasa-bahasa etnik memerlukan usaha segera untuk mendepani proses ancaman kepupusan bahasa, apatah lagi dalam sesebuah bahasa yang strukturnya terbahagi kepada banyak kategori, antaranya termasuklah fonetik,

fonologi, morfologi, semantik, pragmatik, dan sintaksis serta bentuk komunikasi lainnya. Memandangkan kekayaan linguistik sesebuah bahasa itu tidak sama antara setiap bahasa, maka perlu diupayakan pendokumentasian semua keunikan itu dengan sebaiknya sebelum bahasa-bahasa etnik itu pupus.

Pengkajian morfologi di Sabah pula didapati bertumpu kepada bahasa Kadazandusun dan sedikit terhadap bahasa Bajau. Antara kajian lepas yang memberi fokus kepada bahasa Bajau, sama ada yang dituturkan di pantai barat mahupun di pantai timur Sabah, termasuklah hasil tulisan Schneeberger (1937), Bagul (1950), Sather (1968), Omar (1980, 1983), Banker (1984), Smith (1984), Walton dan Moody (1984), Yaakob dan Abbas (1986), Tahir (1989), Mirafuentes (1991), Masri (2001), Hinayat [penyelenggara] (2003), Ab Gani (2009), Mahali (1997, 1998, 2002, 2010), dan Miller (2007). Penelitian lain pula berkait dengan bahasa Bajau yang dituturkan di luar Sabah, namun masih dalam konteks bahasa Bajau, sama ada yang dituturkan di Filipina mahupun di Indonesia, misalnya hasil kajian oleh Allison (1979), Pallesen (1979), Walton (1979, 1986), Hapip dan Darmansyah (1979), Verheijen (1986), Candrawati (1997), Grimes (2003), Akamine (2005), serta Chandra (2010). Semua hasil penelitian berkenaan didapati bervariasi sifatnya dan tidak banyak yang menumpukan perbincangan terhadap aspek morfologi, kecuali kajian Masri (2001), Mahali (2002, 2010), dan Miller (2007). Ketiga-tiga hasil tulisan tersebut berkait dengan bahasa Bajau yang dituturkan di pantai barat Sabah, khususnya di daerah Kota Belud. Namun demikian, pemerihalan dalam kesemua bahan berkenaan bersifat asas sahaja dan tidak mendalam. Tiada Sebarang dokumentasi yang membandingkan aspek morfologi atau membandingkan imbuhan dalam bahasa ini ditemukan.

Bahasa Sama-Bajaw membentuk satu daripada 11 subkumpulan bahasa Austronesia di bawah cabang Malayo-Polinesia Barat (Ruhlen, 1987). Meskipun bahasa Bajau Kota Belud (BKB) dan Bajau Semporna (BS) sama-sama tergolong ke dalamnya, namun masih terdapat perbezaan antara kedua-duanya. Jumlah fonem dalam kedua-dua bahasa ini juga memperlihatkan perbezaan. Sather (1968) misalnya menjelaskan terdapat 22 fonem dalam bahasa Bajau Semporna, iaitu fonem kosonan /p, b, t, d, j, h, g, k, l, r, s, m, n, ng, w, y/ dan fonem vokal /a, e, i, o, u/, sedangkan dapatan kajian Omar (1983) dan Mahali (2010) menyatakan terdapat 26 fonem bagi kedua-dua bahasa berkenaan, iaitu konsonan /p, b, t, d, c, j, l, k, g, q, m, n, ng, ny, r, s, w, y/ dan vokal /a, e, ê, ì, o, ô, u/. Perbezaan fonem sedemikian akan secara tidak langsung turut menunjukkan jumlah fonem berbeza yang terlibat dalam proses pembentukan kata.

Selain itu, jumlah imbuhan dalam kedua-dua bahasa ini juga berbeza. Omar (1983) menerangkan bahawa bahasa BKB memiliki 12 jenis imbuhan, iaitu nasalisasi; be-, pe-, ko-, me-, te-, se-, -en-, -em-, -an, ke-an, dan pe-an. Bahasa BS pula mempunyai 21 imbuhan, yakni a(N), a(N)-an, anga(N)-an, anga(N), mag-, mag-an, pa(N), pa-, pa(N)-an, maka, ta-, ni-, -in-, -um-, -un-, ta-an, ni-an, ka-an, -in-an, da-, dan -an. Jelas ditunjukkan perbezaan dapatan imbuhan antara hasil kajian Omar (1983) dengan hasil penelitian awal ini. Berdasarkan penelitian ini didapati bahawa bahasa BKB memiliki sembilan bentuk imbuhan, iaitu m(N), pe-, te-, se-, -in-, -an, ke-an, dan pe-an, manakala bahasa BS pula memiliki sebanyak 16 imbuhan, iaitu a(N), anga(N), pi-, bi-, ki-, gi-, si-, ti-, ni-,

nipa-, -in-, mag-, -an, -un, ta-, dan pa-. Imbuhan bahasa BKB hampir menyamai imbuhan bahasa Melayu, iaitu sejajar dengan pernyataan Smith (1984) yang menerangkan bahawa bahasa Bajau pantai barat banyak dipengaruhi oleh bahasa Melayu sama ada oleh bahasa Melayu standard, bahasa Melayu Brunei mahupun bahasa Kedayan. Berbanding imbuhan bahasa BS yang memperlihatkan perbezaan ketara, yakni terdapat awalan produktif a(N), a(N)-an, anga(N)-an, dan anga(N), keadaan sedemikian serupa dengan awalan produktif bahasa Sama-Bajaw Mapun, Bangingi, Pangutaran, dan Yakan, iaitu awalan (ma)ka-. Penanda awalan produktif sedemikian menjadi antara ciri yang membezakan imbuhan antara bahasa BKB dengan bahasa BS. Malahan, ujian kesalingfahaman yang dijalankan oleh pihak *Summer Institute of Linguistic* (SIL) mengesahkan bahawa "Bajau Pantai Barat dan Bajau Pantai Timur sememangnya bahasa yang berasingan" (Banker, 1984, p. 110).

Oleh yang demikian, tidaklah menghairankan jika wujudnya perbezaan dari segi pembentukan kata dalam kedua-dua bahasa ini. Daripada perspektif tipologi, corak pembentukan aspek kata dalam bahasa BKB mirip kepada bahasa Indonesia yang mempamerkan dua sistem suara (*two-voice system*), yakni mempunyai pelaku dan penerima (*actor & undergoer*) (Miller, 2007), berbanding bahasa BS yang mirip kepada bahasa Filipina (Sather, 1997; Smith, 1984; Walton & Moody, 1984).

Memandangkan sangat dininya penelitian morfologi dalam kelompok bahasa Bajau di Sabah, maka makalah ini diusahakan untuk memperlihatkan perbandingan imbuhan awalan kata kerja antara bahasa Bajau yang dituturkan di daerah Kota Belud dan bahasa Bajau yang dituturkan di daerah Semporna.

Kaedah Kajian

Kajian ini dilaksanakan di dua kawasan berbeza, yakni di pantai barat dan pantai timur Sabah dengan tumpuan kepada dua buah kampung di kedua-dua bahagian berkenaan. Kampung Timbang Dayang dalam daerah Kota Belud mewakili penutur bahasa Bajau dari pantai barat, manakala Kampung Pokas dalam daerah Semporna mewakili penutur bahasa Bajau dari pantai timur Sabah.

Untuk mendapatkan informan, ketua-ketua kampung berkenaan telah dihubungi dan dimaklumkan berkait dengan tujuan kajian ini. Ketua kampung telah mencadangkan nama-nama informan untuk ditemui dan ditemu bual. Seramai dua orang informan telah dipilih bagi setiap kampung, bermakna terdapat empat orang informan terlibat. Kesemua informan merupakan penduduk asal di kampung-kampung berkenaan yang terdiri daripada wanita dan berumur sekitar 60-65 tahun. Informan wanita dipilih kerana mereka dianggap lebih peramah, mesra dan ekspresif (Fiske et al., 2002; Greenwald & Banaji, 1995). Semua informan merupakan individu yang tidak menerima pendidikan lanjutan, ataupun mereka belajar sehingga darjah enam sahaja.

Data dikumpul menggunakan pendekatan kualitatif dengan kaedah temu bual tidak berstruktur dan rakaman. Para informan ditanya mengenai aktiviti harian mereka setiap hari dan mereka dibiarkan bercerita mengenainya, sama ada sebagai petani mahupun sebagai nelayan. Tiada sebarang topik khusus diberi untuk maksud temu bual

berkenaan agar informan berasa lebih santai bercerita tanpa paksaan. Kesemua data berbentuk perbualan sahaja.

Data kemudiannya ditranskripsi dan dianalisis untuk pengkaji mengenal pasti imbuhan awalan kata kerja. Dengan demikian, data morfologi yang diperlukan mampu dikesan secara lebih baik. Memandangkan data bahasa yang dikutip memainkan peranan penting, maka informan bertindak sebagai pemaklum bahasa yang dikaji sepanjang menjalankan penyelidikan. Ia sejajar dengan pendapat Omar (2001) yang menjelaskan bahawa data yang dianalisis berkait struktur bahasa hendaklah menggambarkan apa yang tersirat dalam komuniti bahasa berkenaan.

Dapatan dan Perbincangan

Hasil kajian ini mendapati bahawa bahasa Bajau yang dituturkan di dua wilayah berbeza di Sabah memperlihatkan bentuk morfologi yang berbeza. Kedua-dua variasi bahasa ini mempunyai beberapa bentuk imbuhan, iaitu imbuhan awalan, akhiran, apitan, dan sisipan. Meskipun terdapat sembilan imbuhan dalam bahasa BKB dan 16 imbuhan dalam bahasa BS, namun perbincangan ini hanya membincangkan imbuhan kata kerja dalam kedua-dua bahasa ini (Jadual 1).

Jadual 1
Imbuhan Kata Kerja bagi Bahasa Bajau Kota Belud (BKB) dan Bajau Semporna (BS)

Imbuhan Kata Kerja BKB	Imbuhan Kata Kerja BS
m-	am-
n-	an-
ng-	ang-

Jadual 1 memaparkan tiga awalan bagi bahasa BKB dan bahasa BS. Bahasa BKB mempunyai m-, n- dan ng-, sementara bahasa BS memiliki am-, an- dan ang- sebagai imbuhan awalan kata kerja. Semua awalan berkenaan akan mengubah makna kata dasar apabila diimbuhkan.

Perbezaan imbuhan kata kerja Bahasa Bajau Kota Belud dengan Bajau Semporna

Imbuhan awalan adalah suatu unsur yang secara struktural terletak di hadapan kata dasar. Imbuhan kata kerja yang mendukung makna me(N)- merupakan salah satu imbuhan dalam bahasa Bajau, sama ada yang dituturkan di daerah Kota Belud ataupun di daerah Semporna. Kata kerja ini merupakan antara imbuhan yang produktif dan aktif dalam bahasa BKB dan bahasa BS (Mahali, 2010). Bahasa BKB memperlihatkan m(N) dengan tiga alomorf, yakni m-, n- dan ng-. Setiap alomorf hadir pada fonem tertentu sahaja. Alomorf m- hanya bertemu dengan fonem p, b, t, d, l, dan r. Alomorf n- pula

hanya diimbuh dengan fonem t dan s sahaja, manakala alomorf ng- pula boleh diimbuh dengan fonem j, l, k, g, r, a, e, i, o, dan u. Sedangkan bahasa BS pula memiliki imbuhan a(N) dengan tiga alomorf juga, iaitu am-, an- dan ang-. Ketiga-tiga alomorf berkenaan juga akan berubah apabila diimbuhkan dengan fonem berbeza. Alomorf am- diimbuh dengan fonem-fonem p, b, t, d, h, l, k, r, s, a, i, dan o. Alomorf an- hanya berubah dengan fonem t dan s, sementara alomorf ang- pula hanya diimbuh dengan fonem h, l, k, n, t, a, e, i, o, dan u. Berdasarkan analisis yang dijalankan, maka berikut dipaparkan proses pembentukan kata berdasarkan jenis-jenis kata yang menerima imbuhan berkenaan dalam kedua-dua bahasa ini. Terdapat tiga jenis kata yang terlibat, iaitu kata nama, kata kerja dan kata adjektif (Jadual 2-7).

Jadual 2
Awalan m- dengan kata nama, kata kerja dan kata adjektif

Awalan m- dengan kata nama
busai (dayung) = m + busai → musai (mendayung)
ruma' (rumah) = m + ruma' → meruma' (di rumah)
anak (anak)   = m + anak → manak (membidankan orang)

Awalan m- dengan kata kerja
bubut (cabut) = m + bubut → mubut (mencabut)
pogos (paksa) = m + pogos → mogos (memaksa)
bayad (bayar) = m + bayad → mayad (membayar)

Awalan m- dengan kata adjektif
panas (panas)   = m + panas → manas (marah)
rot (ketat)   = m + rot → merot (mengetat[kan])
pekong (tegang) = m + pekong → mekong (menegang[kan])

Jadual 3
Awalan n- dengan kata nama, kata kerja dan kata adjektif

Awalan n- dengan kata nama
sarang (sarang) = n + sarang → narang (membuat sarang)
sarung (sarung) = n+ sarung → narung (memakai)
sangkul (cangkul) = n + sangkul → nangkul (menyangkul)

Awalan n- dengan kata kerja
timan (buang) = n + timan → niman (membuang)
sarad (tuai)   = n + sarad → narad (menuai)
sundak (jolok) = n + sundak → nundak (menjolok)

Awalan n- dengan kata adjektif
tuut (ikut)   = n + tuut → nuut (mengikut)
tagu' (letak)   = n + tagu' → nagu' (meletak)

taing (bimbit)	= n + taing → naing (membimbit)

Jadual 4
Awalan ng- dengan kata nama, kata kerja dan kata adjektif

Awalan ng- dengan kata nama
anak (anak) = ng + anak → nganak (beranak)
dela (lelaki) = ng + dela → ngedela (menjadi lelaki)
laa' (darah) = ng + laa' → ngelaa' (berdarah)

Awalan ng- dengan kata kerja
rait (jahit) = ng + rait → ngerait (menjahit)
urud (parut) = ng + urud → ngurud (memarut)
lon (lawan) = ng + lon → ngelon (melawan)

Awalan ng- dengan kata adjektif
limut (umpat) = ng + limut → ngelimut (mengumpat)
dule' (marah) = ng + dule' → ngendule' (memarahi)
Iram (hitam) = ng + iram → ngiram (menghitam)

Jadual 5
Awalan am- dengan kata nama, kata kerja dan kata adjektif

Awalan am- dengan kata nama
busai (dayung) = am + busai → amusai (mendayung)
mistang (bubur) = am + mistang → amistang (memasak bubur)
hos (sarung) = am + hos → amahos (memakaikan kain sarung)

Awalan am- dengan kata kerja
piha (cari) = am + piha → amiha (mencari)
balla (masak) = am + balla → amalla (memasak)
tussuk (cucuk) = am + tussuk → anussuk (menyucuk)

Awalan am- dengan kata adjektif
beya' (ikut) = am + beya' → ameya' (mengikut)
bengket (angkat) = am + bengket → amengket (mengangkat)
hogot (ketat) = am + hogot → amahogot (mengetat[kan])

Jadual 6
Awalan an- dengan kata nama, kata kerja dan kata adjektif

Awalan an- dengan kata nama
sayul (sayur) = an + sayul → anayul (memasak sayur)
sabod (saguhati) = an + sabod → anabod (memberi saguhati)
sangkul (cangkul) = an + sangkul → anangkul (menyangkul)

Awalan an- dengan kata kerja
sulat (tulis) = an + sulat → anulat (menulis)
tilau (tanya) = an + tilau → anilau (menanya)
talik (cabut) = an + talik → analik (mencabut)

Awalan an- dengan kata adjektif
tanda (tanda) = an + tanda → ananda (menanda)
tokkon (tekan) = an + tokkon → anokkon (menekan)
tabang (tolong) = an + tabang → anabang (menolong)

Jadual 7

Awalan ang- dengan kata nama, kata kerja dan kata adjektif

Awalan ang- dengan kata nama
umpu (cucu) = ang + umpu → angumpu (mempunyai cucu)
laha' (darah) = ang + laha' → angalaha' (mengeluarkan darah)
lansang (paku) = ang + lansang → angalansang (memaku)

Awalan ang- dengan kata kerja
lait (jahit) = ang + lait → angalait (menjahit)
enso (kejar) = ang + enso → angenso (mengejar)
ende' (beri) = ang + ende' → angende' (memberi)

Awalan ang- dengan kata adjektif
kila (kenal) = ang + kila → angila (mengenal)
anna' (letak) = ang + anna' → anganna' (meletak)
keret (koyak) = ang + keret → angeret (mengoyak)

Proses fonologi pengimbuhan Bahasa Bajau

Ketika alat tutur kita menghasilkan suatu bunyi bahasa, maka terdapat proses yang terjadi, sama ada asimilasi, penggabungan, pelesapan, penambahan, atau penyesuaian bunyi terhadap bunyi yang lain. Hasil analisis pengkategorian data imbuhan menunjukkan dua proses fonologi dikesan, melibatkan konsonan di awal kata, iaitu (1) penyisipan dan (2) pengguguran. Proses fonologi bahasa BKB dan BS ini berlaku pada tahap kata. Analisis data imbuhan /m-/ dan /am-/ bagi kedua-dua bahasa dapat diteliti sebagaimana dalam Jadual 8.

Jadual 8

Imbuhan m- dalam bahasa Bajau Kota Belud dan imbuhan am- dalam bahasa Bajau Semporna

Imbuhan KK BS	Kata Dasar	Selepas imbuhan	Imbuhan KK BKB	Kata Dasar	Selepas imbuhan	Erti
am-	pene'	amene'	m-	pene'	mene'	memilih
	busai	amusai		busai	musai	mendayung
	tittowa	amatittowa		tito	metitoon	mentertawa[kan]
	diki'	amadiki'		diki'	mediki'	mengecil
	hogot	amahogot		rot	merot	mengetat
	likkas	amalikkas		lingau	melingau	mencepat[kan]
	saki	amasaki				menyakit[kan]
	kaat	amakaat				merosak[kan]
	rugal	amarugal				merisau[kan]
	aiyya'	ama'aiyya'				memalu[kan]
	inum	ama'inum				meminum
	ongka'	ama'ongka'				menyanyi[kan]

Jadual 8 memperlihatkan proses pembentukan kata dalam kedua-dua variasi bahasa Bajau. Imbuhan awalan am- dalam BS akan menyisipkan -a- pada kata dasar yang bermula dengan fonem t, d, h, l, k, s, r, a, i, dan o sedangkan fonem p dan b pula akan digugurkan semasa menerima imbuhan am-. Dalam bahasa BS, am- dengan sisipan -a- boleh mendukung makna apitan me-kan, mem-kan, men-kan, dan meng-kan sepertimana imbuhan dalam bahasa Melayu. Demikian juga keadaannya bagi imbuhan m- dalam Bajau Kota Belud yang akan menyisipkan -e- apabila diimbuh dengan fonem t, d, r, dan l, dan berlaku pengguguran p dan b apabila menerima imbuhan m-. Semua kata sebelum diimbuh mendukung makna kata nama dan kata sifat dan berubah menjadi kata kerja selepas diimbuhkan. Contoh ayat dalam Jadual 9 menunjukkan perbezaan makna sebaik sahaja kata menerima imbuhan. Kesemua kata yang diimbuhkan akhirnya mendukung makna kata kerja.

Jadual 9

Ayat menggunakan imbuhan am- dalam bahasa Bajau Semporna

Bil.	Bahasa Bajau Semporna	Bahasa Melayu Standard
1.	*Busai nu dahu boggo' tu pakosog.*	Dayung dahulu sampan ini sekuat yang boleh.
2.	Amma' na *amusai* boggo' bang sigam angiskul.	Ayahnya mendayung sampan jika mereka bersekolah.
3.	*Tittowa sigam ni si Ahmad apak issa' ata'u magbol.*	Mereka ketawa kerana si Ahmad tidak tahu bermain bola.

4.	*Bai alabu' min tangga si Amin, baanan makannak* <u>*amatittowa*</u> *ia.*	Si Amin terjatuh dari tangga, sekumpulan kanak-kanak mengetawakan dia.

Jadual 9 memaparkan kata kerja *busai* dan kata adjektif *tittowa* dalam bahasa BS yang menerima imbuhan awalan am-. Kata *busai* mengekalkan peranan kata kerja meskipun telah diimbuhkan, namun sebaliknya bagi kata *tittowa* yang bertukar fungsinya daripada kata adjektif kepada kata kerja. Semua ayat dalam jadual tersebut merupakan ayat kata kerja transitif yang memerlukan penyambut frasa nama mengikutinya.

Jadual 10 pula memaparkan kata *busai* dan *tito* dalam bahasa BKB yang menerima imbuhan awalan m-. Kata *busai* mengekalkan peranan kata kerja meskipun telah diimbuhkan dan sebaliknya bagi kata *tito* pula bertukar fungsinya daripada kata adjektif ke kata kerja. Ayat-ayat dalam Jadual 10 juga merupakan ayat kata kerja transitif yang memerlukan penyambut frasa nama mengikutinya.

Jadual 10
Ayat menggunakan imbuhan m- dalam bahasa Bajau Kota Belud

Bil.	Bahasa Bajau Semporna	Bahasa Melayu Standard
1.	*Minggo boi ena' nu* <u>*busai*</u> *ea?*	Di mana telah kamu letak <u>dayung</u> itu?
2.	*Siyan boi* <u>*musai*</u> *biduk ea?*	Siapa yang telah m<u>endayung</u> perahu itu?
3.	<u>*Tito*</u> *bana atan mekaleh serita yang to ni.*	<u>Ketawa</u> betul atan mendengar cerita neneknya.
4.	*Rinsak bana gai* <u>*metitoon*</u> *banga peranak ea.*	Riuh betul mereka <u>mengetawakan</u> sekumpulan kanak-kanak itu.

Apabila morfem digabungkan untuk membentuk kata terbitan, biasanya penggabungan tersebut mendorong berlakunya proses fonologi. Interaksi antara rumus fonologi dan morfologi sangat penting dalam menghuraikan proses penerbitan kata. Penggabungan morfem mendorong perlaksanaan rumus fonologi termasuklah penggabungan antara morfem yang bermula dengan vokal dengan morfem yang berawal dengan konsonan, contohnya /ng+atag/ ataupun morfem yang berakhir dengan konsonan digabung dengan morfem yang berawal dengan konsonan juga, misalnya /ng+lonon/ dan /ng+rot/ yang memerlukan sisipan schwa -e- untuk menghasilkan kata baru. Kajian Onn (1980) yang menggunakan teori Fonologi Generatif Standard menangani perilaku fonologi berbeza di sempadan awalan dan akhiran itu dengan mengusulkan dua rumus fonologi berbeza, iaitu rumus penyisipan dan rumus pengguguran yang diformalisasikan seperti berikut:

Rumus penyisipan schwa /e/ dalam imbuhan m- dalam bahasa Bajau Kota Belud

Rumus 1:   φ → /e/ k + ___ k

Rumus 1 meletakkan sempadan awalan '+' sebagai sebahagian daripada deskripsi struktural rumus penyisipan schwa. Bagi memastikan rumus ini menjana output yang gramatis, perlaksanaannya haruslah diatur, iaitu rumus penyisipan schwa. Interaksi rumus tersebut adalah seperti contoh berikut:

merot   -
Representasi   dalaman   /rot/
Representasi   dalaman   /m+e+rot/
Representasi permukaan [merot]

Rumus penyisipan /a/ dalam imbuhan am- dalam bahasa Bajau Semporna

Rumus 2:   φ → /a/ k + ___ k

amarugal   -
Representasi   dalaman   /rugal/
Representasi   dalaman   /am+a+rugal/
Representasi permukaan [amarugal]

Berbanding dengan rumus pengguguran plosif /p/ dalam kedua-dua bahasa Bajau

Rumus 3:   p → φ / k + #___

amene'   -
Representasi   dalaman   /pene'/
Representasi   dalaman   /am+pene'/
Representasi   dalaman   /am+   ene'/
Representasi permukaan [amene']

mene'   -
Representasi   dalaman   /pene'/
Representasi   dalaman   /m+pene'/
Representasi   dalaman   /m+   ene'/
Representasi permukaan [mene']

Jadual 11

Imbuhan n- dalam bahasa Bajau Kota Belud dan imbuhan an- dalam bahasa Bajau Semporna

Imbuhan KK BS	Kata Dasar	Selepas imbuhan	Imbuhan KK BKB	Kata Dasar	Selepas imbuhan	Erti
an-	tilau	anilau	n-	tilau	nilau	Menanya
	tussuk	anussuk		sundak	nundak	Menjolok
	surai	anurai		sudai	nudai	Menyikat
	sulat	anulat		tulis	nulis	Menulis

Jadual 11 memperlihatkan terdapat hanya dua fonem, yakni fonem alveolar t dan s yang menerima imbuhan n- dan an- dalam kedua-dua bahasa. Contoh imbuhan dapat diteliti dalam Jadual 11. Sebelum menerima imbuhan, kesemua kata dasar mendukung makna kata kerja dan makna itu tidak berubah walaupun kata telah diimbuhkan. Pembentukan kata dalam Jadual 11 dapat diperhatikan sebagaimana Rumus 4.

Rumus 4:
$$\left[\begin{array}{c} t \\ s \end{array} \right] \rightarrow \phi \,/\, k + \#\_\_\_$$

Rumus 4 meletakkan sempadan awalan '+' sebagai sebahagian daripada deskripsi struktural rumus pengguguran. Bagi memastikan rumus ini menjana output yang gramatis, perlaksanaannya haruslah diatur, iaitu rumus pengguguran. Interaksi rumus tersebut adalah seperti berikut:

anussuk   -
Representasi   dalaman   /tussuk/
Representasi   dalaman   /an+tussuk/
Representasi   dalaman   /an+   ussuk/
Representasi permukaan [anussuk]

nilau   -
Representasi   dalaman   /tilau/
Representasi   dalaman   /n+tilau/
Representasi   dalaman   /n+   ilau/
Representasi permukaan [nilau]

Selain itu, perbezaan makna hasil daripada proses pembentukan kata itu juga dapat diteliti seperti contoh-contoh ayat dalam Jadual 12. Kata *tilau* dan *surai* dalam bahasa BS yang kemudiannya menerima imbuhan awalan an-. Kedua-dua kata tersebut didapati mengekalkan makna kata kerja meskipun telah diimbuhkan. Kesemua ayat di atas juga merupakan ayat kata kerja transitif yang memerlukan penyambut frasa nama mengikutinya.

Jadual 12
Ayat menggunakan imbuhan an- dalam bahasa Bajau Semporna

Bil.	Bahasa Bajau Semporna	Bahasa Melayu Standard
1.	*Tilau ku dahu embo' Naimah bang ia bilahi meya bayanan*	Saya tanya dahulu nenek Naimah jikalau dia mahu menaiki perahu.
2.	*Subai anilau dahu bang bilahi angindam pakakas.*	Jikalau hendak meminjam perkakas, perlulah menanya terlebih dahulu.
3.	*Surai ku bai nipong hek kamanakan ku.*	Sisir kepunyaan saya telah dipatahkan oleh anak buah saya.
4.	*Sialiku anurai buun na kandi.*	Adik saya menyisir rambutnya sendiri.

Konteks yang sama dapat diperhatikan dalam Jadual 13, yang memperlihatkan kata *tilau* dan *sudai* dalam bahasa BKB menerima awalan n- dan mengekalkan makna kata kerja meskipun selepas diimbuhkan. Ayat-ayat dalam jadual tersebut merupakan ayat kata kerja transitif yang memerlukan penyambut frasa nama mengikutinya.

Jadual 13
Ayat menggunakan imbuhan n- dalam bahasa Bajau Kota Belud

Bil.	Bahasa Bajau Semporna	Bahasa Melayu Standard
1.	*Tilau amna sik kau.*	Amna tanya kamu tadi.
2.	*Orop nilau laan sini' aku tu.*	Saya sedang menanya jalan tadi.
3.	*Sudai siyan jata' kerusi tu?*	Sisir siapakah di atas kerusi ini?
4.	*Punduk-punduk nudai bu tekook jo kerjoon ni.*	Duduk-duduk menyisir rambut sahaja kerjanya.

Terdapat dua imbuhan yang terlibat dalam jadual 14, yakni imbuhan ang- dalam bahasa BS dan imbuhan ng- dalam bahasa BKB. Imbuhan ang- melibatkan fonem vokal a, e, i, o, dan u, serta konsonan h, l, k, g, dan t. Apabila proses imbuhan berlaku maka

fonem k dan t akan digugurkan, sedangkan sisipan -a- akan dibuat semasa proses imbuhan ang- terhadap fonem vokal serta konsonan h, l dan g. Bagi imbuhan ng- dalam bahasa BKB, fonem k akan digugurkan apabila diimbuhkan.

Jadual 14
Imbuhan ng- dalam bahasa Bajau Kota Belud dan imbuhan ang- dalam bahasa Bajau Semporna

Imbuhan KK BS	Kata Dasar	Selepas Imbuhan	Imbuhan KK BKB	Kata Dasar	Selepas imbuhan
ang-	atu'	angatu	ng-	lonon	ngelonon
	ganta'	angangganta'		jangka'	ngejangka'
	kila	angila		kilo	ngilo
	honjog	angahonjog		gontor	nggontor
	lait	angalait		rait	ngerait
	tanda	ananda		atag	ngatag
	-	-		endo'	ngendo'
	engkot	angengkot		ingkot	ngingkot
	ugud	angugud		urud	ngurud
	-	-		osok	ngosok
	isbat	angisbat		-	-
	ollang	angollang		-	-

Vokal a, e, i, o, dan u yang menerima imbuhan ng- pula tidak mengalami sebarang perubahan berbanding imbuhan ng- dengan fonem j, l dan r yang akan menerima sisipan schwa -e- dalam pembentukan kata berkenaan. Rumus berkenaan adalah seperti berikut:

Rumus penyisipan schwa /e/ dalam imbuhan ng- dalam bahasa Bajau Kota Belud

Rumus 5: $\phi \rightarrow$ /e/ k + ___ k

Rumus 5 meletakkan sempadan awalan '+' sebagai sebahagian daripada deskripsi struktural rumus penyisipan schwa. Bagi memastikan rumus ini menjana output yang gramatis, perlaksanaannya haruslah diatur, iaitu rumus penyisipan schwa. Interaksi rumus tersebut adalah seperti contoh berikut,

ngelonon   -
Representasi   dalaman   /lonon/
Representasi   dalaman   /ng+e+lonon/
Representasi permukaan [ngelonon]

Rumus penyisipan /a/ dalam imbuhan ang- dalam bahasa Bajau Semporna

Rumus 6: $\phi \rightarrow$ /a/ k + ___ k

angalait -
Representasi   dalaman   /lait/
Representasi   dalaman   /ang+a+lait/
Representasi permukaan [angalait]

Berbanding dengan rumus pengguguran fonem velar /k/ dalam kedua-dua bahasa Bajau

Rumus 7:   k $\rightarrow \phi$ / k + #___

Rumus 7 meletakkan sempadan awalan '+' sebagai sebahagian daripada deskripsi struktural rumus pengguguran. Bagi memastikan rumus ini menjana output yang gramatis, perlaksanaannya haruslah diatur, iaitu rumus pengguguran. Interaksi rumus tersebut adalah seperti contoh berikut untuk kedua-dua kata bahasa Bajau.

angila -
Representasi   dalaman   /kila/
Representasi   dalaman   /ang+kila/
Representasi   dalaman   /ang+   ila/
Representasi permukaan [angila]

ngilo -
Representasi   dalaman   /kilo/
Representasi   dalaman   /ng+kilo/
Representasi   dalaman   /ng+   ilo/
Representasi permukaan [ngilo]

Pembentukan kata hasil imbuhan ng- and ang- dalam kedua-dua bahasa dapat dilihat perbezaannya melalui ayat-ayat dalam Jadual 15. Kata *lait* dan *agad* dalam bahasa BS menerima awalan n- dan mengekalkan makna kata kerja meskipun selepas diimbuhkan. Kesemua ayat di atas merupakan ayat kata kerja transitif yang memerlukan penyambut frasa nama mengikutinya.

Jadual 15
Ayat menggunakan imbuhan ang- dalam bahasa Bajau Semporna

Bil.	Bahasa Bajau Semporna	Bahasa Melayu Standard
1.	*Kaddai <u>lait</u> ma Tawau aheka.*	Kedai jahit di Tawau sangat banyak.
2.	*Babu' Salmah ata'u <u>angalait</u> badju kebaya.*	Makcik Salmah pandai menjahit baju kebaya.

| 3. | *Agad nu aku dahu, emboho ka amole.* | Tunggu saya selesai dahulu, kemudian kamu berangkat. |
| 4. | *Bang kam angagad, Sumbeya na kita.* | Kalau kamu menunggu, baik kita bersa sama. |

Jadual 16 pula menunjukkan kata *atag* dan *gontor* dalam bahasa BKB yang menerima awalan n-. Bagi kata *gontor,* makna kata kerja dikekalkan meskipun selepas diimbuhkan*,* namun sebaliknya bagi kata *atag* yang awalnya merupakan kata adjektif telah berubah makna menjadi kata kerja selepas diimbuhkan. Semua ayat tersebut merupakan ayat kata kerja transitif yang memerlukan penyambut frasa nama mengikutinya.

Jadual 16
Ayat menggunakan imbuhan ng- dalam bahasa Bajau Kota Belud

Bil.	Bahasa Bajau Semporna	Bahasa Melayu Standard
1.	*Boi atag nu no kerabau ea?*	Sudahkah kamu tanda kerbau itu?
2.	*Pak ku ngatag karabau ni minggu dau.*	Pakcik saya menanda kerbaunya minggu lepas.
3.	*Ai gontor gai poon mangga ea.*	Mereka telah gegar pokok mangga itu.
4.	*Siyan boi nggontor poon mangga ea.*	Siapakah yang telah menggegar pokok mangga itu.

Proses fonologi ditemui pada setiap bahasa yang ada di dunia. Proses ini terjadi akibat pengaruh fonem yang berdekatannya serta dipengaruhi oleh lingkungan bunyi yang ciri-cirinya mirip dengan bunyi kata itu. Proses fonologi antara satu bahasa dengan bahasa lain dapat dibezakan melalui sama ada proses asimilasi, pengguguran, penambahan, penggabungan, penyisipan, atau metatesis. Sesetengah perkataan memiliki makna berbeza apabila dalam konteks tunggal berbanding digunakan dalam ayat. Namun begitu, perkara tersebut tidak menjejaskan proses pembentukan kata. Berasaskan paparan perbincangan dalam bahagian ini, didapati bahawa imbuhan awalan m(N) dan a(N) merupakan awalan aktif yang digabung dengan kata dasar untuk membentuk kata baru, dan sekali gus mendukung makna yang berbeza berbanding kata dasar itu sendiri apabila berada dalam konteks ayat. Didapati juga imbuhan awalan bahasa BKB dan bahasa BS memperlihatkan sedikit persamaan dengan dapatan Hassan (2019) mengenai imbuhan awalan /N-/ dalam dialek Melayu Sarawak, iaitu wujudnya alomorf m-, n-, ng-, dan ny-, yang boleh diimbuhkan dengan fonem-fonem /p, b, t, d, k, g, s, c, dan j/ serta imbuhan awalan dalam bahasa Jawa yang turut memperlihatkan

awalan N- dengan empat alomorf, yakni /m-, n-, ng-, dan ny-/ (Asmoko, 2014; Mulyani, 2011). Dalam hal ini, yang membezakannya adalah bahasa BKB dan bahasa BS tidak memiliki alomorf ny-, namun memperlihatkan proses fonologi yang sama.

Kajian juga menemukan beberapa persamaan antara imbuhan kata kerja dalam bahasa Jawa, dialek Melayu Sarawak dengan kedua-dua bahasa Bajau. Padanan imbuhan tersebut bergantung kepada jenis imbuhan awalan yang digabung. Imbuhan awalan dalam bahasa Jawa memperlihatkan /m-, n-, ng-, dan ny-/, dialek Melayu Sarawak memiliki /m-, n- dan ng-/ yang berpadanan dengan awalan dalam bahasa BKB /m-, n- dan ng-/, demikian juga dengan awalan bahasa BS, iaitu /am-, an- dan ang-/. Padanan bagi keempat-empat bahasa dapat diteliti menerusi Jadual 17.

Jadual 17
Persamaan imbuhan awalan antara bahasa Jawa, Dialek Melayu Sarawak, Bajau Kota Belud dan Bajau Semporna

Kata Dasar	Bahasa Jawa	Dialek Melayu Sarawak	Bajau Kota Belud	Bajau Semporna	Erti
sapu	nyapu	nyapu	napu	anapu	menyapu
tumbuk	nutuk	numbo'	nepo	anappah	menumbuk
potong	ngetok	motong	mutung	amotong	memotong
kumpul	ngumpul	ngumpul	ngumpul	angompol	mengumpul

Jadual 17 memaparkan wujudnya persamaan bentuk imbuhan awalan kata kerja bagi empat bahasa, iaitu bahasa Jawa, dialek Melayu Sarawak, bahasa BKS, dan bahasa BS. Persamaan yang wujud antara kesemua bahasa berkenaan memperlihatkan ikatan rumpunan daripada bahasa Austronesia yang berada di wilayah ini. Kesemua awalan berkenaan sangat produktif dalam bahasa-bahasa berkenaan selain memperlihatkan bentuk, perilaku sintaksis dan semantik yang berbeza dalam konteks ayat. Miller (2007) yang turut meneliti aspek morfologi bahasa BKB menyimpulkan bahawa terdapat tiga jenis ayat dalam bahasa BKB, iaitu; (1) ayat *actor voice* yang kata kerjanya ditandai dengan imbuhan akhiran sengau (biasanya m-, n- atau ng-) dan susunan ayatnya ialah subjek-kata kerja-objek; (2) ayat *undergoer voice* yang kata kerjanya tidak mempunyai imbuhan akhiran sengau dan susunan ayatnya ialah kata kerja-subjek-objek; dan (3) ayat pasif yang kata kerjanya ditandai dengan -in- atau ni- dan biasanya pelaku dihilangkan. Beliau juga menyatakan bahawa akhiran sengau N- (m-, n-, ng-, dan ngen-) mengungkapkan haluan pelaku pada kata kerja transitif dan tak transitif.

Kajian ini mendapati kesemua imbuhan awalan dalam kedua-dua bahasa, BKB dan BS merupakan kata kerja transitif yang memerlukan objek mengikuti, yakni frasa nama untuk melengkapkannya. Ia dapat diperhatikan sebagaimana contoh-contoh ayat yang telah diberi. Imbuhan awalan kata kerja bahasa BKB dan bahasa BS memiliki pelbagai bentuk, makna dan fungsi dalam ayat. Ia menerangkan dua perkara, iaitu; (1) makna untuk melakukan sesuatu; dan (2) makna untuk menyatakan sesuatu. Selain itu, ayat-ayat yang mengandung imbuhan kata kerja dalam bahasa BKB dan bahasa BS

menduduki fungsi sebagai subjek, predikat, objek, pelengkap, ataupun keterangan. Melalui beberapa rumus pembentukan kata yang telah dipaparkan sebelumnya menunjukkan bahawa imbuhan-imbuhan awalan bahasa BKB dan bahasa BS merupakan imbuhan yang produktif dari segi makna dan produktif dari segi kekerapan gandingannya dengan perkataan daripada kelas kata berbeza.

Kesimpulan

Setiap bahasa mempunyai aturan morfologi masing-masing. Pengimbuhan dalam bahasa Bajau melibatkan bentuk awalan, akhiran, apitan, dan sisipan. Antara bentuk imbuhan yang aktif termasuklah imbuhan awalan khusus yang melibatkan kata kerja. Memandangkan perbincangan awalan ini adalah untuk meneliti perbandingan imbuhan awalan kata kerja antara bahasa Bajau yang dituturkan di daerah Kota Belud dan bahasa Bajau yang dituturkan di daerah Semporna, maka fokus perbincangan bertumpu kepada imbuhan kata kerja sahaja. Berdasarkan penelitian awal ini didapati bahawa bahasa Bajau Kota Belud memiliki lapan bentuk imbuhan awalan, iaitu m(N); pe-, te-, se-, -in-, -an, ke-an, dan pe-an, manakala imbuhan awalan dalam Bajau Semporna pula sebanyak 16 bentuk imbuhan, yakni a(N), anga(N), pi-, bi-, ki-, gi-, si-, ti-, ni-, nipa-, -in-, mag-, -an, -un, ta-, dan pa-. Walau bagaimanapun, perbincangan dibataskan hanya kepada imbuhan awalan m(N) dan a(N) yang merangkumi aspek kata kerja aktif dalam kedua-dua bahasa. Kedua-dua imbuhan ini mendukung maksud hampir serupa dengan imbuhan awalan me(N) dalam bahasa Melayu. Dengan mengetahui sekurang-kurang salah satu bentuk imbuhan, proses pemahaman terhadap kedua-dua bahasa ini akan lebih mudah dan mampu mengurangkan salah tafsir serta salah faham semasa proses berbahasa. Memandangkan masih terdapat banyak lagi bentuk imbuhan lain dalam bahasa ini, maka perlu diusahakan dan diteruskan penelitian lanjutan berkait aspek imbuhan dalam bahasa-bahasa ini pada masa akan datang. Kajian ini juga diharap mampu menjelaskan proses morfologi asas dalam bahasa Bajau Kota Belud yang berbeza daripada bahasa Bajau di daerah Semporna, Sabah.

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Informan:

Maimunah binti Hj. Ismail (60 tahun)
Siti Murni binti Hj. Ansar (62 tahun)
Sitti Nasirah binti Abdul Salim (65 tahun)
Tiara binti Bedan (64 tahun)

THE INTEGRATION OF AFFECTIVE DOMAINS IN FRENCH LANGUAGE LEARNING: TRANSLATING MOLIÈRE INTO MALAY

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ABSTRACT

Translation is the communication of meaning by converting the source language to the target language. The discipline requires excellent mastery and control of both source and target language, as well as their affective values as in the cultures of both languages. As translation includes the high order thinking skills, the teaching of learning of translation is normally conducted using a traditional method. Hence, this research evaluates the effectiveness of theatre-based task in the learning of French-Malay translation. The respondents for the study were 54 French Language Studies students at Universiti Putra Malaysia. The translation theater project involves four phases, which are the translation of the Molière theater script *Fourberries de Scapin* to Malay, the selection of characters for the theater play, the management of the play, and the insertion of the script into the theater video. It was found that the theater task was well received by the respondents and effective as to enhance their team management skills (TS), creative thinking problem solving (CTPS), psychomotor (P6), communication skills (CS) as well as their cognitive skills (C5). Subsequently, the respondents reported putting their theoretical learning of the translation strategies into practice by performing the translation and the theater task.

Keywords: Translation; French-Malay; task-based; theater

Introduction

"Tell me, and I'll forget. Show me, and I may not remember. Involve me, and I'll understand" (An Old Native American Proverb).

French is not a new third or foreign language in Malaysia. French is taught in secondary schools as an elective subject and in some higher learning institutions as either an elective or major subject. In 2019, more than 15,000 students were learning French in Malaysian public schools offered by 101 public schools, while around 6,000 students were taking French in the higher institution (https://my.ambafrance.org/).

In higher education – similar to other university courses – cognitive, psychomotor, and affective domains are the compulsory elements of French language learning outcome, in line with the requirement of the Malaysian Qualification Framework. Students are expected to not only master the knowledge, but to excel in the *savoir-faire* – the social tactfulness – in the content of their field of study. The *savoir-faire* is evaluated as part of the affective domain, one of the learning domains in the Malaysian Qualifications Framework. These learning domains are represented in the learning outcomes to clarify the demands and complexities of learning by each level (Malaysian Qualifications Agency, 2019). The five clusters of learning outcomes include knowledge and understanding, cognitive skills, functional work skills comprise of practical skills, interpersonal skills, communication skills, digital skills, numeracy skills, leadership skills, personal and entrepreneurial skills and ethics and professionalism (Malaysian Qualifications Agency, 2019).

Industry surveys of employers' preferences within potential recruits have consistently evaluated several desirable affective attributes in new graduates, among which are excellent time management skills, dynamic team player, ability to make decision and to resolute conflict, and strong communication skills. Nevertheless, Sitzmann et al. (2010) pointed out that most curriculum designs still concentrate on knowledge transfer, which mostly emphasises the cognitive and psychomotor domains and disregards the affective domain.

The study aimed to investigate the effectiveness of theatre-based task in the learning of French-Malay translation. The research questions for this research are as follows:

1. What are French learners' perceptions towards the effectiveness of learning French through theatre?
2. What are French learners' perceptions towards integrating theatre in French language translation class?
3. What are the skills French learners perceived that they have acquired through the translation of theatre process?
4. What are the challenges faced by French learners throughout the translation lesson through theatre class?

Review of literature

Affection and cognition are interdependent and cannot be developed distinctly during the learning process. Kraiger et al. (1993) stated that cognitive aptitude is foundational to affective learning, which is critical to behavioural performance and hands-on skills. Subsequently, teaching the affective domain efficiently can assist learners to review their value selections and methods, reflect on their value beliefs, and later, fashion their own styles for innovation and creativity. One of the recognised methods for affection and cognition teaching is experiential learning, through role plays, projects, and other activities to assess the achievement of learners' affective level.

Experience-based learning is a learning model that describes the cycle that learners undertake throughout the experiential learning process (Ismail et al., 2021). Abdul Rahim et al. (2017), for instance, focused on the use of e-story to develop writing skills among second language Korean learners. Their samples were 21 Malay language learners at one of the universities in South Korea. The respondents were exposed to e-story for two hours a week in a 14-week period. At the end of the 14th week, the participants were asked to rewrite the story that they learnt. The result showed that the majority of the respondents could rewrite the e-story. The respondents also demonstrated their enthusiasm in learning through e-story as they attested that it was a different and interesting approach compared to their normal learning style. Similarly, Abdul Rahim et al. (2014) conducted a study to identify the moral values in a Malay cartoon, Upin and Ipin. The respondents of the study consisted of 10 Malay language proficiency students at one of the universities in Korea. The subjects viewed eight episodes of Upin and Ipin for one hour a week for eight weeks and were interviewed on their views about the cartoon. The results showed that the respondents managed to identify the moral values of each episode of the cartoon, which were respect, hard work, care, love, and other values.

Another method of language learning is through theatre or role-play. Theatre is a highly investigational art, not only for the spectators, but also for the performers during the set-up of the play. Hence, theatre is a constructivist art in nature (Barris, 2013) as performers need to use affective skills collectively in the preparation phase and during the play. Acting provides learners with the imitation of actual, authentic, and meaningful language communication surroundings indispensable for the language acquisition (Herrera & Murry, 2016). Both theatre and foreign language learning share the goal of communicating skilfully and effectively (Busà, 2015). In the same manner, theatre and language learning have been linked (Bernal, 2007; Gardner, 1983; Gill, 2013). Theatre is seen as a means to improve the development of language skills such as reading fluency and comprehension of texts (Chou, 2013) as well as cultural understanding (Sobral, 2011). The teaching and learning of foreign languages and theatre are said to equally implicate various kinds of intelligences (Bernal, 2007).

Theatre has been used as an instrument to inspire people (Skeiker, 2015) and also to motivate learners to learn a foreign language (Tindall, 2012). In view of the affective domain, both learning exercises incorporate culture elements and heighten cultural understanding

(Essif, 2011). Additionally, theatre is known to integrate dynamic and responsive language skills (Gill, 2013). Thus, the use of drama as a teaching tool for a new language is not new; the practice, in fact, can be traced to the 19th century (Schewe, 2007).

With the emergence of communicative approach in the 1970's, the method has been seen as a fundamental part of foreign language teaching and learning. Bolton (1979) classified drama into three main categories, namely, exercise, dramatic play, and theatre. The theatre activities involve performing a version of a story to an audience, improvising a theme, or playing out a script. In a foreign language class, theatre or drama is "any activity which asks the student to portray himself in an imaginary situation or another person in an imaginary situation" (Holden, 1981, p. 1). Thus, drama activities combine physical activities with emotional attachment which can encourage the memorisation of language syntax and vocabulary (Sambanis, 2013). To produce more convincing characters, learners may use props and costumes to envision the story. Verriour (1994) stated that dramatic playing is manifested by an extraordinary level of spontaneity as the learners struggle together to build a make-believe world in which they assume characters to "explore issues that are of concern to them" (p. 7).

The beauty of theatre activities is that it encompasses not only communication skills, but other affective domains such as lifelong learning through the thorough research before the practice and the act, leadership skills through the direction of the play, teamwork through the practicing acting part, and other social skills as well. Moreover, theatre also offers environments for multiple language happenstances and promotes real-life conversations (Kao & O'Neill, 1998).

Gualdron and Castillo (2018) conducted a qualitative study based on a long-term application of a theatre content-based methodology for second language (L2) learning. The data were collected through a longitudinal semi-structured survey, interviews of the participants of the event, and a focus group. Their study found that throughout the theatre practice, the respondents let down their affective filters. They also gained benefits in their production and grasp of L2 skills, their intercultural aptitude, and their cognitive processing of the language. Gualdron and Castillo (2018) conclude that both theatre and language learning share the same communicative objective, that is, to achieve successful and smooth communication between involved parties.

The making of theatre plays of which the story and plot originate from foreign languages imposes the translation of the original script to the actors' mother tongue or second language. This is to render the script more coherent, hence making the acting more lifelike. Therefore, theatre play can be incorporated as a part of translation class. The process of translating dialogues from one language to another challenges learners' mastery in both linguistics and culture as well as their ability to manage elements of untranslatability by finding the equivalence in the source language.

For the education community, the incorporation of translation-based learning activities in language classes has been debated since the last two decades. Many scholars consider translation as beneficial to be incorporated and applied in language classes, although there is no well-established approach to consider it as a didactic tool (Conacher, 1996; Ur, 1996). Studies have shown that teaching translation to students in

non-translation class may be overwhelming. Larson (1986) remarked that those who are learning the target language encounter two major issues when it comes to translation: firstly, learning to cope with translation-related problems is not the same as learning the language itself, although they go hand-in-hand, and secondly, it is vital to decide which translation method should be adopted for optimum teaching and learning outcomes. Vermes (2010) argued that an essential requirement to consider translation a valid didactic tool is to distinguish pedagogical from real translation in terms of their function, the object being dealt with, and the addressee. Function-wise, pedagogical translation is basically instrumental insofar as the translated text is a mere tool to improve students' L2 proficiency.

Due to the difficulty of incorporating translation and theatre, teachers need to guide learners to ensure their commitment and motivation. Further, teachers and learners need to have ample discussion on the play and furnish reflections of their thoughts on the task after the performance (O'Neill & Lambert, 1982). Abdul Halim et al. (2016) asserted that it is imperative to gauge learners' perceptions of the utilised learning methods; if the methods can enhance their motivation to learn, these would provide a plus factor contributing to their success in acquiring a particular language. It is important for teachers to bear in mind that when learning, learners have diverse views on the suitability of course content and objectives, its difficulty level, and the role of the teacher (Flórez, et al., 2012).

Shrum and Glisan (2009) further added that acquisition will only occur the moment learners obtain optimal, eloquent, and stimulating input that is slightly higher than their competency level and not grammatically sequenced, yet logical by using linguistics and contextual background, and by adding other extralinguistic cues. Hence, curriculum makers or teachers should take their learners' perceptions into consideration when planning the curriculum and instructions (Abdul Halim et al., 2016).

In terms of research on French translation class in Malaysia, Abdul Halim and Ang (2015) emphasised that for learners acquiring a new foreign language, translation can be a valuable tool. Abdul Halim et al. (2016) reported that using the translation approach, foreign language learners declared that they could understand a concept, a situation, or a text in French. The result of this study was supported by Shahrom et al. (2018). The researchers conducted a perception study on 100 French language students from Universiti Putra Malaysia on their beliefs of using translation strategy in French language learning. Their results showed that most of their respondents believed that translation strategies were beneficial for their French language learning as the strategies made them understand the learning process and the language better.

Methodology

The respondents consisted of 54 third year Bachelor's Degree students majoring in French at Universiti Putra Malaysia. All 54 were students were undergoing translation classes of French-English-Malay that comprises 72 learning hours (14 weeks) in a semester.

The respondents were divided into two groups to enable all of them to fully participate in the play. Each group was asked to organise a theatre play on 10 scenes of the whole act of a play. The research was divided into a few phases: The Emergence Phrase, the Production or the Preparation Phase, and the Performance and Reflection phase. At the end of the Reflection Phase, the participants were given questionnaires to assess their opinions on the efficiency of the tested learning method.

The questionnaires contained four closed-ended parts scored on a five-point Likert-scale. The four parts contained perceived French proficiency level before and after the play (6 items), perceptions on theatre in French language learning (8 items), perceptions on theatre in translation class (8 items), and perceptions on the task-based content (7 items). The analysis of the close-ended questions was performed with SPSS. In addition to the closed-ended parts, five open-ended questions were asked to gauge respondents' opinions on the effectiveness, usefulness, and challenges of the theatre task. For the open-ended questions, respondents' answers were coded as R1 for Respondent 1, R2 for Respondent 2, and so on. The data of the open-ended questions were sorted according to the research objectives and the theme of their responses, and analysed qualitatively.

Apart from the questionnaires, respondents were also given a pre-test before the commencement of the activities. The test encompassed multiple proficiency questions from CEFR A1 to B2 level. The purpose of the pre-test was to gauge respondents' French level before the activities. At the end of the activities, during the Reflection Phase, the respondents were given a post-test to find out whether there was any improvement after the activities.

Phase I: The Emergence Phase

The Emergence phase involved three weeks of the respondents' total learning week. This phase involves the general understanding on the original version of the theatre *Les Fourberries de Scapin* by Molière. The respondents were given the script consisting in total 20 scenes that they had to read and understand. Since this is a literature script, the respondents were asked to watch the play by *Malin Plaisir* in YouTube (https://youtu.be/C7aWIGHxpyQ) in order for them to have an overall picture of the script. The respondents were also asked to write a brief summary of the play. They were also asked to discuss the plots, characters, and the theme of the play.

The Emergence Phrase also comprises the translation of the modified script by the respondents from the book *Fourberries de Scapin (Molière)* from French into Malay or English. This is to test whether they fully understood the original French script. The

respondents were divided into 18 sub-groups with three members per group for the translation and they were asked to translate three to four scenes each.

Phase II: The Preparation Phase

The Preparation Phase involved eight weeks of rehearsals, making brochures for the audiences, and planning the costumes and the flow of the play. This is an important stage and the biggest challenge for the respondents to practise the language and "coordinate their pronunciation, intonation and volume while using gestures and body movements for the acts to look as natural as possible" (Ronke, 2005, p. 264). The length of the rehearsals increased gradually as the respondents approached the final play. Throughout the rehearsal period, the lecturers monitored the progress and advised the respondents on their acts and props.

Phase III: Performance and Reflection Phase

The Performance and Reflection Phase involved acting in front of an audience and a panel of jury consisting of four French lecturers. The respondents were assessed based on a set of rubrics that has been explained to them beforehand. Their performance was graded on the language part (pronunciation, intonation, and clarity), the acting part (gestures, mimics, body movements) and the support system (use of stage, props, sound system, supporting brochures). The Reflection Phase occurred right after the play, during which the respondents filled in the Perception on Theatre Production Questionnaire online survey via Google Form.

Results and Discussion

French learners' perceptions towards the effectiveness of learning French through theatre

Overall, it was found that the respondents admitted the theatre task boosted their oral and writing skills in French as well as their confidence in the language itself. The results are as indicated in Figure 1.

For speaking skills for example, the respondents perceived themselves to be less proficient before the theatre task, with the majority claiming their level to be poor (37%) and moderate (44%), as compared to after the theatre task, with the majority claiming to be in the satisfactory (62%) and very good level (22%). The same result was observed for the writing skills, in which the respondents claimed to have poor (37%) and moderate (44%) levels before the theatre task.

Figure 1

Pre-test results of the perception on respondents' communicative skills and confidence in using French language (N=54)
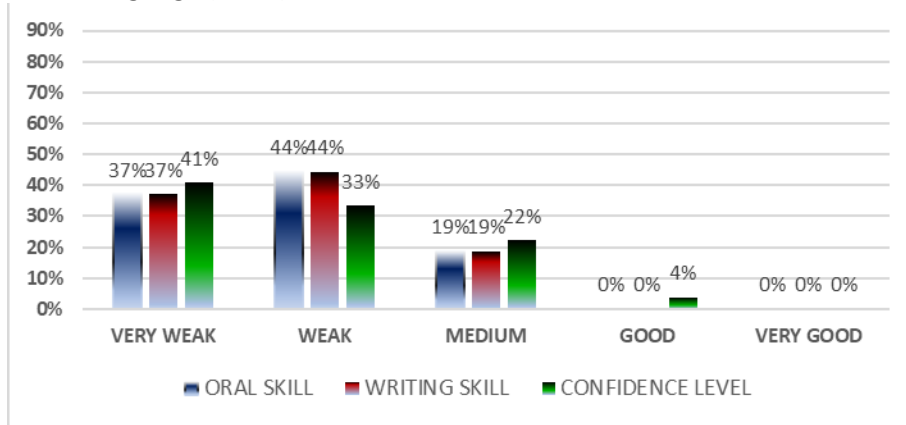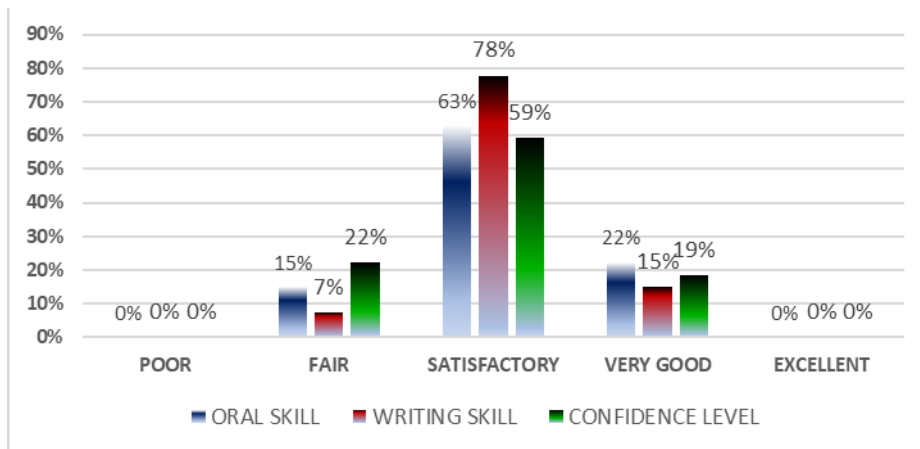

Figure 2

Post-test results of the perception on respondents' communicative skills and confidence in using French language (N=54)

After the completion of their theatre task, the respondents perceived themselves to be at the satisfactory (78%) and very good level (15%). The result was in tandem with the boost in their confidence level in using French, where 74% of the respondents claimed to have low confidence before the task, while after the task, the respondents' confidence level was at satisfactory (59%) and very good level (19%).

Table 1
Respondents' Achievement Level (Pre- and Post-test)

	PRE- TEST		POST-TEST
CEFR level		**CEFR level**	
A1	10 (18.5%)	A1	2 (3.7%)
A2	36 (66.7%)	A2	24 (44.4%)
B1	7 (13%)	B1	24 (44.4%)
B2	1 (1.8%)	B2	4 (7.5%)

The comparison of results from the pre and post-tests indicated that the theatre task has boosted respondents' achievement level. From Table 1, we can see that for the pre-test, majority of the respondents were at A2 level (66.7%), and 18.5% were at the low level (CEFR A1). At the end of the session, for the post-test, it was found that the results have improved for all levels. Most of the respondents were at A2 and B1 levels and the number of respondents at B2 level had multiplied by four. The number of low achievers (CEFR A1) has been equally reduced from 10 respondents to two respondents for the post-test. It should be noted that the conclusion on the improvement was solely based on the questions given, and not on the overall CEFR assessments for French (for example DELF evaluations).

French learners' perceptions towards integrating theatre in FL translation class

The respondents were also asked about their perceptions on learning translation through theatre. Through the open-ended questions, majority of the respondents described the theatre experience as "tiring but fun" (R10, R13 and R14), "enjoyable" (R3, R6 and R7), "exciting though challenging" (R11, R15, R20). These statements corroborated the findings in Figure 3, where 55.5% (n=30) agreed that they enjoyed theatre activities in French class, while 37% (n=20) strongly agreed to the statement. The findings supported Shammas' (2021) findings on experiential learning. Similarly, this study also found that the respondents agreed that theatre-based task was a better way to understand translation concept compared to the traditional way. They admitted that although the task was not "conventional" (R32, R50), the simulation helped them to "comprehend the translation process in a better manner" (R44).

Most of the respondents also admitted that the theatre exercise augmented their confidence in speaking French (80% for "strongly agree" and "agree"). A majority of the respondents (88.8%) admitted that the exercise helped them in "improving French pronunciation and skills in delivering each dialogue" (R26 and R54). 77.7% of the respondents also agreed that the theatre task worked as their "ways to perfecting their French syntax through the translation and repetition of the dialogues" (R33).

Figure 3

Respondents' perceptions on learning translation through theatre (N=54)
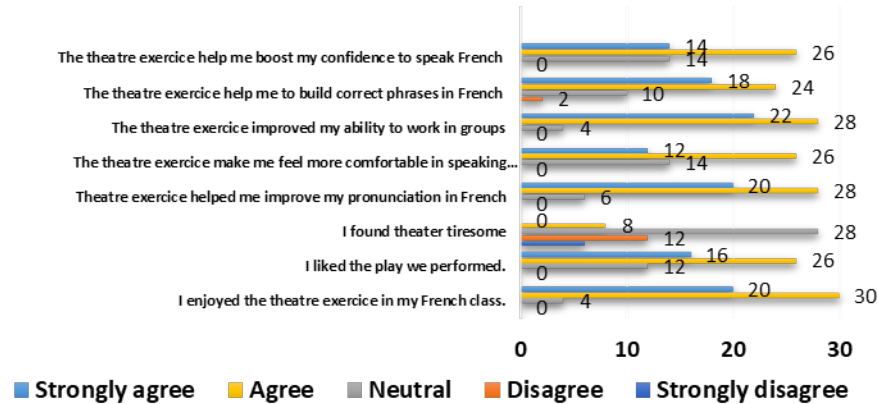
From Figure 3, although most respondents found the theatre task tiresome, almost all respondents (92.6%) found that the task heightened the ability to work as team. Based on the responses, the time spent for the rehearsal and the group discussions during play "allow them to participate fully as a team player" (R6, R44 and R50) and "challenge themselves to work as a team" (R1, R39 and R51). The results of the research supported the findings by Shammas (2021) that found respondents responded greatly to experiential learning and found the experience enjoyable and beneficial to their language acquisition.

Translation skills and course content that learners perceived to have acquired through the process of theatre translation

The respondents were also asked about the translation skills that they perceived they have acquired through the process of theatre translation. As shown in Figure 4, the majority of the respondents perceived that the theatre task helped them to better comprehend their translation of literary texts and French culture (70.4% for "strongly agree" and "agree"). The respondents admitted that the "theatre storyline was hard to comprehend and translate" (R1, R45), as "the language used is very traditional" (R1, R45), but it managed to make them "understand the process of translating French literature and culture to Malay and English" (R30, R52). Additionally, the research revealed that 66.7% of the respondents believed that theatre helped them improve their understanding of their translation process.

Figure 4 also illustrates that the majority of the respondents (74.1%) agreed that the theatre task benefitted them in comprehending translation theories that they should apply. Moreover, they agreed that the task helped them to better understand the translation theories they studied. 77.7% of the respondents perceived that the

subtitling process during the theatre task created awareness on the translation procedures that they needed to utilise.

Even though the results pertaining to the skills gained through theatre translation were generally positive, the respondents had mixed responses when it came to their preference of learning translation. Only 29.6% stated that they preferred using the theatre task. An almost similar percentage (25.9%), preferred to use traditional methods, while 44.4% chose to be neutral.

Figure 4

Respondents' perceptions of skills learnt through theatre-based task in translation (N=54)

PERCEPTIONS OF TRANSLATION SKILLS LEARNT THROUGH THEATRE-BASED TASK IN TRANSLATION
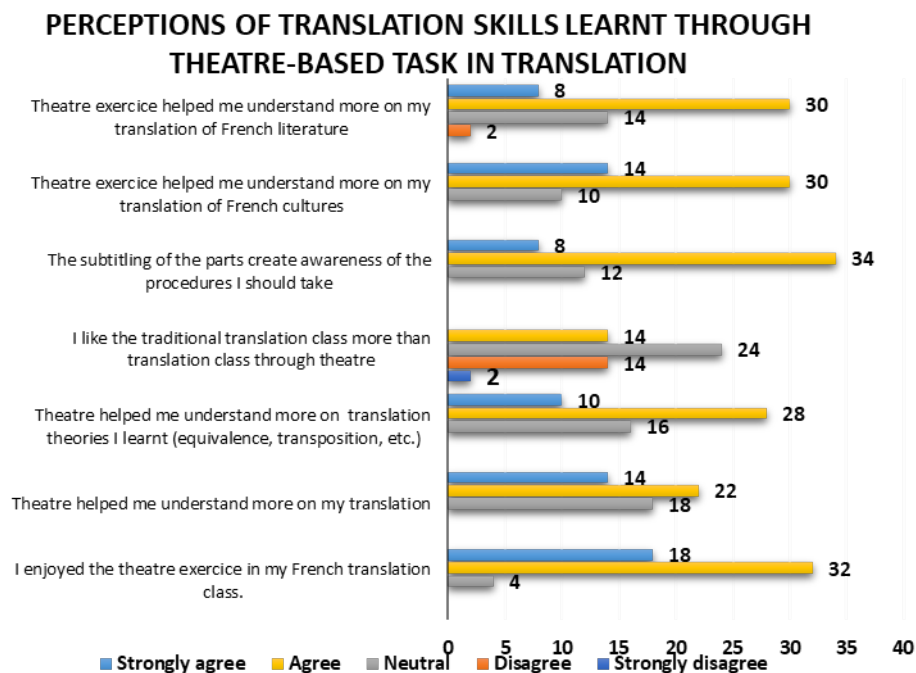
Apart from translation skills, it was also found that the theatre-based task has helped the respondents in the cognitive, affective, and psychomotor domains. As shown in Figure 5, the respondents stated that the learning objectives were clear to them (63% agreed and 22% strongly agreed). They also agreed that although they spent long hours in executing the theatre, 66.7% of them (n=36) agreed the course workload was appropriate, while 14.8% (n=8) strongly agreed.

It was found that 59.2% (n=32) of the respondents agreed that theatre task allowed them to use their cognitive and higher order thinking skills (PO1 and PO3), while the other 37% (n=20) strongly agreed. As for the other skills, 52 out of 54 respondents

perceived that the task helped them in the lifelong learning skills (PO7), communication skills (PO4), and entrepreneurial skills (PO8).

Figure 5

Respondents' perceptions of skills learnt through theatre-based task in translation (N=54)
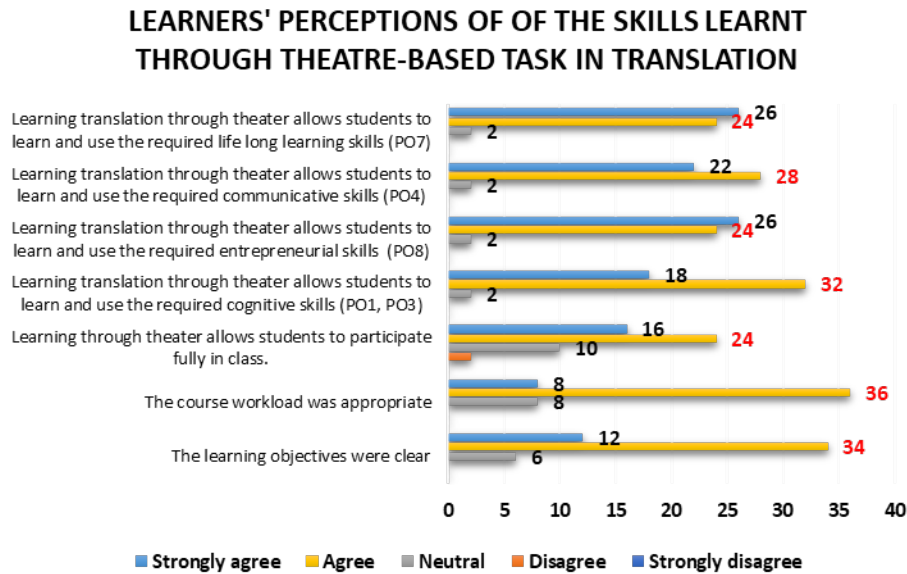
Challenges faced by the respondents in learning translation through theatre-based task

When asked about their challenges, the respondents admitted that the main challenge for them was time management. Some of the suggestions given by the respondents were:

> "To increase the duration of practicing the theatre and a more interesting literature piece for the students to perform and learn." (R48)
> "In the future, maybe should lengthen the duration of the practice" (R22)
> "More time should be allocated in preparing the theatre because we have other assignment to submit too" (R17).

In addition to time management, the respondents also commented on the theatre selection. A majority of the respondents stated that they would prefer to be involved in a modern theatre, something that they could relate to in their daily lives. Among the comments from the respondents were as follows:

"For me, maybe it would have been better if in future the students are able to play a modern theatre, or maybe a theatre on which the language is easier and understandable." (R23)

"… presenting la theatre that have some or a little bit connection to students life." (R35)

"Increase the duration of practicing the theatre and a more interesting modern literature piece for the students to perform and learn." (R46)

From the result of the close-ended questions, it can be seen that though the respondents admitted to benefitting from the theatre task, they preferred to have a theatre task which they can relate to, rather than a classical theatre such as Molière. A modern storyline would help them to better appreciate the task. The duration of the task in translation exercises incorporating theatre-based activities should also be carefully considered.

Conclusion

The study showed that theatre-based task appears to be a pedagogy that can be used beneficially in translation classes. This study demonstrates that experiential learning is a pedagogy that respondents respond well to and one that creates a more enjoyable setting compared to the traditional method. Even though the study sample was not large, the results corroborate key findings in the field, lending support to the effectiveness of using theatre as a task in language learning. Through theatre-based tasks, respondents reported that they have improved their French oral and writing skills as well as their confidence in using the language. The study also revealed that respondents found their motivation in learning through the activities which they described as fun, enjoyable, and exciting, albeit challenging. The study, therefore, provides evidence that translation, specifically translation of a play, is a fun and interactive strategy for foreign language learning. Future investigation could expand to participants from other foreign languages or include those who are taking French as a minor or elective subject and also include methods such as interviews and longitudinal observation to triangulate the findings.

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