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Detailed guidelines:

Page 1: Title, author's name and affiliation, postal and e-mail address of each author. Please indicate corresponding author with an asterisk.

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Page 3 onwards: Text in single-spacing and margins – top and bottom, left and right – should be 1.5 inches wide, Calibri 11 point.

Do not indent the first paragraph of each section. Indent the first line of subsequent paragraphs by ½ inch.

Use the three-level headings in APA style:

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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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# AM I PROMOTING FEEDBACK CYCLE AND SOCIOMATERIAL LEARNING? INSIGHTS FROM PRACTITIONER INQUIRY ON WRITTEN CORRECTIVE FEEDBACK IN FINAL DRAFTS

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## ABSTRACT

This study employed practitioner inquiry to determine whether feedback cycle and socio-material learning was promoted through the provision of written corrective feedback (WCF). The context of study was the final draft submitted in an academic writing course for arts and social science students. The practitioner inquiry was shaped by mixed methods, through the quantitative (categorisation) and qualitative (analytical) examination of WCF. The categorisation of WCF was guided by a feedback typology and the extent of learning opportunities. A total of 309 instances of WCF were found across 55 final drafts. Indirect and metalinguistic feedback on *Content* and *Language* was frequent. Furthermore, most of the WCF was restricted to the final essay, with minimal expansive opportunities for students to extend their learning beyond this writing course. In the subsequent analysis of the WCF, this study concluded that feedback was provided for the purpose of keeping track of work done. To really promote a feedback cycle or sociomaterial learning, writing instructors should consider improving students' feedback literacy skills.

**Keywords:** Written corrective feedback; practitioner inquiry; feedback cycle; sociomaterial learning



## **Introduction**

Written corrective feedback (WCF) has been an area of research interest since Truscott's (1996) controversial claims. Since then, many researchers and practitioners have sought to understand the impact of feedback given to written assignments. These studies aim to position WCF as valuable for the development of students' writing skills and language proficiency (Amrhein & Nassaji, 2010; Wei & Cao, 2020). Studies have also described actual feedback practices, from which a typology of WCF has been proposed (Ellis, 2009) and their effectiveness in different situations has been analysed. For instance, in a recent study by Loo (2020), international graduate students were found to respond best to metalinguistic and indirect feedback. The former is feedback that explains probable reasons of errors while the latter identifies errors without providing correction. In another recent study, Tan and Manochphinyo (2017) reported that the interaction between different variables, such as type of feedback, time of feedback, and writing issues, has a bearing on students' writing improvement. Specifically, they found that indirect feedback was more learner-centred and useful for improving writing accuracy.

Most of these studies, however, focused on WCF provided in between drafts. To date, studies that examined WCF given to a final written draft remain scarce. In one known study by Carless (2006), WCF was found to serve as reminders for what students had to do to improve their writing beyond the course. This, according to Carless and Boud (2018), encourages a feedback cycle where students are able to self-evaluate and enact strategies for writing improvement. Feedback provided at the end of a course, in a final written assignment, also has the potential of enabling a sociomaterial approach to learning, where student-writers are empowered to take agentic actions to source feedback from their environment to hone their writing skills in other courses or professional contexts (Gravett, 2020). Considering these learning possibilities, this study aims to examine WCF given in a written submission at the end of a course. Specifically, this study employs practitioner inquiry, or self-study, to draw insights about the purpose and expectations of WCF given at a particular juncture in a university academic writing course.

### ***Feedback Cycle in Academic Writing***

Feedback cycle can be defined as a process where students engage with feedback provided to them by their writing instructors to make revisions on a written task. Furthermore, feedback cycle assumes that this process is iterative, leading to students eventually achieving self-regulation and self-evaluation (Evans et al., 2010). A feedback cycle is not restricted to students' engagement with their instructors; they can also be supported by peer feedback or feedback literacies activities (e.g., analysing feedback exemplars). When working with peers or considering examples of feedback with corresponding revisions, students may improve their feedback literacy skills, leading to a higher possibility of feedback uptake. This also indicates that when students become familiar with the feedback process, and are able to

produce accurate revision, they are more likely to revise better in future written tasks. Furthermore, when students are able to manage feedback given to their work, they would have developed capacities in self-evaluation, and as a result, reduce their reliance on explicit guidance or instruction by their writing instructor (Carless & Boud, 2018).

To facilitate feedback cycle, writing instructors need to ensure that feedback is manageable to them and to their students. For instructors, this may include explicit instruction that develop students' feedback literacy skills (Han & Xu, 2019; Sutton, 2012). There should be opportunities for instructors to interact with their students about the feedback they received. This interaction could be the precursor to forging a partnership, which can be supportive of a social constructivist approach for the co-construction of knowledge and understanding. Carless (2020) suggested that instructors could work with students on preferred feedback types, modes, and timing; encouraging students to seek clarification for feedback they perceive as important and valuable; being aware of the affective effects of feedback; and maximising the potentiality of feedback. For students, on the other hand, it may involve interrogating feedback beyond the scope where it is provided. Having students engage with feedback in such a manner might expand improvement in other written tasks (Evans et al., 2010). Interrogating feedback with the instructor is crucial, as students may lack knowledge or skills to interpret feedback. Hence, instructors should acknowledge that there is no one-size-fits-all feedback. In other words, instructors need to understand that feedback practices can be shaped, and should be shaped, by the issues it is addressing (Zheng & Yu, 2018). By ensuring manageable feedback, instructors create an environment for students to interact openly, in terms of their affect, cognition, and behaviour (Chong, 2020).

### ***Breaking Away from the Cycle: Sociomaterial Learning***

Ideally, students would be able to grow from feedback given to them, and break away from the cycle of dependence they may have on their instructors. To encourage this, a sociomaterial approach to learning should be fostered. This approach recognises that the space for learning can be vast, and need not be confined to interactions with instructors or with material objects found in the physical learning parameters. Furthermore, as proposed by Gravett (2020), we should cease considering learning spaces as neutral; instead, spaces can have an "active, and agentive, role within learning interactions" (p. 6). Besides expanding the notion of space to be inclusive of other potential sources that support learning, a sociomaterial approach also recognises that social entities found within a learning environment are interrelated in a complex manner; instead of a linear and hierarchical relationship where there is a clear demarcation between teacher and student, or a freshman and a senior student, relationships will be "messy lived experiences" that are "beyond a binary, dialogic, tutor-student interaction" (Gravett, 2020, p. 8). Adopting this approach, then, will offer the possibility of empowering students to enact agency in responding to feedback, and even sourcing feedback from other materials or entities. This, of course, can be made possible by helping students develop feedback literacy (Molloy et al., 2020).

While ideal, feedback that has the potential to empower students to look for learning opportunities beyond their conventional writing courses may be exhausting, as feedback providers need to think of feedback approaches that would suit the different preferences of students (Gravett & Winstone, 2019). Furthermore, the feedback process can be emotionally and cognitively taxing for both the feedback provider and the students. This is because feedback is not only a learning experience involving an instructor and his or her students, it also involves other entities or materials, such as administrators or the larger learning culture (Gravett & Winstone, 2019). This may be linked to instances of instructors being held accountable by how they provided feedback either by administrators who have a preconceived idea of how feedback should be deployed, or students who expect a type of response on their writing (Okuda, 2020). Writing instructors may also find themselves in unfamiliar disciplinary territories (Willey & Tanimoto, 2013). This is further complicated by higher education evolving into a transactional site, where the quality of learning is determined by measured accountability and performance of academic staff and the satisfaction of students – standards may not necessarily be the most relevant or supportive of student’s learning (Zukas & Malcolm, 2019).

### **Purpose of the Study**

The aim of this study is to examine WCF given to a final draft of a writing assignment. This study uses practitioner inquiry to draw insights about the purpose of WCF, with an interest on the potentiality of a feedback cycle being established and the possibility of a sociomaterial outcome being achieved. Having discussed the notions of feedback cycle and sociomaterial learning approach, this section explicates other issues pertinent to WCF provision, along with the research context and methodology.

### **Literature Review**

#### ***WCF: Conflicts and Types***

While there has been ample research detailing the practice of feedback provision, a brief overview of known conflicts affecting WCF provision and WCF types will be provided, as means to situate this study within the broader research area. So far, research on WCF has shown that there lies a conflict in feedback beliefs and provision. Several studies, such as that by Lee (2009) and Montgomery and Baker (2007), have discussed these conflicts. Some conflicts are: instructors providing more feedback on language form, even though they believe that good writing is not solely dependent on language accuracy; instructors providing only selective feedback, even though they claim to mark comprehensively; instructors using distinct error codes, even when they know students do not interpret them correctly; instructors focusing primarily on students’ weaknesses in writing, even though they know this is detrimental to students’ writing development; and, instructors relying on single-draft assignments, even though they believe that students can only improve when doing multiple drafts. The reasons for these conflicts may be varied,

such as instructors' lack of experience or lack of training in teacher education or preparatory programmes (Junqueira & Payant, 2015); lack of understanding of students' backgrounds and capabilities (Ferris, 2014; Ferris et al., 2011). At a broader level, there is also a persistent tension with regards to the responsibility of providing feedback. This is apparent in other non-language courses or subject areas, where writing tasks are developed or evaluated based solely on content and not the writing processes (Chang, 2014).

Even though there are conflicts in WCF, there has been a consensus over the types of WCF. We could consider some of the common types based on the typology proposed by Ellis (2009), which are direct and indirect feedback, metalinguistic feedback, and focused and unfocused feedback. Brief remarks about the long-term impact of these WCF types on students' writing are also included (Table 1).

**Table 1**  
*WCF Types, Definitions, and Reported Long-term Impact*

WCF Type	Definition	Long-term Impact Reported in Studies
Direct	Feedback that indicates an error and provides the correction	Improved accuracy of article usage after a two-month period; given with metalinguistic feedback (Bitchener, 2008)
Indirect	Feedback that indicates an error, without providing any correction	Reduction of all errors across two drafts; given with metalinguistic feedback (Loo, 2020)
Metalinguistic	Use of codes or explanation that provides a description of an error	Improved accuracy in the use of articles in an immediate writing assignment; but positive effects tapers off after some time (Shintani & Ellis, 2013)
Focused	Feedback provided to select and specific errors	Improved use of articles in second post-test (Ellis et al., 2008)
Unfocused	Feedback provided to all and any errors	

Based on the reports from other studies on the long-term impact of these types of WCF, we could see generally positive outcomes. Nonetheless, as reported by Shintani and Ellis (2003), the effects of metalinguistic feedback may not transfer to a new writing assignment after some period of time. This may be assumed of other feedback types as well, especially since there is minimal or no longitudinal evidence. Furthermore, these studies examined WCF that was given in between drafts, and not after a paper had been revised and finalised. This may lead to the deduction that maintaining a feedback cycle or promoting sociomaterial learning was not considered. This could be due to WCF practices being shaped by the immediate needs of the students in a particular course, or as discussed earlier, the expectations placed upon instructors either by students or administrators.

### ***Practitioner Inquiry***

Recognising the possibility of expanding students' learning space, WCF given even in a finalised written assignment should be deemed valuable. To examine ways to maintain a feedback cycle and promote sociomaterial learning, this study employs practitioner inquiry. This allows the evaluation of a course or a pedagogical practice for the purpose of identifying areas for improvement (Huang, 2018). When engaging in a practitioner approach, one could become cognisant of and examine the parameters and hierarchical structures that affect pedagogical beliefs and teaching practices. As such, through the practitioner approach, one could reckon with these constraints which may have pre-ordained pedagogical beliefs for instructors, many of which could have been initially invisible (Casey, 2012).

Furthermore, engaging in practitioner inquiry may be valuable as it provides an emic view of a teaching or learning setting. This inquiry, which is a form of "insider action research", is considered "a vital ingredient in sustainable educational innovation" (Casey, 2012, p. 231). In examining WCF, this may be crucial, as it has been studied predominantly through surveys, interviews, and the examination of teachers' reported and actual practices, most of which were done by researchers removed from the actual teaching (Ferris, 2014; Ferris et al., 2011; Lee, 2009; Montgomery & Baker, 2007). Only in recent times have qualitative methods been employed, where reflections were used to determine perception and engagement towards WFC; nonetheless, these studies still maintained an etic perspective where external researchers were shaping the research inquiry (Gravett & Winstone, 2019). Given the circumstances surrounding the research of WCF, it then becomes crucial for instructors keen on enacting scholarly improvements on their pedagogical practice employ self-examination that may spur change. According to Orland-Barak (2009), practitioner inquiry is suitable as a catalyst of change, as it allows educators to embark on a scholarly critique to authentically situate themselves, their beliefs, and practices within their immediate setting. Orland-Barak (2009) further argues that practitioner inquiry is even more relevant today, given the increasingly marketised higher education scene marked by systems demanding accountability, all of which may push aside relevant and distinct classroom processes.

### **Study Context**

#### ***Practitioner-Researcher***

The study context is a first-year academic writing course offered to students majoring in arts and social sciences. One of the aims of this writing course was to help students have an understanding of the process of academic writing in terms of language use and content development. In this course, students wrote an academic essay on a topic selected from seven content packages (history, sociolinguistics, crime and deviance, capital punishment, justice and sexual-orientation, supernaturalism, and literature). The essay was completed over three phases; the first phase was a proposal, the second a partial literature review, and the final phase was the completed academic essay. In all these phases, WCF was provided. In

between the first and second phases, and the second and third phases, students met with the researcher for face-to-face conferencing, during which students could clarify WCF or seek further suggestions to develop their essays. Besides these individual conferencing, students had weekly tutorials, which covered academic writing features commonly employed in the broader field of arts and social sciences at the university level. The researcher of this study (henceforth, practitioner-researcher), who was examining his WCF practices through practitioner inquiry, taught this course over one academic year (two semesters).

The researcher of this study holds the belief that students should be given sufficient opportunities to act on feedback independently. This belief reflects the nature of academic writing at the university, where writing, for the most part, is an endeavour where student-authors need to rely on self or peers in making improvements of a written text. This belief can be seen in some of the practitioner-researcher's past publications (Chen et al., 2016; Loo, 2015, 2020). Furthermore, the practitioner-researcher also believes that students who are empowered to regulate and evaluate their own writing are more responsive to raising their language awareness. As a writer, having language awareness supports metalanguage, which allows students to consider various discourse features to achieve the intended meaning of their written text (Jou, 2019). These beliefs are translated to his WCF practices through the use of unfocused feedback, as he believes that students at this educational level are able to cope with feedback aimed at a variety of language and writing issues. This was also a reason for him to employ indirect feedback. Nonetheless, the practitioner-researcher was also aware that there were students whose writing skills were developing; hence, direct and metalinguistic feedback was employed as well. These feedback types, as explained earlier, provide either the correction or an explanation for an error or for a correction.

While the practitioner-researcher has personal beliefs regarding WCF, he also had to align his pedagogical practices according to the requirements of the course. In particular, his provision of WCF was shaped by the rubrics of the course. Being an academic writing course for freshman university students, the rubrics' main evaluation criteria were on Content, Organisation, and Language, which carried the heaviest weightage, given that this was an academic writing course. Specifically, Content was evaluated based on accurate understanding and use of relevant sources; Organisation was evaluated based on the coherence of the essay and logical development of the Content; and Language was evaluated based on the use of accurate and appropriate of written discourse. The drafts written in the three phases were all graded and moderated, that is, a comparison of marks given to common scripts as a way to verify that all instructors understood the rubrics in a somewhat similar manner. All of the drafts, including the final submission, were uploaded on an online learning management system (LMS). It was also here where the practitioner-researcher's WCF was provided.

### ***Data Collection and Analysis Procedures***

There are no specific methodologies for engaging in practitioner inquiry; instead, practitioner inquiry can consist of a variety of methodologies, all of which work together towards an “overriding paradigm for change” (Orland-Barak, 2009, p. 118). Since the aim of this study was to describe WCF given to a final written assignment, and more importantly, to determine whether WCF practices were supportive of a feedback cycle or sociomaterial learning, a methodology deemed suitable was mixed-methods, through means of categorisation and analysis of WCF. The data collection and analytical process were adapted from Kumar and Stracke (2007), which is also a practitioner inquiry where they examined their own feedback practices. In their study of WCF given in doctoral theses, Kumar and Stracke (2007) categorised the feedback quantitatively in order to offer a descriptive overview. Subsequently, they reflected by comparing the quantitative findings with the content of their feedback.

Similarly, in this study, WCF given in the final written assignment was first categorised to establish a descriptive overview, before examining whether feedback cycle or sociomaterial learning was promoted. The data consisted of WCF given to 55 students’ final academic essays. Since all of the written assignments in this course were graded on the LMS, all of the feedback was typed in comment bubbles within students’ submitted essays. This facilitated the collection of WCF. The WCF was categorised according to feedback types proposed by Ellis (2009), and error types in terms of Content, Organisation, and Language, as determined by the rubrics of this course. The final categorisation step was to determine the extent of WCF – whether isolated to the final essay, or had the expansive potential for promoting feedback cycle or sociomaterial learning. WCF that was isolated to the final essay addressed a particular error that resulted in penalty, while expansive WCF was identified by its resourcefulness to students’ development of academic writing skills, critical thinking, or their knowledge about the topic addressed in their final essay.

## **Results and Discussion**

### ***WCF Types and Error Types***

A total of 309 unique WCF was accounted for across 55 essays. The categories are presented in Table 2 and some examples in Table 3. Generally speaking, WCF provided by the practitioner-researcher was unfocused. Even though unfocused, WCF types could be discerned based on the provision of corrections or explanation (direct, indirect, or metalinguistic feedback). While most of the WCF was indirect (Content = 25.6%; Language = 24.3%), which would normally require students to come up with corrections, this process may have remained restricted to the final essay, since there was no further revision required. Hence, no expansive opportunities may be found beyond the final essay. Metalinguistic feedback for content was also quite frequent (15.2%). Most of this was targeted to Content, with a feedback total of 135 (43.6%), followed closely by Language, with a total of 133 (43%). Metalinguistic feedback may suggest that students were expected to think

about their errors and to come up with revisions. Nonetheless, these expectations may also be confined to the students' final essays, especially when the total percentage of expansive WCF was only 19.4%.

**Table 2**  
*WCF Types, Error Types, and Extent*

Component Type	Content		Organisation		Language		Format	
	IS	EX	IS	EX	IS	EX	IS	EX
Direct	9 (2.9%)	0	5 (1.6%)	0	41 (13.3%)	8 (2.6%)	4 (1.3%)	4 (1.3%)
Indirect	64 (20.7%)	15 (4.9%)	6 (1.9%)	1 (0.3%)	64 (20.7%)	11 (3.6%)	1 (0.3%)	6 (1.9%)
Metalinguistic	44 (14.2%)	3 (1%)	8 (2.6%)	2 (0.6%)	3 (1%)	6 (1.9%)	0	4 (1.3%)

*Notes: IS = isolated; EX = expansive*



**Table 3**  
*Examples of WCF Given in Final Essays*

	Content	Organisation	Language	Format
Direct	<i>Isolated</i>	<i>Isolated</i>	<i>Isolated</i>	<i>Isolated</i>
	<ul style="list-style-type: none"> <li>▪ You mentioned something similar in the previous paragraph - why is this being brought up again?</li> <li>▪ Okay, no where in this paragraph can I see any examples that represent public order.</li> </ul>	<ul style="list-style-type: none"> <li>▪ The point of argument becomes very clear at the end of the essay - but it was a little fuzzy in the beginning. Nonetheless, it is a well written piece.</li> </ul>	<ul style="list-style-type: none"> <li>▪ You could instead say something - while these groups are crucial in promoting ....., an equally significant variable that needs to be taken into account is mass media, which many scholars have not examined.</li> <li>▪ Decreased</li> </ul> <p><i>Expansive</i></p> <ul style="list-style-type: none"> <li>▪ Capital is not needed.</li> <li>▪ Hint is a weak verb.</li> </ul>	<ul style="list-style-type: none"> <li>▪ p.</li> <li>▪ &amp;</li> </ul> <p><i>Expansive</i></p> <ul style="list-style-type: none"> <li>▪ it is supposed to be p. 40.</li> <li>▪ page number needs to be provided.</li> </ul>

Indirect

*Isolated*

- More can be said about the discrepancy between policies that support economic growth but not necessarily maintain or improve social cohesiveness.
- How is morality linked with pragmatism?

*Expansive*

- Some sources to support what you have observed will be great.
- Is it because people are more spiritual because they have lost hope/trust in religions?

*Isolated*

- Why is this not written together when it was introduced previously?
- This section should be split into two (or more) paragraphs.

*Expansive*

- This big paragraph could have been divided into a few separate ones.

*Isolated*

- Missing relative pronoun
- There needs to be a conjunction in between these sentences.

*Expansive*

- Why does this need to be in capital letter?
- Diversify your word choice.
- Please do not use contractions in academic writing.

*Isolated*

- Was this a summary presented by Goode, since there are quotations marks marking this statement?

*Expansive*

- In-text citation does not comply with APA format.
- Format is not correct.

Metalinguistic

*Isolated*

- Having seen the way in which your argument is presented - there is actually good grounds for you to link examples of how religion is closely used by the State to shape legislation and society - in theoretical terms - this can be extended towards the relevance of syncretism - where there is a dominant religion (or a form of it) that persists because of the endorsement by the State.
- While there are phrases that say Singapore is different than other parts of Asia - this remains vague.

*Isolated*

- The presentation of the argument from the very beginning positions this essay to one that is descriptive - where you are only presenting one side (regardless of the relevant controversies).
- While the elements of an argument are presented, this essay reads like a speech.

*Expansive*

- It is important that your essay returns to what you had established earlier - social interactionist approach to understanding deviant acts.
- This is a proper way of formatting this

*Isolated*

- Better to refer to the Rohingya as your closest noun that was mentioned is the British - might be confusing
- This is saying a lot without saying much. I can see how this statement aims to summarise what has been said earlier, but the previous statement has actually done that nicely.

*Expansive*

- The placement of an adverb needs to be done carefully so as to not render the sentence as dependent (and incomplete).
- You should write “the” religion here, instead of referring it with “it” since the closest noun is country.

*Expansive*

- If author is identified anywhere in the statement, only other information needs to be provided. In this case, only the year and the page number.
- if you have direct quotations, you'll need to include the page numbers.

*Expansive*

- I don't think it's a facade - it probably is an achievement that should not be generalised to other parts of the world
  - I see that there is one in-text citation in this paragraph - is there more which you can use to support your point?
-

As seen in Table 2, there is a new error component, which is Format. In the course rubrics, Format was part of all of the other three components. Nonetheless, the practitioner-researcher decided to include it as a discrete item since the WCF did not necessarily align with the three existing components. Furthermore, Format has been considered an integral aspect of academic writing, as it illustrates the knowledge of writers regarding the writing expectations and rhetorical conventions of a disciplinary community (Yu, 2020). Moreover, students' ability to conform to conventions is also an indication of a deep engagement with their readers (Driscoll et al., 2020).

As indicated in Table 2, indirect feedback for Content appeared frequently. Further categorisation found that most of the indirect feedback was isolated, with only some being expansive. Isolated indirect may reflect what the practitioner-researcher had hoped for students to do. For instance, in Table 3, an isolated indirect feedback on content – “How is morality linked with pragmatism?” – indicated the perception of a gap found in content development, where concepts discussed by the student-writer were not well-linked. Expansive indirect feedback, on the other hand, saw recommendations or questions that would hopefully spur students to examine their topic deeper. This could be observed through requests for more sources, or questions that could lead to broader conclusions (as means to come to an overview of the area examined) (Ng & Ishak, 2018). While these comments could be interpreted as pointing to gaps in the essays, they actually did not result in any deduction of points. This was most obvious in WCF that had praise or a positive evaluation (e.g., “Some sources to support what you have observed will be great”).

For WCF on Content, isolated metalinguistic feedback was also more frequent than direct feedback (n=44; 14.2%). Similar to isolated indirect feedback, the purpose was to provide grounds for parts in the essay that resulted in the deduction of points. As seen in an example in Table 3, “Having seen the way in which your argument is presented - there is actually good grounds for you to link examples of how religion is closely used by the State to shape legislation and society ...”, the practitioner-researcher explained what the student-writer could have done to develop his or her essay meaningfully. In terms of expansive metalinguistic feedback, the practitioner-researcher pointed out parts in the essay where more sources could be used as support. While this may necessitate some penalty, there was none given, especially since the students did fulfil the course requirement of providing (at least) one source as support. Furthermore, since this was a freshman-level academic writing course, and students were mostly new to the topics they were writing on, it would not seem fair to deduct points.

Another error type which received frequent feedback was Language. As reported in Table 2, there were many instances of direct feedback on grammar, in both isolated and expansive manners. For isolated direct feedback on grammar (n=41; 13.3%), the practitioner-researcher provided either corrections to indicate the presence of errors, or alternate ways of expressing a thought (see Table 3). Direct feedback was probably given as it was the final essay and there would not be any revision work done later. As such, for practicality reasons, the practitioner-researcher thought it would be best for corrections to be given directly (Black &

Nanni, 2016; Lee, 2019). However, not all the WCF for feedback was direct, as seen in the frequent instances of indirect feedback. Most of the indirect feedback was isolated (n=64; 20.7%). The purpose of this was also to justify point deduction. On the contrary, the expansive direct and indirect feedback for grammar sought to provide alternatives or recommendations for future academic writing tasks (e.g., “Diversify your word choice; Please do not use contractions in academic writing”). The provision of metalinguistic feedback, on the other hand, was scarce. As seen in the examples in Table 3, metalinguistic feedback sought to provide explanation for errors, which the practitioner-researcher thought was not necessary, given that the students were highly proficient users of English, who speak English as their dominant language (Bolton et al., 2017).

In general, instances of expansive feedback for Content and Language were provided through indirect or metalinguistic feedback, instead of direct feedback. A reason for this could be that providing expansive direct feedback for Content and Language would require the practitioner-researcher to explicitly outline to student further readings or understanding (for content development) and possible organisational patterns for future academic texts. This may not be necessary, given that the topics students chose may not be areas of study or interest, and that there will be more writing assignments in future courses with other organisational genres. In the final essays, the practitioner-researcher also refrained from providing isolated metalinguistic feedback on Format. This could probably be due to the deduction of points as a result of errors; hence, at best, the students could be reminded of what the correct format would be, with the possibility of increasing their awareness towards expected conventions so as to avoid mistakes in future writing tasks. As seen in Table 3, the examples of expansive metalinguistic feedback were related to in-text citation styles, which were given in the form of an instruction.

### ***Was Feedback Cycle or Sociomaterial Learning Promoted?***

This study sought to determine whether WCF feedback given to a final essay written by freshman university students promoted a feedback cycle or sociomaterial learning. In this study, feedback was predominantly isolated, with some instances of expansive opportunities for learning. From these findings, we can probably gauge the reasons for the provision of numerous isolated WCF. First, it may be due to the practitioner-researcher’s keeping track of issues encountered while marking the essay. This may be for personal reference, especially if an essay had to be revisited to ensure fair and transparent evaluation. Second, indicating the issues may also constitute evidence for higher management to keep track of the practitioner-researcher’s pedagogical practices, especially when there is a need to establish that evaluation was done in line with official criteria, such as the rubrics for the course. Conversely, the practitioner-researcher could always use WCF given to students’ essays to indicate that teaching was actually carried out. These reasons are indicative of the performativity that one needs to enact, in order to convince stakeholders, including students, that work is actually being done (Orland-Barak, 2005; Zukas & Malcolm, 2019). Although such performativity may ensure the stability of the practitioner-researcher’s position and provide evidence for

accountability (Wei & Cao, 2020), it may not necessarily lead to students' extensive learning or even the practitioner-researcher's professional development. Another reason may be that students' interest is only in their grades, and perhaps feedback would only be referred to if there was doubt in the grades awarded (Lee, 2019). This reason reflects the terminal nature of WCF given in final essays, which should not be the case. As Gourlay (2017) posited, student engagement with learning opportunities should be simplistic and transactional; instead it should be engaging, "through a constantly shifting network of actors — the student, the class, the teacher, the institution, the lecture theatre, the laptop, the notepad" (p. 32).

### **Pedagogical and Research Implications**

From this study, there are some pedagogical and research implications worth considering. First, as seen in this study, direct feedback presented as expansive can be quite similar to metalinguistic feedback. Hence, taking an expansive approach could transform the function of particular pedagogical practices, and possibly reduce practices that may be overly simplistic (i.e. direct feedback as the immediate provision of correction). Second, expansive feedback emphasises what students could learn, whereas isolated feedback indicates (to both students and instructors) what were considered concerns. While encouraging students to learn beyond the scope of a course is admirable, being transparent with evaluation processes is also necessary, which may also be what students are more keen to know (Lee, 2019). As such, the instructor needs a compromise aligned with the personal beliefs of feedback practices and the expectations of the institution and of the students, and consider the urgency of introducing lessons on feedback literacy (Sutton, 2012). Third, from a research perspective, this paper has demonstrated how self-study can be useful in not only identifying pedagogical practices, but bring to the forefront caveats worth exploring. This paper also promotes the value of taking an ontologic–epistemological stance, an integral component of practitioner inquiry or action research, that prompts educators to take on a scholarly or empirical critique of their pedagogical practices or epistemologies which can be powerful enough to compel educational transformations even at the policy level (Gibbs et al., 2017).

### **Conclusion**

While insightful, this study is based solely on the perception of the practitioner-researcher. To really gauge whether feedback cycle or sociomaterial learning was enacted, future studies should include student perception and utilise an ethnographic approach, where various written output can be examined to determine the extent of WCF application and the manageability of WCF. This will also offer more evidence to delineate feedback cycle from sociomaterial learning. Nevertheless, this study acknowledged that writing instructors, whether working with university students in an English as a Lingua Franca (ELF) or English for Academic Purposes (EAP) context, can leave a positive impact on students' higher education experience, and be more than just a convenience editor, as cautioned by Willey and Tanimoto (2013). Furthermore, through the examination of feedback

practices, there was an engagement between theory and practice, leading to avenues of self-critique of belief and practice (Orland-Barak, 2005). This seeks to unpack reasons for actions, and even accept tensions or ambiguity for matters beyond his or her control, all of which are crucial variables for changes in pedagogical practices. For the practitioner-researcher, there is a good case for feedback literacy to be emphasised.

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# **DEVELOPMENT AND VALIDATION OF WILLINGNESS TO COMMUNICATE, LANGUAGE USE, AND MOTIVATION QUESTIONNAIRES**

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## **ABSTRACT**

The main goal of modern second language (L2) pedagogy is to engender appropriate communication skills among its learners. Hence, willingness to communicate (WTC) in L2 emerged as an important variable in recent years. Several factors have been found to influence students' L2 WTC directly or indirectly. For this purpose, many scales and questionnaires have been developed so far to examine the factors influencing WTC among L2 students. However, a comprehensive questionnaire on WTC inside ESL classroom is still lacking. Likewise, WTC in relation to language use and motivational orientations in a single study has yet to be investigated. Thus, this study was aimed to develop and validate questionnaires on WTC, language use and motivational orientations. For this purpose, a five-phase model was used. After an extensive literature review, questionnaires on WTC, language use and motivational orientations were framed. Operational definitions of the three constructs were established and the items of the questionnaires were finalised. Two experts in the field of applied linguistics determined the content validity of the questionnaires. At the end, the questionnaires were piloted on 50 undergraduates and 10 ESL teachers. The results revealed that all the instruments were valid and highly reliable.

**Keywords:** Willingness to communicate (WTC); language use; motivational orientations; validity; reliability

## **Introduction**

English has become an international language of communication as a result of colonialism and subsequently the processes of globalisation (Rassool, 2013). Kachru and Nelson (2006) maintained that English is no more a language of its native speakers since it is, “the most widely taught and spoken language that the world has ever known” (p. 9). This explains why English has been given the status of second language (ESL) (Graddol, 1997) among many non-native speakers who use it in their daily lives. Thus, the main objective of second language (L2) pedagogy should be to promote authentic communication skills among its learners (de Saint Léger & Storch, 2009; MacIntyre et al., 2011). Moreover, MacIntyre et al. (1998) claimed that “a proper objective for L2 education is to create willingness to communicate (WTC)” among L2 learners (p. 547). The concept of WTC originated from McCroskey and Baer (1985) in the first language (L1). From the empirical research on WTC in L1 context, MacIntyre et al. (1998) introduced WTC in L2. WTC in L2 is defined as “readiness to enter into discourse at a particular time with a specific individual” (MacIntyre et al., 1998, p. 547).

Various types of factors have been found to influence learners’ WTC in L2 learning (Mystkowska-Wiertelak, 2018; Riasati & Rahimi, 2018). These factors include international posture (Yashima, 2002; Yashima et al., 2004), gender and age (MacIntyre et al., 2002), motivation (Hashimoto, 2002; MacIntyre et al., 2001; Peng & Woodrow, 2010), and self-confidence (Baker & MacIntyre, 2003; MacIntyre, 1994). The WTC construct entails both trait and state propensities (Cao, 2014; Dörnyei, 2005). Thus, most previous research examined WTC as either a state variable that changes according to situation and person, or a trait variable that is enduring and remains the same in all situations (Cao & Philp, 2006; MacIntyre et al., 1999;). However, the quantitative research investigating learner’s WTC with regard to classroom multiple situations (e.g., at individual level, in pairs, in small groups and in the whole class interaction), in different types of activities (e.g., role-play, presentation, discussion, with the same and opposite gender), classroom physical conditions (e.g., seating position, in front, in middle, and at the back of the class) are yet to be examined. Secondly, WTC has been widely investigated in relation to motivation, anxiety, perceived communication competence, but most studies seems not to emphasise on WTC in relation to language use (Cetinkaya 2005; Hashimoto, 2002; Kim 2004; MacIntyre et al. 1999; Yashima, 2002). Thirdly, WTC in relation to motivational orientation has rarely been investigated in the current context of the study. Fourthly, WTC construct from teachers’ perspective has yet to be examined. Thus, the main aim of the current study is to develop and validate the four questionnaires i.e. on WTC in ESL context for students, teachers’ views about the learners’ WTC inside classroom, learners’ language use outside classroom, and motivational orientations to learn English of Pakistani undergraduates.

Pakistan is a multilingual country with almost seventy-four different languages (Islam et al., 2013, Panhwar et al., 2017; Shamim, 2011). Including this, English used as the official language in public and private sectors (Ali, 2017; Shamim, 2011; Tamim, 2014). Moreover, Pakistani students learn English as a compulsory subject from primary to university levels (Shamim, 2011; Bukahri et al., 2015).

English is the gateway to high paid jobs, it is the language of elites, military, education, corporate sector, media and education in Pakistan (Shamim, 2011). However, Pakistani undergraduates' lack in English communication skills (Nosheen et al., 2020). In concurrence, Ali et al. (2020) asserted that Pakistani students are hesitant when communicating in English.

The current pilot study is the part of the main research doctoral project in which the researcher will investigate WTC inside the classroom in relation to language use outside the classroom, and motivation to learn English. This study aims to develop and validate four questionnaires i.e. WTC for undergraduates, language use, motivational orientations, and teachers' views about their undergraduates' WTC.

The first part of this paper contains the introduction and aim of the study followed by previous literature on instruments development, methodology, a five-phased model of instrument development data collection procedure, reliability of the instruments, results and discussion, and conclusion.

### **Related Literature**

#### ***Previous Instruments Developed on WTC, Language Use, and Motivational Orientations***

In order to examine L2 WTC, various questionnaires have been developed out of which most of the research has been based on the scale developed by McCroskey and Baer (1985) in WTC L1 context (Ali, 2017; Asmali, 2016; Hashimoto, 2002; MacIntyre & Doucette, 2010; Mahdi, 2014; Yashima et al., 2004). The McCroskey and Baer (1985) WTC scale consists of 20 items covering the major areas like "talking with friends, acquaintances, strangers in public, large meetings, and small groups" (p. 10). Syed (2016) stated that this questionnaire is not applicable in Asian ESL context for several reasons. First, the questionnaire has been designed to measure L1 WTC. Second, situations mentioned in the questionnaire are uncommon in ESL countries like Pakistan. For example, items such as "talking with an acquaintance in an elevator, speaking in public to a group of strangers, talking with a garbage collector" (p. 10). Third, the items represent ordinary life situations rather than a classroom situation (Peng, 2013). Moreover, MacIntyre et al. (2001) developed an L2 WTC scale on both inside and outside classroom situations. This scale measures L2 WTC in the four areas, namely, comprehension, writing, reading, and speaking. However, the items of this questionnaire are greatly influenced by the WTC in L1 scale and focus on situations less likely to happen in a language classroom (Weaver, 2005).

Using Rasch model, Weaver (2005) developed a speaking and writing 34-item WTC scale in Japanese EFL classroom context. The psychometric usefulness is supported by the results of the scale. However, in this scale many items are ambiguous as the interlocutors are not specified such as "[i]nterview someone in English asking questions from the textbook" (Weaver, 2005, p. 415). The word "someone" may confuse the respondents, it may be inferred as classmates or teachers which may influence the measure of the scale (Peng, 2013). Khatib and

Nourzadeh (2014) developed and validated a 27-item instructional WTC (IWTC) questionnaire in EFL settings. After the Confirmatory Factor Analysis (CFA) and Exploratory Factor Analysis (EFA), six factors for IWTC were found. The author ignored WTC in small groups, pairs, individually, and whole class interaction during different kinds of activities, namely, role play, discussion, and presentation, preparedness, gender, and classroom seating position. Riasati and Rahimi (2018) developed a questionnaire after they conducted literature review in the Iranian EFL classroom setting, but the validity and reliability of this questionnaire were not reported. The researchers found that most of the questionnaires/scales are developed in either L1 or EFL context. After the extensive literature review, the authors could not find a comprehensive questionnaire on WTC in ESL classroom settings. Thus, a detailed questionnaire including 14 different classroom situations in ESL WTC for students and the ESL teachers' views about their students' WTC were established.

Similarly, several questionnaires were developed and validated on the domains of language use. Nofal and Dweik (2011) developed and validated a questionnaire using eight domains, namely, emotional self-expressions, different situations, religion, media, workplace, school, neighbourhood, and home/family. The questionnaire contained items such as language use with "grandmothers" and "grandfathers" which may confuse the respondents. The respondents may not be able to differentiate whether the author is asking regarding paternal grandfather or paternal grandmother. Moreover, the author has ignored the important domain of social media. A questionnaire on religion, friendship and family domains was developed by Leo and Abdullah (2013), but the validity and reliability of this questionnaire was not reported. Qawar (2014) developed and validated a questionnaire on seven different domains including governmental offices, emotional self-expression, media, workplace, place of worship, home and relatives, and neighbourhood. However, the author overlooked the transactional, educational, and social media domains. Anjum et al. (2016) developed and validated a questionnaire in Mankiyali language (a minority language) in Pakistan. The domains included friendship, family and neighbourhood, and religion. However, the authors did not add the transactional, social media, educational, and mass media domains, which are the focus of the current study. The current questionnaire on language use encompasses all the important domains of language use (family, neighbourhood and friendship, educational, religion, transactional, mass media and social media) encountered by an individual in daily life interactions.

Moreover, various scales on integrative and instrumental motivational orientations have been developed, adapted and validated. The most widely used scale for measuring motivation is Gardner (1985, 2004) Attitude and Motivation Test Battery (AMTB). The scale contains the following constructs including: language anxiety, instrumental orientation, motivation, attitudes towards the learning situation, and integrativeness. However, in AMTB, both integrative and instrumental orientations comprise only four items each. Nikitina et al. (2016) developed and validated a questionnaire on language learning motivation. After the CFA and EFA, four dimensions of L2 motivation were formed, namely, effort, commitment, integrative orientation, and instrumental orientation. The questionnaire consisted of

16 items out of which integrative and instrumental orientations comprised five items each. Other questionnaires on integrative and instrumental orientations were developed by Vaezi (2008) and Muftah and Rafik-Galea (2013), but the authors neither reported validity nor reliability of their instruments. In contrast, to cover a more holistic picture of integrative and instrumental motivational orientations, the current questionnaire contains 31 items including 15 items for integrative orientation and 16 items for instrumental orientation.

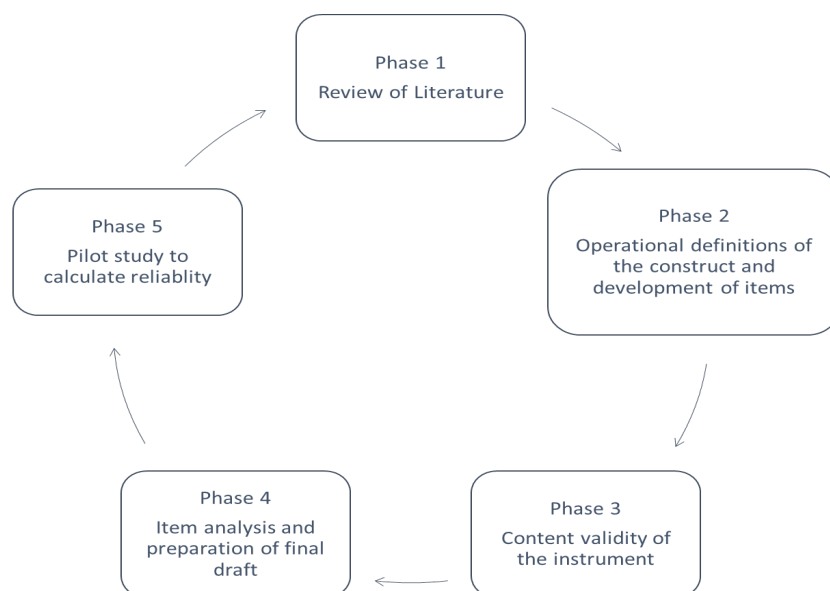
## Methodology

### *Process for Developing the Instruments*

A five-phase model established for the questionnaire development process by Meerah et al. (2012) was used (see Figure 1).

#### **Figure 1**

*Five-Phase Model for the Development of Scale/Questionnaire*



*Note:* Reprinted from “Developing an instrument to measure research skills”, by T. S. Meerah et al. (2012), *Procedia-Social and Behavioral Sciences*, 60, 630-636.

#### **Phase 1**

In phase one, a comprehensive literature review was done. It was found that different scales or questionnaires were previously developed on the three constructs, that is, WTC, language use, and motivational orientations. However, these questionnaires have some weaknesses and gaps. For example, the scales on WTC were developed either in L1 or EFL context. The focus of some of the WTC questionnaires was on ordinary life situations rather than classroom settings. Furthermore, the researchers could not find a questionnaire on teachers’ views

about their students' WTC. Moreover, questionnaires on the domains of language use lacked certain important domains of everyday life interactions. In addition, questionnaires on integrative and instrumental motivational orientations contained less items and some of the questionnaires' validity and reliability was not reported.

### **Phase 2**

In phase two, operational definitions of the three constructs were formed and the items development process was undertaken. The operational definitions of the constructs are as follows:

- 1) WTC inside classroom: An individual's volition to speak English with his/her peers in different situations in class.
- 2) Domain Language Use: The ability to speak an appropriate language in a specific communicative setting outside classroom.
- 3) Integrative motivational orientation: An individual's desire to learn English language to understand English culture, art, food, movie etc.
- 4) Instrumental motivational orientation: An individual's desire to learn English for practical purposes such as job, traveling, study etc.

The items of an instrument should be attractive, concise, unambiguous, and related to the study objectives (Zikmund et al., 2003). Items were adapted from previously developed questionnaires on WTC, language use and motivational orientations. For example, for WTC questionnaire, items like "volunteering to speak individually in class" was modified to "I am willing to speak in English individually in class". Due to the unavailability of questionnaires on teachers' views about students' WTC inside classroom, the same items were modified to examine teachers' perspectives. For instance, "I am willing to speak in English individually in class" changed to "my students are willing to speak in English individually in class". Likewise, for language use outside classroom, the items like "what language do you speak with your parents" changed to "how often do you speak these languages with your father" by giving different options of languages like English, Urdu, Pashto, and other languages on a frequency scale. Similarly, the items on integrative and instrumental motivational orientations were modified. For example, the item "Studying English enables me to appreciate other country's arts and literature" was modified to "I learn English to understand English art and literature". Thus, an item pool of more than one hundred items for each of the constructs was formed.

### **Phase 3**

In phase three, content validity of the WTC, language use, and motivational orientations questionnaires were determined. In content validity, experts' opinion is the extensively used method (Brown, 1983, cited in Pamuk et al., 2015). Gay et al. (2011) argued that experts' judgment is the suitable way to determine the content validity of a questionnaire. Moreover, Brown (1983) asserted that experts' review is ample to determine that the questionnaire has content validity. At least two experts are required for content validity of an instrument (Gable & Wolf, 2012). The final



choice of the items should be based on the experience and qualification of the experts in the field (Davis, 1992). In this present study, two experts from the field of applied linguistics were involved in the validation process of the questionnaires. The experts reduced the number of items of WTC both students and teachers' views about their students' WTC to 80 items each, domain of language use questionnaire to 50 items, and the integrative instrumental motivational orientation questionnaire to 31 items. Moreover, the experts examined and validated the wording, the appropriateness, and structure of the instruments.

#### ***Phase 4***

In phase four, all items were again examined by the experts and they suggested a five-point Likert scale ranges from Strongly Disagree to Strongly Agree for WTC and motivational orientation questionnaires, and a five-point frequency scale that ranges from Not Applicable to Frequently for language questionnaire was formed. Thus, the final drafts of all the questionnaires were established.

#### ***Phase 5***

In the last phase, the questionnaires were piloted to 50 undergraduates and 10 ESL teachers. The reliability results of the questionnaires are reported in the subsequent section.

#### ***Participants***

The pilot participants were 50 undergraduates and 10 ESL university teachers. The undergraduates were enrolled in the third semester of the Bachelor of Science (BS) programme at the National University of Modern Languages (NUML) Pakistan. Researchers suggested that a pilot study sample should range from 10 to 30 participants as the representative sample for the main study in survey research (Hill, 1998; Isaac & Michael, 1995; Johanson & Brooks, 2010; Machin et al., 2018). Connelly (2008) maintained that a pilot study sample should be 10% of the sample projected for the larger parent study. The sample size of the main study was 420 undergraduates, and 35 ESL teachers taken from seven different universities, each cluster had 60 students and five ESL teachers. In each university 6000 to 7000 students are enrolled in BS programmes.

#### ***Data Collection Procedure***

The data were collected in two phases from undergraduate students in two days. On the first day, a group of 25 students was given a consent form to complete as an indication of the participants' agreement in this study. Prior to signing the consent form by participants, the researcher explained the aim of the study. Next, the three questionnaires (WTC inside classroom, Language use outside classroom and Motivation to learn English) were administered. On the second day, the same process was repeated with another group of 25 undergraduates. Both phases for undergraduates were conducted during English as compulsory subject class with the

permission of the Head of Department and class teachers in the presence of the researcher.

During the data collection, some of the undergraduates were confused about the meaning of “praying” in item number 29 (how often do you use these languages when praying) in the religion domain in language use questionnaire. The reason is that the Urdu word “Namaz” was not written in parentheses for “praying” which means worship. Praying could be taken either supplication or worship in Pakistani context. This problem was addressed by including the word “Namaz” in the parenthesis in the revised version of the questionnaire (how often do you use these languages when praying (Namaz)). The undergraduates took 40-45 minutes to complete the questionnaires. After cleaning and tabulating of the undergraduates’ data, out of 50 questionnaires, three were discarded due to incomplete responses, 47 questionnaires were analysed.

Next, a set of questionnaires was distributed among 10 teachers. The same procedure was repeated. The teachers were asked to respond to the questionnaire on their views about their undergraduates’ WTC inside classroom. The teachers took 10-15 minutes to respond to the questionnaire. To sum up, all phases of the data collection took place in a friendly environment and the pilot participants were able to respond to the questions.

### ***Reliability of the Instruments***

Reliability concerns with the stability in results of an instrument (Carmines & Zeller, 1979). An instrument is considered reliable if it is repeatedly tested under constant conditions and gives the same results (Moser & Kalton, 1985). A scale has high internal consistency among its items if the items are hanging together while measuring the same construct (Robinson, 2010). Moreover, Taherdoost (2016) argued that the most commonly used measure for internal consistency is Cronbach’s Alpha. According to George and Mallery (2003) to determine the reliability of a research instrument (i.e. questionnaire) on Cronbach’s alpha, the following are rules of thumb: “\_ > .9 – Excellent, \_ > .8 – Good, \_ > .7 – Acceptable, \_ > .6 – Questionable, \_ > .5 – Poor, and \_ < .5 – Unacceptable” (p. 231). In concurrence, Hinton et al. (2004) suggested proper cut-off points for the reliability of a research tool, which includes (0.50 and below) low reliability, (0.50 to 0.7) moderate reliability, (0.70 to 0.90) high reliability, (0.90 and above) excellent reliability.

### **Results and Discussion**

The main aim of the current study is to develop and validate questionnaires on WTC in ESL context both for students and teachers’ views about their students’ WTC inside classroom, language use outside classroom, and motivation to learn English. To determine the reliability of the instruments, the data were analysed through Cronbach’s alpha using SPSS version 25. This article only presents the results of one cluster of respondents.

**Undergraduates' WTC Questionnaire**

**Table 1**

*Reliability of Questionnaire on Undergraduates' WTC in English Inside Classroom*

	WTC Subscales	Number of Items	Cronbach's Alpha	Reliability
1	General Grouping	3	.822	Good
2	Grouping and Activity	6	.806	Good
3	Grouping and Gender	4	.882	Good
4	Grouping, Activity and Gender	12	.896	Good
5	Grouping and Preparedness	3	.782	Acceptable
6	Grouping, Activity, and Preparedness	8	.874	Good
7	Seating Position (in front of the class) Grouping	3	.810	Good
8	Seating Position (in front of the class) Grouping and activity	8	.872	Good
9	Seating Position (in the middle of class) grouping	3	.776	Acceptable
10	Seating Position (in the middle of class) grouping and activity	8	.868	Good
11	Seating position (at the back of the class) grouping	3	.808	Good
12	Seating position (at the back of the class) grouping and activity	8	.904	Excellent
13	Whole class and grouping	3	.815	Good
14	Whole class grouping and activity	8	.926	Excellent
1	WTC Scale (all items)	80	.978	Excellent

Table 1 shows the reliability of undergraduates' WTC inside classroom questionnaire. The questionnaire consisted of 14 subscales and the main WTC scale contains 80 items in total. Results show that all of the WTC subscales and WTC scale were highly reliable. The overall reliability of is  $\alpha = .978$ , which higher than .9 showing excellent reliability. The findings match Baker and MacIntyre (2000) WTC questionnaire that had alpha value .97. Whereas Weaver (2005) WTC had  $\alpha = .93$  and considered as highly reliable instrument. On the other hand, the Khatib and Nourzadeh (2014) instructional WTC questionnaire's Cronbach's alpha was  $\alpha = .92$  which show "high internal consistency" (p. 10) among the items of the questionnaire. Moreover, Riasati and Rahimi (2018) developed a WTC inside classroom questionnaire in Iranian context, but the validity and reliability of the questionnaire was not reported. Thus, the current study questionnaire on undergraduates' WTC was found highly reliable compare to previous questionnaires.

**Language Use Questionnaire**

**Table 2**

*Reliability of Questionnaire on Undergraduates' Language Use Outside Classroom according to Domain and All Items*

Domain	Number of Items	Cronbach's Alpha	Reliability
1 Family Domain	60	.898	Good
2 Neighbourhood and Friendship Domain	12	.786	Acceptable
3 Educational Domain	12	.722	Acceptable
4 Religious Domain	12	.825	Good
5 Transactional Domain	21	.837	Good
6 Mass Media Domain	24	.743	Acceptable
7 Social Media Domain	9	.761	Acceptable
All items	150	.910	Excellent

Table 2 shows domain-wise reliability of undergraduates' language use outside classroom questionnaire (i.e. family, neighbourhood and friendship, educational, religious, transaction, mass media, and social media). The reliability of all 150 items is  $\alpha = .910$ . The reliability of all the items is .9 and above showing excellent reliability. Overall, the subscales (domains) and all items of the language use questionnaire were found to be highly reliable.

The findings are in line with Nofal and Dweik (2011) who developed and validated questionnaire comprised eight domains of language use applying Cronbach's alpha. The alpha value of the questionnaire was .838. Ajnum et al. (2016) developed and validated a questionnaire including the domains of friendship, family and neighbourhood, and religion with alpha value .84. Conversely, Qawar (2014) developed a questionnaire on seven domains, but reliability of the questionnaire was not reported.

**Motivational Orientations Questionnaire**

**Table 3**

*Reliability of Undergraduates' Motivational Orientation to Learn English Questionnaire*

Motivational Orientation	Number of Items	Cronbach's Alpha	Reliability
1 Integrative Motivation	15	.850	Good
2 Instrumental Motivation	16	.915	Excellent
3 All items	31	.925	Excellent

Table 3 shows the high reliability of undergraduates' motivational orientations to learn English questionnaire. The integrative motivation of 15 items and instrumental motivation of 16 items demonstrate alpha values .850 and .915 show good and excellent reliability respectively. The reliability of all items is  $\alpha=.925$  represent excellent reliability.

The findings are in line with Nikitina et al. (2016) who found that the reliability of the integrative and instrumental motivations were .754 and .831 respectively. The authors claimed that the both of the motivational scales had good reliability. While the Al-Ta'ani (2018) questionnaire's overall reliability of integrative and instrumental motivation was  $\alpha = .78$ . Thus, the questionnaire of the current study is highly reliable.

**Teachers' Views about their Students' WTC Questionnaire**

**Table 5**  
*Reliability of Teacher's View about their Undergraduates' WTC Inside Classroom Questionnaire*

	Subscales	Number of Items	Cronbach's Alpha	Reliability
1	General Grouping	3	.851	Good
2	Grouping and Activity	6	.875	Good
3	Grouping and Gender	4	.721	Acceptable
4	Grouping, Activity and Gender	12	.772	Acceptable
5	Grouping and Preparedness	3	.739	Acceptable
6	Grouping, Activity, and Preparedness	8	.900	Excellent
7	Seating Position (in front of the class) Grouping	3	.717	Acceptable
8	Seating Position (in front of the class) Grouping and activity	8	.922	Excellent
9	Seating Position (in the middle of class) grouping	3	.908	Excellent
10	Seating Position (in the middle of class) grouping and activity	8	.943	Excellent
11	Seating position (at the back of the class) grouping	3	.887	Good
12	Seating position (at the back of the class) grouping and activity	8	.756	Acceptable
13	Whole class and grouping	3	.842	Good
14	Whole class grouping and activity	8	.826	Good
	Teachers' views about their students' WTC (all items)	80	.967	Excellent

Table 5 show the reliability of teacher's views about their undergraduates' WTC inside classroom questionnaire, comprising five subscales. The 80 items show excellent reliability which is  $\alpha = .967$ . Overall, the teachers' views about their students' WTC scale is highly reliable.

As mentioned earlier the previous studies overlooked the teachers' views about their students' WTC. Therefore, the researcher modified items from undergraduates' WTC questionnaire.

## Conclusion

This study was aimed to develop and validate questionnaires on WTC, language use and motivational orientations and teachers' views about their undergraduates' WTC. The results revealed that all of the four questionnaires were highly reliable. The findings of the study are important because it enabled the researcher to clarify all the ambiguities related to the data collection that might occur in the actual study. Also, it familiarised the researcher with the actual data collection process. The main purpose for conducting the pilot study is to improve efficiency and quality of the actual study and to increase the experience of the researcher (In, 2017). Further Kraemer et al. (2006) maintained that pilot study can help to detect unforeseen problems that may interrupt the flow and quality of main study. Furthermore, this study developed and validated the instruments which can be used for the main study. The validation process of the instruments will be helpful for future researchers. This study is vital because it informed the researcher about the adequacy of the research tools, the feasibility of the main study, and finance required for the main study. Moreover, it also helped in convincing the stakeholders that the main study is worth supporting. The theoretical implications of this study lied under the sociocultural theory. Sociocultural theory claimed that second language learning occurs through mediation and social interaction because language learning is sociocultural phenomenon (Lantolf, 2000). Thus, the main study is intended to expand sociocultural theory to see participants' level WTC in English in different social interactions inside classroom. The present study has some limitations. First, the data were collected from one out of the seven clusters of the main study. It is recommended that future research to conduct similar research with a larger pool of respondent clusters. Second, the researcher employed only Cronbach's Alpha to calculate the reliability of the questionnaires. Future researchers may apply other reliability techniques such as test re-test technique, Kuder-Richardson technique. Third, the questionnaires were modified and validated according to the Pakistani context and objectives of the present study. Future researchers can further modify and validate the same questionnaires according to the context and objectives of their study.

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# DINAMIK BAHASA MEDIA DALAM TALIAN: SUMBANGAN TERHADAP PERKAMUSAN MELAYU DI MALAYSIA

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## ABSTRAK

Kemajuan teknologi maklumat berteraskan rangkaian jalur lebar antarabangsa telah mengubah komunikasi konvensional kepada komunikasi moden dalam talian. Komuniti dalam talian yang terdiri daripada pelbagai lapisan masyarakat tanpa mengira usia, gender, pendidikan dan status yang dilihat menggunakan bahasa dan menukar makna sesuatu kata dengan sewenang-wenangnya. Sesuatu kata yang digunakan oleh komuniti ini ada kalanya menjadi tular secara drastik dan meluas. Oleh itu, makalah ini meneliti kata-kata yang tular di media dalam talian dengan memanfaatkan Teori Tangan Ghaib oleh Keller (1994). Kajian ini juga menggunakan tiga buah kamus terpilih, iaitu *A Malay-English Dictionary* oleh Wilkinson (1901), Kamus Bahasa Melayu oleh Windstedt (1960), dan Kamus Dewan Edisi Keempat (2007) dalam memperlihatkan kepelbagaian makna menerusi masa dan enjin carian *Google Trends* untuk melihat trend carian popular netizen. Hasil kajian mendapati kesemua kata yang tular di media dalam talian berubah makna dan menyimpang daripada maksud asalnya di dalam kamus. Perubahan ini lazimnya disebabkan oleh perbezaan dalam sesebuah masyarakat daripada faktor sekeliling seperti sosioekonomi, sosiopolitik dan sebagainya. Oleh itu, kajian berkenaan perubahan bahasa masyarakat ini dapat menyumbang kepada pemerian makna baharu dalam kamus yang memberikan impak kepada penambahan khazanah makna dalam kosa kata masyarakat dan menjadi pendokumentasian penting dalam memartabatkan bahasa negara bangsa.

**Kata kunci:** Bahasa dinamik; media dalam talian; perkamusan Melayu

## **LANGUAGE DYNAMICS IN ONLINE MEDIA: THE ENRICHMENT OF MALAY LEXICOGRAPHY IN MALAYSIA**

### **ABSTRACT**

The global internet network has prompted the transition of conventional communication to modern online communication. The online community which consists of people of varying social and economic backgrounds has commonly been observed to use language and modify the meaning of words freely. Some of these words may achieve extensive popularity online and become a viral sensation. Thus, the aim of this study was to examine Malay words that have become viral in online media using the Theory of Invisible Hand (Keller, 1994). Three selected dictionaries, namely, Wilkinson's (1901) *A Malay-English Dictionary*, Windstedt's (1960) *Kamus Bahasa Melayu*, and the *Kamus Dewan Edisi Keempat* (2007) were used to compare word meanings over time, while the Google Trend search engine was used to identify trends in popular online searches. The results showed that all the viral words in online media have changed in meaning from their original dictionary meanings. Among the common reasons for the changes in word meanings are the socioeconomic and socio-political changes occurring within the community. In sum, research on language change can facilitate the description of new dictionary meanings and play an important role in enriching the community's vocabulary repository, and documenting the ever-evolving language of the nation.

**Keywords:** Language dynamics; online media; Malay lexicography

### **Pengenalan**

Kemodenan bersumberkan teknologi maklumat dalam masyarakat telah memberikan kesan terhadap gaya, bahasa dan budaya kehidupan. Bentuk komunikasi manusia misalnya sentiasa melalui perubahan hasil perkembangan teknologi atau revolusi komunikasi (Van Djik, dalam Siti Ezaleila Mustafa & Azizah Hamzah, 2011).

Perkembangan teknologi maklumat dengan jumlah pengguna internet di dunia sebanyak 2,095 juta telah menjadikan ruang siber sebagai tempat menyatukan orang ramai yang saling berhubung dan membentuk kumpulan berdasarkan kepentingan dan minat masing-masing sehingga terbentuknya komuniti dalam talian. Komuniti ini memasuki ruang siber dengan pelbagai tujuan seperti mencari kawan, pendidikan, meluaskan jaringan perhubungan, mendapat sokongan dan sebagainya (Siti Ezaleila Mustafa dan Azizah Hamzah, dalam Wan Robiah Meor Osman & Chong, 2019a). Komuniti ini terdiri daripada pelbagai lapisan masyarakat tanpa mengira usia, gender, pendidikan, status dan pekerjaan. Kumpulan ini dilihat menggunakan bahasa dan

menukar makna sesuatu kata dengan sewenang-wenangnya berdasarkan konteks situasi semasa yang memberi impak kepada pola komunikasi dalam komuniti.

Kebiasaannya pola komunikasi yang terbentuk mempunyai ciri-ciri yang tersendiri mengikut kelompok komuniti yang disertai dan antara lain fungsi komunikasi kelompok adalah untuk hubungan sosial (Bungin, 2009). Pola komunikasi memperlihatkan proses interaksi yang berlaku antara individu dalam kelompok tertentu dengan tujuan menyampaikan mesej sehingga maksudnya boleh difahami (Djamarah, 2004). Sesuatu kata yang digunakan oleh mereka adakalanya menjadi tular secara drastik dan meluas. Komunikasi dalam talian yang bersifat perantaraan ini dilihat mulai popular dan mengambil tempat komunikasi berbentuk konvensional.

### **Sorotan Kajian**

Bahasa media dalam talian bersifat dinamik kerana mengalami perubahan makna yang jauh menyimpang daripada makna asalnya di dalam kamus. Perubahan makna ini ketara digunakan dalam kalangan pengguna di media sosial seperti *Facebook*, *Twitter* dan *Instagram*. Terdapat tiga kajian yang diteliti oleh Wan Robiah Meor Osman dan Chong (2019a, 2019b, 2020) berkaitan kata-kata yang tular di media dalam talian ini. Menurut Wan Robiah Meor Osman dan Chong (2019a), perubahan makna yang berlaku dalam leksikal yang dikaji menunjukkan perubahan makna berlaku melangkaui makna asal yang terdapat di dalam kamus. Tiga kajian ini memanfaatkan Teori Tangan Ghaib oleh Keller (1994) terhadap sembilan kata terpilih, iaitu Lebai, Hadap, Hadam, Kafir, Meroyan, Kisah, Kunyit, Kencing dan Dedak. Hasil daripada ketiga-tiga kajian menunjukkan kesemua kata yang dikaji telah berubah makna secara drastik dalam penggunaannya oleh komuniti di media sosial *Facebook* dan portal berita *Malaysiakini*. Manakala perbandingan makna dalam dua kamus yang dipilih, iaitu Kamus Bahasa Melayu oleh Windstedt (1960) dan Kamus Dewan Edisi Keempat (2007) tidak menunjukkan perubahan makna yang signifikan walaupun kedua-dua buah kamus ini berbeza tahun terbitan hampir lima puluh tahun.

Alias Ismail (2018) menyatakan bahawa perkembangan komunikasi dalam talian telah memperlihatkan fenomena yang baharu dari aspek bentuk perhubungan dalam kalangan masyarakat. Media komunikasi baharu, iaitu media sosial didapati menyebabkan pengguna bahasa berkecenderungan mencipta makna baharu bagi kosa kata dan istilah yang tertentu, bergantung kepada skop dan konteks sesuatu komunikasi. Kajian ini memanfaatkan Teori Semantik Kognitif dalam menganalisis kata "Dedak". Hasil kajian mendapati bahawa leksikal "Dedak" misalnya tidak lagi tertakluk hanya kepada tiga takrif yang terdapat di dalam Kamus Dewan Edisi Keempat (2010), tetapi telah mewujudkan tiga peluasan makna bagi kata ini, iaitu upah, wang dan rasuah.

Kreativiti pengguna bahasa dalam memanipulasi sesuatu kata sehingga mewujudkan fenomena peluasan makna sering berlaku dalam kalangan netizen di media sosial. Peluasan makna ini akibat daripada perkembangan teknologi maklumat

dan komunikasi yang sedang pesat berlaku. Nor Fazilah Noor Din (2016) turut bersetuju dengan menyatakan zaman teknologi telah mewujudkan pelbagai medium komunikasi baharu seperti Facebook, Twitter, Myspace dan Instagram yang secara tidak langsung telah menjadikan medium penggunaan bahasa semakin meluas. Pengguna media sosial dilihat terikut-ikut memanipulasi kata atau leksikal bahasa Melayu sehingga membentuk kata, istilah dan makna kata yang baharu. Nor Fazilah Noor Din (2016) telah meneliti kata “payung” di media sosial dengan menggunakan Teori Semantik Kognitif. Kajian yang bersumberkan data perisian *WebCorp* (437 kata) dan pangkalan data korpus Dewan Bahasa dan Pustaka (117 045 kata) ini mendapati bahawa kata “payung” telah mengalami peluasan makna, iaitu belanja, tunjuk, intai dan konsep pemasaran bersepadu.

Kedinamikan bahasa telah mewujudkan pelbagai istilah baharu dalam berbahasa masyarakat. Pengguna media dalam talian misalnya menggunakan istilah-istilah baharu tertentu bagi tujuan menyampaikan mesej kepada pengguna bahasa sama ada mesej tersebut berbentuk positif mahupun negatif. Hishamudin Isam, Nor Fazilah Noor Din, Mashetoh Abd Mutalib, dan Sharifah Fazliyaton Shaik Ismail (2018) meneliti penggunaan kata “kekwat” dalam media sosial. Data diperolehi menerusi pangkalan data *WebCorp* dan dianalisis menggunakan perisian *TextSTAT 2.9*. Kajian ini memanfaatkan Teori Prosodi Semantik yang menganalisis kata dari segi pola penggunaan, analisis makna dan analisis nilai kata. Hasil kajian menunjukkan kata “kekwat” digunakan untuk merujuk lelaki atau perempuan yang berkelakuan sombong, membawa makna sombong dan digunakan dalam lingkungan pengaruh yang bersifat pejorasi. Ketiga-tiga analisis ini mendapati bahawa penggunaan kata ini sebagai kata yang kasar dan negatif.

Perubahan makna dalam perkamusan Melayu adalah sesuatu yang lazim kerana kamus bertujuan merekodkan bahasa masyarakat. Kamus merupakan salah satu dokumen penting dalam memperlihatkan gambaran sosial budaya dan ketamadunan sesuatu bangsa. Kajian Nazilah Mohamad, Karim Harun dan Nor Hasimah Ismail (2017) misalnya menyorot perubahan makna dan sosial budaya dalam perkamusan Melayu pada abad ke-19 dan abad ke-21. Kajian ini bertujuan memberikan gambaran tentang perubahan makna dalam dua zaman dan perubahan tersebut dibincangkan dari aspek linguistic (iaitu morfologi dan semantik) dan dari aspek luar linguistic (iaitu dari segi sosial dan sejarah). Kajian ini menganalisis dua kata, iaitu “jalang” dan “dendam” dengan menggunakan dua buah kamus berbeza zaman, iaitu Kamus Marsden (1812) dan Kamus Dewan Edisi Keempat (2013), di samping pangkalan data korpus Dewan Bahasa dan Pustaka. Hasil kajian menunjukkan kedua-dua kata ini menunjukkan perubahan makna dari segi peluasan makna bersifat pejorasi, iaitu makna positif bertukar kepada makna negatif. Faktor berlakunya penurunan makna ini disebabkan sejarah, peristiwa dan perubahan sosial budaya masyarakat.

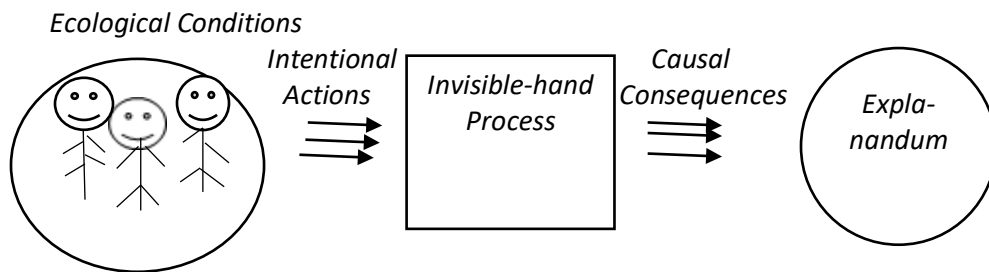
### Kaedah Kajian

Kajian ini menggunakan kaedah kualitatif bersifat pensampelan bertujuan yang memanfaatkan laman *Facebook* dan Portal Berita dalam talian sebagai sumber data utama. Sebanyak empat kata yang tular dipilih, iaitu “bawang”, “payung”, “beliau” dan “kayangan”. Populariti keempat-empat kata ini dilihat berdasarkan enjin carian *Google Trends*, iaitu satu enjin carian kata yang dibangunkan oleh syarikat *Google* bagi membolehkan pengguna dalam talian mencari kata menerusi kata kunci.

Perbandingan makna antara tiga buah kamus terpilih juga dilakukan terhadap keempat-empat kata ini. Kamus yang dipilih ialah *A Malay-English Dictionary* oleh Wilkinson (1901), Kamus Bahasa Melayu oleh Windstedt (1960) dan Kamus Dewan Edisi Keempat (2007). Ketiga-tiga kamus ini dipilih kerana ketiga-tiganya mempunyai tempoh terbitan antara 47 tahun hingga 59 tahun. Tempoh terbitan yang melebihi 40 tahun ini digunakan dalam memperlihatkan kepelbagaian makna dari segi perubahan sama ada dari segi peluasan, pengecilan atau penggantian.

Kesemua data kata ini memanfaatkan Teori Tangan Ghaib oleh Keller (1994) dalam memberikan gambaran tentang fenomena perubahan bahasa masyarakat dari segi keadaan ekologi (*ecological conditions*), maksim tindakan (*intentional actions*), proses tangan ghaib (*invisible hand process*) dan pangkal penjelasan (*explanandum*). Keempat-empat aspek ini merupakan elemen utama yang digambarkan berdasarkan kerangka skema yang digunakan oleh Keller (1994) dalam menghuraikan atau memperjelas fenomena berbahasa dalam masyarakat (Rajah 1).

**Rajah 1**  
*Skema Teori Tangan Ghaib*



(a) Keadaan Ekologi (*Ecological Conditions*)

Keadaan ekologi ialah suatu fenomena berbahasa pada peringkat mikro yang melibatkan individu sebagai pelaku kepada perubahan bahasa. Pada peringkat ini penutur sebagai pengguna bahasa yang mempunyai latar belakang sosial yang rencam menggunakan sesuatu kata itu mengikut keperluan komunikasi semasa serta mempunyai niat terhadap sesuatu kata yang diujarkan.



(b) Maksim Tindakan (*Intentional Actions*)

Maksim Tindakan merupakan suatu kecenderungan untuk bertindak mengikut cara tertentu atau sesuatu strategi perlakuan sama ada sedar atau tidak dalam fenomena perubahan bahasa. Maksim tindakan ini berfungsi sebagai pilihan terhadap sesuatu tindakan.

(c) Proses Tangan Ghaib (*Invisible Hand Process*)

Proses tangan ghaib ialah suatu proses luar kawalan manusia yang menerangkan proses perubahan makna dalam sesuatu kata. Proses perubahan makna dalam sesuatu kata itu berlaku secara tanpa sedar menerusi masa.

(d) Pangkal Penjelasan (*Explanandum*)

Pangkal penjelasan ialah suatu pernyataan tentang kesan akibat sesuatu kata itu berubah makna (contohnya kehilangan sesuatu kata, peluasan dan perubahan makna dan sebagainya). Pada peringkat ini, hasil yang wujud (kehilangan kata, peluasan dan perubahan makna) adalah daripada pelbagai tindakan oleh individu.

Data daripada pensampelan bertujuan yang diperoleh akan dianalisis menggunakan skema dalam Teori Tangan Ghaib oleh Keller (1994) untuk memaparkan gambaran fenomena perubahan bahasa dalam masyarakat. Semua kaedah kutipan data dan analisis data dalam kajian ini dilihat berpada dalam usaha memperlihatkan fenomena berbahasa dalam kalangan masyarakat.

### **Dapatan Dan Perbincangan**

Keempat-empat data yang dipilih dalam kajian ini merupakan kata-kata yang menjadi tular yang digunakan oleh masyarakat khususnya pengguna dalam talian di *Facebook*. Kata-kata ini akan dianalisis secara terperinci seperti berikut:

#### ***Bawang***

Kata “bawang” dalam Kamus Bahasa Melayu oleh Windstedt (1960) dan Kamus Dewan Edisi Keempat (2007) mempunyai persamaan takrifan, iaitu merupakan sejenis tumbuhan yang mempunyai ciri-ciri kelopak berlapis, umbi yang dimakan, berbau keras dan rasanya sedap. Kedua-dua kamus ini kemudiannya memberikan penerangan tentang pelbagai jenis bawang. Dalam *A Malay-English Dictionary* oleh Wilkinson (1901) pula, kata “bawang” hanya diberikan terjemahan dalam bahasa Inggeris dan tidak diperjelaskan takrifan secara terperinci. Kamus ini juga menghuraikan pelbagai jenis bawang serta istilah kata “bawang” juga digunakan bukan sahaja untuk tumbuhan tetapi untuk jenis-jenis batu karang dan siput. Kamus Dewan Edisi Keempat (2007) kata “bawang” ini diberikan imbuhan yang menerbitkan kata kiasan marah dan kata ganda,

iaitu bebawang. Berdasarkan penelitian dalam ketiga-tiga kamus ini didapati perubahan makna dalam kamus-kamus ini tidak menampakkan perubahan makna yang ketara walaupun tempoh terbitan ketiga-tiganya melebihi 40 tahun.

### Jadual 1

#### Perbandingan Makna “Bawang” dalam Kamus

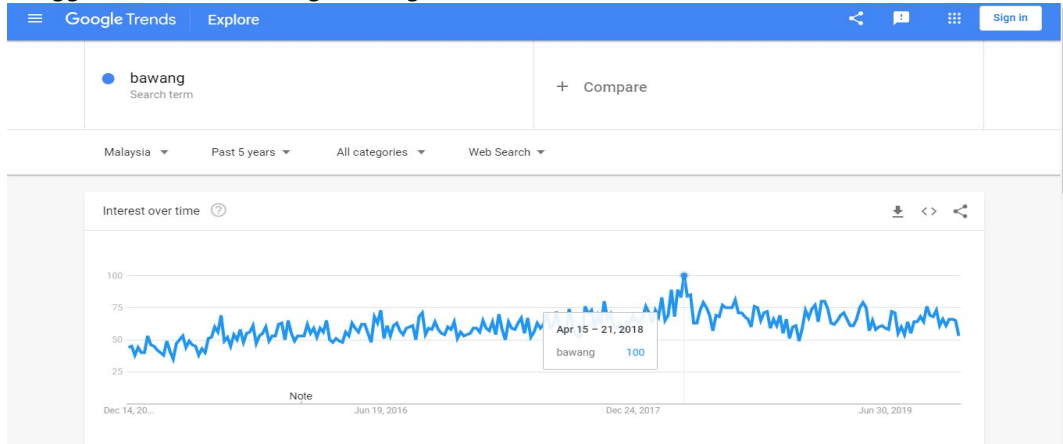
Kamus	Definisi
A Malay-English Dictionary oleh Wilkinson (1901, hlm. 88)	bawang. An onion or leek B. <i>benggala</i> , or b. <i>bombe</i> : imported onions. B. <i>china</i> : garlic; <i>allium porum</i> B. <i>hutan</i> : a plant; <i>crinum asiaticum</i> ; (in Borneo) <i>scorodcarpus borneensis</i> . B. <i>kochi</i> : a leek; <i>allium porum</i> B. <i>merah</i> : the local onion; <i>allium cepa</i> . B. <i>puteh</i> : =b. china <i>karang daun</i> b.: a species of coral. <i>Rumput</i> b.: a sedge; <i>timbristylis asperrima</i> . <i>Siput</i> b.: a shell; <i>bulla ampulla</i> .
Kamus Melayu Windstedt (1960, hlm. 31)	Bahasa Melayu oleh (1960, hlm. 31) bawang sejenis tumbuhan, kelopak-nya berlapis-1., bau-nya keras, rasa-nya sedap: b. <i>Benggala</i> , b. <i>Bombe</i> , b. <i>puteh</i> ; b. <i>merah</i> ; b. <i>China</i> ; b. <i>kuchai</i> ; b. <i>sayuran</i> . II. <i>belatok bawang</i>
Kamus Dewan Keempat (2007, hlm. 141)	Edisi (2007, hlm. 141) bawang sj tumbuhan (bebawang) yg umbinya dimakan; ~ <i>benggala</i> = ~ <i>bombai</i> = ~ <i>cina</i> sj bawang, <i>Allium fistulosum</i> ; ~ <i>merah</i> sj bawang yg berwarna merah keunguan, bawang kecil, <i>Allium cepa</i> ; ~ <i>putih</i> bawang kecil yg berwarna putih dan kuat baunya, <i>Allium sativum</i> ; makan ~ ki marah (di dlm hati); rosak ~ ditimpa jambak prb rosak kerana kesalahan kaum atau diri sendiri; membawang ki makan bawang, marah. bawang-bawang bebawang.

#### Penggunaan Kata “Bawang” di Google Trends

Dalam *Google Trends* pada Disember 2014 kata “bawang” digunakan hanya sebanyak 44%. Kemudian meningkat naik secara berperingkat-peringkat hingga pada April 2018 melonjak penggunaannya 100% dan kemudian secara perlahan-lahan menurun sehingga Disember 2019 hanya digunakan sebanyak 53% (Rajah 2). Carian kata “bawang” yang mencapai 100% menunjukkan kepopularan kata ini dalam kalangan pengguna di media dalam talian.

**Rajah 2**

*Penggunaan Kata Bawang di Google Trends*



**Penggunaan Kata “Bawang” di Media Dalam Talian**

Kata “bawang” dan “membawang” didapati banyak digunakan oleh pengguna dalam talian. Jadual 2 menunjukkan contoh penggunaannya:

**Jadual 2**

*Data 1: Penggunaan Kata “Bawang” dan “Membawang” di Media Dalam Talian*

Kata	Makna	Contoh Ayat
Bawang II	Gosip/bergosip	(1) Kelab Bawang Jutawan – sambil membawang jadi jutawan (sumber: <a href="https://www.facebook.com/groups/358447637989379/">https://www.facebook.com/groups/358447637989379/</a> )
	Mengumpat/ bergosip	(2) Menjalo pagi2 lebih bagus dari membawang, alhamdulillah sempat molah pakei minum pagi walaupun belum berapo nk jadi (sumber: <a href="https://www.facebook.com/salbiahassan">https://www.facebook.com/salbiahassan</a> )
	Mengumpat/ bergosip	(3) Beruntung nasib badan...wanita yang comel adalah wanita yang pandai membawa wang bukan pandai membawang (sumber: <a href="https://www.facebook.com/alfianysop">https://www.facebook.com/alfianysop</a> )
	Mengumpat/ bergosip	(4) Kalau nak membawang pun janganlah sampai memfitnah orang..hurm (sumber: <a href="https://www.facebook.com/coret4anhati">https://www.facebook.com/coret4anhati</a> )
	Bercerita, berbual, bergosip	(5) Bila Mak - Anak memBAWANG Hahahahaha Ada saja Breaking News! Padahal, hari2 kot membawang!! Hahaha Sungguh aku bersyukur dgn AnugerahNya (sumber: <a href="https://www.facebook.com/hafizhashim">https://www.facebook.com/hafizhashim</a> )

Berdasarkan penelitian contoh-contoh ayat yang digunakan oleh pengguna media sosial kata “bawang” dan “membawang” telah mengalami peluasan makna. Hal ini boleh dilihat makna dalam tiga kamus yang diteliti tidak mempunyai persamaan makna dengan perbualan oleh pengguna siber. Perbualan dalam *Facebook* didapati makna kata “bawang” dan “membawang” telah melangkaui makna asal dalam kamus yang mentakrifkan “bawang” ialah sejenis tumbuhan dan “membawang” pula ialah kata kiasan makan bawang atau marah. Kata-kata ini dilihat berubah makna, iaitu “gossip”, “bergosip”, “mengumpat”, “bercerita” dan “berbual” berdasarkan konteks setiap ayat yang diperturunkan di atas. Jika diteliti rata-rata pengguna media sosial *Facebook* menggunakan kata “bawang” atau “membawang” ini untuk perbuatan yang negatif berbanding positif.

### **Payung**

Berdasarkan analisis takrifan dalam ketiga-tiga kamus di bawah adalah sama, iaitu “payung” ialah sejenis alat pelindung yang lazimnya diperbuat daripada kain atau kertas yang digunakan untuk melindungi seseorang daripada panas atau hujan. Alat ini juga digunakan untuk pelbagai tujuan sama ada sebagai alat kebesaran dalam majlis diraja dan dalam ketenteraan (payung terjun). Pelbagai jenis payung dinyatakan dalam ketiga-tiga kamus ini seperti contoh yang diperturunkan dalam Jadual 3. Menerusi analisis menunjukkan bahawa pemerian makna dalam ketiga-tiga kamus ini tidak menunjukkan suatu perubahan makna yang signifikan. Ketiga-tiganya dilihat mempunyai pemerian makna yang hampir sama, cuma dalam Kamus Dewan Edisi Keempat (2007) terdapat makna baharu bagi kata “payung”, iaitu sejenis tumbuhan.

### **Jadual 3**

#### **Perbandingan Makna “Payung” dalam Kamus**

Kamus	Definisi
A <i>Malay-English Dictionary</i> oleh Wilkinson (1901, hlm. 452)	payong. An umbrella, a parasol, a sun-shade; shelter under an umbrella; (by extension) the head of a nail. <i>P. ubor-ubor</i> : a state umbrella with a heavy fringe; Ht. Bakth., 14. <i>P. berapit</i> : two small umbrellas borne side by side in the train of a prince; Sej. Mal., 93, 122. <i>P. bawat</i> : a (Javanese) state umbrella; Ht. Mas, Ed. <i>P. chetera</i> : a sort of canopy or fringed umbrella; Sh. Bur. Nuri, 30. <i>Payongkan</i> : to shelter under an umbrella; Ht. Sh. Kub. <i>Memayongkan</i> : id; Ht. Ind. Nata. The umbrella being an appurtenance of Malay royalty, the word payong is used, by a complimentary metaphor, to signify “king” or “lord.” <i>Banyak muda sudah ku banding,</i> <i>Tuwan sa-orang payong negeri</i> : many youths have I compared (with you), but you alone are king of this place (my heart).
Kamus Melayu Windstedt (1960, hlm. 223)	payong alat pelindung, jangan terkena panas atau hujan; <i>payong ubor-u.</i> , <i>p. iram-i.</i> payong kebesaran raja, p.berjurai, p. beropol di-tepi; <i>p. terbang</i> , <i>p. alat</i> payong akan membawa orang turun dari kapal terbang; <i>p. negeri</i> pelindung negeri, tempat bernaung; <i>payong paku</i> kepala paku; <i>berpayong</i> (a) berpakai payong, (b) berpayong

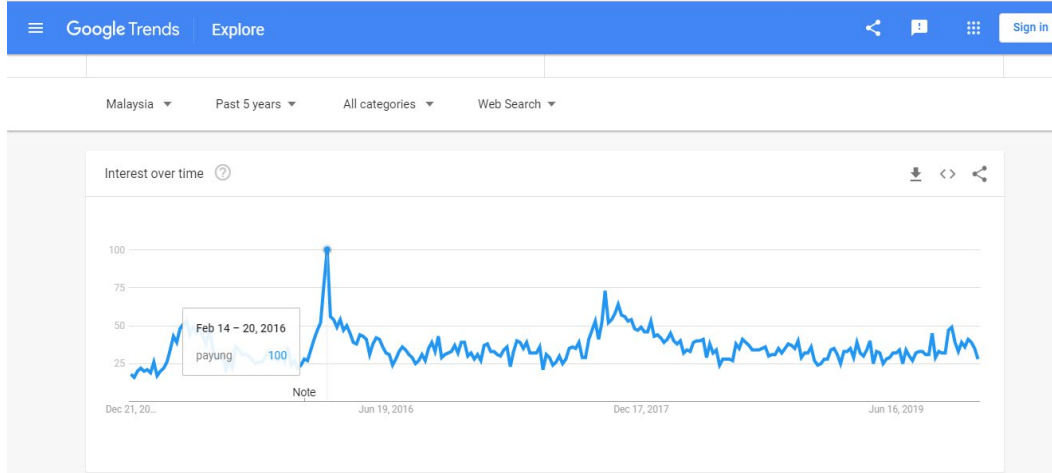
	terbang, (t) berupa payong (ia-lah awan); <i>memayongkan, memayongi</i> melindungi, menaungkan.
Kamus Dewan Edisi Keempat (2007, hlm. 1154)	<p>payung I 1. alat bertangkai yg biasanya dibuat drpd kain, kertas, dsb yg dipasang pd kerangka boleh lipat utk melindungi seseorang atau sesuatu drpd terkena hujan atau panas matahari dan juga digunakan sbg alat kebesaran raja dll; ~ <i>kain</i>; ~ <i>kertas</i>; ~ <i>sutera</i>; <i>paku</i> ~ paku yg kembang kepalanya dan digunakan utk memaku atap zink; 2. = ~ <i>terjun</i> kain bulat yg diberi bertali pd tepinya dan digunakan utk terjun dr kapal terbang (tempat tinggi dll); <i>askar</i> ~ <i>terjun</i> pasukan askar yg digugurkan oleh kapal terbang; 3. ki sesuatu yg melindungi, penaung, pelindung: <i>pd suatu ketika dahulu Tanah Melayu berlindung di bawah</i> ~ <i>Inggeris</i>;</p> <p>~ <i>bawat</i> = ~ <i>pawat</i> Jw payung kecil yg berbatang tinggi dan berwarna-warni (utk menunjukkan kebesaran seseorang); ~ <i>berapit</i> payung kerajaan yg dibawa berdampingan di hadapan raja dll; ~ <i>cetera</i> sj payung utk menunjukkan kebesaran seseorang; ~ <i>iram-iram</i> = ~ <i>rama-rama</i> sj payung kuning yg bahagian tepinya berlipat-lipat dan terumbai-umbai (utk raja-raja); ~ <i>perteduhan naungan</i> ki tempat berteduh, tempat bernaung, tempat mempertaruhkan nasib; ~ <i>ubur-ubur</i> sj payung putih yg berlipat-lipat tepinya utk memayungkan jenazah raja (di setengah-setengah tempat digunakan juga oleh raja yg masih hidup);</p> <p><i>dianjungkan spt</i> ~, <i>diambak spt kasur</i> prb terlalu sangat dimuliakan atau dihormati (terutama orang besar-besar); <i>sediakan</i> ~ <i>sebelum hujan</i> prb hendaklah bersiap sedia sebelum terjadi sesuatu yg kurang baik;</p> <p>payung II; ~ <i>ali a</i> sj tumbuhan (herba), <i>Biophytum adiantoides</i>; b) sj tumbuhan (pokok), <i>Eurycoma longifolia</i>; <i>daun</i> ~ sj tumbuhan (palma), daun keruh, daun lat, daun sang, daun sar, daun segaluh, daun selebar, <i>Teysmannia altifrons</i>; <i>rumpul</i> ~ sj tumbuhan (rumpai),</p>

### **Penggunaan Kata “Payung” di Google Trends**

Kata “payung” dalam *Google Trends* menunjukkan kata ini konsisten menjadi carian pengguna media dalam talian. Menerusi Rajah 3 di bawah kata *payung* pada Disember 2014 hanya digunakan sebanyak 18% sahaja. Jika dilihat dalam rajah 3 ini kata *payung* mencapai 100% penggunaannya pada Februari 2016 dan kemudian menurun secara konsisten dan naik semula pada Oktober 2017 sebanyak 73%. Kata ini dilihat menjadi popular secara tiba-tiba dan kemudian menurun kembali. Fenomena ini merupakan suatu keadaan yang biasa berlaku kepada mana-mana kata yang tular. Lazimnya kata-kata yang tular ini akan mendadak digunakan oleh masyarakat dalam suatu tempoh tertentu kemudian lama-kelamaan kata ini mulai menghilang atau kurang digunakan. Hal yang sama juga berlaku kepada kata “payung” ini.

**Rajah 3**

Penggunaan Kata “Payung” di Google Trends



**Penggunaan Kata “Payung” di Media Dalam Talian**

Kata “payung” dilihat sering digunakan oleh pengguna dalam talian. Dalam Jadual 4 diperturunkan beberapa contoh penggunaan kata ini.

**Jadual 4**

Data 2: Penggunaan Kata “Payung” di Media Dalam Talian

Kata	Makna	Contoh Ayat
Payung III	Berkongsi	(1)JANGAN CAKAP BABU X PAYUNG K... hahahahaha...gambar dorang jakk yang banyak dlm phone... Terutamanya abg ilham n adek hana maisarah.. (sumber: <a href="https://www.facebook.com/banunbini">https://www.facebook.com/banunbini</a> )
Payung IV	Belanja	(2) Tq atas ingatan & payung kami na... Moga terus berjaya pd ms depan. Jaga diri tatkala belayar di lautan nanti, ingat Allah selalu & masak sedap2 na...(sumber: <a href="https://www.facebook.com/roniibrahim">https://www.facebook.com/roniibrahim</a> )
	Belanja	(3) Dah lama x bersiaran... rezeki jgn ditolak Tq tok Nafizal Haris payung. Tahniah dan Selamat berglittering semua geng...(sumber: <a href="https://www.facebook.com/engkuafiz">https://www.facebook.com/engkuafiz</a> )
	Belanja	(4) Berbuka dengan kengkawan AW...YB Komander payung kali ni...(sumber: <a href="https://www.facebook.com/engkuafiz">https://www.facebook.com/engkuafiz</a> )
Payung V	Tolong/Bantu	(5) Jangan cakap abang tak payung adik!!!

(sumber:<https://www.facebook.com/msmo>)

Kata “payung” menerusi konteks penggunaannya dalam kelima-lima contoh di atas menunjukkan kata ini telah berubah makna daripada makna asalnya yang terdapat di dalam ketiga-tiga kamus yang diteliti. Kata “payung” ini berubah makna menghasilkan tiga peluasan makna, iaitu berkongsi, belanja dan tolong atau bantu. Berkongsi dalam konteks ayat di atas bermaksud menunjukkan gambar bagi tujuan untuk dilihat bersama-sama dengan rakan-rakan atau *sharing* dalam bahasa Inggeris. Belanja pula bermaksud memperuntukkan sejumlah wang kepada orang lain bagi merapatkan atau meningkatkan sesuatu hubungan sosial. Dalam ketiga-tiga konteks ayat di atas kata belanja digunakan untuk makanan. Manakala kata “payung” yang bermaksud tolong atau bantu pula lebih menjurus kepada perbuatan atau jasa yang dibuat kepada seseorang.

### **Beliau**

Kata ganti nama diri (KGND) “beliau” sangat menarik untuk dikaji kerana menerusi makna dalam ketiga-tiga kamus yang diteliti tiada perubahan makna yang ketara (Jadual 5). Dalam *A Malay-English Dictionary* oleh Wilkinson (1901) dan Kamus Bahasa Melayu oleh Windstedt (1960) maknanya hampir sama, iaitu gelaran atau panggilan kepada seseorang atau binatang yang namanya tidak mahu disebut kerana mempunyai unsur ditakuti. Dalam Kamus Bahasa Melayu oleh Windstedt (1960) makna ketiganya digunakan untuk orang tua atau orang yang dihormati. Makna ini sama dalam Kamus Dewan Edisi Keempat (2007) dan ia merupakan KGND ketiga. Walaupun ketiga-tiga kamus ini berbeza tahun terbitannya melebihi 40 tahun, namun didapati perubahan maknanya tidak menunjukkan perbezaan yang ketara. Perkara yang menarik bagi KGND ketiga ini ialah penggunaannya di media dalam talian yang mempunyai perubahan makna yang ketara.

### **Jadual 5**

#### **Perbandingan Makna “Beliau” dalam Kamus**

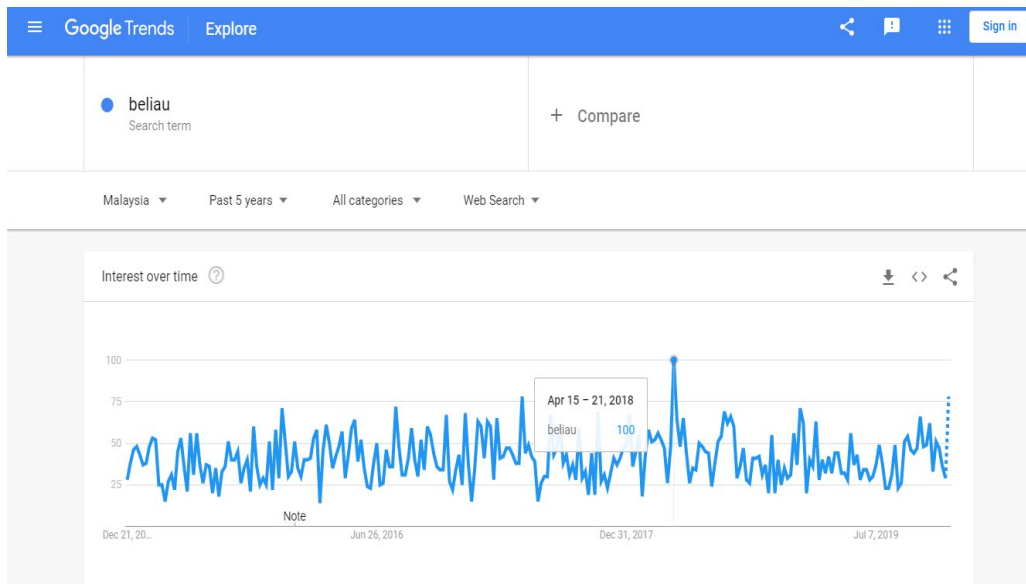
Kamus	Definisi
<i>A Malay-English Dictionary</i> oleh Wilkinson (1901, hlm. 115)	beliau An appellation given to persons whom one does not wish to name for fear of the name attracting attention to what is being said, - e.g. when one is speaking of a tiger in the jungle or of a prince in his own dominions.
Kamus Bahasa Melayu oleh Windstedt (1960, hlm. 35)	beliau (1) orang yang tersebut tadi, iaitu. (2) anu, folan, di-pakai pada orang mati atau binatang yang ditakuti. (3) In., ia, di-pakai pada orang tua dan orang yang dihormati.
Kamus Dewan Edisi Keempat (2007, hlm. 155-156)	beliau kata ganti diri ketiga (utk orang tua atau orang yg dihormati): mentuaku seorang pendiam, ~ tidak suka anak-anaknya terlampau banyak bercakap.

### **Penggunaan Kata “Beliau” di Google Trends**

Kata “beliau” digunakan dalam kadar yang rendah sejak Disember 2014, iaitu sebanyak 28%. Kata ini turun dan naik secara konsisten digunakan di media dalam talian, walaupun demikian pada April 2018 kata ini telah melonjak naik penggunaannya ke 100%. Trend berbahasa bagi kata ini dilihat dipengaruhi oleh suasana sekeliling terutamanya yang berkaitan dengan sosiopolitik negara. Kata ini menjadi popular secara mendadak dan tiba-tiba. Menerusi Rajah 5 didapati pada Disember 2019 kata ini mulai meningkat semula ke 78%.

#### **Rajah 5**

*Penggunaan Kata “Beliau” di Google Trends*



### **Penggunaan Kata “Beliau” di Media Dalam Talian**

Penggunaan kata “beliau” dalam talian didapati mempunyai perubahan makna daripada makna asalnya di dalam ketiga-tiga kamus yang diteliti. Jadual 6 menunjukkan contoh penggunaan kata “beliau”:



**Jadual 6**

*Data 3: Penggunaan Kata “Beliau” di Media Dalam Talian*

Kata	Makna	Contoh Ayat
Beliau Il	KGND/kata panggilan negatif	(1) Lagi Nampak Bodoh Sangat-Sangat YB Beliau. (sumber: <a href="https://www.facebook.com/page.idris.haron/">https://www.facebook.com/page.idris.haron/</a> )
		(2) Dengar sebut 'gari' je, beliau terus tanya pasal kafe, lepas tu tanya pula ruang menunggu. KAH KAH KAH. Ini balai polis la YB, nak minum2, menunggu orang, pergi mall la. (sumber: <a href="https://www.facebook.com/tenteratrollkebangsaanmalaysia">https://www.facebook.com/tenteratrollkebangsaanmalaysia</a> )
		(3) Oiiii yaibe babiss beliau ko dh servis van ko ke musibat x lama lg ko jd pembangkang pulak..Ko tgu le...Baruah punya beliau. (sumber: <a href="https://www.facebook.com/shafiqsapet">https://www.facebook.com/shafiqsapet</a> )
		(4) Mcm mane lak beliau nk jd pembangkang...next pru die kalah weh...Hahahhahahahha...jd tauke babi beliau itu ( <a href="https://www.facebook.com/aaamran">https://www.facebook.com/aaamran</a> )
		(5) Elok la ko tag yb beliau ni, biar belajar siket bahasa melayu, ade ke binatang pnggil beliau. (sumber: <a href="https://www.facebook.com/fizi">https://www.facebook.com/fizi</a> )

Dalam konteks pengguna media sosial didapati bahawa KGND beliau yang bersifat positif dalam Kamus Bahasa Melayu oleh Windstedt (1960) dan Kamus Dewan Edisi Keempat (2007) telah berubah menjadi negatif. Hal ini sangat menarik untuk diteliti kerana KGND atau kata panggilan ini kesemuanya ditujukan kepada wakil rakyat yang bergelar Yang Berhormat (YB). Kebanyakan kata ini digunakan secara negatif dalam bentuk cacian dan makian.

**Kayangan**

Istilah “kayangan” yang digabungkan bersama-sama kata kluster ini sangat menarik untuk diteliti kerana ia merupakan istilah baharu yang wujud dalam masyarakat disebabkan oleh situasi semasa akibat pandemik koronavirus (COVID-19). Penelitian makna bagi ketiga-tiga kamus menunjukkan istilah ini merupakan istilah yang tidak begitu produktif. Contohnya, dalam *A Malay-English Dictionary* oleh Wilkinson (1901) “kayangan” mempunyai tiga makna, iaitu berkaitan ketuhanan, ekspresi merasakan sesuatu yang menarik serta luar biasa yang bersifat positif dan gelaran yang digunakan terhadap perempuan daripada keluarga atau golongan terhormat (Jadual 7). Manakala dalam Kamus Bahasa Melayu oleh Windstedt (1960) dan Kamus Dewan Edisi Keempat (2007) pula mempunyai maksud yang sama, iaitu tempat dewa-dewa atau syurga. Perbandingan makna dalam ketiga-tiga kamus ini tidak mempunyai perubahan makna yang ketara walaupun tempoh ketiga-tiga kamus ini diterbitkan melebihi 40 tahun.

**Jadual 7**

**Perbandingan Makna “Kayangan” dalam Kamus**

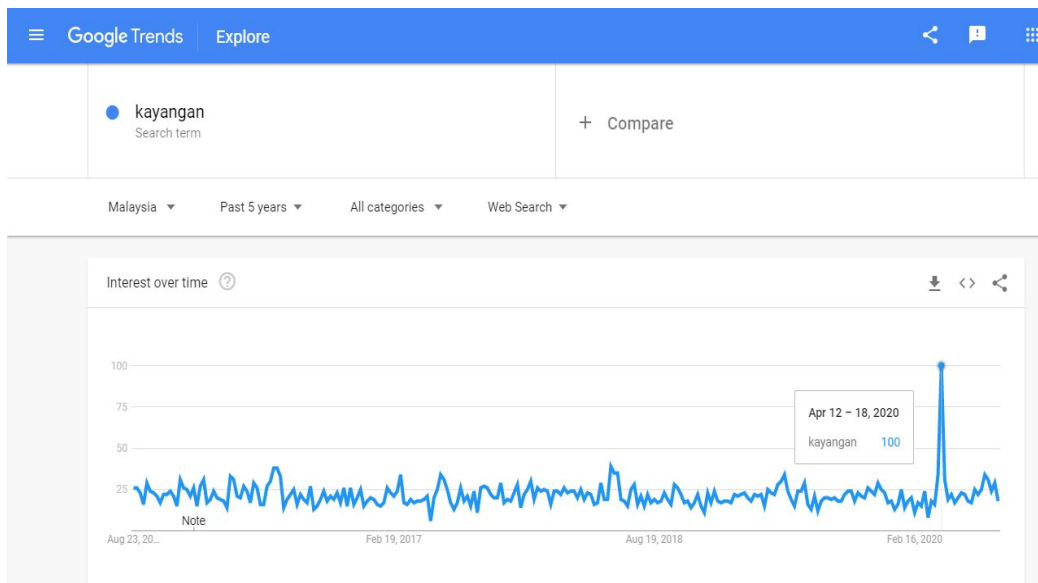
Kamus	Definisi
A Malay-English Dictionary oleh Wilkinson (1901, hlm. 552/697)	keyangan. See yang (divinity) yang I. Divinity: Godhead. Sembah-yang: to pray to God; to pray; v. sembahyang. II. An expression having the force of a relative, bringing the word or clause following it into relation with that which precedes; e.g., masa yang baik: a fortune time, a lucky moment. III. a title used in addressing ladies of respectable family: an abbreviation of dayang, q.v.
Kamus Bahasa Melayu oleh Windstedt (1960, hlm. 158)	keyangan tempat Yang, shurga (sa-belum orang beragama Hindu)
Kamus Dewan Edisi Keempat (2007, hlm. 693)	kayangan negeri yang-yang, tempat dewa-dewa; → yang II. yang II = yang-yang dewa; beryang-yang membaca mantera memanggil dewa-dewa, memuja dewa-dewa: maka tuan puteri pun mengambil gaharu cendana.

**Penggunaan Kata “Kayangan” dan Kluster “Kayangan” di Google Trends**

Penelitian menerusi *Google Trends* menunjukkan dalam Rajah 6 kata “kayangan” digunakan secara konsisten turun dan naik tidak melebihi 50% sejak tahun 2016. Kata ini hanya melonjak dengan ketara pada April 2020 semasa negara khususnya dan dunia amnya sedang menghadapi lonjakan jumlah yang dijangkiti koronavirus (COVID-19). Penelitian enjin carian ini menunjukkan penggunaan yang ketara kata ini oleh masyarakat umum khususnya di Malaysia.

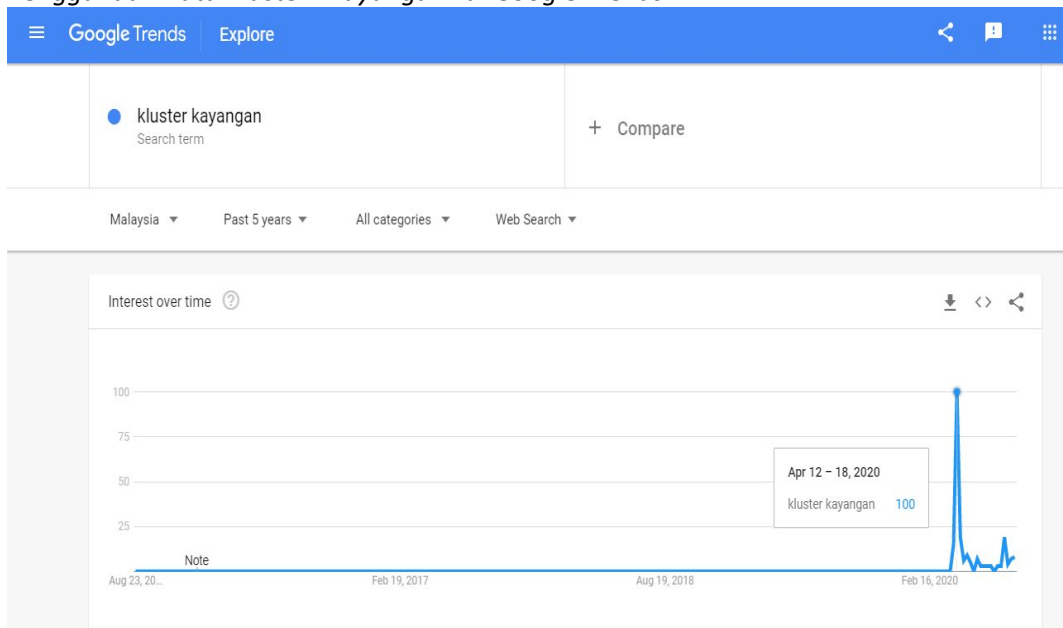
**Rajah 6**

**Penggunaan Kata “Kayangan” di Google Trends**



Manakala dalam Rajah 7 pula, pengkaji cuba meneliti carian Google Trends bagi kluster kayangan pula menunjukkan bahawa kata ini tidak digunakan sejak 2016 dengan mencatat 0% penggunaan. Frasa ini hanya ketara digunakan pada April 2020 dan kemudian mengalami turun naik dalam kadar kurang 25%. Hal ini menunjukkan pengguna dalam talian telah menggunakan kata ini dengan drastik pada April 2020 akibat situasi pandemik koronavirus (COVID-19) yang berlaku di seluruh dunia. Istilah ini secara tiba-tiba menjadi popular dan digunakan oleh masyarakat umum dan penulis akhbar dalam talian.

**Rajah 7**  
*Penggunaan Kata Kluster “Kayangan” di Google Trends*



***Penggunaan Kata Kayangan di Media Dalam Talian***

Situasi semasa dunia yang sedang menghadapi pandemik Koronavirus (COVID-19), iaitu sejenis virus yang telah menjangkiti manusia telah mewujudkan istilah baharu dalam perbualan masyarakat. Istilah kluster “kayangan” mulai digunakan oleh masyarakat secara drastik sejak April 2020 disebabkan berlakunya situasi, iaitu rakyat Malaysia yang kebanyakannya berkhidmat di luar negara telah kembali ke Malaysia dan menjalani kuarantin selama 14 hari. Golongan ini telah digelar oleh masyarakat umum sebagai kluster atau kelompok “kayangan” disebabkan oleh tuntutan layanan kelas pertama yang diminta daripada pihak hospital dan pihak yang menyediakan kemudahan penginapan mereka serta pelbagai kerenah yang wujud daripada golongan ini. Jadual 8 menunjukkan contoh penggunaan kata “kayangan” di media dalam talian.

**Jadual 8**

*Data 4: Penggunaan Kata “Kayangan” di Media Dalam Talian*

Kata	Makna	Contoh Ayat
Kayangan II	berharta/ kaya/ternama/ terhormat	(1) “Kelab kayangan” langgar PKPP (sumber: <a href="https://www.bharian.com.my/berita/nasional/2020/07/715251">https://www.bharian.com.my/berita/nasional/2020/07/715251</a> )
		(2) Tindakan tegas “kelab kayangan” degil, beroperasi ketika PKPP (sumber: <a href="https://www.bharian.com.my/berita/kes/2020/07/715964/">https://www.bharian.com.my/berita/kes/2020/07/715964/</a> )
		(3) COVID-19 tidak peduli jika anda kluster kayangan, sila patuh PKP - Ismail Sabri (sumber: <a href="http://www.astroawani.com/berita-malaysia/covid-19">http://www.astroawani.com/berita-malaysia/covid-19</a> )
		(4) Diminta beri jawapan jujur hal VIP beraya langgar SOP, Ismail serah polis siasat - “Kluster kayangan atau bumi sama sahaja” (sumber: <a href="https://www.mstar.com.my/lokal/semasa/2020/05/27/">https://www.mstar.com.my/lokal/semasa/2020/05/27/</a> )
		(5) Jika kerajaan terus bertegas mengarahkan kluster kayangan ini menjalani kuarantin wajib di pusat kuarantin sejak mula lagi, pasti kita masih kekal dengan 1 angka kes atau sifar kes pada hari ini. (sumber: <a href="https://www.facebook.com/TENTERAKITA">https://www.facebook.com/TENTERAKITA</a> )

Menerusi dapatan data 4, dapat dilihat contoh penggunaan kata “kayangan” digunakan secara meluas dalam kalangan pengguna siber. Dalam makalah ini hanya diperturunkan beberapa contoh sahaja. Bukan sahaja kluster “kayangan” kerap digunakan tetapi kata “kayangan” ini digandingkan dengan kata-kata lain seperti golongan atau kelab. Kesan daripada penggunaan kata “kayangan” ini dalam talian menunjukkan kata ini telah berubah makna daripada maksud asal dalam kamus menjadi makna baharu, iaitu ditujukan khusus untuk kelompok atasan yang mempunyai kedudukan dari segi harta, pangkat dan status. Oleh sebab itu, masyarakat menggelarkan golongan ini sebagai kelompok atau kluster “kayangan”.

**Perubahan Makna dalam Skema Teori Tangan Ghaib**

Berdasarkan perubahan makna dalam konteks ayat oleh pengguna media sosial dapatlah dirumuskan perubahan makna ini menerusi Skema Teori Tangan Ghaib. Analisis perubahan makna dapat dilihat daripada keempat-empat kata yang diteliti (Jadual 10).

Pada tahap keadaan ekologi dalam Skema Teori Tangan Ghaib Keller (1994) kata “bawang” yang asalnya bermaksud sejenis tumbuhan yang mempunyai ciri-ciri kelopak berlapis, umbi yang dimakan, berbau keras dan rasanya sedap, telah berubah makna menerusi maksim tindakan (menyindir), iaitu tanpa sedar pengguna telah mengubah makna dan kelas kata (Kata Nama-Kata Nama (KN-KN)/Kata Kerja (KK)). Proses perubahan ini dapat diteliti dalam kelima-lima contoh yang diperturunkan, iaitu contoh “membawang” (1) hingga (5) membawa bermaksud yang hampir sama, iaitu bercerita, berbual bergosip dan mengumpat. Konteks “membawang” dalam contoh-contoh ini lebih menjurus kepada bercerita, berbual, bergosip tentang sesuatu yang hangat diperkatakan sehingga adakalanya dapat dikategorikan sebagai mengumpat.

Bagi kata “bawang” dalam contoh (1), iaitu “Kelab Bawang Jutawan” juga memberikan gambaran yang negatif, walaupun slogannya berunsur positif, iaitu “sambil membawang boleh jadi jutawan”. Slogan ini seolah-olah menunjukkan bahawa kelab ini walaupun bergosip tetapi boleh menjana pendapatan sehingga menjadi jutawan. Gambaran negatif ini juga dipersetujui oleh Wan Norasikin Wan Ismail dan Nurul Najihah Jamal (2019) yang mengatakan bahawa kata “membawang” ini mempunyai konotasi budaya yang negatif dan bersinonim dengan bahasa kiasan seperti membawa mulut, suka menjaga tepi kain orang dan mesyuarat tingkap. Jika diteliti, makna “membawang” dalam Kamus Dewan Edisi Keempat (2007) berupa kata kiasan bagi makan bawang dan marah. Kedua-dua makna bagi kata kiasan ini didapati tidak digunakan oleh pengguna dalam talian yang diteliti.

Dalam Proses Tangan Ghaib, kelas kata “bawang” yang asalnya kata nama apabila menjadi “membawang” telah bertukar kepada kata kerja. Oleh hal yang demikian, daripada penggunaan yang tinggi bagi kata “bawang” dan “membawang” dalam talian, maka ia telah memberikan kesan akibat bagi kata ini yang pada pangkal penjelasan kata ini telah mengalami peluasan makna, iaitu bercerita, berbual, bergosip dan mengumpat. Perubahan ini adalah daripada kesan penggunaan bahasa oleh pengguna dalam talian yang secara kolektif telah mengubah makna kata ini tanpa disedari.

Seterusnya, bagi kata “payung” pula dalam Skema Teori Tangan Ghaib Keller (1994) pada peringkat ekologi pengguna bahasa secara sedar mengetahui makna asal kata ini, tetapi telah menggunakannya bagi maksud yang baharu. Dalam contoh (2) hingga (4) kata “payung” membawa maksud belanja, iaitu wang yang dikeluarkan untuk memberikan ganjaran kepada seseorang dalam bentuk makanan. Bagi contoh (1) pula kata “payung” bermaksud seseorang “belanja gambar” atau “berkongsi gambar”, iaitu seseorang individu yang banyak mengambil gambar anak-anak buahnya untuk tatapan umum. Konsep mengambil gambar ini menyamai konsep belanja tetapi dalam bentuk berkongsi dan bukan dalam bentuk wang.

Selain itu, kata “payung” dalam konteks ayat (5) mempunyai maksud membantu atau menolong. Bantuan atau pertolongan ini bukan berbentuk wang namun lebih menjurus kepada perbuatan atau jasa seseorang. Oleh itu, melalui maksim tindakan (menyampaikan mesej) dapat dilihat Proses Tangan Ghaib berlaku yang menyebabkan

kata ini tanpa kawalan telah tular digunakan oleh pengguna dalam talian. Hal ini telah menyebabkan perubahan kelas kata daripada kata nama (KN) kepada kata kerja (KK). Hal yang sama juga berlaku terhadap perubahan maknanya daripada sejenis alat untuk melindungi panas dan hujan kepada kata yang menunjukkan kata kerja berkongsi, belanja atau membantu. Pada peringkat pangkal penjelasan, iaitu kesan akibat daripada perubahan kelas kata dan makna dalam interaksi sosial masyarakat menyebabkan kata “payung” telah mengalami peluasan makna.

**Jadual 10**

*Skema Teori Tangan Ghaib – “Bawang”, “Payung”, “Beliau”, “Kayangan”*

Keadaan Ekologikal	Proses Tangan Ghaib			Pangkal Penjelasan
Bawang Sejenis tumbuhan	Maksim Tindakan	KN-KN/KK	Kesan – Akibat	bercerita, berbual, bergosip, mengumpat
Payung Sejenis alat untuk melindungi panas dan hujan	→ → → (Menyampaikan mesej/ menyindir/ mencaci)	KN-KK	→ → → (Peluasan makna/ Perubahan makna)	berkongsi, belanja (wang, benda lain), membantu/ menolong
Beliau KGND ketiga (utk org tua dan orang yang dihormati)		KGND (positif) - KGND (negatif)		KGND ketiga (utk orang yang disindir/ dicaci)
Kayangan Tempat dewa- dewa/ketuhanan/ syurga/ ekspresi kata positif/kata panggilan		KN-KA		berharta/ kaya/berkedudukan ternama/ terhormat

Sementara itu, bagi kata “beliau” pula didapati bahawa pada peringkat ekologiikal yang merupakan fenomena berbahasa yang melibatkan individu sebagai pelaku kepada perubahan bahasa menunjukkan kata “beliau” yang maksud asalnya dalam kamus adalah positif KGND ketiga dan panggilan kepada orang tua atau orang yang dihormati) telah menjadi negatif. Menariknya, KGND ketiga atau kata panggilan yang positif ini telah bertukar kepada negatif kesan daripada penggunaan di media sosial *Facebook* yang telah menjadikan kata ini sebagai sindiran atau kiasan. Sindiran atau kiasan ini ditujukan kepada individu sama ada mempunyai jawatan politik atau

tidak yang dianggap bodoh atau bebal. Kata ini juga dilihat digunakan bersama-sama jawatan, iaitu YB (Yang Berhormat). Kebanyakan pengguna menggunakan YB *Beliau* seperti contoh (1). Kesemua contoh kata “beliau” ini menunjukkan makna negatif bagi KGND ini.

Kesan daripada penggunaan ini menyebabkan pada peringkat maksim tindakan yang merupakan strategi perlakuan pengguna dengan secara sedar telah menggunakan kata “beliau” bagi tujuan menyindir tanpa berselindung kepada pihak yang disasarkan mesej sindiran ini. Oleh itu, dalam Proses Tangan Ghaib kata ini telah berubah makna namun kelas kata masih sama, iaitu KGND atau kata panggilan. Pada peringkat pangkal penjelasan yang merupakan kesan akibat sesuatu kata itu telah mengalami peluasan makna menjadi KGND orang ketiga atau kata panggilan yang disindir atau dicaci ekoran kebodohan atau kekebalannya (dari sudut pandangan pengguna dalam talian) berkenaan sesuatu isu yang berkaitan dengan politik semasa.

Data terakhir, iaitu kata “kayangan” pula, pada tahap keadaan ekologi dalam Skema Teori Tangan Ghaib Keller (1994) menunjukkan kata ini yang asalnya bermaksud tempat dewa-dewa, syurga, berkaitan hal ketuhanan, ekspresi kata positif dan kata panggilan kepada perempuan daripada keluarga ternama telah berubah makna menerusi maksim tindakan (menyindir), iaitu tanpa sedar pengguna telah mengubah makna dan kelas kata Kata Nama (KN) menjadi Kata Adjektif (KA) yang membawa maksud kaya, berharta, ternama, terhormat. Proses perubahan ini dapat diteliti dalam kelima-lima contoh yang diperturunkan, iaitu contoh (1) hingga (2) membawa bermaksud ternama atau terhormat manakala contoh (3) hingga (5) membawa maksud kaya, berharta dan berkedudukan. Menariknya, kata “kayangan” itu sendiri yang menunjukkan tempat yang istimewa yang mempunyai kedudukan yang teratas dijadikan kiasan oleh pengguna dalam talian terhadap golongan yang mempunyai harta, pangkat dan status. Kreativiti pengguna dalam talian dalam mengaitkan sesuatu kata itu menunjukkan cerminan pemikiran yang kreatif dan tinggi.

Justeru, menerusi analisis ini dapat dilihat perubahan makna dalam pertuturan pengguna siber berlaku secara drastik. Pada peringkat awalnya pengguna bahasa yang mempunyai latar belakang yang rencam dari segi usia, gender, pendidikan, status dan pekerjaan telah menggunakan sesuatu kata dengan niat tertentu. Menerusi niat ini mewujudkan maksim tindakan seperti sindiran, cacian, ejekan dan sebagainya yang menjadi sebab musabab sesuatu tindakan berlaku dalam mengubah sesuatu makna kata. Daripada situasi ini, telah mewujudkan proses tangan ghaib, iaitu suatu proses di luar kawalan manusia yang tanpa sedar telah mengubah makna atau kelas kata yang akhirnya menimbulkan kesan akibat sesuatu kata itu berubah makna contohnya kehilangan kata, peluasan makna, penyempitan makna dan sebagainya. Oleh hal yang demikian, perubahan makna dalam komunikasi pengguna di media sosial merupakan suatu proses tanpa kawalan dan tanpa sedar ia berlaku secara tiba-tiba dan bersifat drastik. Sesuatu kata boleh secara tiba-tiba menjadi viral dan popular digunakan dan menerusi masa kata-kata ini secara perlahan-lahan hilang daripada perbualan pengguna siber. Hal ini juga dipersetujui oleh Wan Robiah Meor Osman dan Chong (2019a) yang

mengatakan perubahan sesuatu kata boleh berlaku secara evolusi (perlahan-lahan dan mengambil masa yang lama) atau revolusi (perubahan secara mendadak dan tiba-tiba) untuk menjadi popular dalam kalangan masyarakat.

### **Kesimpulan**

Berdasarkan keempat-empat data yang dikaji didapati bahawa wujud perubahan makna yang drastik penggunaannya di media dalam talian. Perubahan makna ini melangkaui makna asal yang terkandung di dalam ketiga-tiga kamus yang telah diteliti. Perubahan makna ini memberikan kesan besar kepada perkamusan Melayu. Kedinamikan bahasa dalam talian ini merupakan suatu perkembangan yang positif dalam bidang leksikografi. Seharusnya pihak yang berkaitan leksikografi perlu memastikan semua makna yang berubah ini direkodkan dan dimasukkan ke dalam kamus. Hal ini penting bagi memastikan perkamusan Melayu khususnya kekal relevan kepada masyarakat pengguna. Pihak Dewan Bahasa dan Pustaka khasnya perlu merangka dan mencadangkan satu alternatif yang bersifat mudah, pantas dan terkini seperti e-kamus bagi merekodkan semua makna kata-kata yang telah berubah ini. Alternatif ini penting dalam memastikan bahasa Melayu khususnya boleh terus berkembang pesat dan kekal relevan dalam era globalisasi berteraskan teknologi maklumat.

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# **FAMILY LANGUAGE POLICY, LANGUAGE MAINTENANCE AND LANGUAGE SHIFT: PERSPECTIVES FROM ETHNIC CHINESE SINGLE MOTHERS IN MALAYSIA**

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## **ABSTRACT**

Family language policy comprises three components, namely, ideology, practice, and management. Using the conceptual framework of family language policy, this study draws on data from semi-structured interviews and participant observation to explore the role of mothers in the process of language maintenance and language shift in Malaysia. First, it investigates the language choices and ideologies of four Chinese single mothers from Penang that lead to speaking heritage languages and/or dominant languages with their children. Second, it examines the strategies for heritage culture maintenance adopted by these mothers. The study found that two of the mothers speak Chinese heritage languages with their children to reinforce emotional attachment and family cohesion. Conversely, two other mothers face socioeconomic and educational pressures in relation to maintaining Chinese heritage languages, which trigger a shift to using dominant languages such as Mandarin Chinese and English with their children. Nevertheless, all four mothers made efforts in exposing their children to ethnic Chinese cultures. The findings indicate that maintaining heritage languages in the current era has become a challenge for many families in Malaysia while speaking dominant languages is becoming a necessity.

**Keywords:** language maintenance and language shift; family language policy; single mothers; ethnic Chinese; heritage languages; Malaysia

## **Introduction**

Language maintenance and language shift is a significant and complex area in sociolinguistic research attracting much attention in recent years. Language shift is broadly understood as the process of replacing one language with another as the medium of communication and socialisation in almost all domains of life by “a speaker, a group of speakers, and/or a speech community” (Pauwels, 2008, p. 719). Consequently, one language is favoured and used often by several generations of speakers. Gradually, the use of the other language(s) diminishes and loses ground. The most dramatic consequence is that the language(s) is completely abandoned by the entire speech community, leading to the phenomenon of language death. In this case, language shift is considered both a process, and an outcome (Pauwels, 2016). Language maintenance is defined as a process whereby a speaker, group of speakers, or speech community decide to continue using their language(s) despite facing competition from the “stronger and more powerful” language(s). The speaker, group of speakers, and/or community usually end up becoming bilingual adapting to the environment of using both their language(s) of the more powerful one(s). Language maintenance is necessary when the use of the speakers’ heritage language(s) is reduced to several domains while the more powerful language(s) prevails.

Studies related to language maintenance and language shift have been conducted around the globe (e.g., Brenzinger, 2006; Heinrich, 2004; Walsh, 2005). The situations of language shift examined in these studies range from “a no-longer spoken language to ... an endangered language that still has a high percentage of children speaking it” (Zuckermann, 2020, p. xxi). The reported findings show that many challenges and obstacles emerge, particularly within multilingual societies where the availability of numerous languages creates problems for families in deciding their family language(s). Parents usually face ideological conflicts when choosing the “right” language for their children. They want to maintain their heritage and identity, yet they also want their children to succeed in wider society. At the same time, politics and social media play a role in influencing parental choice. Consequently, tension is created between parental ideologies and concerns, and amid the broader social and cultural contexts. This dilemma is unavoidable, and parents bear responsibility in maintaining a balance for their children between acquiring dominant languages and “sacrificing” heritage languages. Dominant languages in this context refers to language commonly spoken in wider society, while heritage languages is defined as “the language associated with one’s cultural background and it may or may not be spoken in the home” (Cho et al., 1997, p. 106).

The present study examines the role of single mothers navigating the process of language maintenance and language shift in Malaysia. The paper begins with a review of literature on family language policy, followed by a discussion of the history of the Chinese community in Malaysia. Accordingly, the aims, research questions, and

methodological issues are presented. The findings are divided into two sections before ending with some concluding remarks.

### ***Family Language Policy***

The discourse of language policy plays a crucial role in language maintenance and language shift research. This well-researched subject comprises three components, namely, language practices, language ideologies, and language management (Spolsky, 2004, 2009). The language maintenance and language shift issue are typically framed in various domains such as work, social, religious, and media. However, the family domain remains most vital because it is a space that facilitates free and spontaneous communication between parents, members of the extended family, and children; promotes family cohesion; and protects the integrity of a family system (Pavlenko, 2004; Tannenbaum, 2005). It is within this space that parents are able to witness their children's development of first/heritage language(s), which in turn may lead to the mastery of second and third language(s). All these interactions require detailed analyses of complex emotions, tensions, and conflicts, which are important aspects in providing an in-depth understanding of language maintenance, and language shift.

The above-mentioned actions are usually explored within the framework of family language policy, which is a fast-growing research field in the current era, with bilingualism, and multilingualism becoming the norm. Family language policy is defined as explicit (Shohamy, 2006), and overt (Schiffman, 1996) planning for the language use of family members within the family domain. Specifically, it seeks to clarify what family members do with languages (practices), what they believe about languages (ideologies), and what efforts, and innovations are made to those languages (management) (Curdt-Christiansen, 2018). Although research on family language policy focuses on understanding language practices within a family context, it contributes to developing of theories related to children's language acquisition, and language socialisation (De Houwer, 1999). As King and Fogle (2013) have described, "family language policy addresses children language learning and use as functions of parental ideologies, decision-making, and strategies concerning languages and literacies, as well as the broader social and cultural context of family life" (p. 172).

Initially, family language policy research focused on investigating traditional two-parent families in which children learn more than one European language (King, 2016). However, in the present era, diverse family backgrounds – particularly those in transnational and diasporic contexts (e.g., Canagarajah, 2008) –are becoming the norm. In such families, children are socialised in two or more distinct "language communities". Members of these families usually follow language practice norms that are different from the dominant language norms (Lanza, 2007). When one parent speaks a language that is not dominant, children will pick up that language. Subsequently, parents face challenges supporting their children's development of bilingualism, or multilingualism, language use, and school performance while maintaining the social use of heritage

languages. To understand such diverse family backgrounds' dynamism, it is necessary to analyse and decode parents' language choices, ideologies, and strategies. These, in turn, will reflect parents' language attitudes and personal experiences, which influences and shapes their children's acquisition of heritage, and dominant languages.

With increasing transnational populations in the globalised market, many multilingual families are observed speaking more than three languages (Curdt-Christiansen, 2009). Recognising "the diversity of multilingualism within families" (King, 2016, p. 728), there is an increased call for scholars to focus on broader family types, such as adoptive, single-parent, and LGBT families (King, 2016), and study the data from various sociolinguistic angles (Hirsch & Lee, 2018; Smith-Christmas, 2018). In the case of Malaysia, scholars have conducted many studies that were related to the framework of family language policy. Nevertheless, only one study (Low et al., 2010) has investigated the language use patterns of mothers from various ethnolinguistic groups living in urban Penang. The results support the assertion that mothers' language attitudes play an important part in laying the foundation for their children's heritage language maintenance (Winter & Pauwels, 2005). Additionally, it aligns with Gal's (1978) comment that young female language users, like mothers, are sensitive towards language change patterns. Nevertheless, the study has limitations in relation to the number of participants, their socioeconomic position, and data not triangulated with other research methods. Therefore, the scholars recommend comparing the findings with data from Chinese community participants in rural parts of Penang, and beyond.

### ***The Chinese Community in Malaysia***

This section provides a brief history of the Chinese community's settlement in Malaysia in relation to language maintenance and language shift issue where many of the present Chinese have shifted from speaking heritage languages to dominant languages. This section is vital for the understanding of the history and current issue since the recruited participants are of ethnic Chinese.

The Chinese are the second largest ethnic group in Malaysia, contributing 22.6% of the overall population of 32.7 million (Department of Statistics, 2020). Their settlement in the country, which began in Malacca, can be traced back to the 1400s (Andaya & Andaya, 2017). First established as a strategic trading port, Malacca attracted many merchants, including those from Zhang Zhou in Fujian province, China (Yen, 1993). These Chinese merchants ultimately settled in Malaya (pre-independence name for Malaysia) to continue their business. They married local Malay women and formed the basis of the Peranakan culture in which they spoke a variety of Hokkien that was heavily influenced by Malay also known as Bahasa Melayu.

The late 18th century to the early 20th century witnessed a movement of Chinese immigrants to Malaya for work opportunities (Andaya & Andaya, 2017). The first wave of settlement that originated in the trading activity in Malacca expanded to Penang. When Sir Francis Light declared Penang as a free-trading port in 1786, it

attracted traders from China, India, and Southeast Asia. The port provided these traders with opportunities for interactions with European traders, and expanding their commercial activities. The second wave of settlement originated in the gold-mining industry in Sarawak. More Chinese immigrants arrived with additional tin mines opened in the Malayan states of Negeri Sembilan, Perak, and Selangor. The remote location of these tin mines isolated the immigrants, which led to the formation of close bonds for unity. The third wave of settlement was a response to the cash crop industry and development of pepper, and gambier plantations in Johor. The settlement leaders had the power to control the community due to their responsibilities to recruit labourers from China. The labourers formed clan associations, which assisted in accommodation, funeral arrangements, and writing-posting letters back to China.

The Chinese immigrants originated in various provinces in China, mainly Fujian, Guangdong, Hainan, Guangxi, Jiangsu, and Zhejiang (Tan, 2000). Naturally, they spoke a variety of Chinese language (hereafter Chinese heritage languages), e.g., Hokkien, Cantonese, Hainan, Hakka, Teochew, and Fuzhou. The term languages rather than dialects is used because these languages are “not a single language but a family of languages made up of a variety of mutually unintelligible languages” (Bloomfield, 1933, p. 44). As the immigrants married, formed families, and regarded Malaysia as their new home, their children, and grandchildren continued to speak Chinese heritage languages.

Mandarin Chinese is a standardised variety of *Beifanghua*, which it takes as its phonology, and uses standardised Chinese characters as its orthography (Grey, 2019). In the People’s Republic of China, Mandarin Chinese is known as *Putonghua* (translated as common language), the national language of the country (Chen, 1999). Initially, the Chinese-medium schools imported textbooks from China, but they were replaced after 1952 with locally produced textbooks to reflect Malaysia’s lifestyle, and culture. After the country’s independence in 1957, Malaysia’s education system experienced several episodes of reformations, including the implementation of education and language policies. As a result, Chinese-medium schools were classified as “national-type” schools, which permitted the continuous use of Mandarin Chinese as the language of instruction alongside Bahasa Melayu, and English (Wong, 2017). The Chinese-medium schools were given little attention because the Malaysian government was keen on promoting its national identity by using the sole official language, Bahasa Melayu. Nevertheless, it was reported that more than 90% of ethnic Chinese parents had sent their children to Chinese-medium schools (Gill, 2014). Moreover, the enrolment rate of non-Chinese students has increased in recent years (15.33% for the *Bumiputras* and 2.75% for the Indians) (BizTech.Asia, 2020).

As Mandarin Chinese becomes popular and common among the Chinese community in Malaysia today, different aspects of language maintenance and language shift (e.g., language choices, language proficiency, language attitudes) have been examined. The existing studies such as Carstens (2018), and Ting (2018), reveal that a gradual shift away from Chinese heritage languages has occurred in the Chinese households. Parents send their children to Chinese-medium schools because they

perceive Chinese-medium education as an integral part of preserving Chinese heritage, language, and culture in a Malay-dominant country (Lee, 2012). The Chinese-medium schools that function solely in Mandarin are mainly responsible for the language shift. To an extent, they were found to have switched to Mandarin Chinese, and English when communicating with their children, while Chinese heritage languages were mainly reserved for social communication with friends, and neighbours (Low et al., 2010). Today, the youngest generation in most Chinese families communicates primarily through Mandarin Chinese, and considers Chinese Mandarin as a marker of their ethnic identity. Increasingly, Mandarin Chinese is becoming the family language of many Chinese families in Malaysia.

### **The Study**

The present study builds on the body of work in family language policy. The first part investigates four ethnic Chinese single mothers from Penang in making their language choices, and ideological position when speaking heritage, or dominant languages with their children. The second part examines the mothers' strategies for heritage culture maintenance. The *modus operandi* of the investigation is as follows:

1. Which languages do mothers speak to their children, dominant or heritage?
2. What are the reasons for their choice?
3. What strategies do mothers take to maintain their heritage culture?

### ***Methodological Issues***

This project recruited four single mothers, aged 30 to 40 from Penang, through snowball sampling. One of the mothers lived in a rural area, while the other three lived in urban areas. All four subjects were working mothers. Regarding their education level, the rural subject completed secondary school while the urban subjects graduated from university.

According to Arksey and Knight (1999), and Patton (2002), interviews are a valuable resource for a researcher to explore, and obtain in-depth understanding of an issue understudied. Through the interviews the thinking behind the participants becomes apparent, thus the researcher may uncover things that cannot be observed directly. This study used semi-structured interviews as the primary data, and participant observation as the secondary data for triangulation. O'Connor (2006) describes participant observation as "the process of immersing yourself in the study of people you're not too different from" (p. 5). Despite that the researcher was not physically involved with the mothers in their daily lives, participant observation could allow her to become a "convert" (O'Connor, 2006, p. 5), and engage with them to fully understand the phenomenon (Bruyn, 1966).

Upon meeting the four mothers individually, the researcher introduced her study, before briefed them on the process of interviewing, and recording. After becoming

satisfied with the procedures, the mothers signed a consent form. The interview was conducted using specific guidelines. While the three mothers from the urban area spoke in English the mother from the rural area spoke in a hybrid repertoire consisting of Hokkien, and Mandarin Chinese. Translanguaging took place between the mother, and the multilingual researcher, because they had engaged in “complex and fluid discursive practices” to “make sense” of the interview and “communicate ... appropriate subject knowledge” (García & Li, 2014, p. 12). Each interview took place at the participant’s home for approximately 40 minutes. Subsequently, an hour was spent observing the participant’s interactions with her children. Once the observation had been completed, the interviews were transcribed with only minor morpho-syntax corrections for intelligibility sake. All participants’ names were removed, and they were identified by double alphabets to maintain confidentiality. Table 1 outlines the basic information of the four participants in this study.

**Table 1**  
*Participants’ Brief Profile*

Mother	Age	Number of children	Gender of children	of Ethnolinguistic group	Heritage language(s)
EM	32	2	Sons	Hakka	Hakka, Hokkien
SZ	30	1	Son	Cantonese	Cantonese, Hokkien
DY	33	1	Daughter	Teochew	Teochew
BR	40	2	Daughter, Son	Hainanese	Hainanese

The transcripts were analysed using two approaches, namely, content analysis, and thematic analysis. As “a systematic coding and categorising approach” (Grbich, 2013, p. 190), content analysis could assist the researcher to explore a large amount of data following explicit rules to determine trends and patterns. Thematic analysis could be a method for analysing patterns within the data (Braun & Clarke, 2006), and interpreting aspects of the issue understudied (Boyatzis, 1998). First, the key phrases related to the aim of the study were highlighted to produce descriptive codes. These codes were classified into various categories to identify major themes. The themes, divided into three distinctive areas, were used for discussing the findings.



## **Findings**

The first section presents findings on the language ideologies of the four mothers in relation to their choices of speaking either heritage languages (SZ and BR), or dominant languages (DY) with their children. The second section discusses the mothers' strategies for cultural maintenance (BR, SZ, EM, and DY). In the findings, it is evident that the mothers' language choices, and ideologies are impacting their children's language acquisition, and development of culture, which indirectly are influencing their family language policy.

### ***Language Choices and Ideologies Related to Speaking Heritage Languages***

When growing up in a multilingual environment, children may face conflicts, as parents expect them to succeed in assimilating into the dominant language environment while maintaining their sense of belonging and identity. In countering such conflicts, children may become disengaged from their ethnic roots leading to estrangement of relationship with the family members. Parents may feel that they are not qualified to teach their children things that parents usually teach, namely, transmitting the heritage languages spoken by family members, and the cultural values and beliefs that the family members consider important (Wong-Fillmore, 1991). The increasing conflicts of speech divergence during communication reflects the widening identity gap between parents and children (Gudykunst & Lee, 2001).

Global languages, particularly Mandarin Chinese has become the dominant language within the Chinese community in Malaysia (Albury, 2017). To attenuate the communication gaps and conflicts, two mothers have made efforts to communicate with their children using Chinese heritage languages. The first subject, SZ, stated that:

To maintain Chinese heritage languages, I think you need to start from small kids. Just like my boy. Actually, it's very important. I speak a mix of Hokkien and Cantonese [to my boy]. It is a must to pass on our languages to the next generation.

Like many mothers, SZ was born and grew up in Penang. Her parents spoke to her in two Chinese heritage languages, namely, Cantonese, and Hokkien. Subsequently, she continued to speak both heritage languages to her son. During the interview, SZ emphasised the importance of speaking heritage languages because she wanted her son to know his family roots. Being able to speak those languages would mean a lot to her son as he grows up. She did not want the family heritage to disappear nor being responsible for causing such disappearance in the future. In SZ's case, her emotional attachment to heritage languages has shaped her language attitude towards her son's language choice – a pattern consistent with the findings from several other studies (e.g., Portes & Hao, 2002; Sakamoto, 2001; Tannenbaum & Howie, 2002). Noteworthy, SZ's

heritage language preference aligns with Ong's (2020) observation that "knowing family roots, such as surnames, language groups, and origin of ancestors, is essential in Chinese society and will prevent the family umbilical cord from breaking" (p. 2).

According to Schumann (1978), Portes and Rumbaut (2001), among others, second-language acquisition is a complex issue, often influenced by sociocultural, and economic factors. In Penang, school children learn two to three dominant languages simultaneously. Chinese heritage languages are usually placed below those languages because gaining a high proficiency level in those dominant languages is very important for attaining academic success. However, BR is keen to pass on her heritage language, Hainanese, to her children. Hainanese is central to communication in her home, especially with her mother and sisters. One of the subjects, BR, explained further that:

I speak Hainanese. Within my family, we use Hainanese, our heritage language. I make sure I teach my children. Both can speak the language very well. Most of my uncles from my mum's side and dad's side and their children can't speak the language anymore.

This response indicates that BR is satisfied with the result of her children acquiring a high level of proficiency in Hainanese, which was unlike her uncles' children who could not speak the language. Deducible further is that the heritage language in her uncle's home is not in use unless her uncle decides to revive the language. Although Chinese heritage languages have limited areas of usage and have survived through spoken rather than written (Vollmann & Soon, 2018) – which hinders many from acquiring them – BR's children have the communication ability to conduct frequent interactions with their grandmother, aunts, and uncles. This may be attributable to the rationale for maintaining family cohesion (Schwartz & Verschik, 2013), unlike many modern families today where the younger generation cannot communicate with their elders due to the lack of heritage language command. As Fishman (1972) and Spolsky (2004, 2009) point out, the family domain remains important for intergenerational transmission of heritage languages.

### ***Language Choices and Ideologies Related to Speaking Dominant Languages***

As an economic asset, language is used for networking, conducting businesses, and bringing material wealth or financial return. In the current era of globalisation, modernisation, and internationalisation, many job opportunities require people to be mobile, and transnational. The family domain usually determines the language(s) that the children acquire in which parents play a vital role. Many parents, who are keen to optimise their children's future, choose to speak the dominant languages with their children from a young age. The parents usually believe that global communication requires proficiency and fluency to ensure better career prospects, leading to a higher living standard.

In the case of the Chinese community in Penang, English, and Mandarin Chinese are usually used for networking among young people because these languages are considered as their mother tongues (Albury, 2020). Two of the participants in this study choose to speak dominant languages to their children. One of the single mothers, DY, explained the situation as follows:

The world is very modernised and globalised now, so some people might think of moving to English and Mandarin Chinese rather than heritage languages. Particularly I would say it's a must to know English. If you want to go overseas, you want to have a better life, the *lingua franca* is English. Mandarin Chinese is spoken for communication purposes. For a Chinese who can understand Mandarin Chinese, it will be easy for him to communicate with others. This is the benefit of Mandarin Chinese. For me, I ensure that my daughter can speak both languages. If she does not learn them, she will lose out.

As a parent, DY considered that both dominant languages are equally important for the current world, and she separated the advantages of learning both languages. She pointed out that English is perceived as the language of educational and professional success, thus speaking English is vital, especially if one intends to travel abroad. As Chan (2019) notes, English no longer belongs solely to native speakers, instead, it belongs to non-native speakers who “learn or use it for a wide range of purposes in diverse social contexts” (p. 105). In the last decade, there has been an overwhelming majority of speakers of English classified under Kachru's (1992) outer, and expanding circles learning and choosing to communicate in English (Chan, 2019).

As for Mandarin Chinese, it is functioning as the working language for adults, students, and professionals of different Chinese ethnicities in Malaysia. That is, Mandarin Chinese is becoming a necessary economic tool, similar to the situation in Singapore, and China (Albury, 2017). When such situation happens, for which the process is known as Mandarinisation, heritage languages are progressively “destroyed” (Goh, 2017). Nevertheless, the process of Mandarinisation allows for cultural transmission, and claiming of a shared Chinese heritage ownership through a common language of Mandarin Chinese (Wong & Tan, 2017). Therefore, in order not to lose out in the “competition”, DY has exposed her daughter to English, and Mandarin Chinese by interchanging both languages when speaking with her.

### ***Strategies for Heritage Culture Maintenance***

The discussion in the previous sections demonstrates that heritage, and dominant languages hold distinct roles for the four mothers. The maintenance of Chinese heritage languages symbolises family roots, and ethnic origins, while being fluent in English, and Mandarin empowers one to advanced educational, and professional opportunities. Despite the mothers hold different language ideologies due to various pragmatic factors, sociocultural and emotional reasons remain a driving force for the mothers' positive attitudes towards the bilingualism, or multilingualism, and cultural development of their children. Such attitudes are observable in the strategies taken by the mothers understudied.

In addition to speaking Hainanese to her children, the single mother BR practises the traditional way of naming her children, which specifies personal names that are pronounced according to the Hainanese culture:

If you notice the Chinese [in China], their Chinese name is not pronounced according to their heritage language. They change it to *Hanyu Pinyin* and not maintain it according to their heritage language intonation. I don't put *pinyin* for my children's name; it doesn't show anything. My children have Hainanese names. I told them that I followed the Hainanese intonations and pronunciations. It's getting less and less of this trend. It reflects how many Chinese in Malaysia still preserve their heritage languages.

The explanation details a traditional way of BR naming the children that reflects the family's ethnolinguistic group identity. As a mother, BR notes that many young parents today no longer follow this tradition because they prefer to give their children modern names, or those written and pronounced according to Mandarin Chinese *pinyin*. If this dilemma persists, the Chinese community in Penang specifically and Malaysia generally will lose their unique identity.

Conversely, although EM lives in Balik Pulau, a rural area in Penang, she is keen to expose her children to dominant languages. This is partly because she does not earn much, and she hopes her children will be able to advance their socioeconomic mobility, and subsequently achieve a better standard of living in the future. EM speaks Mandarin Chinese to her children at home, while her mother uses Hakka due to a lack of command of Mandarin Chinese. At the school that her children attend, they are exposed to Hakka culture through the school's collaboration with a Hakka clan association:

My children's school has cooperated with the Hakka society for two years, by means of organising cultural activities on Hakka tradition. The activities are not conducted during school hours but after school hours like Saturday, and Sunday. For me, although I am keen about them learning English and Mandarin Chinese, I must keep my Chinese tradition. Like celebrate Chinese

New Year, the Hakkas have their own style. They also have colouring contest. When they give out leaflets, my children will join.

Hakka cultural activities were organised in EM's children's school to ensure that the younger generation knows and understands Hakka language and culture. As demonstrated in EM's extract, her children's participation in Hakka cultural activities is a form of maintaining the Hakka tradition. The activities highlight the relationship between language, identity, and culture. EM's positive attitude towards her children's exposure to Hakka culture indicates that heritage languages hold a distinctive role in EM's life, which is now passed on to her children.

Although SZ choose to speak a combination of Hokkien and Cantonese with her son, she finds ways to expose him to her heritage culture. Using a "cheap" method, as SZ explained the strategy as follows:

On weekends, he [my boy] follows me to watch Cantonese movies from Hong Kong. They are interesting and there're more storylines and feelings. Many people learn their Cantonese through watching them. They are exciting, the story is challenging and completely different from [the] Mandarin Chinese ones. They even use many proverbs and expressions where he [my boy] can learn Cantonese from them. Sometimes, I feel that certain expressions can only be expressed meaningfully through Cantonese.

The extract above suggests that entertainment programme is a useful form for maintaining heritage language and culture. By watching Cantonese movies, SZ's son is able to learn Cantonese including the proverbs and expressions used in the programme. As a heritage speaker, SZ feels that the meaning of certain expressions can only be delivered appropriately in Cantonese, which makes her heritage language unique. Indeed, SZ has strong emotional attachment to the language due to her heritage history.

Similar to the practice of SZ, the subject DY sent her daughter to a Teochew opera workshop to learn about Teochew culture. The single mother, DY, explained the arts experience as follows:

I feel that Teochew opera is a historical and traditional culture. There is a Teochew opera museum in town and [it] has workshops to teach the opera. The number of people who attended was quite a lot. I sent my daughter there to learn. If there is no such museum, our next generation will not be able to see all this in the future. That is why I hope I can continue to pass the Teochew culture to my daughter. She does not understand much but she enjoys the workshop. I think besides understanding the art of Teochew opera, we can still appreciate it from different perspectives and the feelings in it.

As a culturally-inclined mother, DY stresses the importance of appreciating the art of performance for cultivating an interest in historical culture among the younger generation, like her daughter. Her comments demonstrate that she supported Teochew opera museum, and the workshops held to celebrate the cultural values of Teochew opera. All three descriptions above shed light on the fact that maintaining a language involves maintaining its culture given the close connection between the two.

### **Conclusion**

Through the analysis of the interview transcripts, the present study has shed light on the fact that maintaining heritage languages is becoming a challenge within the Chinese community in Malaysia, while speaking dominant languages is turning into a necessity. As evidenced in the findings, two of the mothers chose to speak heritage languages to their children due to strong emotional attachment, personal childhood experience, and ethnolinguistic group identity. Contrastingly, two other mothers felt that speaking dominant languages is more important in the current globalised era because economic security and future prospects depend on proficiency and fluency in those languages (Bordieu, 1991). Such findings are not surprising because many ethnic communities around the globe are facing similar tension and conflict within their family language policy. In fact, the shift to speaking dominant languages, which results in “a remodelling of the sociolectal situation” (Vollmann & Soon, 2018, p. 103), is perceived as the norm, especially due to competing pressures that derive from the overarching conceptualisations of globalisation. Therefore, addressing this issue is significant to our understanding of how language maintenance and language shift takes place under conditions of rapid sociocultural and political influences. Despite the mothers having different language ideologies, they showed positive attitudes towards strategies for heritage culture maintenance. One of the mothers continued practising the traditional way of naming her children, one other used the entertainment as a channel for heritage language transmission, and two others sent their children to cultural classes. All in all, they felt that maintaining their cultural identity is crucial, and hope that their cultural identity would remain despite the language maintenance challenges. Hence, this issue calls for further research because the nexus between language and identity among ethnic Chinese mothers in Malaysia has not been comprehensively examined in the exploratory study above. It would also be worth looking at other factors related to mothers’ attitudes towards heritage language and cultural maintenance and how they impact children’s heritage language development.

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# KEINDAHAN PENGGUNAAN *USLUB AMR* TERHADAP WANITA DALAM SURAH AL-BAQARAH

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## ABSTRAK

Kajian ini membincangkan mengenai *uslub amr* terhadap wanita dalam dalam surah al-Baqarah. Objektif kajian ini adalah untuk mengenal pasti bentuk dan tujuan *amr* bagi konteks *iddah* dan penyusuan dalam surah al-Baqarah serta rahsia tersirat penggunaan *uslub amr* terhadap wanita dalam surah al-Baqarah. Kajian ini merupakan kajian kualitatif yang menggunakan teknik analisis teks mengikut Kuckartz (2014) berdasarkan konteks ayat. Penulis menggunakan teori utama, iaitu Teori 'Abbas (1997) dan Teori Wahbah Al-Zuhayliy (1991). Dapatan kajian mendapati bahawa terdapat dua konteks yang melibatkan wanita dalam surah al-Baqarah, iaitu *iddah* dan penyusuan. Secara keseluruhannya, terdapat tiga ayat berkaitan wanita dalam surah al-Baqarah yang menggunakan satu bentuk *amr* sahaja iaitu *uslub khabariy* yang memberi makna *insyaiy*. Ketiga-tiga ayat *amr* tersebut mempunyai makna *hakiki* atau secara langsung iaitu wajib dan sunat. Secara kesimpulannya, bagi mesej tersirat penggunaan *uslub amr* kepada wanita iaitu *uslub khabariy* yang memberi makna *insyaiy* adalah bersifat kelembutan kerana ia melibatkan perkara-perkara yang sukar. Justeru, jelas menunjukkan bahawa ayat-ayat *amr* bagi konteks *iddah* dan penyusuan mempunyai makna *hakiki* dan bersifat kelembutan.

**Kata Kunci:** balaghah; *uslub amr*; wanita; al-Baqarah

## ABSTRACT

This study discusses the language style of *amr* as revealed in surah al-Baqarah. The objective of this study is to identify the form and purpose of language style of *amr* for the context of *iddah* and breastfeeding in surah al-Baqarah, as well as the implicit meaning of the use of *uslub amr* towards women in surah al-Baqarah. This is a qualitative study that employs the text analysis technique by Kuckartz (2014) and the 'Abbas Theory (1997) and Wahbah Al-Zuhayliy Theory (1991). The findings revealed two contexts related to women, namely, *iddah* and breastfeeding. In total, there were three verses on women in surah al-Baqarah that used only one form of *amr* language style, which is *uslub khabariy* with the connotation of *insyaiy*. All three *amr* verses had a real meaning (*hakiki*) that connotes obligatory (*wajib*) and *sunnah (sunat)*. In conclusion, the implicit message on the use of *uslub amr* to women is *uslub khabariy* which means *insyaiy*. It is gentle in nature as it involves complicated matters. Thus, it clearly shows that the verses of *amr* in the context of *iddah* and breastfeeding connote a real meaning (*hakiki*) and gentle in nature.

**Keywords:** Balaghah; the language style of *amr*; women; *al-Baqarah*

## Pendahuluan

Al-Quran merupakan panduan hidup yang lengkap dan pedoman hidup manusia sepanjang zaman. Al-Quran juga merupakan mukjizat teragung Nabi Muhammad SAW dan kitab yang terpelihara sebagaimana firman Allah SWT dalam surah Fussilat;

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٩

“Sesungguhnya Kamilah yang menurunkan al-Quran dan memeliharanya”

Al-Quran juga mengandung pelbagai khazanah ilmu yang diperlukan oleh manusia untuk memakmurkan alam ini. Nabi Muhammad SAW sebagai utusan untuk menyampaikan Kitab ini kepada seluruh manusia dan model kepada kesempurnaan penghayatan al-Quran. Al-Quran mempunyai keindahan dan keaslian dari sudut balaghahnya yang tidak mungkin dapat ditandingi dan ditukar. Ungkapan balaghah yang digunakan sangat indah kerana mempunyai makna yang sempurna dan jelas serta terkesan di hati pembaca dan pendengar. Demikianlah juga ungkapan yang digunakan mampu menceritakan segalanya baik kegembiraan, kekaguman, ataupun ketakutan yang indah tersusun dan menarik perhatian (Syafrijal, 2013).

Bahasa Arab adalah antara bahasa yang tertua di dunia. Bahasa Arab telah diangkat darjat sebagai bahasa al-Quran oleh Allah SWT. Allah menyebutkan perkataan “Arab” dalam al-Quran antaranya dalam surah al-Zukhruf ayat 3:

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٣

“Sesungguhnya kami jadikan Kitab itu sebagai al-Quran yang diturunkan dengan bahasa Arab supaya kamu (menggunakan akal) memahaminya”

Disebut juga dalam surah Fussilat ayat 3:

كُتِبَ فُصِّلَتْ آيَاتُهُ، فُرْءَانَا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ۝۳

“Sebuah Kitab yang dijelaskan ayat-ayatnya iaitu al-Quran yang diturunkan dalam bahasa Arab bagi faedah orang-orang yang mengambil tahu dan memahami kandungannya”

Bahasa Arab sangat istimewa kerana merupakan bahasa al-Quran. Bahasa Arab kekal sehingga ke hari ini disebabkan al-Quran yang menjadi sumber rujukan utama dan panduan seluruh umat Islam. Al-Quran juga telah menjadikan bahasa Arab kaya dengan kosa kata dan keindahan gaya bahasanya tidak dapat ditandingi oleh manusia (Azhar, 2008).

Rahsia kemukjizatan al-Quran dalam ilmu Balaghah jelas dapat dilihat berdasarkan kajian gaya bahasanya dengan penyampaian makna yang berbeza. Balaghah merupakan suatu disiplin ilmu yang berlandaskan kepada penghayatan keindahan *uslub* serta penjelasan perbezaan yang samar antara pelbagai *uslub* (Abdullah, 2017).

*Uslub* merupakan bentuk penyampaian yang digunakan oleh penutur bagi menyampaikan hasrat atau maksud yang terpendam di dalam dirinya dengan gaya bahasa tersendiri. *Uslub* yang digunakan oleh seseorang berbeza antara satu dengan yang lain berdasarkan kepada kekuatan peribadi, pengalaman, persekitaran dan lain-lain. Oleh kerana itulah setiap penyampaian memerlukan *uslub* yang tertentu (Abdul Wahid, 2006). Menurut Lisan Arab, dari sudut bahasa perkataan *أَمَرَ يَأْمُرُ أَمْرًا* bermaksud perintah atau suruhan (Ibn Manzur, t.t.). Justeru, secara kesimpulannya *uslub amr* bermaksud gaya bahasa perintah yang digunakan dalam al-Quran sebagaimana fokus kajian ini. *Uslub amr* digunakan dalam al-Quran khususnya surah al-Baqarah berdasarkan ayat-ayat yang ditujukan kepada wanita iaitu bagi konteks *iddah* dan penyusunan.

*Uslub* atau gaya bahasa sangat penting untuk dikaji sebagaimana dijelaskan oleh Mhd Ramli et al. (2015) bahawa penelitian khusus perlu dilakukan untuk mengkaji aspek keindahan bahasa yang luar biasa serta kata dan maknanya yang saling mempunyai kaitan sehingga melahirkan ungkapan-ungkapan yang memukau hati dan perasaan pembaca. Melalui gaya bahasa ini dapat mengajak pembaca menghayati dan mendalami kandungan yang ingin disampaikan.

Penulis memfokuskan kepada konteks wanita dalam kajian ini kerana terdapat banyak kelebihan dan keistimewaan wanita yang disebut dalam al-Quran antaranya surah al-Nisa' khusus untuk wanita. Menurut Fatin Nazmin et al. (2018) yang mengkaji mengenai surah al-Nisa' menjelaskan bahawa al-Quran telah mengangkat darjat dan penghormatan terhadap wanita sejak 1400 tahun lalu sebagaimana dalam surah al-Nisa' yang mengangkat darjat wanita yang tertindas sejak sekian lama. Turunnya al-Quran membela wanita menerusi surah al-Nisa' adalah satu penghormatan tertinggi dalam Islam.

Di samping itu juga, terdapat ayat yang Allah SWT memuji wanita solehah sebagaimana dalam surah al-Tahrim ayat 11,

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَاتٍ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ  
وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“Dan Allah mengemukakan satu misal perbandingan yang menyatakan tidak ada mudaratnya) kepada orang mukmin (berhubung rapat dengan orang kafir kalau tidak terjejas keadaan imannya, iaitu: Perihal isteri Fir’aun ketika dia berkata: wahai Tuhanku, binalah untukku sebuah rumah di sisiMu dalam syurga dan selamatkanlah daku dari Fir’aun dan perbuatannya serta selamatkanlah daku dari kaum yang zalim.”

Walau bagaimanapun, kajian yang disebutkan di atas hanya menjelaskan berkaitan penghormatan wanita dalam al-Quran. Justeru, dalam kajian ini penulis ingin merungkaikan adakah keistimewaan dan penghormatan terhadap wanita khususnya digunakan dalam ayat yang bersifat *amr* atau perintah dalam surah al-Baqarah.

Surah al-Baqarah dipilih kerana surah ini menjelaskan *uslub amr* terhadap wanita terutama berkaitan penyusunan dan *iddah* yang menjadi fokus utama kepada kajian ini. Bagi konteks *iddah* telah disebut dua kali dalam surah al-Baqarah, begitu juga bagi konteks perintah supaya menyusukan anak ditujukan buat wanita hanya terdapat dalam surah al-Baqarah. Selain itu juga, penulis telah memilih surah al-Baqarah kerana di dalamnya mengandungi banyak ayat *amr* yang mana sebahagian besar tajuk-tajuk dan hukum hakam perundangan Islam terkandung dalamnya. Sebagaimana terdapat dalam tafsir Ibn Kathir (1999) yang menyatakan bahawa sebahagian ulama’ menjelaskan surah al-Baqarah mengandungi seribu khabar berita, seribu perintah dan seribu larangan.

## Kajian Literatur

### Definisi Amr

Manakala menurut Yahya dan Fatchur (1986), *amr* ialah suatu lafaz yang digunakan oleh orang yang lebih tinggi kedudukannya untuk menuntut kepada orang yang lebih rendah kedudukannya agar melakukan sesuatu perbuatan. Antara contoh *amr* ialah sebagaimana firman Allah SWT dalam surah al-Baqarah ayat 110:

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزُّكُوتَ

“Dan dirikanlah solat serta tunaikanlah zakat”

Secara umumnya, *amr* mempunyai maksud hakiki iaitu secara langsung dan *majazi* iaitu tidak langsung. Wahbah Al-Zuhayliy (1991) menjelaskan bahawa gaya *hakiki* menggunakan perkataan dengan makna sebenar manakala gaya *majazi* menggunakan satu perkataan dengan makna lain yang bukan asal kerana ada hubungan dengan makna asal tersebut. Allah SWT berfirman:

Contohnya firman Allah SWT dalam surah al-Baqarah ayat 228 iaitu,  
وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

“Wanita-wanita yang ditalaq (hendaklah) menahan diri (menunggu) sehingga tiga kali suci”.

Ayat tersebut adalah ayat penyata yang menyatakan bahawa wanita yang ditalak itu menunggu sampai tiga kali suci. Akan tetapi ayat tersebut memberi maksud suruhan, iaitu wanita-wanita yang ditalak hendaklah menunggu *iddahnya* sehingga tiga kali suci. Seterusnya bagi makna *majazi* atau makna tersirat dalam konteks tertentu kalimah *amr* terkadang menyimpang dari makna asalnya sebaliknya menunjukkan makna-makna lain, antaranya ialah makna *ibahat* (harus), *tahdid* (ancaman) *irsyad* (bimbingan), *al-qudrah* (kekuasaan), *takhyir* (pilihan) dan sebagainya.

Allah SWT berfirman dalam surah al-Baqarah:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

“Hai orang-orang yang beriman, apabila kamu berhutang hingga masa yang ditetapkan, **hendaklah** kamu menulisnya.” (Al-Baqarah: 282)

Berdasarkan ayat فَاكْتُبُوهُ menunjukkan perintah supaya mencatat apabila berhutang. Dari segi makna tersiratnya ia menunjukkan makna *irsyad* atau sebagai petunjuk ketika bermuamalah menguruskan masalah hutang dan harta kekayaan. Dalam ayat tersebut, Allah SWT mendidik manusia dengan memberi petunjuk supaya mencatat hutang kerana cara tersebut lebih dipercayai dan dapat menghindarkan perbalahan. Tetapi melakukan yang demikian itu tidak sampai wajib hukumnya, kerana dengan tidak menulis pun tercapai juga maksud tersebut. Justeru, petunjuk tersebut adalah arahan daripada Allah SWT untuk kemaslahatan dunia. Ia merupakan makna *majazi* atau makna tersirat yang mana bukanlah perintah wajib walaupun menggunakan *fi'l amr*. Begitu juga firman Allah SWT dalam surah ad-Dukhan:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

“**Rasalah** sesungguhnya kamu manusia yang mulia.” (Al-Dukhan: 49)

*Amr* dalam ayat ini pada ungkapan ذُق (rasalah) bukanlah memberi makna wajib tetapi merupakan bahasa sindiran daripada *majazi* iaitu *al-ihanah* bertujuan untuk menghina dan menjatuhkan air muka yang ditujukan kepada orang-orang kafir yang masuk neraka sebagai penghinaan terhadap mereka. Dalam ayat ini Allah SWT berkata kepada orang kafir yang masuk neraka dan di sini sebagai ejekan terhadap orang kafir tersebut sesuai dengan balasan di atas perbuatan mereka.

### Bentuk-bentuk Amr

Amr mempunyai empat bentuk, yaitu:

1. *Fi'l amr* iaitu kata kerja perintah atau kata kerja imperatif yang menuntut untuk dilaksanakan selepas ia diperintahkan. Contohnya firman Allah SWT:

فُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَأَتُوا بِسُورَةٍ مِّن مِّثْلِهِ ۗ

“Maka **datangkanlah** satu surah yang sebanding dengan Al-Quran itu.” (Al-Baqarah: 23)

2. *Lam amr* yang bersambung dengan *fi'l mudari* yang bermaksud *hendaklah*. Contohnya dalam surah al-Talaq ayat 7:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

“Hendaklah orang yang mampu memberi nafkah menurut kemampuannya, dan sesiapa yang disempitkan rezekinya maka hendaklah ia memberi nafkah dari apa yang Allah berikan padanya.”

3. *Ism fi'l* seperti firman Allah SWT:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسِكُمْ لَا يَضُرُّكُم مِّن ضَلَّ إِذَا أَهْتَدَيْتُمْ

“Wahai orang-orang yang beriman, jagalah diri kamu, tiadalah orang yang sesat itu akan memberi mudarat kepada kamu apabila kamu telah mendapat hidayah petunjuk.” (Al-Maidah: 105)

4. *Uslub khabariy* yang memberi makna *insyaiy*. Firman Allah SWT:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

“Para ibu hendaklah menyusukan anak-anaknya selama dua tahun penuh, yaitu bagi yang ingin menyempurnakan penyusuan.” (Al-Baqarah: 228)

Seterusnya, terdapat juga bentuk *uslub khabariy* yang lain, antaranya ialah (Yahya & Fatchur, 1986):

- a) Menggunakan ungkapan atau perkataan yang menggunakan perkataan amara sebagaimana firman-Nya:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Sesungguhnya Allah menyuruh kamu menunaikan amanat kepada yang berhak menerimanya.” (Al-Nisa’: 58)

- b) Menggunakan ungkapan perkataan yang menggunakan perkataan farada sebagaimana firman-Nya:

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ

“Kami telah mengetahui apa yang kami wajibkan kepada mereka perihal isteri-isteri mereka.” (Al-Ahzab: 50)



- c) Menggunakan ungkapan perkataan yang menggunakan perkataan berakar kata kataba sebagaimana firman-Nya:  
كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
“Diwajibkan atas kamu apabila di antara kamu kedatangan maut, jika ia meninggalkan harta yang banyak, berwasiat untuk ibu bapa dan kerabat-kerabatnya.” (Al-Baqarah: 180)
- d) Memberitakan suatu perbuatan yang harus dilakukan oleh manusia bahawa perbuatan itu untuknya sebagaimana firman-Nya:  
وَيَلِّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا  
“Mengerjakan haji adalah kewajiban manusia terhadap Allah.” (Ali-Imran: 97)
- e) Menyatakan bahawa perbuatan itu adalah baik atau merupakan perbuatan bakti. Sebagaimana firman-Nya:  
وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ  
“Katakanlah: Mengurus mereka (anak yatim) secara patut adalah baik.” (Al-Baqarah: 220)
- f) Menjanjikan dengan suatu sifat yang baik. Contohnya firman Allah SWT:  
مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضعافًا كَثِيرَةً  
“Siapakah yang mahu memberi pinjaman kepada Allah pinjaman yang baik (menafkahkan hartanya ke jalan Allah) maka Allah akan melipatgandakan rezekinya.” (Al-Baqarah: 245)

### Tujuan Lafaz Amr

Pada asalnya *amr* itu adalah untuk mewajibkan iaitu merujuk kepada tuntutan atau perintah supaya melakukan sesuatu perbuatan daripada pihak yang lebih tinggi kepada pihak yang lebih rendah (Abdul Wahid Salleh, 2006). Namun begitu, para *fuqaha'* berbeza pendapat mengenai hakikat maksud *amr* (Al-Rifa'i & Rafi' Taha 2007):

- 1) Secara hakikatnya *amr* menunjukkan wajib dan tidak mempunyai maksud lain melainkan ada *qarinah*.
- 2) Secara hakikatnya *amr* menunjukkan sunat.
- 3) Secara hakikatnya *amr* menunjukkan *al-ibahat* atau harus.
- 4) Secara hakikatnya *amr* menunjukkan makna kehendak.
- 5) Secara hakikatnya *amr* yang dikeluarkan oleh Allah SWT menunjukkan wajib manakala daripada Rasulullah SAW adalah sunat.
- 6) Hakikatnya *amr* adalah *musytarak* antara wajib dan sunat.
- 7) *Amr* adalah *musytarak* antara wajib, sunat dan *al-ibahat*.
- 8) *Amr* adalah *musytarak* antara wajib, sunat, *al-ibahat*, *al-karahat* (makruh) dan *al-tahrim* (haram).
- 9) *Amr* adalah *musytarak* antara wajib, sunat, *al-ibahat*, *al-irsyad*, dan *al-tahdid*.

- 10) Pendapat lain pula menjelaskan bahawa *amr* adalah *musytarak* antara wajib, sunat, *al-tahdid*, *al-ta'jiz*, *al-ibahat* dan *al-takwin*.

Perlu dinyatakan bahawa bagi makna *balaghi* 'Abbas (1997) menjelaskan bahawa ia tidak hanya terhad kepada tujuan-tujuan tersebut sahaja bahkan mungkin terdapat makna *amr* yang lain yang difahami dari konteks ayat seperti *talhif* (keluhan), *takzib* (pendustaan), *taslim* (penyerahan) dan sebagainya.

Persoalan yang timbul ialah apakah makna-makna *amr* yang terdapat dalam konteks yang digunakan terhadap wanita dalam surah al-Baqarah? Adakah semua ayat *amr* mempunyai makna *hakiki* dan *majazi*? Kajian ini akan merungkaikan adakah konteks yang digunakan terhadap wanita mempunyai makna *hakiki* atau *majazi*? Inilah persoalan pertama yang akan cuba dijawab dalam kajian ini. Seterusnya persoalan kedua terdapat pelbagai jenis bentuk *amr* dalam surah al-Baqarah, namun adakah Allah menggunakan bentuk yang khusus atau bentuk yang sama untuk wanita? Sekiranya Allah menggunakan bentuk yang khusus untuk wanita, adakah bentuk tersebut mempunyai maksud yang tersirat? Justeru, dalam kajian ini penulis hanya memfokuskan kepada ayat *amr* yang ditujukan kepada wanita dalam surah al-Baqarah.

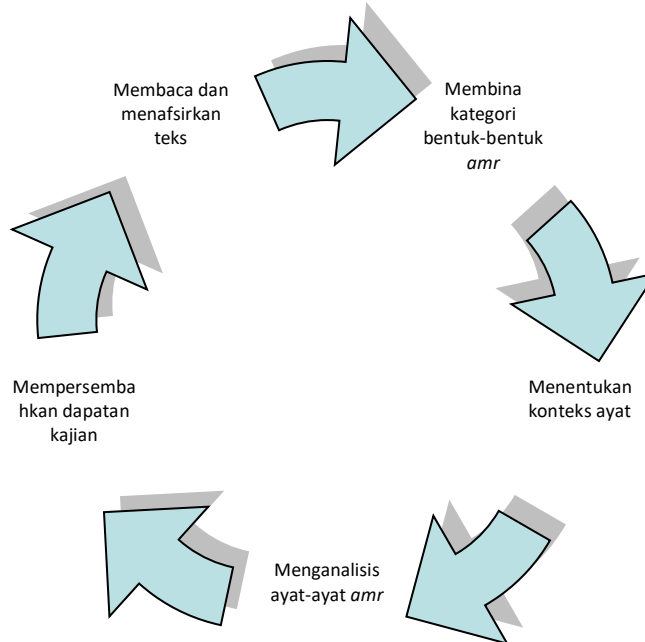
### Metodologi Kajian

Kajian ini akan menganalisis dan menghuraikan secara terperinci ayat-ayat *amr* dengan menggunakan kaedah analisis teks dalam surah al-Baqarah dari sudut tujuan *amr*. Sehubungan dengan itu, dalam kajian ini penulis menggunakan penyelidikan kualitatif.

Kajian ini menggunakan metod analisis teks. Justeru, dalam kajian ini penulis menggunakan teks al-Quran yang memfokuskan kepada struktur ayat *amr* dalam surah al-Baqarah. Secara umumnya proses analisis teks mengikut Kuckartz (2014) berdasarkan kajian ini terdiri daripada lima kategori iaitu membaca dan menafsirkan teks, membina kategori bentuk-bentuk *amr*, menentukan konteks ayat, menganalisis ayat-ayat *amr* dan mempersembahkan dapatan kajian. Secara ringkasnya, penulis ringkaskan kategori analisis teks dalam Rajah 1.

Tiga ayat yang dipilih dalam kajian ini kerana hanya tiga ayat tersebut terdapat dalam surah al-Baqarah yang ditujukan khusus untuk wanita. Proses analisis teks mengikut Kuckartz (2014) dipilih kerana ia sesuai dengan kajian ini yang terdiri daripada lima kategori iaitu kategori pertama penulis membaca dan menafsirkan teks (al-Quran) berdasarkan tafsir-tafsir lama dan moden antaranya Wahbah al-Zuhayliy, Ibn 'Asyur, al-Maraghiy dan sebagainya. Seterusnya penulis membina kategori bentuk *amr* sama ada ia terdiri dari *fi'l amr*, *ism fi'l amr* atau *uslub khabariy* yang memberi makna *insya'iy*, kemudian menentukan konteks ayat sama ada ayat tersebut ditujukan untuk wanita atau sebaliknya. Setelah dikenal pasti ayat tersebut, penulis menganalisis ayat-ayat *amr* dan mempersembahkan dapatan kajian.

**Rajah 1**  
 Analisis Teks Kuckartz (2014)



Dalam kajian ini penulis menggunakan Teori ‘Abbas (1997) dan Teori Wahbah Al-Zuhayliy (1991). Hal ini kerana teori tersebut mengandungi dua bahagian utama iaitu *turuq amr* dan *al-ma’ani al-majaziyyat*. Dalam *turuq amr* terdapat lima jenis bentuk, iaitu *fi’l amr*, *lam amr*, *masdar*, *ism fi’l*, dan *uslub khabariy*. Manakala bagi *al-ma’ani al-majaziyyat* terdapat 20 jenis tujuan antaranya *al-ibahat*, *al-tamanni*, *al-qudrah* dan lain-lain lagi. Penulis menggunakan teori ini kerana ia lengkap dan bersesuaian dengan kehendak kajian serta menepati objektif kajian di samping ia merangkumi aspek balaghah secara khusus. Justeru, teori tersebut digunakan untuk menganalisis dan merumuskan ayat-ayat *amr* berdasarkan konteks ayat. Bagi objektif pertama, ia selari dengan Teori ‘Abbas iaitu *turuq amr* terdapat lima jenis bentuk antaranya *uslub khabariy* sebagaimana dalam ayat 233 yang menjelaskan bahawa pada ungkapan *يُتْرَبِّصْنَ* bagi konteks *iddah* yang menyuruh supaya wanita yang kematian suami menunggu sehingga tamat tempoh *iddah* sebagai bentuk *uslub khabariy* yang memberi makna *insya’iy*, manakala bagi tujuan *amr* pula ia bermaksud wajib sesuai dengan *al-ma’ani al-majaziyyat*.

Bagi mesej tersirat penggunaan bentuk *amr* penulis menggunakan Teori Wahbah Al-Zuhayliy (1991) kerana ia bersesuaian dan menepati ciri objektif kajian ini. Ia selari dengan Teori Wahbah Al-Zuhayliy (1991) yang menjelaskan bahawa bentuk *uslub khabariy* yang memberi makna *insya’iy* bermaksud kelembutan. Hal ini dapat dilihat pada ungkapan *يُتْرَبِّصْنَ* dalam ayat 233 adalah merupakan bentuk *uslub khabariy* yang memberi makna *insya’iy* bersifat kelembutan.

Penulis menganalisis dan mentarjihkan tujuan *amr* berdasarkan tafsir yang menjelaskan mengenai pendapat ayat tersebut untuk menentukan tujuan *amr*. Sebagai contoh bentuk *amr* dalam ayat 233 adalah *uslub khabariy* yang memberi makna *insyaiy* pada ungkapan *يرضعن*. Menurut Tantawiy (1987), dalam ayat ini terdapat dua pendapat tujuan *amr* bagi ungkapan *يرضعن* yang bermaksud hendaklah menyusukan anak-anak iaitu sunat dan wajib. Justeru, pendapat akan ditarjihkan (diberatkan) salah satu dari keduanya untuk beramal dengan dalil yang lebih kuat. Memandangkan *jumhur fuqaha'* pula berpendapat tujuan *amr* tersebut sunat iaitu tidak diwajibkan atas ibu menyusukan anaknya melainkan jika telah ditetapkan ketika bayi oleh ibu yang menyusukan anaknya dan anak tersebut enggan menyusu dengan orang lain atau seorang bapa tidak mampu mengupah ibu susu untuk menyusu ataupun berkemampuan tetapi tidak ada ibu susu untuk anaknya. Ia disunatkan kerana secara umumnya susu ibu adalah susu terbaik dan belas ihsan ibu lebih banyak serta tidak dapat menandingi orang lain (Al-Sabuniy, 1980). Secara kesimpulannya, penulis bersetuju dengan pendapat yang menyatakan *amr* tersebut menunjukkan sunat menyusukan anak selama dua tahun penuh kerana ia merupakan tanggungjawab seorang ibu. Hal ini kerana susu ibu adalah susu terbaik untuk anak-anaknya.

Pentarjihan penting dalam ulasan sekiranya terdapat dua pendapat kerana hanya satu hukum yang diguna pakai terutama apabila ia melibatkan hukum hakam fiqh. Namun begitu, tidak semua ayat yang dianalisis memerlukan kepada pentarjihan sebagaimana konteks *iddah* yang mempunyai satu pendapat sahaja iaitu diwajibkan menunggu sebelum berkahwin lain selama tiga kali suci bagi wanita yang diceraiakan suami.

### Hasil dan Perbincangan

#### **Ayat 228: Iddah**

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

“Isteri-isteri yang diceraiakan itu **hendaklah menunggu** dengan menahan diri mereka (dari berkahwin) selama tiga kali suci (daripada haid)”

Ayat tersebut memerintahkan kepada wanita yang diceraiakan suaminya supaya menahan diri mereka sehingga tamat tempoh *iddah* sebelum berkahwin lain selama tiga kali suci (Al-Durrah, 2008). *Iddah* ialah satu tempoh masa menunggu yang wajib dilakukan oleh isteri dan dilarang berkahwin selepas kematian atau bercerai dengan suaminya. *Iddah* disyariatkan atas beberapa tujuan antaranya untuk memastikan bersihnya rahim iaitu tidak bercampur keturunan dengan keturunan lain, memberi peluang supaya keduanya kembali semula memperbaiki kesilapan dalam kehidupan rumah tangga setelah berpisah, menjaga nama baik isteri, memelihara nikmat dan menghargai perkahwinan, memikirkan kesan-kesan perceraian dan urusan kehidupan selepas perceraian dan untuk keharmonian keluarga serta merancang masa depan anak-anak dengan lebih baik (Wahbah Al-Zuhayliy, 1991).

*Amr* pada ungkapan *يَتْرِيصَن* berbentuk *uslub khabariy* yang memberi makna *insyaiy*. Menurut Al-Qurtubiy ada pendapat yang menyatakan bahawa ungkapan tersebut merupakan *amr* iaitu *ليَتْرِيصَن* yang bermaksud *hendaklah menunggu* tetapi *lam* telah dibuang (Al-Qurtubiy, 2006). Diperhatikan juga, tafsir Al-Wasit menjelaskan pendapat yang sama sebagaimana al-Qurtubiy (Tantawiy, 1987). Hal ini berbeza dengan pendapat lain antaranya Al-Raziy (1981) yang menyatakan bahawa tidak diragui lagi ungkapan *amr يَتْرِيصَن* ialah *uslub khabariy* yang memberi makna *insyaiy* (Al-Raziy, 1981). Menurut Wahbah Al-Zuhayliy (1991), tujuan *amr* pada ungkapan *يَتْرِيصَن* yang bermaksud *hendaklah menunggu* dalam ayat tersebut menunjukkan wajib. Al-Maraghiy (1946) pula menjelaskan wanita yang berada dalam keadaan *iddah* diwajibkan menahan diri dan nafsunya untuk berkahwin lain sehingga sempurna tempoh yang ditetapkan meskipun keinginan tersebut wajar bagi wanita.

Bentuk *amr* yang digunakan dalam ayat 228 ialah *uslub khabariy yang bermaksud insya'iy* pada ungkapan *يَتْرِيصَن* yang menyuruh supaya wanita yang diceraikan menunggu sehingga tamat tempoh *iddah*. Wahbah Al-Zuhayliy (1991) berpendapat bahawa bentuk *uslub khabariy* yang memberi makna *insya'iy* bersifat kelembutan. Hal ini sangat bersesuaian dengan keadaan kaum wanita yang dalam keadaan *iddah* kerana *iddah* merupakan masa kesedihan seorang wanita yang diceraikan oleh suami.

## 2. Ayat 234: Iddah

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

“Orang yang meninggal dunia antara kamu, sedangkan mereka meninggalkan isteri-isteri, **hendaklah menunggu** (beridah) selama empat bulan sepuluh hari.”

Ayat ini menjelaskan perintah *iddah* kematian suami yang mana Allah SWT memerintahkan supaya wanita yang diceraikan menunggu sehingga tempoh empat bulan sepuluh hari iaitu tidak terdedah kepada umum, tidak berhias dan berwangi-wangian serta tidak keluar daripada rumah selama dalam tempoh *iddah* (Al-Sabuniy, 1980). Dalam arahan ini yang ditujukan kepada perempuan, digunakan bentuk *uslub khabariy* yang memberi makna *insya'iy* pada ungkapan *يَتْرِيصَن* bagi konteks *iddah* yang menyuruh supaya wanita yang kematian suami menunggu sehingga tamat tempoh *iddah*. Sebagaimana yang dijelaskan sebelum ini bentuk *amr* ini bersifat kelembutan. Hal ini sangat bersesuaian dengan keadaan kaum wanita yang dalam keadaan *iddah* kerana *iddah* merupakan masa kesedihan seorang wanita setelah kehilangan suami. Wahbah Al-Zuhayliy (1991) turut menjelaskan bahawa ungkapan ini digunakan dengan lembut kerana padanya terdapat penghormatan yang bersesuaian dengan keadaan wanita berada dalam keadaan yang sukar. Oleh kerana itulah ia tidak diperintahkan dengan ungkapan yang terang.

**Ayat 233: Penyusuan**

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وِلْدَةٌ بِوِلْدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“Ibu-ibu hendaklah menyusukan anak-anak mereka selama dua tahun genap iaitu bagi orang yang hendak menyempurnakan penyusuan itu. Kewajipan bapa pula adalah memberi rezeki (memberi makan) dan pakaian kepada ibu itu mengikut cara yang sepatutnya. Tidaklah dibebankan seseorang melainkan kemampuannya. Janganlah jadikan seseorang ibu itu menderita kerana anaknya dan jangan juga menjadikan seseorang bapa itu menderita kerana anaknya dan waris juga menanggung kewajipan yang tersebut (jika si bapa tiada). Kemudian jika kedua-duanya (suami isteri) bersepakat mahu menghentikan penyusuan itu sesudah berunding, maka tidaklah menjadi kesalahan. Jika kamu hendak beri anak-anak kamu menyusu kepada orang lain, maka tidak ada salahnya bagi kamu apabila kamu serahkan (upah) yang kamu mahu beri itu dengan cara yang betul. Bertakwalah kamu kepada Allah serta ketahuilah sesungguhnya Allah Maha Melihat apa yang kamu lakukan.”

Ayat tersebut merupakan perintah Allah SWT supaya menyusu anak-anak mereka dengan penyusuan yang sempurna selama dua tahun penuh. Dalam ayat sebelum ini Allah SWT telah menyebutkan hukum hakam nikah dan talak, disebutkan juga kesan-kesan perkahwinan kerana pasangan yang bercerai mungkin mempunyai anak yang sedang menyusu. Boleh jadi anak tersebut terabai kerana kebencian suami dan isteri. Kerana itulah Allah SWT memerintahkan para ibu supaya menyempurnakan hak anak-anak. Allah SWT telah menetapkan tempoh bagi penyusuan selama dua tahun jika kedua-duanya bersetuju (Wahbah Al-Zuhayliy, 1991).

Bentuk *amr* dalam ayat tersebut iaitu *uslub khabariy* yang memberi makna *insyaiy* pada ungkapan *يرضعن*. Menurut Tantawiy (1987) tujuan *amr* bagi ungkapan *يرضعن* yang bermaksud hendaklah menyusukan anak-anak mempunyai dua keadaan iaitu sunat dan wajib. Ia menjadi sunat dengan tiga keadaan, iaitu bapa mampu mengupah ibu susuan bagi anaknya, kehadiran ibu susu selain ibu kandungnya dan anak tersebut mahu menyusu dengan orang lain. Manakala ia menjadi wajib ke atas ibu selagi ia tidak bercerai atau sekiranya anak tersebut tidak mahu menyusu dengan orang lain ataupun sekiranya tidak ada bapa. Namun, beliau mengecualikan wanita yang berkedudukan dan tidak diwajibkan ke atasnya (Al-Sabuniy, 1980; Tantawiy, 1987). *Jumhur fuqaha'* pula berpendapat tujuan *amr* tersebut sunat iaitu tidak diwajibkan atas ibu menyusukan anaknya melainkan jika telah ditetapkan ketika bayi oleh ibu yang menyusukan anaknya dan anak tersebut enggan menyusu dengan orang lain atau seorang bapa tidak mampu mengupah ibu susu untuk menyusu ataupun berkemampuan tetapi tidak ada ibu susu untuk anaknya. Ia disunatkan kerana secara umumnya susu ibu adalah susu terbaik dan belas ihsan ibu lebih banyak serta tidak

dapat menandingi orang lain (Al-Sabuniy, 1980). Secara kesimpulannya, penulis bersetuju dengan pendapat yang menyatakan *amr* tersebut menunjukkan sunat menyusukan anak selama dua tahun penuh kerana ia merupakan tanggungjawab seorang ibu. Hal ini kerana susu ibu adalah susu terbaik untuk anak-anaknya.

Ungkapan *يرضعن* bagi konteks penyusuan menggunakan *amr* berbentuk *uslub khabariy* yang memberi makna *insya'iy*. Justeru, ia adalah bersifat kelembutan sebagaimana pendapat Wahbah Al-Zuhayliy (1991). Ciri *amr* yang bersifat kelembutan ini dapat diaplikasi kepada ayat ini kerana isteri berada dalam keadaan yang sukar dan hal ini bertepatan dengan pendapat Wahbah Al-Zuhayliy (1991) yang menyatakan bahawa konteks asal ayat tersebut ditujukan kepada isteri yang telah dicerai. Bahkan juga, ayat ini didatangkan selepas ayat-ayat *talaq*. Di samping itu juga, hal ini jelas kerana isteri yang melahirkan anak akan berada dalam keadaan tertekan sebagaimana digambarkan dalam surah al-Ahqaf ayat 15 yang bermaksud, "Ibunya telah mengandungkannya dan melahirkan dengan menanggung susah payah". Begitu juga kesusahan seorang ibu yang menyusukan anak digambarkan dalam surah Luqman ayat 14 yang bermaksud, "Ibunya telah mengandungkannya dalam keadaan lemah yang bertambah-tambah dan tempoh menceraikan susunya ialah dalam tempoh dua tahun". Justeru, jelas menunjukkan bahawa kelembutan yang digunakan dalam ungkapan tersebut sangat bersesuaian dengan situasi mereka yang berada dalam keadaan sukar dan tertekan.

Seterusnya ungkapan *fi'l amr* pada ungkapan *اتقوا* dan *اعلموا* merupakan suruhan supaya bertakwa dan amaran terhadap seksaan Allah SWT ditujukan kepada *mukhatab* atau pihak kedua iaitu orang yang terlibat secara langsung dalam kewajipan menunaikan tanggungjawabnya iaitu para suami. Bentuk ini adalah untuk menjelaskan perkara asas yang utama iaitu takwa. Ketakwaan merupakan perkara yang utama dalam semua perkara sehinggalah diberi perintah yang berbentuk ancaman sekiranya manusia ingkar dan tidak takut kepada-Nya. Justeru, dalam konteks ini walaupun isteri diharuskan menyusukan anak-anak mereka, namun para suami diwajibkan menjalankan tanggungjawab mereka dengan baik dan takut kepada Allah SWT. Wahbah Al-Zuhayliy (1991) menjelaskan bahawa para suami mestilah menjaga daripada berlakunya kecuaihan daripada hukum tersebut kerana Allah SWT Maha Mengetahui dan akan membalas segala amalan manusia. Sekiranya para suami menunaikan segala hak isteri dan anak-anak mereka dan menjauhkan kemudaratan daripada mereka maka anak-anak akan menjadi contoh generasi yang soleh di dunia dan mendapat ganjaran di akhirat. Manakala sekiranya mengikut hawa nafsu, anak-anak akan menjadi simbol kejahatan dan fitnah di dunia serta akan mendapat azab di akhirat. Berdasarkan penjelasan tersebut menunjukkan bahawa ayat *amr* pada ungkapan *اتقوا* dan *اعلموا* ditujukan kepada para suami maka penulis tidak akan memfokuskan kepada perkataan tersebut.

Sementara *uslub khabariy* yang memberi makna *insya'iy* bersifat kelembutan sesuai dengan perintah terhadap perempuan. Ayat yang bersifat kelembutan iaitu *uslub khabariy* yang memberi makna *insya'iy* ditujukan kepada kaum wanita. Hal ini selari

dengan fitrah kerana kaum lelaki dicipta sebagai pemimpin dan pelindung kepada kaum wanita dan mereka dituntut supaya berbuat baik kepada kaum wanita. Hal ini juga bersesuaian dengan perkataan perempuan iaitu *al-untha* dalam bahasa Arab sebagaimana dijelaskan oleh Ma'luf (1957) dalam *mu'jam* al-Munjid ia memberi maksud lembut dan tidak keras.

Keistimewaan wanita atau ibu tidak dapat disangkal lagi sebagaimana disebut juga dalam sebuah hadis Rasulullah SAW yang mengangkat martabat ibu dari bapa. Ini kerana melihat kepada pengorbanan ibu yang hebat yang melahirkan dan mengasuh seseorang anak dengan penuh kasih dan sayang. Hadis ini menyebutkan bahawa ibu berada lebih tiga tingkat daripada ayah:

“Seorang lelaki datang kepada Rasulullah SAW lalu berkata, “Wahai Rasulullah, siapakah orang yang paling berhak untuk aku hormati?” Baginda menjawab, “Ibumu!” Lelaki itu terus bertanya, “Kemudian siapa?” Rasulullah SAW menjawab, “Ibumu!” Lelaki itu bertanya lagi, “Kemudian siapa?” Rasulullah SAW menjawab, “Ibumu!” Sekali lagi lelaki itu bertanya, “Kemudian siapa?” Rasulullah SAW menjawab, “Bapamu!” (Al-Bukhariy, 2002)

Dalam Hadith yang lain pula Rasulullah SAW bersabda: *“Barang siapa yang menanggung dua anak perempuan, lalu berbuat baik kepada mereka, maka mereka akan menjadi tirai pencegah baginya dari api neraka”* (Al-Bukhariy, 2002). Dalam al-Quran juga Allah mengangkat martabat wanita dengan memuliakan wanita sebagai ibu. Ini dijelaskan dalam surah al-Ahqaf ayat 46:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ  
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

“Dan Kami wajibkan manusia berbuat baik kepada kedua ibu bapanya; ibunya telah mengandungnya dengan menanggung susah payah dan telah melahirkannya dengan menanggung susah payah. Sedang tempoh mengandungnya beserta dengan tempoh menceraikan susunya ialah dalam masa tiga puluh bulan. Setelah ia besar sampai ke peringkat dewasa yang sempurna kekuatannya dan sampai ke peringkat umur empat puluh tahun, berdoalah ia dengan berkata: "Wahai Tuhanku, ilhamkanlah daku supaya tetap bersyukur akan nikmatmu yang engkau kurniakan kepadaku dan kepada ibu bapaku, dan supaya aku tetap mengerjakan amal soleh yang Engkau redai; dan jadikanlah sifat-sifat kebaikan meresap masuk ke dalam jiwa zuriat keturunanku. Sesungguhnya aku bertaubat kepadamu, dan sesungguhnya aku dari orang-orang Islam (yang tunduk patuh kepadamu)”

Anak juga dilarang berkasar dengan ibu sebagaimana telah disebut dalam firman Allah SWT:



﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا أَمَا يَتَّبِعَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

“Dan Rabbmu telah memerintahkan supaya kamu jangan beribadah kepada selain Dia dan hendaklah kamu berbuat baik pada ibu bapakmu dengan sebaik-baiknya. Jika salah seorang di antara keduanya atau kedua-duanya sampai berumur lanjut dalam pemeliharaanmu, maka sekali-kali janganlah kamu mengatakan kepada keduanya perkataan “ah” dan janganlah kamu membentak mereka dan ucapkanlah kepada mereka perkataan yang mulia, Dan rendahkanlah dirimu terhadap mereka berdua dengan penuh kesayangan dan ucapkanlah: “Wahai Rabbku, kasihilah mereka keduanya, sebagaimana mereka berdua telah mendidik aku waktu kecil.” (Surah Al-Isra’: 17)

Disebutkan lagi bahawa berbakti kepada ibu adalah jihad sebagaimana dalam Hadith riwayat Al-Bukhariy:

“Saya bertanya kepada Rasulullah SAW, ‘Amalan apa yang paling dicintai Allah?’ Rasulullah SAW menjawab, ‘Solat pada waktunya,’ Kemudian aku bertanya lagi, ‘Kemudian apa lagi?’ Rasulullah SAW menjawab, ‘Berbakti kepada orang tua,’ Aku bertanya lagi, ‘Kemudian apa lagi?’ Rasulullah SAW menjawab, ‘Jihad fi sabilillah’”. (Al-Bukhariy, 2002)

### Kesimpulan

Secara kesimpulannya, objektif kajian ini adalah untuk mengenal pasti bentuk dan tujuan *amr* bagi konteks *iddah* dan penyusuan dalam surah al-Baqarah serta rahsia tersirat penggunaan *uslub amr* terhadap wanita dalam surah al-Baqarah. Berdasarkan dapatan tersebut didapati semua bentuk yang digunakan adalah *uslub khabariy* yang memberi makna *insyaiy* iaitu dua ayat bagi konteks *iddah* dan satu ayat bagi konteks penyusuan. Tujuan *amr* bagi konteks yang digunakan adalah bersifat *hakiki* atau secara langsung iaitu wajib dan sunat. Hal ini kerana ia melibatkan hukum hakam terhadap wanita lebih-lebih lagi membincangkan mengenai *iddah* dan penyusuan. Hasil dapatan kajian mendapati bahawa *uslub khabariy* yang memberi makna *insyaiy* berdasarkan pendapat Wahbah Al-Zuhayliy menyatakan bentuk tersebut bersifat kelembutan. Penggunaan gaya bahasa *amr* memainkan peranan penting dalam menyampaikan mesej yang lebih berkesan sama ada mesej tersurat atau tersirat. Justeru, kajian ini menunjukkan bahawa Allah SWT memuliakan wanita dengan menggunakan penggunaan *uslub amr* yang khusus untuk mereka yang bersifat kelembutan. Sesuai dengan pendapat Ma’luf yang menyatakan bahawa *al-untha* memberi maksud lembut dan tidak keras. Implikasi kajian telah merumuskan bahawa *uslub amr* merupakan antara komponen penting untuk memastikan mesej atau makna tersirat ayat al-Quran

al-Karim dapat di sampaikan dengan lebih jelas dan berkesan. Pada asalnya, *amr* merupakan perintah yang wajib dilaksanakan. Ia diguna sebagai dalil dalam menjelaskan hukum-hukum Islam tidak kira dalam apa-apa bidang contohnya solat, puasa, zakat dan sebagainya. Oleh itu, ia menjadi amat penting untuk memahami makna *amr* sendiri dan mengaplikasikannya dalam kehidupan yang akan menyumbang kepada kecemerlangan manusia sejagat. Secara keseluruhannya, perkara yang telah dikaji dalam kajian ini adalah berkaitan penggunaan *amr* dalam surah al-Baqarah. Kajian ini menumpukan kepada aspek Balaghah iaitu *al-insya' al-talabiy* yang berkaitan *amr* khususnya dari sudut bentuk-bentuk *amr* dan tujuan penggunaan *amr* serta rahsia tersirat *uslub amr*. Penulis memfokuskan kepada surah al-Baqarah kerana mengandungi banyak ayat *amr* yang mana sebahagian besar tajuk-tajuk dan hukum hakam perundangan Islam terkandung dalamnya dan selari dengan kajian ini yang hanya membincangkan berkaitan unsur *amr* sahaja. Penulis mencadangkan agar kajian lanjutan dapat diperbanyakkan dan dikembangkan lagi khususnya dalam bidang berkaitan balaghah. Kajian mengenai *amr* juga boleh diteruskan lagi dalam keseluruhan al-Quran selain surah al-Baqarah supaya ia dapat dikembangkan lagi dengan lebih terperinci. Kajian lain selain *amr* seperti *nahy*, *qasr*, dan lain-lain boleh dijalankan lagi supaya keindahan bahasa Arab dan keunikan gaya bahasa al-Quran dapat didedahkan kepada orang ramai sekaligus akan dapat menarik minat mereka mempelajari al-Quran. Justeru, penulis berharap agar kajian ilmiah ini dapat memberi manfaat kepada semua pihak terutama para pencinta bahasa Arab serta ilmuwan bahasa di samping dapat mendedahkan rahsia keunikan dan keindahan al-Quran itu sendiri.

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# LEARNING ENGLISH VOCABULARY VIA COMPUTER GAMING

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## ABSTRACT

Due to the COVID-19 pandemic, educators have opted for online discussions and classes in which the teaching and learning sessions occur beyond the classroom environment. As various forms of technology such as gaming can be potentially used as platforms for online teaching and learning, the study aims to investigate the use of vocabulary learning strategies (VLS) in a massively multiplayer online role-playing game (MMORPG) among Malaysian English as a second language (ESL) players. Data were obtained via a 12-hour online game-play recorded sessions of *Guild Wars 2* involving four Malaysian ESL players. The participants consisted of experienced online gamers aged between 24 and 25 years. The game-play sessions were also observed to provide supporting details on how the players utilised strategies when learning English vocabulary. The outcome of the study revealed that the ESL players employed different VLS during their game-play sessions. Gu and Johnson's (1996) categorisation of VLS, which are metacognitive, cognitive, memory, and activation strategies, was subsequently modified to accommodate the MMORPG context. The results showed that the top five strategies used by the players were meaning-making, consultation, using online dictionary, word comparison, and incorporating words with real-world contexts.

**Keywords:** Language learning; vocabulary learning strategies; MMORPG; thematic analysis; English as Second Language

## **Introduction**

There is an increasing number of studies that looked into various aspects of teaching and learning which focus on classroom as well as beyond-classroom learning environment, in line with the increased use of technology in teaching and learning activities. Past studies that explored the use of digital affordances in enriching the learning experience can serve as a guide in providing educators with more options in terms of incorporating technology into their instruction. Gu (2005) states that past researchers used recall tasks and artificial memory in relation to investigating how people acquire the ability to learn new vocabulary through digital games. However, in general, studies on language learning via digital games are scarce due to small sample sizes and limited duration of game-play sessions (Peterson, 2010). It is also quite difficult for researchers to adapt or replicate past studies related to vocabulary learning through digital activities as there is a lack of studies that applied vocabulary learning strategies (VLS) framework or the categorisation of VLS in beyond classroom learning environments. Although many classroom-based studies made use of Gu and Johnson's (1996) Categorisation of VLS, there are not many studies on VLS usage in beyond the classroom language learning setting.

There is a need to investigate the use of VLS in online gaming because researchers have indicated that vocabulary learning processes can be vital components in aiding language learners to effectively acquire their second language through digital games (Gu, 2005; Nation, 2008). Digital games are seen as a potential medium to shift the language learning curve among English as a second language (ESL) players. This is due to the technological development in digital games that creates dynamic learning environments (Golonka et al., 2012). Therefore, it is evident that digital games, especially massively multiplayer online role-playing games (MMORPGs), can potentially serve as a platform for language learning.

According to Rama et al. (2012), several past studies have looked into the potential of MMORPGs as a tool for language acquisition. Many of these studies focused on vocabulary language learning strategies in a globally renowned pay-to-play MMORPG, World of Warcraft. In the local Malaysian context, research on how players learn English vocabulary in digital-games has not been thoroughly investigated. Most past studies have only examined the effectiveness of MMORPGs in language learning, and did not focus on how ESL players are able to incorporate VLS in digital games or MMORPGs. Thus, there is a need to ascertain how non-native English players, who aim to understand and execute game tactics in MMORPGs, apply certain VLS in order to comprehend English words that they encounter in the course of playing MMORPGs.

### **Research Aim and Research Questions**

The study aims to investigate the VLS used in a free-to-play massively multiplayer online role-playing game (MMORPG), Guild Wars 2 among Malaysian ESL players when they are playing and interacting with other players in the game's virtual world.

The research questions are:

- 1) What are the VLS used by Malaysian ESL players in a MMORPG?
- 2) What are the functions of the VLS employed by Malaysian ESL players in MMORPGs?

### **Literature Review**

Many theories of language learning focus on teaching and learning environments. With the expansion of technology, researchers have started to focus on alternative mediums that involve technology in language learning. In a recent study that investigated the use of technology in English language teaching, it was found that traditional English language teaching methods were considered to be irrelevant by students in current pedagogy (Mofareh, 2019). Findings showed that 60% to 80% of students were dissatisfied with the traditional way of learning language (Mofareh, 2019). The study revealed that 75% to 95% of students who were familiar with language learning through technology achieved better results in an English test than those who were accustomed to traditional classroom language learning. Thus, it seems that technology plays a crucial role in promoting an effective language learning experience for language learners. Another example of technological integration in language learning is through digital storytelling (DST) which involves a creative process of learning language through participants' visualisation and imagination (Ming et al., 2014). The implementation of DST in Malaysia has helped ESL learners to master skills like interactive communication, interpersonal skills, personal and social responsibility, technological literacy, basic and visual literacy, as well as creative thinking. Ming et al. (2014) found that Malaysian ESL students favour the implementation of DST in language teaching and learning sessions as it enhances their language learning capabilities and the ability to do collaborative work.

Simultaneously, researchers such as Mutlu and Eröz Tuğā (2013) have stated that the use of electronic devices (i.e. computers) has eased the accessibility of information and has provided students with impactful communicative technology. The use of computer-assisted language learning (CALL) is regarded as a valuable tool in aiding educators to apply multiple learning theories into instruction strategies with the assistance of computers, as well as software programmes, and is thus, an overall significant development in language teaching and learning (Mutlu & Eröz Tuğā, 2013). Moreover, CALL also enables researchers to further understand how ESL learners enhance their language capabilities through the use of linguistic resources found online,

their online experiences and use of computer-mediated communication (CMC) in order to become more independent learners.

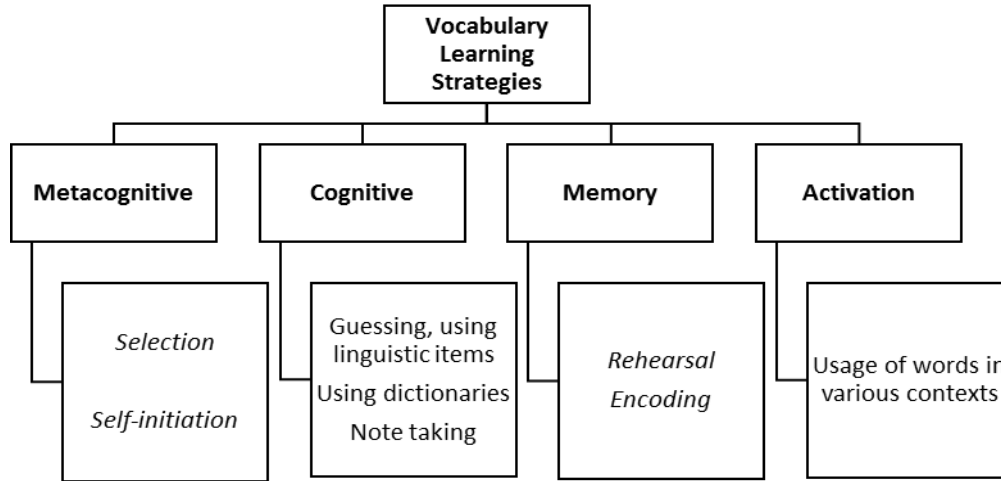
### ***Online Gaming and the Use of MMORPGs in Language Learning***

There has been a tremendous growth in the popularity of online gaming since the 1990's and its focus has expanded to both the adolescent and young adult populations (Jack & Muhammad, 2017). Most video games are driven by immersive storylines, tactical gaming mechanisms, as well as online CMC between gamers via the use of the English language (Jack & Muhammad, 2017). Researchers like Jack and Muhammad (2017) focused on investigating the impact of online games towards gamers' mobile language and learning capabilities. In their research, Jack and Muhammad (2017) stated that the use of MMORPGs provided participants with the ability to communicate in real-time through their in-game characters. It also enabled them to effectively express their emotions using moving emoticons that were provided in online games. Additionally, MMORPGs also provided the gamers with access to theme-based virtual worlds where they could use real-time CMC with their peers, obtain opportunities to role-play as in-game characters, participate in co-op game-play through guild membership, and take part in immersive storyline that enhances their problem-solving skills (Jack & Muhammad, 2017). Apart from that, Butler et al. (2014) also highlighted that CALL and computer-based assessments are capable of aiding young learners to enhance their ability to present contextualised cues via animation, audio, video, as well as other multimedia tools. Through non-verbal information and instant feedback from the computer, CALL helps in gaining an individual's attention and motivating him/her to learn language (Butler et al., 2014).

In relation to language learning via MMORPG, a study by Bytheway (2015) showed that online players use their second language while playing online games, particularly in MMORPGs in order to socialise with other online players or peers. Hence, it is possible that online games can be used as a platform for language learning. MMORPG is a real-time online game that puts players in a vast and open-world virtual environment, where the storylines and quests are written mostly in English. Furthermore, players perform quests collaboratively with one another and engage in written or spoken interactions for social and in-game talk purposes (Chatfield, 2010; Mäyrä, 2008; Yee, 2006). Other researchers (Delwiche, 2006; Squire, 2005; Steinkuehler & Squire, 2009; Yu, 2009) have also stressed the importance of MMORPG as an engaging platform for ESL players.

Although there is an increased number of past studies that looked into the potential of MMORPGs as a language acquisition tool, not many research have delved into the effectiveness of online gaming in relation to the implementation of VLS by ESL learners. Hence, the current study aimed to elucidate the use of VLS by ESL players in MMORPG based on the categorisation of VLS proposed by Gu and Johnson (1996), as shown in Figure 1.

**Figure 1**  
 Gu and Johnson's (1996) Categorisation of VLS



This study employed Gu and Johnson's (1996) categorisation of ESL VLS that were used to determine the relationship between VLSs and English learning outcomes among Chinese university English learners. Although the framework is effective in analysing and categorising ESL learners' use of VLS, Gu and Johnson's (1996) categorisation of VLS is not applicable in other language learning contexts other than the traditional classroom-based language learning setting. Therefore, the categorisation of VLS into metacognitive, cognitive, memory and activation by Gu and Johnson (1996) has been modified according to the exhibited behaviour during online gaming.

Prior studies have looked into the uses of different VLS by ESL learners within the online gaming platform. Also using Gu and Johnson's (1996) Categorisation of VLS, Goundar (2019) examined the different strategies that were employed by English as a Foreign Language (EFL) learners in learning new English vocabulary. Goundar (2019) found that participants employed a number of VLSs in order to acquire vocabulary and strategies that enhanced their memory-retaining skill. They also shed light on the effectiveness of VLS as a tool in describing and explaining EFL learners' language development, in addition to its capability in empowering students to choose which VLS that they require to use in order to acquire new vocabulary (Gu, 2003, as cited in Goundar, 2019).

Derakhshan and Khatir's (2015) study provided a literature review on the implementation of games as a language learning platform. With the use of vocabulary games, ESL and EFL learners' learning processes are enhanced as digital games help them to retain target words (Riahipour & Saba, 2012, as cited in Derakhshan & Khatir, 2015). Aghlara and Tamjid (2011) further suggested that digital games were beneficial in



helping young English learners in vocabulary acquisition as these games were able to capture their attention.

Based on the study by Bytheway (2015), digital games are seen as valuable means of language learning due to the hundreds of millions of people who immerse themselves in digital games and communicate with each other using their second languages. According to Wenger’s study (1998, as cited in Bytheway, 2015), online players act as observers and participants during game-play sessions. In doing so, they are able to pick up new English vocabulary and acquire meanings as well as definitions in order to fully understand the game. Hence, MMORPG is potentially a useful language learning platform as players are exposed to a multitude of languages due to the emphasis on communication with one another in the online gaming environment (Bytheway, 2015).

### Method

Table 1 elaborates on the changes made on Gu and Johnson’s (1996) categorisation of VLS to accommodate to the online gaming context.

**Table 1**

*Changes in Gu and Johnson’s (1996) Categorisation of VLS*

<b>Gu and Johnson’s Vocabulary Learning Strategies</b>	<b>Game-Related Vocabulary Learning Strategies</b>	<b>Explanation on Game-Related Vocabulary Learning Strategies</b>
<b>Metacognitive:</b> 1. <i>Selection</i> 2. <i>Self-initiation</i>	<b>Metacognitive:</b> <i>Meaning-making</i>	<b>Meaning-making:</b> ESL players initiate on English vocabulary found in game-play sessions by making initial meanings.
<b>Cognitive:</b> 1. <i>Guessing</i> 2. <i>Using Dictionary</i> 3. <i>Note-taking</i>	<b>Word Acquisition:</b> 1. <i>Consultation</i> 2. <i>Using Online Dictionary</i>	<b>Consultation:</b> ESL players consult their friends or peers to further clarify their initial meaning-makings, as well as to employ other strategies to get authentic definitions of the new English words encountered.  <b>Using Online Dictionary:</b> ESL players spend less time by referring to online dictionary using Internet search engines. This strategy is more effective for online gamers as it consumes less time, concise, precise and easy to access from their electronic devices.

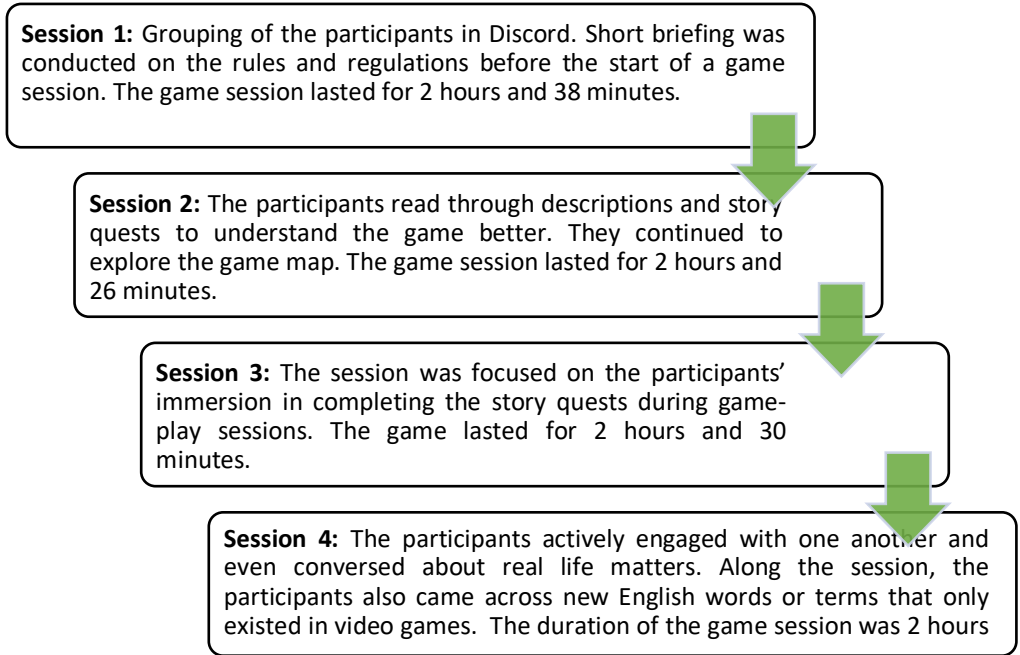
<p><b>Memory:</b>          1. <i>Rehearsal</i>          2. <i>Encoding</i></p>	<p><b>Word Comparison</b></p>	<p><b>Word Comparison:</b> ESL players compare the English words they find during game-play sessions with other English words of similar definitions.</p>
<p><b>Activation:</b>  <i>Usage of words in various contexts.</i></p>	<p><b>Activation:</b>  <i>Incorporating Words with Real-World Contexts</i></p>	<p><b>Incorporating Words with Real-World Contexts:</b> ESL players associate the English words they find in game play sessions (virtual world) with real-life contexts in which they use or experience regularly.</p>

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The participants of the study consisted of four ESL players (labelled as P1, P2, P3, and P4) selected via purposive sampling method. All the participants were experienced online gamers of more than five years with a game-play duration of five to six hours a day. All the participants were 23 to 24 years old and with a background of English as their secondary language. They all scored a Band 4 in the Malaysian University English Test, which is equivalent to the intermediate level of English proficiency. For the data collection, four game-play sessions were recorded. One of the researchers participated in the game play sessions, and also acted as an observer (labelled as P5) who noted down observational notes during the game-play sessions. The observational notes functioned as supplementary data to be triangulated with the findings. *Guild Wars 2*, a MMORPG genre online game was chosen as the main platform of the research as it offered an immersive storyline and a number of main quests for participants to take part in. Simultaneously, a push-to-talk software named “Discord” was used to ease the process of communication between the researchers and participants during game-play sessions as the latter were already familiar with its functions. A video recording software, Open Broadcaster Software (OBS) was also used to record the game-play sessions and to help the researchers in reviewing the video recordings and showing the specific timestamps when participants used VLS during game-play sessions.

During the four game-play sessions, all the participants were placed in the same team to enable the researchers to identify their use of different types of VLS. In order to decipher the video recordings of the game-play sessions, the software OBS was used for the specific purpose of enabling the researchers to identify how each participant had used the VLS in individual and collaborative situations. Subsequently, the participants’ VLS were then categorised in accordance with Gu and Johnson’s (1996) Categorisation of VLS. Figure 2 demonstrates the flow of each game-play session.

**Figure 2**  
*Game-play Session Procedure*



**Results and Findings**

Table 2 shows the VLS most frequently used by the participants during the four game-play sessions. Based on the frequency of VLS used by the participants, it can be seen that the different strategies employed in this study had aided the ESL players in acquiring new vocabulary through their own means. In line with that, the identified VLS will be elaborated based on the researchers' observational notes of each game-play session.

**Table 2**  
*Summary of the Five Most Frequently Used VLS in MMORPG*

Game-Related Vocabulary Learning Strategies	Frequency of Game-Related VLS Used				Total
	1 <sup>st</sup> Session	2 <sup>nd</sup> Session	3 <sup>rd</sup> Session	4 <sup>th</sup> Session	
Consultation	2	4	1	5	12
Incorporating Words with Real-World Contexts	1	2	-	3	6
Using Online Dictionary	1	2	-	2	5
Word Comparison	-	1	-	3	4
Meaning-Making	1	1	-	2	4

Based on findings from Gu and Johnson’s study (1996), it has been established that ESL learners generally utilise VLS to understand newly identified English words through online games. Similarly, the findings in the current study have also shown that the online gaming environment assisted these ESL learners in acquiring new English words or vocabulary. Thus, the rest of this section will elaborate on the five most frequently used VLS by the ESL players during the game-play sessions.

### Consultation

The next vocabulary learning strategy focuses on the participants seeking consultation from the researcher pertaining to the new vocabulary that they encountered in the MMORPG game. With the involvement of one of the researchers in the game-play sessions, the participants seemed to be more actively engaged in vocabulary language activities. The participants considered one of the researchers as a “walking library”, in which they would consult the researcher to confirm or further fortify their initial meaning-making of the new English vocabulary encountered during their game-play session (Table 3).

**Table 3**  
*Consultation Strategy*

VLS	Instances of VLS	Observational Notes
Consultation	<p><b>Example 1:</b>  <b>P4 (2:27:01):</b> **** (P5), is there a word such as <i>completionist</i>?</p>	<p>1. It seems that participants were more motivated to use <i>consultation</i> strategy during game-play sessions because the researcher (P5) has an academic background in English linguistics.</p>
	<p><b>P5 (2:27:21):</b> I think it’s more of a perfectionist. I don’t think it’s a formal word.</p>	
	<p><b>P4 (2:27:31):</b> Because there’s a quest called <i>Completionist</i>. I don’t know whether this is a valid word or not.</p>	<p>2. Participants would usually consult the researcher when they found new English words that are not widely used in the real-world context or that are created specifically for online gaming.</p>
	<p><b>Example 2:</b>  <b>P4 (0:00:13):</b> **** (P5), what is the meaning of <i>tarnish</i>? Because I see one in the map and still haven’t had a clue and that’s why I ask you.</p>	

The consultation strategy was employed by the participants to further clarify their initial understanding of new words created through the meaning-making strategy. The consultation with the researcher enables these participants to obtain more accurate definitions of the new words. Furthermore, it has also been observed that the

consultation strategy was frequently employed when the participants were unable to fully understand the meanings of the English words.

To exemplify this case, P4 in Example 1 sought consultation from the researcher regarding the words “completionist” and “tarnish”. By employing this strategy, P4 was able to understand the meaning of the two new words when they were explained by the researcher. In addition, the researchers also provided examples as part of the explanation to help participants understand these words.

Nosidlak (2013) emphasised the use of the strategy involving asking others in which one would obtain the meaning of a new word by inquiring others (i.e. students, native speakers, and teachers). According to Hatch and Brown (1995, as cited in Nosidlak, 2013), the depth of meaning-making can vary across different sources, and that learners are required to adhere to the different ways of acquiring meaning in order to fully comprehend the actual definitions of words. A similar finding is noted in the current study where the participants consulted the researchers as the main source of acquiring information. Other than the utilisation of the consultation strategy, both participants and researchers adopted another strategy to obtain meanings of new words that included consulting online dictionaries.

***Incorporating words with real-world contexts***

The final VLS found in the study is incorporating words with real-world contexts. Based on Gu and Johnson’s (1996) activation category, ESL learners would use new words in various contexts in order to obtain a deeper comprehension. However, in the context of the current study, the ESL players had linked the English words that they came across during their game-play sessions with English words found in real-world situations. Hence, the ESL learners were able to understand word definitions found in digital games through real-world circumstances (that is, objects, surroundings, and so on).

**Table 4**  
*Incorporating Words with Real-world Contexts*

VLS	Instances of VLS	Observational Notes
<b>Incorporating Words with Real-World Contexts</b>	<b>P5 (1:08:53):</b> I don’t think it has a root word. The word itself is <i>oscillator</i> .	Participants were able to make sense of complex English words when they
	<b>P3 (1:08:58):</b> The nearest word is oscillation, where you change the fan from being static to movement (turning around in 180 degrees).	tried to use these words in real-world contexts.

Based on Table 4, it can be seen that P3 was able to relate the word “oscillator” with a real-world object (a fan) in order to obtain a deeper understanding of the complex word. In Example 1, P3 stated that an “oscillator” might have a close resemblance to the word “oscillation” (moving the fan from static to motion). In this

case, P3 had the general idea that an oscillator is associated with an electronic device that produces the movement of swinging back and forth in a regular rhythm (similar to an auger). Hence, the participants were able to comprehend the complex word “oscillator” by relating it to a real-world object.

Derakhshan and Khatir (2015) pointed out the positive implications of using games on English vocabulary learning in ESL and EFL contexts. In their study, Derakhshan and Khatir (2015) explained the benefits of using educational games for English vocabulary teaching and learning sessions, and highlighted that these vocabulary-promoting games have helped to bring the real-world context into classroom teaching and learning sessions. As a result, students’ English language proficiencies were enhanced as they were able to use the language in a flexible and communicative way. In view of the use of MMORPG as a vocabulary language learning platform, the participants of this study were able to relate complex words with the objects or matters from real-world contexts. Hence, this has enabled them to fully comprehend the new English words found in the game, as well as recognise the appropriate contexts in which the complex English vocabulary can be used.

### ***Using online dictionary***

In accordance with the study by Gu and Johnson (1996), the cognitive aspect of VLS involves ESL learners using dictionaries when searching for the definition of a new vocabulary. However, in the context of online gaming, referring to a physical dictionary was difficult for the ESL players as they were highly immersed in the game that required their full attention at all times. Hence, the researchers have adapted the strategy mentioned in Gu and Johnson’s (1996) framework to using online dictionary to accommodate the online gaming context. As facilitators and observers of the study, the researchers were able to provide explanation, to the participants, on the new English words that they encountered in all four game-play sessions. These participants also had the flexibility to access online search engines (Google) in order to further clarify the new English vocabulary encountered. For ESL learners, understanding new English words can be difficult as their thought processes are based on their native language. Hence, most bilingual ESL learners tend to utilise a dictionary more than monolinguals (Tahriri & Ariyan, 2015). A similar situation is observed in this study, whereby these bilingual ESL participants frequently utilised online dictionaries during the game-play sessions in their effort to understand the meaning of new vocabulary. The Electronic Dictionary (ED), as proposed by Rezaei and Davoudi (2016) provides an accurate definition of words within a short period of time. Based on what was observed during the sessions, these ESL players had benefited from using online dictionaries during their game-play sessions due to its easy accessibility and accurate results.

**Table 5**  
*Using Online Dictionary Strategy*

VLS	Instances of VLS	Observational Notes
Using Online Dictionary	<b>Example 1:</b> <b>P2 (1:07:16):</b> <i>Oscillator?</i> What’s an <i>oscillator</i> ? Dredge Oscillator... (The participant refers to the name of a monster in <i>Guild Wars 2</i> )	1. The researcher conducted a few <i>Google</i> searches (Using <i>online dictionary</i> strategy) to give accurate definitions on English words asked by the participants.
	<b>P5 (1:07:45):</b> I can <i>Google</i> it for you guys because I rarely use this term. It’s defined as a mechanical device used to dig tunnels. It’s like a drill (auger).	2. Due to the nature of the Electronic Dictionary (ED), it was easier for the researcher to aid participants in terms of providing word definitions, as the online dictionary was easy to access and has provided quick results.
	<b>Example 2:</b> <b>P4 (2:27:31):</b> Because there’s a quest called <i>Completionist</i> . I don’t know whether this is a valid word or not.	
	<b>P5 (2:27:44):</b> It’s actually a noun in a video game. The word is only created for online gaming purposes. It is defined as a player that attempts to complete every challenge in order to get the achievements. For example, when you play DoTA, you get achievements, right?	

As shown in Table 5, the participants approached the researchers to clarify the definitions of complex English words. The researchers were also relying on online dictionaries to provide accurate meanings of these new words. Considering that the online gaming environment restricts online gamers from pausing the game (real-time game mechanics), the researchers found that using an online dictionary was a more convenient method to learn English when one is in a gaming context. The ED is a powerful tool that can be accessed via the Google search engine, hence, it serves as an effective linguistic tool that can be used during the game-play sessions. Furthermore, since *Guild Wars 2* is playable on a personal computer, switching between the online game and the Internet to retrieve the accurate definitions of words the participants encountered during gaming can be done swiftly.

As opposed to Gu and Johnson’s (1996) traditional way of using Paper Dictionaries, the current research focuses more on the use of ED due to its compatibility with the fast-paced online gaming environment. With reference to the timestamps of both Examples 1 and 2 in Table 5, the researchers were able to allocate less than a minute to find out the definitions for complex English words, for example, “oscillator” and “completionist”. This exemplifies the ease of using an online dictionary to provide

learners with concise interpretation of English words which could result in the improvement of their vocabulary language acquisition.

Rezaei and Davoudi (2016) highlighted the idea of using online dictionaries to reinforce ESL learners’ ability to acquire new vocabulary. The participants in their study were reluctant to flip through Paper Dictionaries to search for word definitions as it consumed an excessive amount of time and adversely impacted the flow of reading written texts. Similarly, having participants flipping through Paper Dictionaries while in gaming sessions is deemed time-consuming. In addition, this act could disrupt their immersion in the game-play sessions. However, by using online dictionaries, the participants of this study were able to acquire new English vocabulary faster and with better understanding of definitions of words.

**Word comparison**

As one of VLS, the aim of using the word comparison strategy is so that ESL learners can understand the new words based on other words that they are already familiar with. Based on this study, by comparing or suggesting complex words found in the game-play sessions with other simpler terms, the researchers were able to aid the participants' vocabulary learning process.

**Table 6**  
*Word Comparison Strategy*

VLS	Instances of VLS	Observational Notes
	<p><b>Example 1:</b>  <b>P4 (0:01:51):</b> So, what’s the difference between <b>tarnish</b> and melt, if you say the example like the metal on the car just now?</p>	<p>Participants understood the complexity of English words found in the game-play sessions when the researcher compared these words with simple English vocabulary.</p>
<p><b>Word Comparison</b></p>	<p><b>Example 2:</b>  <b>P5 (0:02:00):</b> <b>Tarnish</b> means that – for example you take a red car. Then the paint comes off right? So, that is what we call <b>tarnish</b>. The surface of the car has been tarnished. However, melting is the state of the metal from the body of the car. The structure melts.</p>	

Table 6 shows the researchers using the word comparison strategy to aid the participants in making sense of the complex words that they encountered during the game-play sessions. In Example 1, the researchers were trying to define the complex word “tarnish” by using a simpler term “melt”. Although the two words are slightly different in their definitions, the researchers were able to help P4 understand better due to the similar properties carried by the two words (both “tarnish” and “melt” are inked to corroding properties).



A study on the effects of synonyms in second-language vocabulary learning among ESL learners by Webb (2007) demonstrated that synonyms have the potential to facilitate vocabulary learning among ESL learners. The participants were able to gain vocabulary knowledge through repeated exposures to new English words (Day et al., 1991, as cited in Webb, 2007). Similar to synonyms, word comparison helps ESL learners to grasp English vocabulary faster as they are exposed to simpler definitions as opposed to the complex meanings when they first encounter these words. In short, word comparison is effective because it provides ESL learners with simple definitions when explaining complex English words or terminologies.

### **Meaning-making**

The first VLS is meaning-making. It seemed that the participants' awareness and comprehension of thought processes are the two crucial factors involved in the selection of new vocabulary during game-play sessions.

**Table 7**

*Instances of Meaning-making Strategy among Players*

<b>VLS</b>	<b>Instances of VLS</b>	<b>Observational Notes</b>
<b>Meaning-Making</b>	<b>Example 1:</b> <b>P1 (1:12:48):</b> So, it's actually another term for engrave, is it?	1. The participants employed <i>meaning-making</i> strategy in order to make sense of what the English words mean.
	<b>Example 2:</b> <b>P2 (1:07:16):</b> <i>Oscillator?</i> What's an <i>oscillator</i> ? Dredge Oscillator... (The participant refers to the name of a monster in <i>Guild Wars 2</i> )	2. Participants correlated the new English words with other known English vocabulary or things that contribute to the creation of initial definitions of the new words.
	<b>P1 (1:08:32):</b> Is it the same like something that goes back and forth – (The participant is referring to an auger)	

Most participants employed the meaning-making strategy in order to comprehend initial meanings of the new English words that they encountered throughout the game-play sessions. This strategy was viewed as crucial by these Malaysian ESL learners as they were able to employ other VLS in order to strengthen their initial understanding. In addition, the participants' background knowledge also played an essential part in the creation of early understanding derived from their thought processes. With the help of their schema, the participants were able to deduce

new English words by correlating them with other English vocabulary or things of similar attributes.

In reference to Table 7, the participants employed the meaning-making strategy when they first encountered the new words during the game-play sessions. The purpose of employing this strategy was for the participants to comprehend the initial meanings of the new English words. The researchers believed that these participants were also trying to relate the words with other known English words and relating these words with things that would contribute to the initial definitions created. Referring to Example 1, P1 attempted to make sense of the word “imbue” by relating it with another known English word “engrave”. It can be assumed that P1 had employed the meaning-making strategy to further enhance her comprehension of this new word by relating the term to another word with a similar meaning, such as “engrave”. Meaning-making is considered a vocabulary learning strategy that had helped the participants to take the first step in acquiring new English vocabulary.

A recent study by Goundar (2019) found that metacognitive learning strategies such as selective attention and self-initiation were employed by ESL learners to prioritise words that appeared more important for them to learn and make initial meanings out. A similar case can be seen among the participants of this study as they created new definitions for the new English vocabulary that were identified during the game-play sessions. These participants used the meaning-making strategy to initiate the vocabulary learning process. The reason behind the use of this strategy was to help the ESL learners to understand any information in text format that were visible and related to their understanding of the storyline in *Guild Wars 2*.

### **Conclusion**

The study has illustrated the role of online gaming in motivating ESL learners to learn English words in an immersive digital environment. In addition, the findings also show that the immersive and multidimensional attributes of online games can enhance the learning capabilities of ESL learners as this learning platform is learner-centred, as opposed to the teacher-centred approach used in a conventional classroom setting. Amidst the present global COVID-19 pandemic, the findings of the current study have demonstrated how online games can enhance the English language learning experience of learning beyond the classroom context. However, the limitation of this study is that it only involves four participants as study samples. The selection of these participants may be deemed insufficient in proving that online games are effective in helping ESL learners to incorporate VLS to acquire new English vocabulary. Therefore, future studies should involve a bigger sample size. Additionally, the current study does not investigate the effectiveness of other online gaming genres other than MMORPG in looking into how ESL learners implement different VLS to learn a language. Therefore, future researchers should consider conducting studies on the use of VLS by other ESL groups of learners and focusing on the effectiveness of VLS across other online gaming platforms.

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# **NARATIF PUTERI SANTUBONG DAN PUTERI SEJINJANG MEMPERTALIKAN POLITIK TEMPATAN: ANALISIS PRAGMATIK**

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## **ABSTRAK**

Kajian ini bertujuan untuk menganalisis implikatur (makna tersirat) dalam sastera rakyat Melayu Sarawak, iaitu naratif Puteri Santubong dan Puteri Sejinjang dengan mempertalikan politik tempatan. Pengkaji telah mentafsirkan implikatur yang terkandung dalam naratif tersebut berpandukan analisis pragmatik iaitu Teori Relevans (TR) oleh Sperber dan Wilson. Dapatan kajian menunjukkan bahawa eksplikatur seperti "Puteri Santubong", "Puteri Sejinjang", "kisah lama, zaman mensia maya", "penjaga", "manis", "anak dak dewa turun kayangan", "bertenun kain", "malam", "menumbuk padi" dan "siang" sebenarnya mempunyai implikatur yang dapat diasosiasikan dengan konteks semasa. Hal ini selaras dengan peranan sastera rakyat yang begitu sarat dengan unsur nasihat dan sindiran secara halus supaya masyarakat kini tidak mengulangi kesilapan yang berlaku dalam naratif Puteri Santubong dan Puteri Sejinjang ini. Rumusannya, berbekalkan konteks, kesan kognitif dan usaha memproses maklumat, mesej secara tersirat dalam naratif ini dapat mengalami peluasan makna berdasarkan keadaan politik tempatan.

**Kata Kunci:** sastera rakyat; lirik lagu; naratif; politik tempatan; Teori Relevans

## **NARRATIVE OF PUTERI SANTUBONG AND PUTERI SEJINJANG IN LOCAL POLITICS: PRAGMATIC ANALYSIS**

### **ABSTRACT**

This study aimed to analyze the implicatures (implicit meaning) in Sarawak Malay folk literature, "Puteri Santubong and Puteri Sejinjang" in local politics. The implicit meaning contained in the narrative was analysed using the Relevance Theory by Sperber and Wilson. The findings showed that explicatures such as "Puteri Santubong", "Puteri Sejinjang", "kisah lama, zaman mensia maya", "penjaga", "manis", "anak dak dewa turun kayangan", "bertenun kain", "malam", "menumbuk padi" and "siang" also contained implicatures that can be associated with the current context. This is in line with the role of folk literature, which is laden with the elements of subtle advice and satire so that society do not repeat the mistakes that occur in the narrative of Puteri Santubong and Puteri Sejinjang. In conclusion, by combining context, cognitive effects, and information processing effects, the implicit message in this narrative can be expanded based on local political conditions.

**Keywords:** folk literature; song lyrics; narrative; local politics; Relevance Theory

### **Pengenalan**

Dalam masyarakat Melayu, sastera rakyat ialah sastera yang diwarisi daripada satu generasi kepada satu generasi yang lain dan telah wujud berzaman lamanya dalam kehidupan masyarakat ini. Perkembangan awal sastera rakyat dapat dikesan daripada aktiviti penyampaian lisan.

Masyarakat Melayu Sarawak juga mempunyai koleksi sastera lisan yang terdiri daripada cerita rakyat pelbagai genre klasik seperti cerita binatang, cerita jenaka, cerita legenda, cerita mitos, dan cerita asal-usul serta puisi, juga daripada pelbagai genre klasik seperti pantun, syair, gurindam dan seloka. Masyarakat Melayu Sarawak menyampaikan cerita-cerita rakyat dan mendendangkan nyanyian-nyanyian rakyat untuk tujuan hiburan, bercerita, berjenaka, menyampaikan nasihat dan menyindir secara halus. Sastera rakyat yang bersifat lisan ini dipertuturkan daripada satu generasi kepada satu generasi yang lain. Mary Fatimah Subet (2018) menyatakan sastera rakyat ini diperturunkan oleh nenek atau datuk kepada cucu-cucu mereka, ibu atau bapa kepada anak-anak kecil mereka, dan kakak atau abang kepada adik-adik kecil mereka. Pewarisan sastera rakyat seperti ini berbeza sedikit daripada yang biasa diperkatakan, iaitu sastera rakyat itu diwarisi sejak turun temurun daripada nenek moyang kepada cucu-cicit. Namun, yang pasti, setiap peringkat generasi ini membesar dan berkongsi warisan ini. Menurut Mary Fatimah Subet (2018), dalam nyanyian kanak-kanak, masyarakat Melayu Sarawak mendendangkan puisi dan nyanyian rakyat atau nyanyian kanak-kanak untuk tujuan hiburan, menidurkan mereka, bercerita dan berjenaka.

Golongan yang lebih tua dalam sesebuah keluarga akan mendendangkan nyanyian atau lagu-lagu berkenaan kepada yang lebih muda. Misalnya, seorang ibu menyanyikan lagu rakyat untuk anaknya sebelum tidur. Daripada kegiatan inilah, lagu-lagu ini dikuasai oleh kanak-kanak tersebut, dan akhirnya mereka membesar dan berkongsi lagu-lagu yang sering mereka dengar dan nyanyikan ini dengan rakan-rakan sepermainan.

Maka, wujudlah sifat sastera lisan dalam lagu-lagu tersebut kerana diwarisi daripada satu generasi kepada satu generasi yang lain melalui mulut. Hal ini sejajar dengan pandangan Munir Ali (1989) yang menyatakan bahawa kesusasteraan lisan yang lahir dalam kalangan rakyat banyak, disampaikan melalui bahasa lisan. Kesusasteraan begini hidup dalam kalangan rakyat dan dikembangkan secara lisan daripada satu generasi ke satu generasi yang lain (Munir Ali, 1989). Biasanya sastera lisan dituturkan oleh nenek moyang kepada cucu cicitnya atau ibu bapa kepada anak-anaknya (Suzieyana Ritos & Muhammad Zaid Daud, 2020).

### ***Puteri Santubong dan Puteri Sejinjang sebagai sastera rakyat negeri Sarawak yang terunggul***

Menurut Othman Puteh dan Aripin Said (1995), Puteri Santubong dan Puteri Sejinjang merupakan anak dewa yang turun dari kayangan bagi menjaga gunung di Sarawak. Sebelum mereka turun ke bumi, mereka sudah bersumpah supaya tidak akan bergaduh antara satu sama lain. Tetapi, pada suatu hari mereka telah berkelahi kerana berebut seorang putera yang bernama Putera Serapi. Pergaduhan tersebut bermula apabila Sejinjang memukul pipi Santubong, lalu Santubong membalas dengan menikam Sejinjang dengan batang belida, sehingga Sejinjang bertukar menjadi Pulau Kera dan Santubong menjadi Gunung Santubong (Othman Puteh & Aripin Said, 1995).

Jika diteliti dalam sastera rakyat negeri Sarawak, iaitu Puteri Santubong dan Puteri Sejinjang, kisah ini terdapat dalam bentuk cerita atau naratif iaitu cerita lagenda dan dalam bentuk bukan cerita atau non-naratif iaitu bahasa berirama (lagu rakyat). Kebiasaannya, naratif Puteri Santubong dan Puteri Sejinjang sering disampaikan melalui alunan lagu. Alunan lagu ini sering dinyanyikan secara langsung atau tidak langsung terutamanya bagi pelancong yang berkunjung di negeri Sarawak. Lagu ini telah menjadi salah satu simbol bagi penjenamaan negeri Sarawak di kaca mata luar. Selain itu, penerapan dialek Melayu Sarawak (DMS) menambahkan lagi keunikan lagu ini untuk dipersembahkan kepada khalayak umum. Jadual 1 menunjukkan lirik lagu "Puteri Santubong" berserta terjemahan bahasa Melayu.

**Jadual 1**

*Lirik Lagu “Puteri Santubong” Berserta Terjemahannya*

Lirik Lagu dalam DMS	*Terjemahan BMS
Oh..... Puteri Santubong, Sejinjang sayang, Kisah lama, Zaman mensia maya.	Oh..... Puteri Santubong, Sejinjang sayang, Kisah lama, Zaman dahulu kala.
Puteri Santubong, Puteri Sejinjang, Penjaga gunung Negeri Sarawak, Manis sik ada dapat dilawan, Anak dak Dewa turun kayangan.	Puteri Santubong, Puteri Sejinjang, Penjaga gunung Negeri Sarawak, Manis tidak ada dapat dilawan, Anak nya Dewa turun kayangan.
Oh..... Santubong puteri bertenun kain malam, Oh..... Sejinjang puteri menumbuk padi siang.	Oh..... Santubong puteri bertenun kain malam, Oh..... Sejinjang puteri menumbuk padi siang.
Satu hari nya dua kelahi, Beranuk anuk sik renti-renti, Seorang madah dirik bagus agik, Seorang sik ngalah walau sampai ke mati.	Satu hari mereka dua bergaduh, Mengata-ngata tak berhenti-henti, Seorang beri tahu diri bagus lagi, Seorang tidak mengalah walau sampai ke mati.
Udah lejuk nya duak kelahi, Lalu bertukuk nya duak puteri, Sejinjang mengayun aluk ke pipi, Tebik Santubong sampai gituk ari.	Sudah jemu mereka berdua bergaduh, Lalu saling memukul mereka dua puteri, Sejinjang mengayun aluk ke pipi, Mencalarkan Santubong sampai hari ini.
Tapi Santubong membalas juak, Lalu ditikam batang belidak, Sampei terkena Sejinjang kepala, Lalu bertabor jadi Pulo Kera.	Tapi Santubong membalas juga, Lalu dibaling batang belidak, Sampai terkena Sejinjang kepala, Lalu bertabur jadi Pulau Kera.
Kisah Santubong, kisah Sejinjang, Asal berkawan jadi musuhan, Kinik tuk tinggal jadi kenangan, Pakei ingatan sepanjang zaman.	Kisah Santubong, kisah Sejinjang, Asal berkawan jadi musuhan, Sekarang ini tinggal jadi kenangan, Untuk ingatan sepanjang zaman.

Rujukan ringkasan: \*Diterjemahkan oleh penulis, DMS – Dialek Melayu Sarawak, BMS – Bahasa Melayu Standard

Sumber: Jabatan Kesenian dan Kebudayaan Negara (2009)



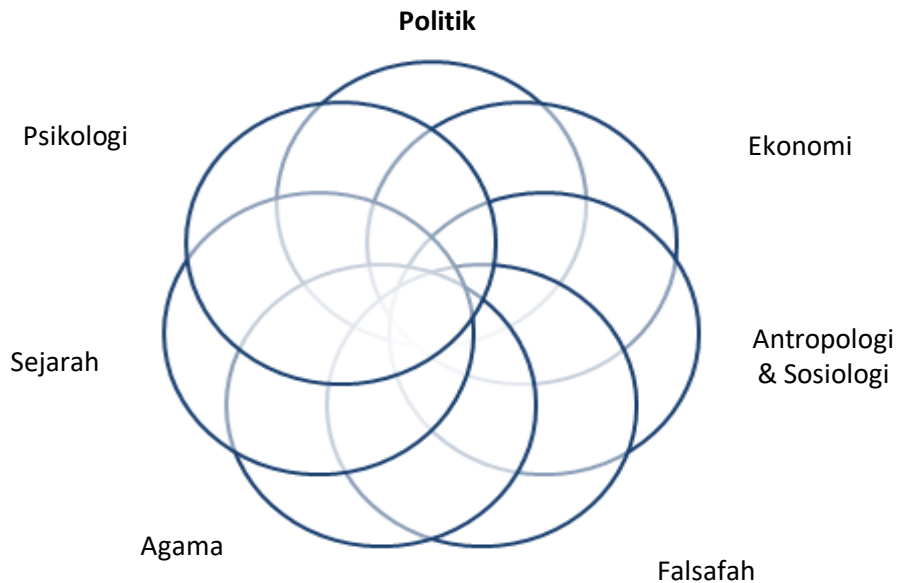
Pemilihan bait-bait kata dalam lirik lagu tersebut tidaklah begitu rumit untuk diinterpretasikan oleh pendengar terutamanya oleh bukan penutur jati DMS. Hal ini dikatakan demikian kerana hanya 31 leksikal yang menggunakan DMS mudah dan selebihnya dalam bahasa Melayu. Perkara ini meningkatkan lagi potensi komersial lirik lagu ini, tanpa menyisihkan keaslian dialek tempatan. Di samping itu, alat muzik tradisional masyarakat Sarawak seperti *sape*, *gendang*, *silatong*, *jatung utang* mahupun, *selengut* turut digunakan sebagai instrumen muzik lagu ini. Oleh itu, dapatlah dirumuskan bahawa adalah sesuatu yang tidak mustahil bagi meletakkan naratif Puteri Santubong dan Puteri Sejinjang sebagai salah sebuah sastera rakyat negeri Sarawak yang terunggul.

***Naratif Puteri Santubong dan Puteri Sejinjang: Satu perspektif baharu***

Kajian mengenai bahasa dan linguistik dalam bidang kesusasteraan tidak lagi bersifat jumud, kerana telah menjangkau bidang kajian bersifat multidisiplin. Contohnya, bidang politik, ekonomi, zoologi, perubatan dan sebagainya telah diterapkan dalam kajian bahasa dan linguistik. Perkara ini dapat dirujuk pada Rajah 1. Bertitik tolak daripada kenyataan inilah, pengkaji akan mengangkat naratif Puteri Santubong dan Puteri Sejinjang kepada perspektif yang baharu, iaitu mempertalikan isu terkini dalam politik tempatan.

**Rajah 1**

*Gambaran Hubungan antara Disiplin dalam Karya Sastera*



Sumber: Diambil dan diubah suai daripada Che Abdullah Che Ya (2016)

Menurut Muhammad Safuan Ismail et al. (2018) pula, unsur yang terdapat dalam penciptaan watak dalam sastera rakyat bertujuan untuk mengejek, menyindir secara serius atau jenaka, mengkritik tingkah laku dan sifat negatif mahupun positif. Bagi naratif Puteri Santubong dan Puteri Sejinjang, pencerita telah mengkritik tingkah laku watak kedua-dua orang puteri ini yang pada awalnya bersahabat baik. Tetapi akhirnya mereka bergaduh dan tidak sehaluan lagi kerana perasaan iri hati untuk merebut Putera Serapi. Kritikan tingkah laku puteri ini mampu dipertalikan dengan kehidupan seharian kita sebagai manusia. Sebab itulah, wujudnya peribahasa Melayu “sedangkan lidah tergigit jua, inikan pula sesama manusia.”

Dalam kajian ini, pengkaji akan melihat perspektif baharu naratif Puteri Santubong dan Puteri Sejinjang ini dengan politik tempatan. Teori berwibawa yang telah diaplikasikan dalam kajian ini adalah TR oleh Sperber dan Wilson (1986). Menurut Nor Hashimah Jalaluddin (2003), gagasan dalam TR adalah konteks, kesan kognitif dan usaha memproses. Mary Fatimah Subet (2009) menjelaskan konteks dalam TR merupakan kewujudan seberkas andaian tentang dunia yang dibina secara psikologi oleh pendengar. Konteks boleh wujud melalui pelbagai cara, misalnya terbina melalui pengamatan terhadap persekitaran yang melingkari kehidupan seharian, kata-kata yang telah dan baru sahaja diujarkan yang masih kekal dalam ingatan, perkara yang melibatkan masa depan, hipotesis saintifik, kenangan manis, pahit atau lucu, andaian tentang budaya dan kepercayaan yang ada pada penutur dan sebagainya (Srikandi Saemah Samaon & Mary Fatimah Subet, 2020a, 2020b). Kesan kognitif pula terbina apabila berlaku interaksi antara andaian pendengar dan ujaran penutur. Maknanya apabila penutur menghasilkan ujaran, pendengar akan menghubungkan dengan andaian-andaian awal yang terdapat dalam fikiran pendengar (Nor Hashimah Jalaluddin, 1992). Dengan itu, sesuatu makna yang diberikan kepada pendengar itu mampu diinterpretasikan sama ada berkaitan politik, ekonomi, zoologi, perubatan dan sebagainya. Melalui konteks dan kesan kognitif yang tinggi menyebabkan usaha memproses pendengar menjadi rendah dan bermanifestasi. Oleh itu, kajian ini dijangka dapat membuka perspektif baharu terhadap sastera rakyat kerana penulisan makalah ini tidak hanya melihat makna tersirat berpandukan pendekatan linguistik sahaja, namun merentas sempadan bidang-bidang bukan bahasa, misalnya politik dan kepimpinan.

### **Metodologi Kajian**

Kajian ini merupakan kajian bersifat kualitatif sepenuhnya. Pengkaji menggunakan data sekunder iaitu himpunan lagu rakyat yang telah dibukukan oleh Jabatan Kesenian dan Kebudayaan Negara (2009) berjudul “Koleksi Lagu-Lagu Koir Kebangsaan Malaysia”. Buku ini memaparkan koleksi lagu-lagu koir kebangsaan seperti lagu *Trek Tek Tek*, *Puteri Santubong*, *Jong-Jong Inai*, *Enjit-enjit Semut*, *Gadis Kampung*, *Mak Inang*, *Lancang Kuning Gunung Payung*, *Kopi Susu*, *Jambatan Tamparuli* dan *Rancak Bertemu*. Buku ini juga dilengkapi dengan skor lagu berserta cereka padat untuk rujukan pendengar dan pembaca. Oleh yang demikian, pengkaji hanya akan menganalisis satu lirik lagu daripada

buku tersebut iaitu “Puteri Santubong”. Batasan kajian yang menggunakan saiz sampel yang kecil, iaitu antara satu hingga lima data sahaja, telah memenuhi kriteria pensampelan yang dijelaskan oleh Pranee Liamputtong (2014). Walaupun, hanya satu lirik lagu yang dianalisis namun pengkaji telah menganalisis lirik lagu secara mendalam bagi setiap tujuh rangkap, 28 baris dan 115 patah perkataan lirik lagu tersebut. Tujuannya adalah untuk mengesan implikatur yang dapat dikaitkan dengan senario politik semasa di Malaysia. Keseluruhan lirik lagu boleh dirujuk pada Jadual 1.

Bagi cara analisis data pula, diadaptasikan daripada Maizura Osman dan Nor Hashimah Jalaluddin (2018) dalam penulisan “Metafora kritikan dalam mitos peminangan Puteri Gunong Ledang: Analisis pragmatik”. Aspek yang ditekankan dalam analisis TR tersebut ialah:

1. Eksplikatur: Ujaran berbentuk eksplikatur sangat mudah dikesan kerana bersifat harfiah dan tidak mengandungi maksud yang tersirat (Nor Hashimah Jalaluddin & Norsimah Mat Awal, 2006).
2. Bentuk logik: Makna literal atau makna perkamusan. Menurut Hasmidar Hassan (2006), bentuk logik yang didekod secara eksplisit tidak dapat difahami makna ujarannya kerana makna yang tersirat di sebalik bentuk yang dikodkannya.
3. Implikatur: Ujaran yang mempunyai maksud tersirat. Menurut Nor Hashimah Jalaluddin dan Norsimah Mat Awal (2006), ujaran implikatur menuntut usaha memproses yang tinggi. Ini dianggap sebagai bertentangan dengan TR. Tetapi kekayaan kesan kognitif dan konteks persekitaran telah menjadikan ujaran itu dapat ditafsir dengan relevan dan berkesan. Ini membuktikan bahawa tabiat manusia mampu mentafsir apa sahaja makna yang cuba disampaikan jika cukup konteks dan kesan kognitifnya (Nor Hashimah Jalaluddin & Norsimah Mat Awal, 2006).
4. Andaian implikatur: Menurut Salwani Abu Bakar (2009), andaian implikatur merupakan andaian yang dibuat sendiri oleh pendengar berdasarkan jawapan penutur. Keadaan ini telah menjadi prasyarat dalam membentuk kesan kognitif pendengar sehingga dapat membuat kesimpulan implikatur tentang implikatur dengan berkesan.
5. Kesimpulan implikatur: Makna yang berjaya dibina bersesuaian dengan konteks ujaran, dan ujaran ini adalah satu bentuk ujaran yang relevan (Hawiyah Baba & Nor Hashimah Jalaluddin, 2015).
6. *Ad hoc*: Menurut Nor Hashimah Jalaluddin (2018), konsep *ad hoc* ini dapat dibahagikan kepada dua, iaitu *ad hoc* peluasan dan *ad hoc* penyempitan. Tambah beliau, pembinaan konsep *ad hoc* peluasan ini tertumpu pada bentuk metafora, bentuk-bentuk kiasan dan perlambangan ataupun ujaran yang bukan literal, manakala *ad hoc* penyempitan pula melibatkan leksikal yang kabur dan boleh mempunyai banyak rujukan. Oleh sebab, kajian ini mengkaji makna implisit (implikatur) dalam lirik lagu, maka *ad hoc* peluasan berupaya memerikan makna bermetafora dengan membina andaian implikatur dan kesimpulan implikatur (Nor Hashimah Jalaluddin, 2018). Menurut Carston (2002), daripada

implikatur ini kita akan dapat menyingkap makna sebenar yang ingin disampaikan oleh penutur kerana selaras dengan kebolehan manusia berfikir secara heuristik. Kemampuan berfikir secara heuristik ini memang jelas terlihat apabila manusia perlu mentafsir maklumat yang kompleks bergantung pada konteks (Nor Hashimah Jalaluddin & Ahmad Harith Syah, 2009).

### Analisis dan Perbincangan

Pada bahagian ini, pengkaji akan menganalisis lirik lagu Puteri Santubong dengan menggunakan TR. Data yang dianalisis boleh dibahagikan pada peringkat kata, frasa, baris dan serangkap lirik lagu tersebut. Walaupun, setiap data ini dibahagikan kepada peringkat-peringkat yang tertentu, namun cara menganalisisnya adalah sama. Setiap data akan dijadualkan dalam Analisis TR yang mewakili eksplikatur, bentuk logik, implikatur, andaian implikatur, kesimpulan implikatur serta jenis *ad hoc* yang digunakan dalam menginterpretasikan sesuatu makna implisit yang terdapat dalam lirik lagu ini.

#### Jadual 2

Analisis TR Data 1 “Puteri Santubong, Sejinjang Sayang, Kisah Lama, Zaman Mensia Maya”

Analisis TR		
Eksplikatur: Puteri Santubong, Sejinjang sayang, Kisah lama, Zaman mensia maya.		Bentuk logik: <u>puteri</u> – anak perempuan kepada raja; <u>Santubong/Sejinjang</u> – kata nama khas (nama puteri); <u>sayang</u> – menaruh rasa kasih atau rasa cinta; <u>kisah</u> – hal, cerita, kejadian, riwayat; <u>lama</u> – panjang masanya; <u>zaman</u> – jangka waktu yang agak lama; <u>dahulu</u> – masa yang telah berlalu; <u>kala</u> – masa, waktu, ketika.
Terjemahan: Puteri Santubong, Sejinjang sayang, Kisah lama, zaman dahulu kala.		
(Kamus Dewan Edisi Keempat, 2016)		
Implikatur	Andaian Implikatur	Kesimpulan Implikatur
Puteri Santubong	Kerajaan	1. Negara Malaysia mengamalkan sistem demokrasi berparlimen.
Puteri Sejinjang	Pembangkang	2. Pertubuhan parlimen daripada akta perlembagaan.
Kisah lama, Zaman mensia maya	Pertubuhan parlimen di Malaysia	3. Ada kerajaan dan ada pembangkang 4. Mempunyai perkaitan dengan sejarah negara.
Jenis Ad Hoc		
Peluasan		

Analisis eksplikatur bagi Data 1 telah merefleksikan bentuk logik pada zaman dahulu kala, terdapat dua orang puteri yang bernama Puteri Santubong dan Puteri Sejinjang. Walau bagaimanapun, makna yang ditekankan dalam bentuk logik ini hanyalah bersifat harfiah. Melalui pembentukan bentuk logik inilah pendengar mahupun pembaca telah berupaya memahami konteks yang dipancarkan dalam lirik lagu ini. Namun begitu, pemberian makna pada peringkat ini hanyalah terhenti pada peringkat harfiah sahaja.

Di sini tugas *ad hoc* peluasan diaplikasikan. Pendengar mendekod konsep leksikal seperti [Puteri Santubong], [Puteri Sejinjang] dan [kisah lama, zaman mensia maya] dalam lirik lagu tersebut, kemudian pendengar cuba mencari ciri-ciri logik dan merujuk entri ensiklopedia yang berkaitan dengan politik tempatan. Menurut Mahzan Arshad (2003), mendekod ialah proses menukarkan mesej kepada pelbagai lambang yang dapat difahami oleh penutur dan pendengar.

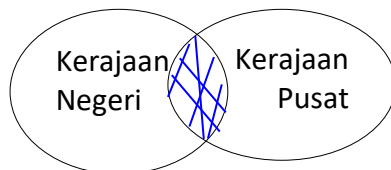
Dengan keupayaan pendengar atau pembaca mengaitkan naratif politik tempatan, mereka berupaya mengasosiasikan bentuk-bentuk linguistik seperti [Puteri Santubong\*] sebagai [kerajaan], [Puteri Sejinjang\*] sebagai [pembangkang] dan [kisah lama, zaman mensia maya\*] sebagai [sejarah pertubuhan parlimen di Malaysia]. Bagi menggabungkan naratif Puteri Santubong dan Puteri Sejinjang dengan politik tempatan, implikatur “Puteri Santubong” dihubungkan dengan kerajaan.

Manakala, “Puteri Sejinjang” diimplikaturkan sebagai pembangkang. Tugas pembangkang di Malaysia memenuhi fungsi yang sama seperti pembangkang rasmi di negara-negara Komanwel yang lain (Muhammad Fathi Yusof, 2014). Pembangkang dilihat sebagai kerajaan alternatif dan lawan utama pentadbiran sedia ada pada pilihan raya umum. Melalui naratif Puteri Santubong dan Puteri Sejinjang, kedua-dua puteri ini memainkan peranan yang penting dalam menghidupkan penceritaan. Samalah juga dengan keadaan politik, kerana walaupun berbeza pandangan politik yang berbeza (kerajaan dan pembangkang), tetapi tetap memainkan peranan yang penting untuk mencorakkan masa depan negara. Konsep [kerajaan pembangkang] dapat dikaitkan dengan naratif penceritaan Puteri Santubong dan Puteri Sejinjang.

Seterusnya, menurut Mary Fatimah Subet (2009) konteks dalam TR ini turut mengambil kira maklumat sejarah. Melalui proses Rangka Rujuk Silang (RRS), bentuk linguistik yang mempunyai maklumat sejarah ialah “Kisah lama, Zaman mensia maya”. Berdasarkan andaian implikatur, baris lirik lagu tersebut dapat dikaitkan dengan [sejarah pertubuhan parlimen di Malaysia]. Menurut Namri Sidek (2019), sejarah persidangan parlimen di Malaysia bermula pada tahun 11 September 1956 di Dewan Tungku Abdul Rahman, Kuala Lumpur. Di Malaysia jenis sistem kerajaan yang diamalkan ialah kerajaan persekutuan. Antara negara lain yang mengamalkan kerajaan jenis ini ialah Amerika Syarikat, Brazil, Australia dan India.

## Rajah 2

*Gabungan Kerajaan Pusat dan Kerajaan Negeri*



Rajah 2 pula menerangkan gabungan antara kerajaan pusat dan kerajaan negeri. Setiap jenis kerajaan ini mempunyai bidang kuasa yang tertentu supaya tidak ada pihak yang menindas antara satu sama lain. Bagi kerajaan pusat sememangnya tidak memiliki kuasa mutlak di Malaysia, namun kerajaan pusat hanya mempunyai kuasa sepenuhnya terhadap hal umum dan luar negara. Manakala, kerajaan negeri pula mempunyai kuasa sepenuhnya terhadap hal ehwal dalam negeri seperti tanah, hutan dan pentadbiran negeri (Adifarizal Mohd Ariffin, 2012). Setiap peringkat kerajaan ini mempunyai kuasa autonomi sendiri dalam bidang perundangan dan setiap peringkat mempunyai kedudukan yang seimbang. Dalam sebuah negara yang mengamalkan sistem demokrasi berparlimen sudah tentulah terdapat kerajaan dan pembangkang.

Penginterpretasian implikatur ini telah membentuk andaian implikatur yang berkaitan dengan politik di Malaysia. Menurut Mohamed Azam Mohamed Adil (2020), Malaysia mengamalkan sistem demokrasi berparlimen di bawah pentadbiran Raja Berpelembagaan dengan meletakkan Seri Paduka Baginda Yang Di-Pertuan Agong sebagai Ketua Negara. Dengan kemampuan kognitif pendengar mahupun pembacalah dapat menyimpulkan implikatur ini berpandukan konteks yang diinferensikan dalam politik tempatan. Menurut Nurul Aida Abdullah dan Muhammad Zaid Daud (2020), perkara sebegini mampu memberikan kesan kognitif yang tinggi kepada pendengar/pembaca dan merendahkan usaha memproses maklumat, maka seterusnya semakin relevanlah makna tersebut untuk diinterpretasikan. Perkara ini akan menguatkan konteks yang sedang dimanifestasikan oleh pendengar dan pembaca.

Bagi Jadual 3 pula, baris lirik lagu "Penjaga gunung Negeri Sarawak" dijadikan data kajian. Makna semantik dalam baris lirik lagu tersebut dapat diperoleh melalui bentuk logik (Rujuk Jadual 3) yang merupakan rumus tatabahasa yang masih belum lengkap maknanya sebagaimana yang dikehendaki oleh pendengar. Makna secara harfiah tidak memadai untuk membantu pendengar mengaitkan politik tempatan dengan naratif Puteri Santubong dan Puteri Sejinjang ini. Menurut Hawiyah Baba (2018), pada tahap kedua pemahaman barulah pendengar cuba merapatkan jurang antara makna yang dienkod dengan makna yang diinferensikan oleh penutur. Tambah Carston (1998) pula, fasa inferensi ini dipandu oleh prinsip-prinsip komunikatif relevans yang mengizinkan pendengar mendapat interpretasi melalui interaksi dengan sistem kognitifnya sebaik-baik mungkin tanpa memerlukan pendengar memproses maklumat itu secara tidak wajar.

Oleh itu, tugas pendengar akan memproses makna leksikal tersebut berserta konteksnya. Pendengar perlu mengaitkan leksikal tersebut dengan andaian latar belakangnya bagi membentuk inferensi (Hawiyah Baba, 2018). Jadi, di sini tugas *ad hoc* peluasan diperlukan. Dalam hal ini pendengar memerlukan usaha memproses yang tinggi untuk mentafsir makna lirik lagu ini dengan politik tempatan.

**Jadual 3**

*Analisis TR Data 2 “Penjaga Gunung Negeri Sarawak”*

Eksplikatur: Penjaga gunung Negeri Sarawak		Bentuk logik: <u>penjaga</u> – orang yang menjaga (memberi perlindungan, memelihara); <u>gunung</u> – bukit yang besar dan tinggi (lebih daripada 1500 kaki atau 457.2 meter); <u>negeri</u> – daerah tempat tinggal; <u>Sarawak</u> – negeri di Malaysia yang terletak di barat laut Borneo, keluasan 1 129 500 km2, Kuching sebagai ibu negeri, Bumi Kenyalang. <i>(Kamus Dewan Edisi Keempat, 2016)</i>
Implikatur	Andaian Implikatur	Kesimpulan Implikatur
Penjaga	Amanat/tugas	1. Amanat yang diberikan oleh rakyat (dipilih semasa pilihan raya umum) untuk memimpin kawasan parlimen/negara 2. Tugas yang berat 3. Menjaga keharmonian kawasan
		<i>Jenis Ad Hoc</i>
		Peluasan

Konsep [penjaga] diperluaskan kepada [penjaga\*]. Dalam implikatur [penjaga\*] dikonsepsikan sebagai orang/ahli politik yang menjaga seperti [memberi perlindungan dan memelihara] telah ditambah. Dalam hal ini, entri ensiklopedia masih menjadi rujukan utama pendengar dalam membentuk andaian implikatur yang relevan dengan konteks politik tempatan.

Secara implisitnya, dalam konteks yang dibina ini, konsep [penjaga\*] diimplikaturkan sebagai [amanat] iaitu amanat yang diberikan oleh rakyat kepada wakil rakyat. Wakil rakyat ini dipilih dalam pilihan raya untuk menjadi wakil atau menjaga penduduk di kawasan pilihan rayanya (*constituency*). Mereka mempunyai tanggungjawab atau amanat yang penting dalam menyuarakan masalah masyarakat di kawasan yang mereka wakil serta berperanan dalam penggubalan undang-undang.

Rasulullah SAW bersabda “Tidak sempurna iman barangsiapa yang tidak amanah dan tidak sempurna agama barangsiapa yang tidak menunaikan janji” dalam Hadith Riwayat Ahmad. Oleh itu, sifat [amanat] adalah prasyarat dalam menilai keimanan seseorang. Dalam Islam, orang yang pecah amanah dan tidak melaksanakan apa yang dipertanggungjawabkan serta menyeleweng ialah satu daripada tiga sifat

orang-orang munafik. Pertalian amanat atau amanah juga dapat dihubungkan dengan agama Islam yang begitu sehati dengan masyarakat di Malaysia.

Kata “penjaga” menjadi premis tambahan kepada makna yang ingin dikaitkan dalam hal yang dinyatakan sehingga dapat menguatkan konteks yang sedang dibicarakan dalam penulisan ini. Perkara ini dapat memberikan kesan kognitif yang tinggi dalam memproses maklumat dan seterusnya relevan untuk diinterpretasikan.

**Jadual 4**

*Analisis TR Data 3 “Manis Sik Ada Dapat Dilawan”*

Eksplikatur: Manis sik ada dapat dilawan		Bentuk logik: <u>manis</u> – rasa seperti madu atau gula; <u>tidak</u> – tiada, bukan; <u>dapat</u> – boleh berupaya melakukan sesuatu; <u>di</u> – kata sendi nama yang digunakan secara khusus di hadapan Kata Nama/Frasa Nama; <u>lawan</u> – pasangan yang tetap.  (Kamus Dewan Edisi Keempat, 2016)
Terjemahan: Manis tidak ada dapat dilawan,		
Implikatur	Andaian Implikatur	Kesimpulan Implikatur
Manis	Ketinggian pangkat, jawatan dalam menerajui masa depan negara	1. Kenikmatan atau kemanisan dalam menjawat jawatan yang tinggi dalam negara. 2. Mampu mengubah polisi negara 3. Gaji yang tinggi
		Jenis <i>Ad Hoc</i>
		Peluasan

Dalam baris lirik lagu “Manis sik ada dapat dilawan” konsep yang dienkod ialah [manis] yang secara eksplikturnya membawa maksud rasa yang manis seperti gula atau madu. Dalam membina konteks berkaitan dengan politik tempatan, eksplikatur [manis] dapat diimplikaturkan sebagai ketinggian pangkat, jawatan atau gaji seorang wakil rakyat. Di sini, *ad hoc* peluasan yang dimanfaatkan oleh pendengar mampu mencari makna implisit leksikal *manis* ini dengan politik tempatan. Berdasarkan konteks dan andaian proposisi pendengar mampu menginterpretasikan sesuatu makna implisit dengan mencari andaian implikatur yang bersesuaian dengan konteks.

Pertalian implikatur [manis] dengan politik tempatan dapat dikaitkan dengan jawatan wakil rakyat. Kemanisan atau fungsi wakil rakyat akan mendapat gelaran rasmi iaitu Yang Berhormat. Menurut Nazamuddin Alias (2020), setiap wakil rakyat berperanan menjaga hak berperlembagaan negeri atau rakyat seperti yang termaktub dalam perlembagaan negeri, mewakili rakyat melalui sidang Dewan Undangan Negeri dan forum yang disediakan untuk wakil-wakil yang menyuarakan pendapat, membangkitkan perkara-perkara yang mempunyai kepentingan awam serta berbincang



secara terbuka terhadap isu-isu yang menjadi rungutan atau masalah rakyat. Walaupun, tugas sebagai wakil rakyat cukup berat, namun gaji pokok yang ditawarkan kepada wakil rakyat cukup [manis]. Menurut Kay Suhaimi (2018), anggaran gaji wakil rakyat ialah RM7,000 sehingga RM11, 000 sebulan. Tambah beliau, selain memperoleh gaji pokok wakil rakyat turut diberikan imbuhan tambahan seperti Elaun Hiburan (RM1, 500), Elaun Istimewa (RM 1, 500), Elaun Pengangkutan (RM1, 500), Elaun Telefon (RM 900), Elaun Pemandu (RM1, 200), Elaun Komputer Peribadi (RM 6, 000-maksimum) dan Elaun Hotel untuk Urusan Rasmi (RM350 semalam-maksimum). Selain itu, setiap wakil rakyat turut diberikan elaun harian sebanyak RM200 jika mereka menghadiri persidangan Dewan Rakyat dan RM150 jika mereka menghadiri mesyuarat dengan agensi kerajaan (Kay Suhaimi, 2018).

Berdasarkan konteks yang dibina oleh pendengar dalam mempertalikan implikatur [manis] ini dengan jawatan gaji dan jawatan wakil rakyat dapat memberikan kesan kognitif yang tinggi sehingga membantu pendengar merendahkan usaha memproses dalam menginterpretasikan makna implisit [manis] ini. Hal ini dikatakan demikian kerana adalah sesuatu yang sangat manis jika seseorang itu mempunyai jawatan dan gaji yang tinggi.

Dalam baris lirik lagu ini data [anak dak dewa turun kayangan] pula, telah dienkodkan sebagai dewa dewi kayangan yang mempunyai anak daripada baka mereka sendiri telah turun ke bumi. Pemahaman semantik pada peringkat ini ialah, tempat tinggal anak dewa ini adalah di kayangan dan bukannya bumi. Menurut Hawiyah Baba (2018), demi kelangsungan komunikasi dan memastikan usaha memproses ujaran berimplikatur yang masih rendah, proses *ad hoc* peluasan berlaku. Oleh itu, terjadinya andaian implikatur yang dibina oleh pendengar. Andaian implikatur yang dibina dapat dirujuk dalam Jadual 5.

**Jadual 5**

*Analisis TR Data 4 “Anak Dak Dewa Turun Kayangan”*

Eksplikatur: Anak dak Dewa turun kayangan	Bentuk logik: <u>anak</u> – baka yang diturunkan oleh ibu dan bapa, keturunan yang kedua ; <u>nya</u> – kata ganti nama diri orang ketiga; <u>dewa</u> – roh yang dipuja-puja kerana dipercayai berkuasa atas alam dan manusia, seseorang atau sesuatu yang dipuja-puja; <u>turun</u> – Dari tempat yang lebih tinggi ke tempat yang lebih rendah, dari atas ke bawah, lawan naik; <u>kayangan</u> – tempat kediaman segala dewa, keinderaan.
Terjemahan: Anak nya Dewa turun kayangan	

(Kamus Dewan Edisi Keempat, 2016)

Implikatur	Andaian Implikatur	Kesimpulan Implikatur
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Anak dak Dewa turun kayangan	Golongan ADUN/YB turun melawat kawasan	1. Segala masalah masyarakat tempatan dapat didengari secara terus. 2. Membantu menyelesaikan masalah 3. Sesi ramah mesra
		Jenis <i>Ad Hoc</i>
		Peluasan

Andaian-andaian yang dibina ini telah membentuk konteks. Andaian berkenaan, menurut Sperber dan Wilson (1986), boleh melibatkan masa depan, hipotesis saintifik atau kepercayaan agama, kenangan lucu, budaya dan kepercayaan terhadap pemikiran penutur. Menurut Mary Fatimah Subet (2018), dalam TR, konteks dirujuk dengan tiga cara, iaitu melalui ujaran terdahulu (dalam wacana yang menghasilkan ujaran itu), kedua dengan cara merujuk apa-apa sahaja yang berlaku di sekitar manusia dan ketiga melalui catatan ensiklopedia yang terdapat dalam memori seseorang yang dapat dirujuk apabila kata-kata itu timbul dalam ujaran (proposisi).

Merujuk naratif Puteri Santubong dan Puteri Sejinjang ini, terdapat satu versi penceritaan kedua-dua puteri ini. Menurut Osman Affandi (2019), pada masa dahulu terdapat dua buah kampung yang berjiran iaitu Kampung Pasir Putih dan Kampung Pasir Kuning sering bergaduh dan bermusuhan. Bagi mengelakkan perkara ini terus berlarutan dua orang puteri dari kayangan iaitu Puteri Santubong dan Puteri Sejinjang telah diutuskan bagi menamatkan pergaduhan ini. Puteri Santubong telah diminta untuk ke Kampung Pasir Kuning manakala, Puteri Sejinjang ke Kampung Pasir Putih.

Menurut Yahaya Azizi (2008), daripada pengalaman hidup manusia, pendengar akan mengetahui bahawa apabila seseorang yang mempunyai pangkat atau jawatan yang tinggi seperti wakil rakyat, turun ke kawasan mereka, maka secara tidak langsungnya mereka akan meletakkan segala masalah atau persengketaan mereka terlebih dahulu. Fokus akan diberikan sepenuhnya kepada wakil rakyat, kerana mereka berupaya mendengar keluh resah masyarakat di kawasannya. Segala perbincangan ini dapat dijalankan secara bermesyuarat. Daripada analisis ini, konteks tersedia dalam lirik tersebut dapat dikaitkan dengan pengalaman hidup pendengar atau pembaca. Perkara ini telah memberikan kesan kognitif yang nyata dan merendahkan usaha memproses pendengar atau pembaca. Oleh itu, analisis TR bagi mempertalikan politik tempatan adalah sah dan bermanifestasi.

Bagi Data 5 lirik lagu Puteri Santubong ini, pendengar menemui dua kod iaitu [bertenun kain] dan [malam] yang mampu dijadikan implikatur dalam kajian ini. Seperti yang dinyatakan dalam Jadual 6, pemahaman makna linguistik dalam bentuk logik tidak mampu untuk membawa makna sebenar bagi implikatur “bertenun kain” dan “malam”. Analisis pada peringkat ini hanyalah pada peringkat permukaan sahaja. Oleh itu, di sinilah tugas *ad hoc* peluasan memainkan peranan dalam menginterpretasikan ungkapan berimplisit.

**Jadual 6**

*Analisis TR Data 5 “Santubong Puteri Bertenun Kain Malam”*

Eksplikatur: Santubong puteri bertenun kain malam	Bentuk logik: <u>Santubong</u> – kata nama khas (nama puteri); puteri – anak perempuan kepada raja; <u>bertenun</u> – bekerja membuat kain daripada benang, kapas, sutera dan lain-lain; <u>kain</u> – barang yang ditunen daripada benang kapas, bulu kambing dan sebagainya secara umum; <u>malam</u> – hari waktu sesudah matahari masuk sehingga matahari terbit.
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*(Kamus Dewan Edisi Keempat, 2016)*

Implikatur	Andaian Implikatur	Kesimpulan Implikatur
bertenun kain	kerja yang teliti	1. Hasil kerja yang cantik/teliti
malam	menabur kebaikan secara senyap/tidak menunjuk	2. Tidak dilakukan dengan mudah 3. Perlunya kemahiran/teknik tersendiri 4. Mengambil masa yang lama untuk menyiapkan sesuatu perkara 5. Ketelitian yang tinggi
		<i>Jenis Ad Hoc</i>
		Peluasan

Melalui analisis TR, kajian ini mendapati bahawa frasa “bertenun kain” mempunyai dua andaian yang paling relevan dalam mempertalikan politik tempatan. Pertama aktiviti bertenun kain merupakan kerja yang teliti dan kedua pekerjaan menenun kain ini tidak mengeluarkan bunyi yang kuat. Manakala, leksikal “malam” turut mempunyai andaian implikatur iaitu menabur kebaikan secara senyap-senyap atau diam-diam.

Menurut Siti Norkhalbi Wahsalfelah (2015), untuk melakukan tenunan kain yang cantik dan teliti, penenun kain itu perlulah mempunyai kemahiran dan kreativiti dalam menciptakan corak, motif dan pemilihan warna yang sesuai bagi menghasilkan nilai keindahan ragam hias pada kain tenunan tersebut. Berdasarkan hasil analisis dan andaian implikatur ini, pendengar mendapati bahawa baris lirik lagu ini memperlihatkan unsur melakukan sesuatu pekerjaan ini seharusnya teliti dan tidak perlu menghebah-kebahkan kepada orang lain, namun hasil pekerjaannya sangat bernilai dan bermutu. Hal ini terbukti, aktiviti menenun kain walaupun dilakukan pada waktu malam seperti yang dinyatakan dalam baris lirik lagu tersebut, namun tidak mengganggu ketenteraman orang lain di sekitar Puteri Santubong. Oleh itu, aktiviti pekerjaan yang senyap, teliti dan bermutu boleh menjadi satu andaian yang membawa kepada kesan kognitif yang tinggi kepada pendengar.

Setakat ini, analisis pada tahap ini telah menunjukkan data kajian yang memaparkan makna linguistik dan makna tersirat bagi baris lirik lagu ini. Dalam penginterpretasian dan penganalisisan baris lirik lagu ini jenis proses penguatan mampu dibentuk. Proses penguatan ini merujuk kepada pengukuhan maklumat yang diperolehi daripada andaian awal dengan maklumat baharu daripada penutur (Nor Hashimah Jalaluddin, 2003). Menurut Wong (2013), apabila maklumat tambahan ini diproses bersama dengan maklumat baharu, maka akan menghasilkan kesan kognitif. Berdasarkan kesan konteks ini akan mempengaruhi kerelevanan sesuatu ujaran.

Oleh itu, perkara ini membuatkan pendengar atau pembaca tidak memerlukan usaha memproses yang tinggi dalam memmanifestasikan baris lirik lagu tersebut. Selain penghuraian makna implisit data tersebut, kajian ini mempertalikan dengan sikap ahli politik tempatan yang seharusnya melakukan kerja yang teliti dan menabur kebaikan kepada masyarakat umum secara senyap-senyap atau tidak menunjuk-nunjuk. Sebagai contoh, YB Nancy Shukri, ahli parlimen Batang Sadong (Parti Pusaka Bumiputera Bersatu, Gabungan Parti Sarawak), mantan Menteri di Jabatan Perdana Menteri (Hal Ehwal Undang-Undang) mempunyai sikap sebegini. Satu wawancara oleh Apek Cina bertarikh 14 Oktober 2019 yang menyatakan bahawa:

Apek Cina: YB ini sebagai ahli parlimen tiga penggal, YB pernah menjadi Menteri penuh di Jabatan Perdana Menteri sebagai menteri penuh undang-undang. Kenapa ramai orang tak kenal YB hah?

YB Nancy: Ya, mungkin saya *low profile*. Saya *just* buat kerja ja Apek.

Apek Cina: Buat kerja sepatutnya ramai yang kenal?

YB Nancy: *Saya buat kerja saja. Tidak mau tunjuk-tunjuk lah.* Macam sekarang ini (zaman Pakatan Harapan (PH)) sikit-sikit buat kerja mau tunjuk sama dunia. Sayaaa. buat kerja saja.

Apek Cina: Ohhh. *Humble*. Seperti Menteri Kewangan.. Oh. Menteri Kewangan (YB Lim Guan Eng, Mantan Menteri Kewangan, zaman PH) pun *humble* sangat. YB setuju ke tak?

YB Nancy: Tidak setuju lah. Saya tidak suka itu menteri lah.

Wawancara penuh boleh didapati di <https://youtu.be/AZb-7eyH8BA>

Dalam bidang linguistik, bukti leksikal sangat penting sebagai bukti nyata bagaimana sesuatu data boleh dirujuk sebagai bukti sandaran. Berdasarkan wawancara tersebut, leksikal dan frasa seperti "*low profile*", "*saya buat kerja saja*", "*Tidak mau, tunjuk-tunjuklah*" dan "*Humble*" merupakan kolokasi yang berkaitan dengan implikatur [bertenun kain] dan [malam]. Namun begitu, situasi Data 6 berbeza pula dengan Data 5 kerana Puteri Sejinjang dinaratifkan melakukan pekerjaan menumbuk padi di siang hari.

**Jadual 7**

**Analisis TR Data 6 “Sejinjang Puteri Menumbuk Padi Siang”**

Eksplikatur: Sejinjang puteri menumbuk padi siang		Bentuk logik: <u>Sejinjang</u> – kata nama khas (nama puteri); <u>puteri</u> – anak perempuan kepada raja; <u>menumbuk</u> – memukul dengan alu dan lain-lain supaya hancur (terkelupas dan lain-lain); <u>padi</u> – sejenis tumbuhan (rumput yang buahnya dijadikan beras); <u>siang</u> – hari waktu dari matahari terbit hingga matahari terbenam.
<i>(Kamus Dewan Edisi Keempat, 2016)</i>		
Implikatur	Andaian Implikatur	Kesimpulan Implikatur
menumbuk padi	mengeluarkan bunyi yang kuat	1. Mudah didengar 2. Mudah dilihat 3. Dapat menarik perhatian orang sekeliling
siang	mudah dilihat	4. Bertujuan untuk menghancurkan/melumatkan
<i>Jenis Ad Hoc</i>		
Peluasan		

Bagi memudahkan pembaca atau pendengar makna literal bagi baris lirik lagu “Sejinjang puteri menumbuk padi siang” dapat dirujuk pada bentuk logik di Jadual 7. Namun begitu, makna ini adalah secara dasar sahaja sehingga tidak mampu meneroka dengan lebih mendalam antara pertalian politik tempatan. Secara umumnya, baris lirik lagu ini menerangkan seorang puteri yang bernama Sejinjang melakukan pekerjaan iaitu menumbuk padi pada siang hari.

Berdasarkan Data 1 telah menerangkan bahawa Puteri Sejinjang dirujuk sebagai “pembangking”, namun secara implisit. Jika dilihat secara kasar kebiasaannya, tugas pembangking untuk memburukkan kerajaan serta untuk mendapatkan perhatian rakyat. Oleh itu, berdasarkan entri ensiklopedia pendengar atau pembaca mendapati bahawa Data 6 yang di kod bagi mewakili implikatur adalah [menumbuk padi] dan [siang].

Implikatur yang pertama adalah [menumbuk padi]. Jika diteliti aktiviti menumbuk padi bertujuan untuk mengasingkan kulit padi agar menjadi beras, biji padi pada mula diseliputi kulit dan untuk mengasingkannya padi tersebut seharusnya ditumbuk menggunakan lesung padi. Lesung padi ini diperbuat daripada kayu yang tahan lama dan di tengahnya terdapat lubang lesung atau ibu lesung. Ibu lesung inilah dijadikan tempat untuk diletakkan padi. Bagi menumbuk padi, pekerja memerlukan alu (diperbuat daripada kayu).

Menurut Lokman Ismail (2018), kerja menumbuk padi kebiasaannya dilakukan oleh wanita dan dikerjakan secara berkumpulan. Tambah beliau, biasanya satu lesung menumbuk padi akan menerima tumbukan dari dua atau tiga alu secara bergilir-gilir yang dilakukan pada siang hari. Perkara ini telah membawa kepada implikatur yang kedua iaitu [siang]. Secara saintifiknya, waktu siang merupakan tempoh di permukaan bumi yang diterangi oleh cahaya matahari secara langsung (jam 06: 00-17:59, saat cerah) dan tidak langsung (jam 04: 00-05: 59, 18: 00-19: 59, berawan atau hujan) (Mukhlis Syarifuddin, 2015).

Namun begitu, pemberian makna ini masih di peringkat dasar. Dengan penerapan *ad hoc* peluasan penginterpretasian makna implisit mampu diterokai dengan lebih mendalam. Berdasarkan andaian implikatur [menumbuk padi] dikonsepsikan sebagai [menumbuk padi\*] iaitu [mengeluarkan bunyi yang kuat]. Manakala, andaian implikatur [siang] dikonsepsikan sebagai [siang\*] iaitu [mudah dilihat]. Dengan bantuan *ad hoc* peluasan memudahkan usaha memproses pendengar mempertalikan politik tempatan. Hal ini diperkatakan demikian kerana bertitik tolak daripada kesan kognitif seperti proses penguatan mampu mengukuhkan maklumat yang diperoleh daripada maklumat baharu daripada penutur (Wong, 2013). Maklumat baharu ini dirujuk sebagai maklumat yang tepat, bersesuaian dan berada dalam konteks komunikasi yang dapat membantu pendengar untuk menganalisis makna yang tersirat dalam lirik lagu tersebut. Perkara ini dapat dipertalikan dengan politik tempatan contohnya, isu Lynas (proses pembinaan kilang memproses nadir bumi syarikat Lynas di Gebeng pada 2011). Isu ini dijadikan sebagai proses penguatan bagi mewakili dua kod diimplikaturkan iaitu [mengeluarkan bunyi yang kuat], [mudah diketahui] dan [mudah dilihat]. Kenapa ia dikaitkan dengan isu ini? Hal ini dikatakan demikian kerana Ahli Parlimen Kuantan, Fuziah Salleh (Parti – Pakatan Harapan, Parti Keadilan Rakyat) berjaya memohon ruang untuk bahasakan isu berkaitan Lynas pada 14 November 2011. Perkara ini telah membangkitkan sentimen dalam kalangan penduduk tempatan sehingga berlakunya demonstrasi bantahan pembinaan proses nadir bumi di parlimen pada 30 Mac 2012. Pada 14 Julai 2012 lebih 3, 000 penduduk di Bukit Pelindung sertai himpunan anti-Lynas sebagai bantahan pembinaan loji nadir bumi di Gebeng. Sehubungan dengan itu, pada 9 Julai 2014 Ahli Parlimen Bentong Wong Tack dan 14 individu didakwa di Mahkamah Kuantan kerana sertai perhimpunan haram bagi membantah pembinaan kilang Lynas Corporation Sdn Bhd (Lynas) pada 2014.

Dapat dirumuskan bahawa segala penerokaan implikatur [mengeluarkan bunyi yang kuat] dan [mudah dilihat] merupakan maklumat tambahan bagi merujuk demonstrasi bantahan dan mendesak kerajaan untuk memberhentikan pembinaan kilang tersebut. Konsep [mudah dilihat] dikaitkan kerana rakyat tempatan akan terkesan dengan isu ini sehingga bersama-sama untuk membantah. Dengan adanya, kesan kognitif iaitu proses penguatan ini dapat memudahkan usaha memproses pembaca mahupun pendengar dalam penginterpretasian makna barik lirik lagu ini yang bersifat ketaksamaan dengan lebih mendalam.

## Kesimpulan

Kesimpulannya, kajian ini membuktikan bahawa dengan mengaplikasikan pendekatan pragmatik iaitu TR, pengkaji mampu menghubungkan bidang bahasa dan linguistik dengan bidang politik dan kepimpinan. Hal ini dikatakan demikian kerana konteks mampu dibentuk melalui pelbagai cara, misalnya (a) terbina melalui pengamatan terhadap persekitaran yang melingkari kehidupan seharian, (b) kata-kata yang telah dan baru sahaja diujarkan yang masih kekal dalam ingatan, (c) perkara yang melibatkan masa depan, (d) hipotesis saintifik, (e) kenangan manis, pahit atau lucu, dan (f) andaian tentang budaya dan kepercayaan yang ada pada penutur (Nor Hashimah Jalaluddin, 2003). Oleh itu, kajian ini telah membuka lembaran baharu dan bersifat multidisiplin dalam pengkajian bahasa dan linguistik menggunakan data sastera rakyat. Diharapkan pengkaji bahasa dan linguistik akan datang menggunakan data lama seperti sastera rakyat dan diberikan nafas baharu dengan mengambil kira isu terkini yang berlaku dalam keadaan semasa. Perkara ini dapat membuktikan bahawa penciptaan sastera rakyat bukanlah secara sewenang-wenangnya dan hanya bersifat menghiburkan pendengar mahupun pembaca sahaja. Walau bagaimanapun, mampu dirujuk sebagai pengajaran dan teladan dalam konteks semasa. Di samping itu, kajian sebegini mampu melestarikan dan mengangkat sastera rakyat ke arah lebih tinggi.

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# PEER INTERACTION IN THE L2 CLASSROOM: A STUDY AMONG MALAYSIAN ESL LEARNERS

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## ABSTRACT

Adopting a cognitive-interactionist perspective, this study focused on peer interaction in the L2 classroom. It explored types of peer interaction in terms of Negotiation of Meaning (NoM), Language-related Episodes (LRE) and Uptake of Recast that tend to prevail during task discussions in the L2 classroom. This study also assessed whether task complexity and task condition influenced L2 peer interaction. Thirty-six (N=36) Malaysian university students learning English as a second language participated in this study. The tasks were designed at two levels of cognitive complexity, namely, simple tasks with two causal reasoning demands and complex tasks with six causal reasoning demands. Each participant was involved in peer discussion sessions of simple and complex tasks in dyadic and triadic groupings. The findings revealed that clarification requests during the NoM were the most prominent feature of the peer interaction. A paired sample t-test showed that statistically significant difference was detected between the dyadic and triadic settings for the comprehension check feature (NoM), the incorrectly resolved episodes (LRE) and the unmodified uptake of recast. The article concludes with a discussion of theoretical and pedagogical implications from these findings.

**Keywords:** task complexity; task condition; Cognition Hypothesis; negotiation of meaning; language-related episodes; uptake of recast

## **Introduction**

Investigating the effects of task complexity on peer interactions in the context of a second (L2) or foreign language classroom has been a prominent research area. A considerable number of studies have employed the Cognition Hypothesis developed by Robinson (2001a, 2001b, 2003b, 2005, 2007, 2010) as a theoretical framework. The Cognition Hypothesis postulates that cognitively more complex tasks would enhance peer interaction, heighten language learners' attention to the linguistic input and stimulate their memory. It predicts that cognitively more complex tasks prod the language learners to recall input more effectively and with a higher incorporation of salient and more complex linguistic forms.

Many early studies have examined the influence of task complexity and different task types on peer interaction in terms of Negotiation of Meaning (NoM) and Language-related Episodes (LREs) (Gilabert et al., 2009; Kim, 2012; Kim et al., 2015; Kim & Taguchi, 2016; Michel, 2011; Michel et al., 2007, 2012; Nuevo, 2006; Révész, 2009; Robinson, 2001b, 2007; Solon et al., 2017). Some empirical investigations included analyses of the interactional features produced by L2 learners with different backgrounds (Dobao, 2014a, 2014b; Dobao & Blum, 2013; Philp et al., 2013; Sato & Ballinger, 2016; Taguchi & Kim, 2016).

Recognising that task complexity and task condition are critical factors in designing pedagogical tasks in the L2 classroom, the current study examined the extent to which features of task complexity and task condition affected L2 peer interaction not only in terms of NoM and LREs but also from the aspect of Uptake of Recast. This study manipulated task complexity (i.e., causal reasoning demands: causes and effects) and task condition (i.e., number of participants in the peer interaction: dyadic and triadic) in order to examine interactional features among the L2 learners. This study adopted the Cognition Hypothesis as a theoretical framework. The following section gives an overview of the Cognition Hypothesis and discusses some relevant empirical studies.

## **Literature Review**

### ***The Cognition Hypothesis***

The Cognition Hypothesis explain the connection between cognitive complexity inherent in a task and cognitive processing of linguistic features during L2 production by language learners (Robinson, 2003b, 2005, 2007). Baralt et al. (2014) proposed that increasing task complexity in resource-directing, as opposed to resource-dispersing, dimensions would create more opportunities for language learning and peer interaction, and enhance the uptake and long term memory of forms made salient in the task-input. This is achieved through proactive (e.g., pre-modified input floods) and reactive (e.g., recasts) focus on the form techniques. The complexity of a task can be adjusted by

manipulating either the resource-directing or resource-dispersing features, or both of these dimensions.

However, communication breakdowns are inevitable during interactive activities in the L2 classroom (Robinson, 2003b). To solve these communication issues, the language learners would resort to making a number of interactional moves, including the NoM, LREs and Uptake of Recast. Previous studies have shown that language learners would engage in more NoM when they are involved in the more complex tasks (Robinson, 2011). Such episodes would create affordances for the learners to notice their own as well as their peers' gaps in the linguistic knowledge (Gilbert et al., 2009; Kim, 2012; Révész, 2009). As Robinson (2003b) proposed, regardless of the task conditions (i.e., the number of peers), the cognitively more complex tasks involve more of the peer interaction, have more of the negative feedback, LREs and uptake of recasts compared to comparatively simple tasks.

### ***Types of Interactional Moves***

Peer interaction in the context of task-based language learning and teaching refers to any conversation created by the language learners when working on a linguistic task. Interaction with the peers prior to or during the task provides a platform for the learners to seek assistance, to become aware of their lack of knowledge and to receive information regarding the correctness or incorrectness of their utterances (Gass & Mackey, 2007; Robinson, 2003a). During the L2 interactions, the language learners would employ various interactional. These moves include NoM and its interactional features, such as Comprehension Checks, Clarification Requests and Confirmation Checks (Long, 1981). In addition, a meta-talk in the form of LREs would take place when the learners discuss or question language rules or linguistic forms related to the language they had produced (Swain & Lapkin, 1998).

Among the types of interactional moves, NoM occurs when there is a breakdown in a communication which leads to the interlocutors to amend the communication impasse (Ellis, 2012; Long, 1996). LRE is "any part of a dialogue in which students talk about the language they are producing, question their language use, or other- or self-correct" (Swain & Lapkin, 1998, p.326). Self-correction is similar to the self-repair feature identified by Schegloff et al. (1977), except that repairs capture more general domains of occurrences where no apparent errors might be in evidence. The LREs are measured by correctly LREs, incorrectly LREs and unresolved LREs whereas the uptake of recasts is measured by modified uptake, unmodified uptake and no uptake. Finally, Uptake of Recasts refers to learners' responses to comprehensible input (Lightbown, 1998).

### ***Empirical Studies on Task Complexity and Peer Interaction***

An early influential study by Robinson (2001b) manipulated task complexity with +/- number of elements and references. The researcher discovered that the complex task had led to a higher number of NoM, such as comprehension checks and clarification requests. These results were confirmed, even if partially, by other researchers (Gilabert et al., 2009; Nuevo, 2006; Robinson, 2007). Nuevo (2006) found that the more complex task had induced a greater number of NoM, such as confirmation checks and comprehension checks, as well as a greater amount of the LREs, such as self-repairs. In a similar way, Robinson (2007) discovered that increasing the task complexity had progressively elicited a higher number of clarification requests and confirmation checks.

To assess the impact of task complexity on peer interaction, Révész (2009) manipulated task complexity with having or not having a visual support for completing the task. Gilabert et al. (2009) pursued the same objective by manipulating the number of elements and reasoning demands. The findings of these studies indicated that the level of task complexity made a strong impact on most of the NoM and LREs measures, particularly on the clarification requests, comprehension checks and repairs. Recast was found to be more productive when it occurred in the more complex tasks. This supported the Cognition Hypothesis. Kim (2012) examined the effect of task complexity on the occurrence of interaction-driven learning opportunities. The results indicated that the more complex tasks involved a greater number of LREs.

In a more recent study, Kim et al. (2015) manipulated task complexity by +/- reasoning demands and task difficulty. They discovered that language learners' working memory was the only significant predictor of the amount of noticing of recasts and of the learners' ability to formulate their own questions. In a subsequent study by Kim and Taguchi (2016), task complexity was manipulated with +/- reasoning demands and pragmatic situational demands. Their study revealed that task complexity facilitated pragmatic-related episodes. No difference was detected in the quality of task outcome between the simple and complex tasks, regardless of the level of pragmatic task demands. Effects of task complexity on L2 pronunciation was explored by Solon et al. (2017) who manipulated the number of elements with regard to pronunciation-focused LREs and accuracy of phonetic form. No statistical difference between the simple and complex tasks was found to exist in the learner-produced pronunciation-related LREs.

### ***Empirical Studies on Task Condition (Number/Grouping of Participants)***

Most previous studies have conducted investigations that manipulated the number of group members. Dobao and Blum (2013) examined L2 learners' attitudes and perceptions toward collaborative writing. The participants were separated in pairs and small groups. Those working in groups reported that they had more opportunities for language development. In another study, Dobao (2014a) examined the effects of the number of group participants (i.e., pairs and small groups) on the frequency, resolution,

and length of LREs. The findings revealed that the students working in both settings had focused their attention on the form relatively often. However, the students working in groups had produced a significantly larger number of past tense LREs and were more successful at solving them.

In a subsequent study, Dobao (2014b) compared the opportunities that pair- and group of four peer interactions offer for constructing collaborative dialogues in terms of lexical LREs. The researcher found that the groups of four had produced a greater number of lexical LREs and higher percentage of correctly solved LREs. While examining the LREs, Kim (2012) discovered that increasing task complexity had led to a higher number of LREs by higher proficiency learners, which led to a more advanced question structure. Findings from a later study by Kim et al. (2015) suggested that an increased task complexity was a more effective strategy for higher proficiency learners.

Some studies did not give empirical support to the Cognition Hypothesis. For example, Kim and Taguchi (2016) found that task complexity produced no difference on the quality of linguistic production. Likewise, Michel (2011) reported that no effects were found when the task cognitive complexity was increased. Focusing on collaborative learning, Dobao and Blum (2013) concluded that pair groupings enabled a greater and more active participation of the L2 learners in peer discussions.

In sum, previous studies on task partially supported the claim that increasing task complexity would positively affect the interactional features in L2 peer interaction. Studies over the past two decades have consistently revealed that task complexity had not been manipulated with the number of causal reasoning demands with the aim to examine its effects on L2 peer interaction. More research is required in this direction. Such research may examine the effects of task condition on peer interactional features when the variables are manipulated with different levels of task complexity (i.e., +/- causal reasoning demands). The current study addressed this gap. It attempted to investigate the effects of task complexity (number of causal reasoning demands: causes and effects) and task conditions (number of participants: dyad, triad) on L2 peer interaction.

The current study sought to fill the gap in the research literature and to validate the Cognition Hypothesis (Robinson, 2001a, 2001b, 2003b, 2005, 2007) by examining the effects of task complexity and peer grouping on peer interaction. Investigating effects of task complexity on the interactional features (i.e., NoM, LREs and Uptake of recasts) in different task conditions is a worthwhile endeavour because these interactional features are not mutually exclusive as conversational strategies. This study was conducted in a large private Malaysian university among students who were learning English as a second language (L2). It raised the following research questions:

- (1) What types of interactional features tend to prevail in L2 peer interaction?
- (2) Is there a statistically significant effect of task complexity on L2 peer interactions in terms of NoM, LREs and Uptake of Recast?

Answering these questions would contribute to the theory testing and have some pedagogical implications. The novelty of this study is that it focused on the features of peer interactions per se, including the NoM, (LREs and Uptake of Recast.

## **Methodology**

### ***Participants***

Thirty-six ( $N=36$ ) participants were recruited using purposive sampling. The following criteria were set: (1) the participants must be L2 learners of English; (2) they must have obtained at least Band 3 of the Malaysian University English Test (MUET); and (3) they must be students in a local university. The students who took part in this study pursued their undergraduate studies in a variety of social sciences and pure sciences disciplines.

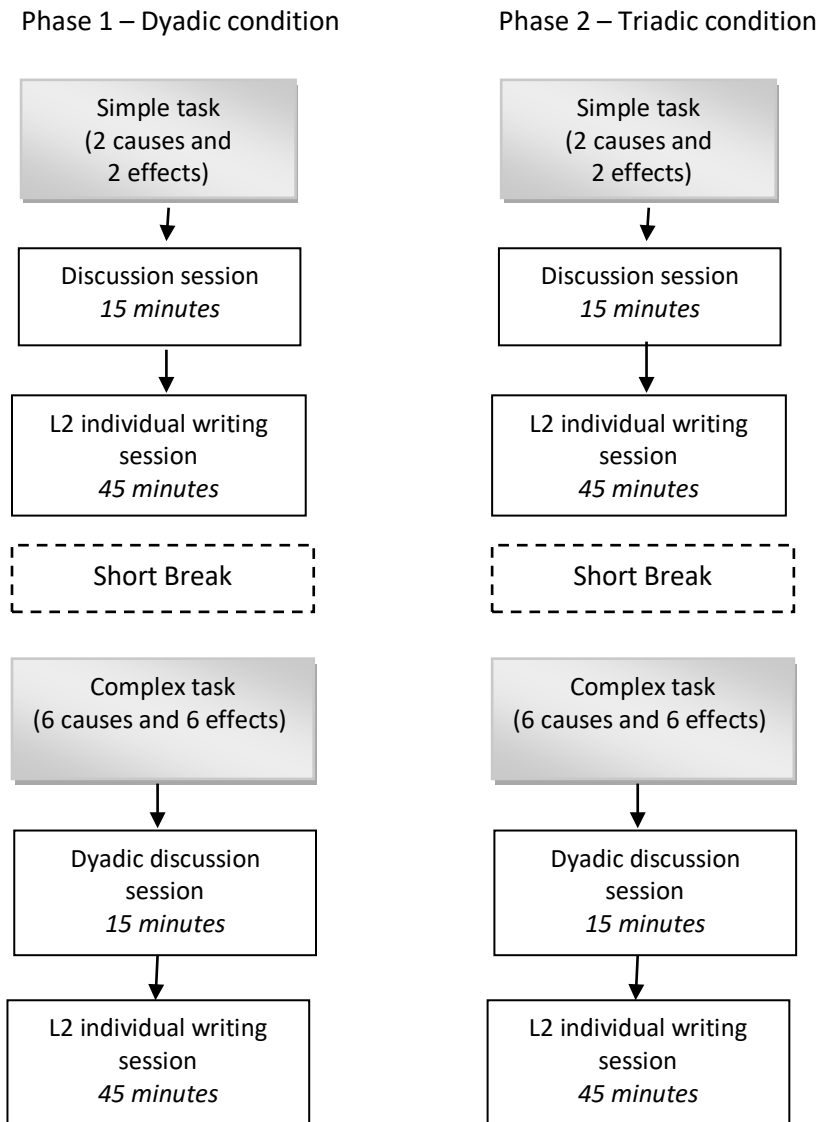
### ***Materials and Instruments***

Prior to the actual study, several pilot studies were conducted and necessary adjustments (e.g., pertaining to the topics and proficiency level of the participants) were made based on their findings. In the current study, the argumentative essay topics were adapted from the IELTS Task 2. They were: “Having good grades does not determine success in life” (Topic 1), “Using mobile phones in class brings more advantages than disadvantages” (Topic 2), “Teenagers should be given more freedom by their parents” (Topic 3), and “Technological interventions cause more harm than good in human life” (Topic 4).

### ***Data Collection Procedure***

This study has a quasi-experimental research design. Prior to writing their individual essays on the four topics, each of the 36 participants was involved in the dyadic and triadic discussion sessions. In total, 18 dyadic and 12 triadic groups were formed. The participants were required to discuss two causes and two effects during a simple task. This was followed by a discussion of six causes and six effects during a complex task. The goal of the discussion sessions was to prepare the participants to produce their individual argumentative essay. The data collection procedure is presented in Figure 1. To ensure the experiment set-up remained the same between the simple and complex tasks, the researcher assigned and monitored the time allocated for the entire task completion, discussion and L2 individual writing (see Figure 1).

**Figure 1**  
*Data Collection Procedure*



The period of data collection lasted approximately six weeks: Phase 1 and Phase 2 lasted two weeks each and there was a two-week interval between the phases.



**Peer Interaction Measures and Their Operationalizations**

The operationalisations of the variables in this study are grounded in the literature on interactional features in the L2 classroom (Ellis & Barkhuizen, 2005; Leeson, 2004; Long, 1981, 1996; Spada & Lightbown, 2009; Swain & Lapkin, 1998; VanPatten & Williams, 2007). The definitions of interactional features, their measurements and some examples from the qualitative data are given in Tables 1, 2 and 3. In this study, the NoM is defined as the interactions between L2 peers where the interlocutors make adjustments to their speech and use various techniques to repair an occasional breakdown in communication (Spada & Lightbown, 2009). It is measured by Confirmation Checks, Clarification Requests and Comprehension Checks (see Table 1).

**Table 1**  
*Measures of NoM*

Definitions	Excerpts from peer interactions
<p><i>Confirmation Check</i> Any expression produced immediately following an utterance by the speaker. It is produced in order to elicit confirmation that the utterance had been correctly heard or understood. It involves repetition, with a rising intonation, which requires no new information from the speaker.</p>	<p>F: It will disrupt, disrupt during the classes-lah. JX: <b>Disrupt</b> yea...? (<i>confirmation check</i>) F: They receive any messages, it will disrupt [the entire process...]</p>
<p><i>Clarification Request</i> Any expression produced to elicit clarification of the speaker’s preceding utterances. It is produced to ensure the right understanding, usually in <i>wh-</i> or <i>yes-no</i> questions or in statement forms which require the speaker to furnish further information or recode the given information.</p>	<p>J: I think the cane will be their friend YJ: The <b>what?</b> (<i>Clarification request</i>) J: Canning &lt;hand gestures of canning&gt; YJ: <b>What did you mean</b> ‘k’? (<i>Clarification request</i>)</p>
<p><i>Comprehension Check</i> Any expression produced to check understanding of an interlocutor to ensure that the interlocutor has understood the speaker’s preceding utterance, to prevent a breakdown in communication.</p>	<p>L: ...I mean, they could not have been together and someone who is actually meant to be but killing their lives, and <b>you know what I mean?</b> (<i>Comprehension checks</i>) R: Yea...</p>

The LREs are defined as any part of the L2 peer interaction where the participants “talk about the language they are producing, question their own language use or correct themselves or others” (Swain & Lapkin, 1998, p. 326). The LREs are analysed here in terms of form-based (phonology and morphosyntax) and lexical-based (word usage) features and outcomes of the interactional episodes. The LREs measures comprise the Correctly Resolved LREs, Incorrectly Resolved LREs, Unresolved LREs as well as No LREs (see Table 2).

**Table 2**  
*Measures of LREs*

Definitions	Excerpts from peer interactions
<p><i>Correctly resolved LREs</i> A correctly resolved <i>LRE</i> is a part of the peer interaction where the learners successfully resolve the language issues.</p>	<p>F:... he can have higher possibility to get this ...<b>what is it called?</b> (<i>Lexical-based LRE</i>) J: Faster catch up with the others? (<i>Recast</i>) F: Shen zhe &lt; in Chinese Mandarin, it means promotion &gt; JX: Oh, ah...! <b>Promotion?</b> (<i>LRE: Correctly resolved</i>) F: Yea, higher chance to get promotion.</p>
<p><i>Incorrectly resolved LREs</i> An incorrectly resolved <i>LRE</i> is a part of the peer interaction where the learners attempt to solve the language issues but either only partly correct or incorrectly resolves the initial error.</p>	<p>JX: We need, uh... we need mobile phone, the mobile will release the... &lt;JX paused for few seconds, indicating assistance needed from other interlocutor &gt; F: <b>Signal reduced</b> by the mobile phone can affect the body. So, the first point is it will distracting the class, distract the class, distract ourselves... (<i>Incorrectly resolved- Recast More appropriate recast: radiation released</i>) JX : Yea...</p>
<p><i>Unresolved LREs</i> An unresolved <i>LRE</i> is a part of the peer interaction where learners fail to solve the language issues after attempting to provide recast or the learners did not use any techniques to correct each other’s glaring language errors.</p>	<p>CF: Because hmm, Chinese has some, Chinese has a word say xiao shi liao liao, da wei bi jia &lt;a proverb in Chinese Mandarin, it means <i>being bright at an early age does not necessarily bring success upon growing up</i>&gt; JY: Okay... Mm.. like... maybe... CF: I don’t know how to speak in English la JY: Haha.. <b>Never mind</b>, continue.. (<i>LRE Unresolved</i>)</p>

The Uptake of Recast, which refers to a correct rephrase of an incorrect utterance while maintaining the original meaning intact, was measured in this study by Modified Uptakes, Unmodified Uptakes, Acknowledgements and No Uptake (see Table 3).

**Table 3**  
*Measures of Uptake of Recast*

Definitions	Excerpts from peer interactions
<p><i>Modified Uptake</i> A modified uptake of recast is a way a speaker reacts to the corrective feedback given by the interlocutor(s), in which the speaker modifies his or her utterance following the feedback given by his or her peers.</p>	<p>JY: Yea yea, self-discipline, more... <b>self-discipline</b> is more important, <b>can control oneself</b>. So, how about you? (<i>Modified uptake</i>)</p>
<p><i>Unmodified Uptake</i> An unmodified uptake of recast is a way a speaker reacts to the corrective feedback, in which the speaker simply repeats the corrective feedback provided by the interlocutor without changing its form or expanding the ideas from the feedback.</p>	<p>TY: To record down what lecturer taught in class, can refresh on ... lecturer teaching? &lt;rising intonation&gt; YH: <b>Revise</b>...? TY: Ah! <b>Revise</b>... (<i>Unmodified uptake of recast</i>)</p>
<p><i>Acknowledgment</i> An acknowledgment is a way a speaker reacts to the corrective feedback, in which the speaker just gives an acknowledgement of the corrective feedback.</p>	<p>JX: ...this is distracting to students, they cannot concentrate and focus on their studies F: It will <b>disrupt, disrupt</b> during the classes la JX: <b>Yea</b>... (<i>Acknowledgment</i>)</p>
<p><i>No Uptake</i> No uptake of recast is a situation when a learner either did not react or did not respond to the feedback.</p>	<p>F: Slow process? Stubborn is “<i>gu zhi</i>” &lt;in Chinese Mandarin, it means stubborn&gt; ar? JX: Yea, stubborn is <i>gu zhi</i>... less responsive? F: <b>Oh</b>...? &lt;rising intonation&gt; (<i>No uptake</i>) JX: Less responsive can bring to the second point. If they use a lot of time to like Facebooking, they will like less responsive to like... F: <b>Class</b>... (<i>No uptake</i>)</p>

**Data Management and Analysis**

Audio-recordings of the students’ interactions during dyadic and triadic sessions were transcribed and typed verbatim. The data were stored as a Microsoft Word file. The data were then coded according to the relevant measures of the L2 peer interaction, namely, NoM, LREs and Uptake of recast. The researcher and an expert in the relevant area of applied linguistics individually coded the data. To check the reliability of the analytical procedure, the inter-coder agreement was then assessed by selecting a random sample of 10 sets of transcribed interactions. The inter-coder agreement ranged between 83% and 87% for the coding of NoM, LREs and Uptake of recast, which aligns with the desirable percentage agreement of 80-90% recommended in the methodological literature (Loewen & Plonsky, 2015).

The score of each sub-feature of the NoM, LREs and Uptake of Recast was entered into a Microsoft excel file for the purpose of statistical analysis which included the descriptive statistics and paired sample *t*-test. The statistical analyses were performed using the SPSS computer software (Version 25). The findings from the descriptive statistics helped to answer research question 1 and the inferential statistics provided answer to research question 2.

**Findings**

**Negotiation of Meaning (NoM)**

Table 4 shows the findings from descriptive statistics pertaining to the peer interaction in terms of NoM and its associated interactional strategies. As can be seen in the table, clarification requests tended to be the prevalent feature. On average, the greatest number of clarifications requests occurred in triadic groupings during the discussions of complex tasks. Among the more notable findings is that the comprehension checks had, on average, decreased by more than half when the L2 peers were engaged in dyadic and triadic discussions of cognitively more complex tasks. Also, a statistically significant difference between the dyadic and triadic discussions was found to exist only for this interactional strategy:  $t(11) = 2.345, p = .039$ .

**Table 4**  
*Descriptive Statistics of Measures of Negotiation of Meaning*

	Dyadic Grouping				Triadic Grouping			
	Simple Task		Complex Task		Simple Task		Complex Task	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Clarification Requests	7.33	5.82	7.56	7.85	11.17	11.09	13.42	9.5
Confirmation Checks	4.94	6.09	4.83	3.71	4.75	4.22	6.67	6.23

Comprehension Checks	0.56	1.42	0.22	0.55	1.25	2.05	0.58	1.44
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To illustrate the findings from the qualitative data, Table 5 provides some examples of the comprehension checks.

**Table 5**  
*Interactional Transcripts on Comprehension Check (Triadic Interaction)*

Task (complexity condition)	features &	Excerpts from learners' peer interaction & Codes
Comprehension check  Simple & Triadic	YJ	Uh, okay, and then, uh.. <b>"may...maychure... maychure..?"</b> ( <i>Comprehension check</i> ) <i>&lt;mispronunciation of a word, mature, repeating the word with rising intonation to check with her peer if she understands the word she mentioned&gt;</i>
	J	Mature ah? <i>(Other interlocutor, J corrected the pronunciation and also confirmation check)</i>
	YJA	Oh.. !
Comprehension check  Complex & Triadic	CW	...and these all will improve our living quality. Then, save time is like maybe calculate... <b>you get it?</b> <i>(Comprehension check)</i>
	F	I don't need to heat the water to bathe [hahaha]
	CY	[hahaha] Yea..

*Notes.* YJ, J, YJA were discussing a simple task "Teenagers should be given more freedom by their parents". CW, F and CY were discussing a complex task "Technological interventions cause more harm than good in human life".

In the simple triadic condition as shown in Table 5, YJ realized that she had mispronounced the word *mature*. She proceeded to check with her interlocutors J and YJA whether they understood her utterance. She did not do that by asking a direct question; instead, she repeated the word with a rising intonation. As for the complex triadic condition, CW uttered the question "you get it?" to ascertain if the interlocutors, F and CY, understood the preceding utterance.

### **Language-related Episodes (LRE)**

Table 6 shows the findings from the descriptive statistical analysis of the LRE and associated interactional features. Table 7 provides examples for qualitative data. Table 6 shows that the feature of LRE was not particularly salient, although, on average, there was slightly and consistently greater number of correctly resolved LRE in the triadic groupings. An interesting result was that, on average, the incorrectly resolved LRE had

quite substantially decreased during the discussions of more cognitively complex tasks in both the dyadic and triadic settings. The inferential statistical analysis indicated that this difference was also statistically significant:  $t(17)=3.010$  ,  $p= .008$ .

**Table 6**  
*Descriptive Statistics of Measures of Language-Related Episodes*

	Dyadic Grouping				Triadic Grouping			
	Simple task		Complex task		Simple task		Complex task	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Correctly Resolved LRE	1.78	2.07	1.83	1.15	2.5	3.48	2.75	2.45
Incorrectly Resolved LRE	1.5	1.2	.78	.878	1.25	1.485	.92	1.51
Unresolved LRE	1.44	1.76	2.06	1.89	2.42	3.53	1.75	1.66

Note. LRE=Language-Related Episodes

One example of LRE in Table 7 shows that JX was looking for language assistance concerning the intended use of the word “radiation”. However, her peer F mistakenly resolved the language-related episode. Instead of providing the word “radiation”, F incorrectly resolved the LRE by changing the word *release* with the word “reduced”.

**Table 7**  
*Interactional Transcripts on Incorrectly Resolved LREs (Dyadic Interaction)*

Task (complexity & condition)	Features	Excerpts from learners’ peer interaction & Codes	
Incorrectly resolved LREs  Simple & Dyadic	JX	We need, uh.. we need mobile phone, the mobile will <i>release</i> the... <a pause which indicated a communication impasse and the need of assistance from other interlocutors to repair the impasse>	
	F	Signal <b>reduced</b> by the mobile phone can affect the body. So the first point is, it will distracting the class, distract the class, distract ourselves... < JX needed help with providing the word “release”; F, however, made a wrong assumption > <i>Incorrectly resolved recast</i>	
Incorrectly resolved LREs  Complex & Dyadic	JX	Yea...	
	KM	Uh, if we think from the college, first point maybe is easily to communicate with the parents, second is safety, you can always call someone .. eh ...no, cannot, this one is... <sigh> <a pause which indicated a communication impasse and the need of assistance from other interlocutors to repair the impasse>	

- JM In class.. oh yea, in class, so...
- KM In class, or maybe .... Ah, we will easily to scroll other poems, social media apps, like Facebook, whatsapp, wechat groups, easily to get...causes, easily to get...
- JM **Addicted?**  
*Incorrectly Resolved, it should be "distraction"*
- KM Because it's easily to get, to to...using...causes....uh...easy to use as social media apps, like Facebook, <slip of tongue in Chinese Mandarin: ran hou: after that...> the effects.. effect we can say like
- JM **Causes will be losing concentration**

*Notes.* JX and F were discussing the simple task "Having good grades does not determine success in life". JM and KM were discussing the complex task "Using mobile phones in class brings more advantages than disadvantages".

One of the peer interaction episodes in Table 7 took place in the complex and dyadic condition. KM was looking for the word "distraction" and JM mistakenly provided the word "addiction". However, JM noticed the error and proceeded to express her idea in a short phrase with the correct meaning.

### ***Uptake of Recast***

The findings from the descriptive statistics analysis of the Uptake of recast and its features are reported in Table 8. Table 9 gives some examples from the qualitative data. Table 8 shows that the modified uptake feature tended to be consistently prevalent, except for the triadic discussion where the unmodified uptake of recast prevailed. A notable finding is that, on average, there was a substantial increase in the unmodified uptake of linguistic input in both the dyadic and triadic discussions of more cognitively complex tasks.

At the same time, the acknowledgement of input had decreased by more than half, on average, in the dyadic discussions of more complex tasks; in contrast, it increased in the triadic L2 peer interactions. However, a statistically significant difference between the dyadic and triadic settings was found to exist only for the unmodified uptake of recast measure:  $t(11) = -2.640, p = .023$ .

**Table 8**  
*Descriptive Statistics of Measures of Uptake of Recast*

	Dyadic Grouping				Triadic Grouping			
	Simple task		Complex task		Simple task		Complex task	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Modified Uptake	1.17	1.10	1.5	1.3	1.33	1.16	2.42	2.02

Unmodified Uptake	.67	1.09	1.17	.99	1.58	1.88	3.42	2.54
Acknowledgment	.78	1.31	.33	.59	.33	.89	.58	.79
No Uptake	.61	1.30	.67	1.03	.17	.39	.17	.39

As shown in Table 9, YJ was experiencing a communication impasse in the simple task in triadic condition. She was looking for a word to express her idea regarding the consequence of children being given too much freedom by their parents. It seems she wanted to say that children would be spoiled by their parents. Her interlocutor CC realized the need for linguistic assistance and facilitated the interaction by uttering “they will be spoiled?” YJ uptook the recast without any modification.

**Table 9**  
*Interactional Transcripts on Unmodified Uptake of Recast (Triadic Interaction)*

Task Features (complexity & condition)	Excerpts from learners’ peer interaction & Codes
Unmodified Uptake of Recast (Simple & Triadic)	<p>YJ: .. just give much freedom for their child, uh then naughty then maybe in their riding .. I think it’s actually, it’s actually, how to say, it’s actually... <i>&lt;the pause indicate a communication impasse and the need of assistance from the peers&gt;</i></p> <p>CC: They will be spoiled? (<i>Lexical-based LRE Correctly Resolved Recast</i>)</p> <p>YJ: Yea yea , the child will be spoiled!</p>
Unmodified Uptake of Recast (Complex & Triadic)	<p>CF It’s also save the cost right? Because we don’t need to buy buy extra hard disk for file storing</p> <p>JY Yea</p> <p>CF They have the, a special they have the like 3TB or 2TB.. uh.. <i>&lt;a pause which indicated a communication impasse and the need of assistance from other interlocutors to repair the impasse&gt;</i></p> <p>JX The <i>storation</i></p> <p>CF <i>Storation</i> (<i>Unmodified uptake</i>)</p> <p>JY Yea</p>

*Notes:* YJ and CC were discussing the simple task “Teenagers should be given more freedom by their parents”. CF, JY and JX were discussing the complex task “Technological interventions cause more harm than good in human life”.



In another example of a complex and triadic condition, CF needed assistance from the interlocutors to proceed with communication. His peer JX noticed the need for linguistic assistance and provided the (wrong) recast — “storation”. CF uptook the wrong recast without any modification.

### **Discussion**

The first research question focused on the types of interactional features prevalent in L2 peer discussion of simple and complex tasks in the dyadic and triadic settings. As the findings revealed, the clarification requests (NoM) were the most prominent feature for both types of tasks and group settings. On average, the greatest number of clarification requests occurred in the triadic discussions of the more cognitively complex tasks. With regard to the LRE, no feature was particularly prominent though the number of correctly resolved episodes tended to be, on average, slightly greater particularly in the triadic discussions of more complex tasks. Among the uptake of recast, the modified uptake feature was consistently the most salient feature, especially in the triadic groups. Overall, these findings align with the previous empirical investigations where more interaction was noted to occur during the triadic discussions of complex tasks (Gilabert et al., 2009; Nuevo, 2006; Robinson, 2001b).

The second research question concerned whether there existed a statistically significant effect of task complexity on L2 peer interactions in terms of NoM, LRE and Uptake of recast. The findings obtained from the paired sample t-test indicated that a statistically significant difference between the dyadic and triadic settings had existed only for the comprehension checks feature (NoM), the incorrectly resolved episodes (LRE) and the unmodified uptake of recast. The finding indicated that in LRE a statistically significant difference existed only in the instance of the incorrectly resolved LREs deviates from the results reported in some of the earlier studies (Gilabert et al., 2009; Kim, 2012; Nuevo, 2006; Révész, 2007). However, the finding partially aligns with findings reported by Michel et al. (2007), Michel (2011) and Solon et al. (2017) who found no statistically significant difference pertaining to the LREs.

The findings from the inferential statistics were rather mixed and they did not offer an overwhelming support to the Cognition Hypothesis. The findings from the descriptive statistics did indicate that cognitively more complex tasks involved more instances of peer interaction, as proposed by Robinson (2011). Moreover, there was a tendency for more LRE and uptake of recasts in more cognitively complex tasks. However, it was found that the triadic L2 peer discussions prior to an individual L2 writing session enabled notably more intense interactions among the L2 learners in terms of the number of clarification requests (NoM), comprehension checks (NoM), correctly resolved LRE and unmodified uptakes of recasts.

## **Conclusion**

The aim of this study was to narrow down the gap in the research literature and provide an additional empirical validation of the Cognition Hypothesis (Robinson, 2001a, 2001b, 2003b, 2005, 2007). To achieve these aims this study examined the effects of task complexity and peer grouping on peer interaction in the context of English language teaching and learning at a tertiary level. As the findings revealed, the clarification requests (NoM) were the most prominent interaction feature in the dyadic and triadic settings. It was also found that a statistically significant difference in the two types of settings existed only for the comprehension checks feature (NoM), the incorrectly resolved episodes (LRE) and the unmodified uptake of recast. Notably, the tasks that were cognitively more demanding tended to initiate a greater interaction among the peers, especially in the triadic settings. Overall, the findings from the inferential and descriptive statistics have provided empirical support to the validity of the Cognition Hypothesis. There are some pedagogical implications from these findings. A notable implication is that it would be practical to arrange L2 learners in triads, rather than in dyads, for their peer discussion sessions prior to individual work on the L2 task. The present study has some limitations. For example, the participants were all proficient users of English. Therefore, future studies might want to involve L2 learners with markedly different proficiency levels to give additional valuable insights into the dynamics and mechanics of peer interaction in the L2 classroom. Another limitation, which is typical of the L2 classroom-based research, is a relatively small number of the participants. Replication studies might be needed to allow for wider generalizations. An interesting finding that transpired during the data analysis was that the study participants tended to use their first language (L1) when interacting with their peers in the classroom and discussing the given tasks. Further studies, which take this phenomenon into account, will need to be undertaken (see Martin-Beltran et al., 2017). It could be pedagogically valuable to explore the use of translanguaging as a mediation tool during task discussions and peer interactions. Such studies would provide valuable insights into communicative patterns among L2 learners and expand our understanding of mediation tools that can be employed by language educators to facilitate the L2 learning process.

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# **PEMBINAAN, PELAKSANAAN DAN KESAN MODUL TATABAHASA BAHASA TAMIL BERPANDUKAN TEORI INTERAKSIONAL, TEORI KONSTRUKTIVISME DAN STRATEGI DEKONSTRUKTIVISME DALAM KALANGAN PELAJAR TINGKATAN EMPAT**

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## **ABSTRAK**

Dalam pembelajaran bahasa Tamil, para pelajar sering menghadapi masalah untuk menguasai kata kerja dalam pembelajaran tatabahasa bahasa Tamil dengan baik. Penggunaan modul tatabahasa dengan Strategi Dekonstruktivisme sebagai bahan bantu mengajar dalam pengajaran akan membantu pengajaran dan pembelajaran kata kerja bahasa Tamil. Justeru kajian ini dijalankan untuk membina modul pengajaran tatabahasa Bahasa Tamil dengan meninjau pendapat 10 orang panel pakar, dan seterusnya menganalisis pencapaian pelajar sebelum dan selepas penggunaan modul

dalam pengajaran dan pembelajaran tatabahasa kata kerja bahasa Tamil. Teori Konstruktivisme dan Teori Interaksionalisme diaplikasikan dalam pembinaan modul tatabahasa kata kerja bahasa Tamil. Dalam kajian ini, 70 orang pelajar Tingkatan 4 dipilih sebagai kumpulan eksperimen dan pencapaian pelajar diukur sebelum dan selepas menggunakan modul dalam pengajaran dan pembelajaran kata kerja bahasa Tamil. Dapatan kajian menunjukkan bahawa pengajaran dan pembelajaran kata kerja bahasa Tamil yang menggunakan modul dapat meningkatkan pencapaian pelajar secara signifikan.

**Keywords:** bahasa Tamil; kata kerja; modul; pengajaran dan pembelajaran; tatabahasa

**DEVELOPING, IMPLEMENTATION AND EFFECTS OF TAMIL GRAMMAR MODULE BASED ON THEORY OF INTERACTIONAL, THEORY OF CONSTRUCTIVISM AND DECONSTRUCTIVISM STRATEGY AMONG FORM FOUR STUDENTS**

**ABSTRACT**

In learning Tamil language, students often face difficulties in mastering the verbs in learning the Tamil grammar properly. The use of Deconstructivism Strategy module as a teaching aid will help the teaching and learning of Tamil verbs. Therefore, the aim of this study was to develop a Tamil grammar teaching module by reviewing the opinions of 10 expert panelists, and analysed students' achievements before and after the use of the module in teaching and learning the Tamil verbs. Constructionism Theory and Interactionism Theory were applied in the construction of Tamil verb grammar modules. In the study, the achievement of 70 Form 4 students who were selected as the experimental group was measured before and after using the module. The findings of the study showed that the teaching and learning of Tamil verbs by using the grammar module significantly improved students' achievements.

**Keywords:** Tamil language; verbs; module; teaching and learning; grammar

## **Pengenalan**

Bahasa Tamil telah diiktiraf sebagai salah satu mata pelajaran yang diserapkan ke dalam sistem pendidikan formal di Malaysia hampir di setiap peringkat. Menurut Karthees (2017), mata pelajaran bahasa Tamil telah diserapkan secara rasmi sebagai mata pelajaran elektif pada tahun 1962. Para pelajar lepasan sekolah rendah Tamil mengambil subjek ini sebagai subjek elektif di peringkat Penilaian Tingkatan 3 (PT3) dan Sijil Pelajaran Malaysia (SPM). Bahasa Tamil dipelajari oleh para pelajar menengah rendah, iaitu dari tingkatan peralihan, tingkatan satu, dua dan tiga dan menengah atas, iaitu tingkatan empat dan lima. Tatabahasa merupakan tulang belakang kepada sesuatu bahasa (Annamala, Omar, & Veeralakshmi, 2017). Pendidikan Bahasa Tamil sekolah menengah menekankan penggunaan tatabahasa mengikut kemampuan pelajar-pelajar (Muthukumar, 2020). Untuk mencapai tujuan tersebut, guru-guru perlu merancang dan memilih aspek tatabahasa yang akan diajar berserta contoh penggunaannya dalam pelbagai konteks dan kegiatan bahasa yang bermakna sama ada di dalam atau di luar bilik darjah.

Sehubungan dengan itu, kata kerja memainkan peranan yang penting dalam pembelajaran tatabahasa di sekolah menengah. Ini adalah kerana kata kerja akan disoal dalam Kertas 2 Bahasa Tamil dalam peperiksaan SPM. Soalan-soalan kertas SPM mempunyai dua bahagian, iaitu bahagian objektif dan bahagian subjektif. Pemahaman pelajar-pelajar sangat penting dalam penguasaan tatabahasa kata kerja. Selain itu, kata kerja yang akan menghubungkan sesuatu perkataan menjadi sebuah ayat. Justeru, penggunaan kata kerja yang tepat akan membantu para pelajar dalam membina ayat yang betul dan gramatis. Dapat disimpulkan bahawa pemahaman dan penggunaan kata kerja yang mendalam mampu memberi kesan dalam tatabahasa dan juga penulisan.

Aplikasi strategi secara eksplisit juga boleh membantu mereka menguasai aspek ini secara mendalam. Terdapat beberapa langkah untuk menggunakan strategi ini dalam pengajaran dan pembelajaran. Langkah-langkah tersebut lebih menjurus kepada percambahan konsep-konsep yang melibatkan 10 kata kerja yang termaktub dalam tujuh langkah pengenalan. Setiap langkah tersebut mempunyai kelebihan dan kepentingan tersendiri. Para pelajar berupaya menghayati saripati kata kerja tatabahasa bahasa Tamil apabila setiap langkah diperhalusi dengan baik bersama bahan bantu pengajaran yang sesuai. Strategi dekonstruktivisme dapat membantu para pelajar dalam peningkatan penguasaan terhadap kata kerja. Justeru, pengkaji dalam kajian ini cuba merungkai permasalahan yang dihadapi oleh para pelajar dan pihak guru. Selain itu, pengkaji akan membangunkan satu pendekatan baharu dalam pengajaran bahasa Tamil, iaitu pengajaran kata kerja tatabahasa bahasa Tamil berbantuan modul yang dibangunkan berasaskan strategi struktur dekonstruktivisme.

Oleh itu, objektif kajian ini adalah untuk:

1. reka bentuk modul kata kerja tatabahasa bahasa Tamil berasaskan Dokumen Standard Kurikulum dan Pentaksiran (DSKP Semakan) bagi pelajar tingkatan empat; dan



2. membangunkan modul kata kerja tatabahasa bahasa Tamil berasaskan pendekatan struktur dekonstruktivisme bagi pelajar tingkatan empat.

### **Sorotan Kajian**

Pendidikan di Malaysia sudah memanfaatkan pengajaran dan pembelajaran menggunakan modul (Ali, Abdullah, & Ab. Rahman, 2019). Bidang pendidikan di Malaysia telah lama memanfaatkan pengajaran dan pembelajaran yang menggunakan modul kerana ia meraih pelbagai kebaikan yang dibuktikan daripada kajian Ali dan Mahamod (2016) dan Lai (2017), bahasa Inggeris pula dijalankan oleh Masnan et al. (2018) dan Javed et al. (2015), manakala bagi bahasa Arab, kajian dijalankan oleh Yahya et al. (2016), Zulkifli et al. (2018) dan Ali et al. (2019). Maka, pengembangan pengetahuan dalam bentuk pedagogi baharu yang dihasilkan dalam bentuk modul dapat membantu para guru dalam pengajaran yang lebih efisien (Ali & Mahamod, 2016). Penggunaan modul agak terhad dalam pengajaran bahasa Tamil di sekolah menengah kebangsaan. Jeyadevi (2020) telah menyatakan modul bagi pengajaran dan pembelajaran bahasa Tamil sangat kurang dihasilkan dan penghasilannya lebih menjurus kepada pengajaran seperti aktiviti dan latihan. Modul yang digunakan itu adalah untuk memudahkan pengajaran secara keseluruhan oleh guru semata-mata dan tidak mengambil kira pembelajaran pelajar dan pengkhususan setiap topik atau subtopik tidak diberi perhatian.

Kajian-kajian berkaitan masalah dan minat mempelajari bahasa Tamil telah dijalankan oleh Selvajothi (2017) dan Nadeson (2011) tentang perkembangan bahasa Tamil. Namun begitu, tidak ada kajian yang berkaitan dengan pembangunan modul tatabahasa bahasa Tamil yang berasaskan strategi dekonstruktivisme untuk meningkatkan kemahiran tatabahasa dalam kalangan murid. Oleh yang demikian, kajian tentang pembangunan modul pengaplikasian strategi struktur dekonstruktivisme dalam pengajaran dan pembelajaran tatabahasa Tamil perlu dijalankan. Kata kerja merupakan komponen yang penting dalam pembelajaran bahasa Tamil. Jadi, pembinaan modul tatabahasa kata kerja menjadi sesuatu yang penting bagi memastikan tatabahasa bahasa Tamil dikuasai sepenuhnya oleh pelajar-pelajar tingkatan empat.

Sehingga kini, kajian modul tatabahasa dalam bahasa Arab dan bahasa Melayu telah banyak dibangunkan. Dalam pada itu, Yahya et al. (2016) berusaha mereka bentuk suatu modul pembelajaran asas bahasa Arab khusus untuk pelajar warga emas. Reka bentuk modul itu dibina berdasarkan langkah-langkah reka bentuk instruksi yang terdiri daripada lima fasa utama, iaitu analisis, reka bentuk, pembangunan, pelaksanaan dan penilaian modul berasaskan teori dan prinsip pembelajaran dewasa Knowles. Kajian ini menekankan bahawa pemilihan kosa kata yang tepat dan bersesuaian dengan psikologi warga emas akan membantu pemerolehan bahasa dalam kalangan mereka.

Kajian Ali dan Mahamod (2016) melaporkan proses pembangunan dan penilaian kebolegunaan modul terhadap kemahiran bahasa Melayu kanak-kanak prasekolah. Semasa proses pembangunan, modul itu disemak oleh lapan orang pakar bidang yang

berbeza. Beberapa cadangan dikenal pasti dan penambahbaikan dibuat berdasarkan cadangan yang diberikan. Modul yang dimurnikan kemudian dinilai ketepatan kandungannya oleh 20 orang penilai, terdiri daripada lapan orang pakar bidang yang sama dan 12 orang guru prasekolah. Proses pelaksanaan dan penilaian modul dilakukan di dua bilik darjah bagi menguji kebolegunaan modul. Enam murid daripada dua prasekolah Kementerian Pendidikan Malaysia dipilih bagi tujuan pengumpulan data. Data kualitatif diambil melalui pemerhatian rakaman video. Kaedah pengumpulan data dibuat menggunakan rekod anekdot dan sampel kerja murid. Dapatan menunjukkan interaksi dengan bahan permainan dan rakan semasa bermain telah membantu kanak-kanak menguasai kemahiran bahasa Melayu secara *emergent* tanpa bimbingan guru sepenuhnya.

Kajian selanjutnya oleh Lai (2017) adalah mengenai penulisan bahasa Melayu dan telah membangunkan modul penulisan bahasa Melayu bagi pelajar tingkatan empat. Hasil dapatan penilaian modul telah memberi impak yang mendalam dan pelajar-pelajar di mana mereka telah menyatakan pengajaran guru berbantuan modul adalah efektif dan berbeza dengan guru yang lain. Selain itu, dapatan kajian juga membuktikan bahawa pelajar-pelajar gemar menggunakan contoh karangan yang disediakan dalam modul.

Rusdi et al. (2018) menjelaskan tentang Modul HEBAT Bacaan sebagai satu strategi pengajaran dan pembelajaran membaca dalam usaha meningkatkan literasi bacaan pelajar sekolah menengah dari tingkatan satu hingga tingkatan empat. Modul ini mempunyai nilai tambah dalam pengajaran dan pembelajaran membaca Bahasa Melayu kerana pendekatan yang digunakan adalah menyeluruh mencakupi aspek strategik pengajaran dan pembelajaran, cadangan aktiviti, bahan rangsangan/simulasi dan projek penilaian pembelajaran.

Selain itu, kajian Zulkifli et al. (2018) memfokuskan kepada Pusat Bahasa Arab Selangor (PBAS) dengan meninjau kekuatan modul pengajaran dan pembelajaran bahasa Arab yang interaktif. Kajian itu dijalankan dengan menggabungkan dua kaedah, iaitu temu bual pegawai PBAS dan soal selidik terhadap peserta yang mengikuti kursus di PBAS. Dapatan kajian mendapati bahawa PBAS merupakan pusat bahasa Arab yang mempunyai kekuatan modul pengajaran dan pembelajaran interaktif berdasarkan kemampuan kelengkapan makmal *Information and Communications Technology* (ICT) dan kekuatan modul program pembelajaran interaktif. Selain itu, PBAS juga didokongi tenaga-tenaga pengajar dari dalam dan luar negara. Hasil dapatan soal selidik juga menunjukkan para peserta berpuas hati dengan modul yang disediakan oleh PBAS.

Di samping itu, kajian Hussin dan Marosadee (2019) dijalankan untuk membina sebuah modul yang berkesan bagi mengatasi masalah miskonsepsi dalam pembelajaran 'adad dan ma'dūd. Kajian terdahulu menunjukkan pelajar sering terdedah kepada miskonsepsi dalam menguasai 'adad dan ma'dūd Arab. Hal ini kerana sistem pembahagian, konsep dan jenis 'adad serta ma'dūd dalam tatabahasa Arab yang berbeza dengan konsep yang diguna pakai dalam bahasa asal pelajar. Pendekatan Analysis, Design, Development, Implementation, and Evaluation (ADDIE) didapati sangat

membantu dalam membina sebuah modul pembelajaran. Melalui fasa-fasa yang dicadangkan, maka modul ini dibina dengan membahagikan 'adad kepada tiga kelompok sahaja berdasarkan persamaan ciri-ciri dalam setiap kelompok berkenaan, iaitu 'adad sama, 'adad berlawanan dan 'adad neutral. Pembahagian ini dilakukan untuk mengurangkan masalah kekeliruan dalam kalangan golongan sasaran seterusnya menangani permasalahan miskonsepsi yang diketengahkan. Melalui pendekatan ini, diharap masalah miskonsepsi berkaitan tajuk ini dapat diatasi.

### **Teori Kajian**

Modul ini dibina berdasarkan Teori Interaksional dan Teori Konstruktivisme selain strategi Dekonstruktivisme. Teori Interaksional dipelopori Halliday (1973, 1975, 1978). Perkembangan teori ini berlaku sekitar tahun enam puluhan dan tujuh puluhan. Kebolehan kognitif sahaja tidak boleh menjelaskan penguasaan bahasa seseorang kanak-kanak itu (Aljoundi, 2014). Teori ini membolehkan pertukaran peranan yang berterusan antara penutur dan pendengar (guru dan pelajar), maka tatabahasa berfungsi sebagai pembentukan hubungan manusia.

Bagi memahami proses pemerolehan bahasa bagi setiap manusia, Halliday dan Hasan (1985) menyatakan bahawa kanak-kanak menjadi sumber bagaimana mereka terlibat dalam proses "bahasa pembelajaran" dan "belajar melalui bahasa" adalah penting untuk mengetahui proses pengalaman yang menjadi pengetahuan. Dalam teori interaksional, proses pemerolehan melibatkan proses mental dan interaksional (Thornberry & Krohn, 2019). Teori ini lebih memberi penekanan dalam membina keyakinan berkomunikasi idea atau makna.

Dalam pengajaran bahasa, latihan-latihan membolehkan pelajar-pelajar menggunakan sistem bahasa yang betul. Aktiviti-aktiviti bahasa yang bermakna membolehkan pelajar-pelajar menggunakan struktur bahasa yang dipelajari dengan cara yang berkesan. Penerangan mereka menunjukkan bahawa aktiviti-aktiviti dalam modul strategi struktur dekonstruktivisme akan membantu pelajar-pelajar memahami kata kerja dengan lebih mendalam dan proses pemerolehan bahasa melalui teori instuksionalisme ini dapat mengukuhkan pemahaman kata kerja tatabahasa bahasa Tamil dalam kalangan pelajar-pelajar tingkatan empat.

Teori konstruktivisme pula dipelopori ahli psikologi, Lev Vygotsky (1896-1934) dan ahli psikologi Jean Piaget (1896-1980). Teori ini menunjukkan bahawa manusia membina pengetahuan dan makna dari pengalaman mereka. Menurut Vygotsky (1978), tumpuan kepada pembelajaran berpusatkan pelajar mungkin merupakan sumbangan yang paling penting dari teori konstruktivisme dan melalui konstruktivisme, para pelajar belajar dengan memasukkan maklumat baharu bersama-sama dengan apa yang sudah diketahui. Konstruktivisme adalah teori pembelajaran yang menerangkan bagaimana seseorang mungkin memperoleh pengetahuan dan belajar. Oleh itu, ia mempunyai aplikasi langsung untuk pendidikan. Teori ini menunjukkan bahawa manusia membina pengetahuan dan makna dari pengalaman mereka (Vygotsky, 1978).

Menurut Vygotsky (1978), *Zone of Proximal Development* (ZPD) merupakan jarak antara *actual development* dan *potential development*. Menurut Vygotsky (1978) ZPD merupakan jarak antara tahap pembangunan sebenar yang ditentukan oleh penyelesaian masalah bebas dan tahap pembangunan yang berpotensi ditentukan melalui penyelesaian masalah di bawah bimbingan orang dewasa atau dengan kerjasama rakan sebaya yang lebih berkemampuan. Justeru kajian ini akan memberi penekanan kepada ZPD dan *scaffolding* di mana Teori konstruktivisme sosial akan diaplikasikan.

Seterusnya, strategi Dekonstruktivisme diperkenalkan oleh Derrida (1930-2014). Dalam *Acts of Literature*, beliau menyatakan bahawa dekonstruktivisme berpegang kepada konsep pemaknaan teks atau perkataan akan berbeza mengikut pemahaman dan sudut pandangan pembaca. Strategi ini tidak menuruti corak pembacaan dan pemahaman teks yang sedia wujud. Pembaca diberi kebebasan untuk menyelami maksud teks. Gough dan Price (2004) menyatakan bahawa dekonstruktivisme berorientasikan ke arah membuka, mengembangkan, menguatkan dan mengukuhkan makna pembacaan teks. Secara ringkasnya, dekonstruktivisme membantu pembaca mendampingi teks sebagai satu permainan bahasa, di mana perkataan dalam suatu ayat ditanggalkan satu persatu atau teks dibenarkan diubah kedudukan tersendiri untuk membawa maksud atau maklumat tersendiri. Sebagai contohnya, aktiviti-aktiviti dalam modul strategi struktur dekonstruktivisme akan menyediakan berbagai-bagai maklumat tentang kata kerja tatabahasa bahasa Tamil yang melibatkan *vinai mutru* (kata kerja transitif), *vinai etcham* (kata keterangan), *eaval* (kata perintah), *viyangol* (kata seruan) dan *eathirmarai* (kata keterangan negatif) dengan memandu pelajar-pelajar tingkatan empat untuk memahami konsep dan menyelesaikan tugas yang disediakan. Pelajar-pelajar juga boleh berbincang sesama kawan-kawan sewaktu menjawab dan menulis jawapan aktiviti-aktiviti tersebut. Ini bermakna pelajar-pelajar yang lebih cerdas membantu kawan-kawan yang lain sewaktu berbincang dan menjawab aktiviti modul itu. Pada masa yang sama, *scaffolding* boleh berlaku semasa guru membantu pelajar-pelajar untuk mengenali strategi terbaru dalam mempelajari kata kerja tatabahasa bahasa Tamil dalam bahagian *vinai mutru*, *vinai etcham*, *eaval*, *viyangol* dan *eathirmarai*.

### **Metodologi**

Kajian ini menggunakan kaedah kuantitatif dengan menggunakan teknik *Fuzzy Delphi*. Sehubungan dengan itu, Lai (2017) menyatakan teknik *Fuzzy Delphi* sangat sesuai untuk menunjukkan nilai strata keutamaan dalam memilih konteks terpenting dan menentukan strata keperluan utama dalam melaksanakan kaedah atau elemen yang sesuai dalam pendidikan. Selain itu, teknik *Fuzzy Delphi* ini bukan sesuatu yang baharu, tetapi ia adalah satu instrumen yang telah dilakukan penambahbaikan terhadap kaedah Delphi. Instrumen mengumpul data terdiri daripada soal selidik, penilaian praujian dan

pascaujian. Kajian ini melibatkan dua fasa, iaitu pembangunan modul dan penilaian modul.

Dalam fasa pertama, soal selidik “Pembangunan dan penilaian modul karangan Bahasa Melayu bagi murid Tingkatan Empat” yang dimodifikasi daripada Lai (2017) digunakan sebagai instrument kajian ini. Proses pengubahsuaian telah dilakukan mengikut kesesuaian konteks kajian. Soal selidik kajian ini (35 item) terbahagi kepada lima bahagian, iaitu strategi pengajaran dan pembelajaran tatabahasa kata kerja (6 item), Kaedah dan teknik pengajaran dan pembelajaran tatabahasa kata kerja (5 item), aktiviti pengajaran dan pembelajaran tatabahasa kata kerja (14 item), latihan pengajaran dan pembelajaran tatabahasa kata kerja bagi pelajar tingkatan empat (4 item), dan alat bantu mengajar yang sesuai digunakan (6 item).

Seramai 10 orang pakar bidang bahasa Tamil dipilih untuk dibuat tinjauan tentang empat aspek pembinaan modul tatabahasa. Kriteria utama dalam pemilihan panel pakar adalah mereka yang mempunyai kepakaran dalam bidang yang dikaji. Soal selidik diberikan kepada 10 panel pakar yang tersenarai di Jadual 1. Panel pakar terdiri daripada seorang professor dan tiga orang pensyarah kanan di universiti awam, tiga orang pensyarah di Institut Pendidikan Guru dan tiga orang guru cemerlang di sekolah menengah kebangsaan. Kesemua mereka mengkhusus dalam bidang bahasa Tamil, Linguistik, Tatabahasa dan Sastera Tamil. Tujuannya adalah untuk mendapatkan maklum balas mereka melalui keputusan *Fuzzy Delphi* untuk membina modul kata kerja bahasa Tamil Tingkatan 4. Panel pakar diminta untuk menyatakan persetujuan mereka bagi setiap item dengan menggunakan skala fuzzy 7 mata, iaitu 1 untuk teramat tidak setuju, 2 untuk sangat tidak setuju, 3 untuk tidak setuju, 4 untuk sederhana setuju, 5 untuk setuju, 6 untuk sangat setuju dan 7 untuk teramat setuju.

**Jadual 1**

*Ahli Panel Pakar*

Bidang Kepakaran	Tempat Bekerja	Taraf	Jumlah
Pengajian India Bahasa Tamil	Universiti	Professor	1 orang
Linguistik Bahasa Tamil	Universiti	Pensyarah kanan	3 orang
Pedagogi, Tatabahasa, Sastera	IPG	Pensyarah	3 orang
Tatabahasa dan sastera	Sekolah Menengah Kebangsaan	Guru Cemerlang	3 orang

Teknik *Fuzzy Delphi* menggunakan rumus *fuzzy* bagi mendapatkan nilai konsensus untuk mereka bentuk modul tatabahasa. Modul tatabahasa yang dibangunkan telah melalui pemurniaan sebelum memasuki fasa kedua, iaitu penilaian kesan pelaksanaan modul itu. Penilaian sumatif dalam bentuk praujian dan pascaujian terhadap 70 orang pelajar tingkatan empat sebelum dan selepas pengajaran modul tatabahasa diimplementasikan. Matlamat utama ini adalah untuk mengetahui tahap pencapaian pelajar mengenai tatabahasa bahasa Tamil. Kajian ini menggunakan reka

bentuk sistem pengajaran *Instructional System Design* (ISD). Kent dan Branch (2002) berpendapat bahawa tujuan utama diadakan modul pengajaran adalah untuk mengesyorkan kaedah pengajaran berkesan yang boleh mengubah pengetahuan pelajar, kemahiran dan kemampuan pelajar. Ini jelas menunjukkan betapa pentingnya modul pengajaran kepada guru atau pembangun bahan pengajaran kerana aktiviti pengajaran yang terlibat adalah bersifat profesional.

Untuk tujuan penilaian, modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil kepada 70 orang pelajar tingkatan empat dari dua buah sekolah. Kedua-dua sekolah terletak di daerah Skudai, Johor Bahru. Sekolah A mempunyai 38 orang pelajar dan sekolah B sebanyak 32 orang pelajar yang mengambil Bahasa Tamil dalam peperiksaan SPM. Sekolah-sekolah lain mempunyai bilangan pelajar yang rendah yang mengambil Bahasa Tamil. Jika ada pelajar yang ramai, guru berkenaan tidak dapat memberikan komitmen kepada pengkaji kerana kekangan waktu mengajar. Ini adalah kerana jumlah waktu mengajar dalam seminggu sebanyak 90 minit adalah sekadar mencukupi untuk guru-guru mengajar mengikut sukatan pelajaran yang ditetapkan. Pengkaji juga tidak memilih banyak sekolah kerana pegawai Bahasa Tamil di Jabatan Pendidikan Negeri meminta menghabiskan pengajaran modul sebelum peperiksaan akhir tahun bermula. Maka, pengkaji memilih untuk mengajar di dua buah sekolah tersebut kepada pelajar seramai 70 orang sahaja.

Seterusnya, penilaian sumatif, iaitu praujian dan pascaujian dijalankan terhadap 70 orang pelajar tersebut. Kertas penilaian sumatif dijalankan pengesahan daripada tiga orang orang guru cemerlang pada 14 Mei 2019, supaya soalan-soalan tersebut sesuai dan tepat. Kejelasan bahasa bersesuaian dengan pengetahuan sedia ada pelajar, kerelevanan soalan dengan bidang yang dikaji dan ketepatan soalan mengikut DSKP Semakan 2018.

Pengkaji mengadakan praujian untuk mengenali tahap penguasaan tatabahasa kata kerja dalam kalangan 38 orang pelajar tingkatan empat di Sekolah A pada tarikh 2 Julai 2019. Selepas itu, dari pukul 2.30 hingga 3.30 petang hari Selasa setiap minggu, pengkaji mengimplementasikan enam modul kepada pelajar-pelajar tingkatan empat di Sekolah A selama 12 minggu. Pada waktu cuti sekolah, pengajaran modul itu terpaksa ditangguhkan ke minggu hadapan. Pada minggu terakhir, pengkaji mengadakan pascaujian pada 27 Ogos 2019 untuk menguji kesan pelaksanaan modul dan tahap pencapaian pelajar dalam tatabahasa kata kerja.

Berdasarkan cadangan 308 orang pelajar tingkatan empat melalui soal selidik, lapan orang guru bahasa Tamil tingkatan empat, kesepakatan dan persetujuan 10 orang panel pakar melalui teknik *Fuzzy Delphi*, pengkaji berjaya membangunkan modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil untuk pelajar tingkatan empat.

Bagi Sekolah B, pengkaji memulakan dengan praujian kepada 32 orang pelajar tingkatan empat. Pengkaji mengambil masa di luar jadual waktu bagi pengajaran dan pembelajaran bahasa Tamil, iaitu dari 2.00 hingga 3.00 petang pada hari Khamis selama 12 minggu juga. Pascaujian juga diadakan di Sekolah B.

Praujian dan pascaujian dilaksanakan sebelum dan selepas modul diimplementasikan kepada 70 orang pelajar tingkatan empat. Pelaksanaan dua ujian itu adalah bertujuan untuk mengenal pasti tahap pencapaian pelajar-pelajar dalam bidang tatabahasa kata kerja bahasa Tamil sebelum dan selepas menggunakan modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil.

Untuk menganalisis keputusan akademik pelajar-pelajar dalam tatabahasa Bahasa Tamil, ujian-t digunakan. Berikutan itu, hipotesis nul dan alternatif dibangunkan seperti berikut:

- 1) Hipotesis Nul: Tidak terdapat perbezaan keputusan akademik sebelum dan selepas penggunaan modul tatabahasa kata kerja.
- 2) Hipotesis Alternatif: Terdapat perbezaan keputusan akademik sebelum dan selepas penggunaan modul Tatabahasa kata kerja.

### Dapatan Kajian

#### **Pembangunan Modul**

Instrumen yang telah dibentuk telah diberi kepada seorang pakar dalam bidang linguistik bahasa Tamil. Instrumen dibuat pembetulan dan pengubahsuaian mengikut pandangan dan cadangan pakar. Setelah pembetulan, soal selidik diserahkan terus kepada 10 orang panel pakar yang telah dipilih.

Kesepakatan panel pakar dari aspek strategi selain strategi dekonstruktivisme, kaedah dan teknik, aktiviti, jenis latihan sumber rujukan dan bahan bantu mengajar dalam mereka bentuk dan membangunkan modul strategi struktur dekonstruktivisme kata kerja tatabahasa bahasa Tamil untuk pelajar tingkatan empat. Dapatan kajian tentang strategi pengajaran dan pembelajaran tatabahasa kata kerja adalah dipaparkan dalam Jadual 2.

#### **Jadual 2**

*Strategi Pengajaran dan Pembelajaran Tatabahasa Kata Kerja bagi Pelajar Tingkatan Empat*

Item	Syarat <i>Triangular Fuzzy Numbers</i>		Syarat <i>Defuzzification Process</i>			Skor <i>Fuzzy (A)</i>	Kese- pakatan Pakar
	Nilai <i>Threshold</i> , d	Peratus Kesepaka tan Kumpula n Pakar	m1	m2	m3		
1. Berpusatkan pelajar	0.049	100.0%	0.344	0.392	0.400	0.379	Terima

5.	Berpusatkan Teknologi Maklumat dan Komunikasi	0.192	90.0%	0.264	0.332	0.376	0.324	Terima
6.	Penggunaan Modul Berpusatkan aktiviti / latihan	0.180	90.0%	0.256	0.328	0.376	0.320	Terima
3.	Berpusatkan senario / situasi (filem-filem yang berunsurkan tatabahasa kata kerja)	0.199	80.0%	0.248	0.324	0.372	0.315	Terima
4.	Berpusatkan bahan	0.162	80.0%	0.232	0.308	0.368	0.303	Terima
2.	Berpusatkan bahan	0.204	60.0%	0.232	0.304	0.360	0.299	Tolak

Jadual 2 menunjukkan bahawa strategi pengajaran dan pembelajaran yang berpusatkan pelajar mendapat peratus kesepakatan sepenuhnya (100%). Ini diikuti dengan strategi berpusatkan teknologi maklumat dan komunikasi dan penggunaan modul mendapat peratus kesepakatan sebanyak 90%. Strategi berpusatkan aktiviti atau latihan dan berpusatkan senario atau situasi pula mendapat peratus kesepakatan sebanyak 80%. Strategi berpusatkan bahan tidak diterima oleh panel pakar kerana tidak mencapai nilai kesepakatan lalu ditolak.

### Jadual 3

#### *Kaedah dan Teknik Pengajaran dan Pembelajaran Tatabahasa Kata Kerja Bahasa Tamil Tingkatan Empat*

Item	Syarat <i>Triangular Fuzzy Numbers</i>		Syarat <i>Defuzzification Process</i>			Skor <i>Fuzzy (A)</i>	Kesepakatan Pakar	
	Nilai <i>Threshold, d</i>	Peratus Kesepakatan Kumpulan Pakar, %	m1	m2	m3			
8.	Induktif	0.088	100.0%	0.272	0.348	0.392	0.337	Terima
9.	Deduktif	0.065	100.0%	0.288	0.360	0.396	0.348	Terima
10.	Integratif	0.094	100.0%	0.304	0.368	0.396	0.356	Terima
11.	Teknologi Maklumat	0.088	100.0%	0.272	0.348	0.392	0.337	Terima
12.	Latih tubi	0.155	100.0%	0.296	0.356	0.388	0.347	Terima

Jadual 3 menunjukkan bahawa kesemua lima item yang ada dalam bahagian ini diterima dengan peratus kesepakatan sebanyak 100%. Dengan perkataan lain, kaedah



dan teknik induktif, deduktif, integratif, teknologi maklumat dan latihan diterima sepenuhnya oleh panel pakar.

**Jadual 4**

*Aktiviti Pengajaran dan Pembelajaran Tatabahasa Kata Kerja bagi Pelajar Tingkatan Empat*

Item	Syarat <i>Triangular Fuzzy Numbers</i>		Syarat <i>Defuzzification Process</i>			Skor <i>Fuzzy (A)</i>	Kesepakan Pakar
	Nilai <i>Threshold, d</i>	Peratus Kesepakan Kumpulan Pakar	m1	m2	m3		
1. Pembentangan	0.101	100.0%	0.312	0.372	0.396	0.360	Terima
2. Permainan bahasa	0.073	100.0%	0.328	0.384	0.400	0.371	Terima
3. Kolaboratif	0.076	100.0%	0.320	0.380	0.400	0.367	Terima
4. Berkongsi maklumat	0.101	100.0%	0.312	0.372	0.396	0.360	Terima
5. Menyelesaikan masalah	0.101	100.0%	0.312	0.372	0.396	0.360	Terima
6. Membanding beza	0.128	100.0%	0.304	0.364	0.392	0.353	Terima
7. Melukis peta kemahiran berfikir aras tinggi (KBAT) Menyatakan pandangan atau pendapat	0.076	100.0%	0.320	0.380	0.400	0.367	Terima
8. Menyatakan sebab akibat	0.094	100.0%	0.304	0.368	0.396	0.356	Terima
9. Menyusun mengikut urutan	0.076	100.0%	0.320	0.380	0.400	0.367	Terima
11. Menyusun mengikut urutan	0.128	100.0%	0.304	0.364	0.392	0.353	Terima
12. Membuat kategori / klasifikasi	0.101	100.0%	0.312	0.372	0.396	0.360	Terima
13. Membuat ulasan	0.132	100.0%	0.312	0.368	0.392	0.357	Terima
14. Membuat refleksi	0.076	100.0%	0.320	0.380	0.400	0.367	Terima
10. Mencari kesalahan dan	0.087	90.00%	0.336	0.384	0.396	0.372	Terima

membuat  
pembetulan

Jadual 4 menunjukkan bahawa 14 item tentang aktiviti pengajaran dan pembelajaran tatabahasa kata kerja diterima baik oleh panel pakar. Peratus kesepakatan pakar terhadap aktiviti pembentangan, permainan bahasa, kolaboratif, berkongsi maklumat, menyelesaikan masalah, membanding beza, melukis peta Kemahiran Berfikir Aras Tinggi (KBAT), menyatakan pandangan atau pendapat, menyatakan sebab akibat, menyusun mengikut urutan, membuat kategori/klasifikasi, membuat ulasan dan membuat refleksi ialah 100%, manakala mencari kesalahan dan membuat pembetulan pula mendapat peratus kesepakatan sebanyak 90%. Ini menunjukkan panel pakar menerima baik kesemua aktiviti tersebut.

**Jadual 5**

*Latihan Pengajaran dan Pembelajaran Tatabahasa Kata Kerja bagi Pelajar Tingkatan Empat*

Item	Syarat <i>Triangular Fuzzy Numbers</i>		Syarat <i>Defuzzification Process</i>			Skor <i>Fuzzy (A)</i>	Kesepakatan Pakar
	Nilai <i>Threshold, d</i>	Peratus Kesepakatan Kumpulan Pakar, %	m1	m2	m3		
8. Bina ayat	0.101	100.0%	0.312	0.372	0.396	0.360	Terima
10. Pengayaan	0.064	100.0%	0.336	0.388	0.400	0.375	Terima
11. Membetulkan Penggunaan Kata kerja dalam ayat	0.132	100.0%	0.320	0.372	0.392	0.361	Terima
9. Pengukuhan	0.103	90.0%	0.320	0.376	0.396	0.364	Terima

Jadual 5 menunjukkan bahawa empat item mengenai latihan pengajaran dan pembelajaran tatabahasa kata kerja mendapat nilai kesepakatan yang tinggi. Latihan membina ayat, pengayaan dan membetulkan penggunaan kata kerja dalam ayat mendapat peratus kesepakatan sebanyak 100%, manakala latihan pengukuhan mendapat 90% persetujuan. Oleh itu, panel pakar menerima kesemua latihan tersebut.

**Jadual 6**  
*Alat Bantu Mengajar yang Sesuai Digunakan*

Item	Syarat Triangular Fuzzy Numbers		Syarat Defuzzification Process			Skor Fuzzy (A)	Kesepakatan Pakar
	Nilai Threshold, d	Peratus Kesepakatan Kumpulan Pakar, %	m1	m2	m3		
2. Komputer	0.076	100.0%	0.320	0.380	0.400	0.367	Terima
3. Papan tulis	0.145	100.0%	0.264	0.336	0.384	0.328	Terima
4. Internet	0.073	100.0%	0.328	0.384	0.400	0.371	Terima
5. Lagu	0.145	100.0%	0.288	0.352	0.388	0.343	Terima
6. Buku teks	0.185	90.0%	0.280	0.344	0.380	0.335	Terima
7. Projektor	0.248	80.0%	0.272	0.332	0.368	0.324	Terima

Jadual 6 menunjukkan bahawa enam item tentang alat bantu mengajar yang sesuai digunakan menerima peratus kesepakatan yang tinggi, iaitu dari 80% hingga 100%. Komputer, papan tulis, internet dan lagu mendapat peratus kesepakatan sebanyak 100%, manakala buku teks mendapat 90% dan projektor mendapat 80% kesepakatan daripada panel pakar. Kesemua item ini diterima baik oleh panel pakar.

Berdasarkan kesepakatan dan persetujuan 10 orang panel pakar melalui teknik *Fuzzy Delphi*, pengkaji berjaya membangunkan modul strategi dekonstruktivisme tatabahasa kata kerja bahasa Tamil bagi pelajar tingkatan empat. Modul tersebut terdiri daripada enam tajuk utama. Tajuk ini dikenal pasti dari Dokumen Standard Kurikulum dan Pentaksiran (DSKP Semakan) Tingkatan Satu hingga Tingkatan Empat seperti Jadual

Setiap tajuk, iaitu Tajuk 1 hingga Tajuk 6 disusun mengikut proses penulisan langkah demi langkah. Aktivi-aktiviti pula mengikut kesesuaian tajuk atau topik tatabahasa daripada aktiviti yang mudah kepada yang lebih sukar. Penggunaan strategi dekonstruktivisme diajar selepas pelajar mempelajari kata kerja. Ini memudahkan para pelajar untuk mempelajari tatabahasa kata kerja dengan lebih mudah dan teratur.

**Jadual 7**  
*Tajuk-tajuk Modul Strategi Struktur Dekonstruktivisme Tatabahasa Kata Kerja Bahasa Tamil*

Nombor	Tajuk
1	Pengenalan kata kerja ( <i>Vinai chol</i> )
2	<i>Vinai mutru</i>
3	<i>Vinai etcham, ethirmarai vinai</i>
4	<i>Eval vinai, viyangol vinai</i>

5	Tatabahasa kata kerja menggunakan strategi dekonstruktivisme
6	<i>Tan vinai, pira vinai, kunriya vinai, kunra vinai</i>

### **Kesan Penggunaan Modul**

Untuk tujuan penilaian modul, praujian dan pascaujian dijalankan terhadap 70 orang pelajar tingkatan empat. Hasil analisis ditunjukkan dalam Jadual 8 berikut.

**Jadual 8**  
*Keputusan Ujian-t bagi Praujian dan Pascaujian*

Penilaian	<i>M</i>	<i>SP</i>	<i>T</i>	<i>p</i>	Kesan Saiz ( $\eta$ )
Praujian	13.39	4.45	-28.49	.00	3.40
Pascaujian	26.70	3.50			

Berdasarkan Jadual 8, keputusan ujian-t adalah signifikan ( $t = -28.49, p < .05, \eta = 3.40$ ). Hasil kajian menunjukkan terdapat perbezaan pencapaian pelajar tingkatan empat yang signifikan sebelum dan selepas penggunaan modul tatabahasa kata kerja. Nilai skor min yang lebih tinggi selepas penggunaan modul menunjukkan bahawa penggunaan modul dapat membantu meningkatkan tahap pencapaian pelajar dalam tatabahasa kata kerja dengan kesan saiz yang sederhana ( $\eta = 3.4$ ). Oleh itu, hipotesis nul ditolak dan hipotesis alternatif diterima.

### **Perbincangan**

Berdasarkan konsensus panel pakar yang dicapai melalui teknik *Fuzzy Delphi*, strategi pengajaran yang perlu dimuatkan ke dalam modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil bagi pelajar tingkatan empat adalah berpusatkan pelajar, teknologi maklumat dan komunikasi, aktiviti/latihan dan senario/situasi (filem-filem yang berunsurkan tatabahasa kata kerja). Semua panel pakar berpendapat sebegitu kerana pelaksanaan kemahiran abad ke-21 dalam pembelajaran bukan sahaja memberi kepentingan kepada para pelajar, malah turut memberi impak yang positif kepada guru-guru, penting untuk guru-guru dan pelajar-pelajar supaya dapat menguasai aktiviti pengajaran dan pembelajaran di dalam kelas dalam keadaan yang tidak membosankan sebaliknya menyeronokkan (Iberahim et al., 2017).

Di samping itu, penggunaan modul dalam pengajaran dan pembelajaran telah ditekankan sebagai strategi pengajaran yang menarik oleh panel pakar. Ini adalah kerana penggunaan modul amat terhad dalam pembelajaran tatabahasa bahasa Tamil. Kajian yang dilakukan oleh Nik Hassan et al. (2016) menekankan bahawa pihak Kementerian Pendidikan Malaysia (KPM) wajar membekalkan modul mengikut mata

pelajaran sebagai panduan kepada guru dalam melaksanakan pengajaran dan pembelajaran di dalam bilik darjah kerana penggunaan modul pengajaran dan pembelajaran dapat diselaraskan secara berstruktur di semua sekolah di Malaysia.

Kaedah dan teknik pengajaran dan pembelajaran tatabahasa kata kerja yang sesuai dimuatkan dalam modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil ialah induktif, deduktif, integratif, teknologi maklumat dan latih tubi. Strategi, kaedah atau teknik yang berstrukturkan aspek yang sesuai akan meningkatkan kemahiran pelajar dalam tatabahasa kata kerja di samping melahirkan para pelajar yang seimbang dan harmoni selaras dengan matlamat pendidikan.

Selain itu, aktiviti pengajaran dan pembelajaran yang sesuai dimuatkan dalam modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil ialah pembentangan, permainan bahasa, kolaboratif, berkongsi maklumat menyelesaikan masalah, membanding beza, melukis peta KBAT, menyatakan pandangan atau pendapat, menyatakan pandangan atau pendapat, menyatakan sebab akibat, menyusun mengikut urutan, membuat kategori/klasifikasi, membuat ulasan, membuat refleksi dan mencari kesalahan dan membuat pembetulan. Ini adalah kerana kesemua aktiviti tersebut menekankan pembelajaran abad ke-21 yang diperkayakan dengan pemikiran kreatif, pemikiran inovatif, pemikiran kritis, menitikberatkan penyelesaian serta kecekapan dalam membuat keputusan (Mohd Rusdin & Ali, 2019). Maka, panel pakar mengharapkan modul tatabahasa kata kerja yang disediakan itu merangkumi aspek-aspek pembelajaran abad ke-21. Selain itu, latihan pengajaran dan pembelajaran yang sesuai dimuatkan ke dalam modul strategi struktur dekonstruktivisme tatabahasa kata kerja Bahasa Tamil ialah membina ayat, pengayaan, membetulkan penggunaan kata kerja dalam ayat dan pengukuhan.

Berdasarkan ujian-t terhadap praujian dan pascaujian, terdapat peningkatan pencapaian ketara yang diperolehi sebelum dan selepas pelajar-pelajar belajar dengan berpandukan modul strategi struktur dekonstruktivisme tatabahasa kata kerja bahasa Tamil. Dapatan kajian ini selari dengan kajian yang dilakukan oleh Lai (2017) yang mendapat keputusan penilaian yang sama, iaitu peningkatan dari segi markah karangan bahasa Melayu yang diperolehi sebelum dan selepas pelajar-pelajar menggunakan modul penulisan karangan. Keputusan ini juga selari dengan kajian yang dilakukan oleh Zulkifli et al. (2018) dalam pembangunan modul bahasa Arab yang mendapat sambutan positif dan disokong oleh pensyarah dan pelajar yang menggunakannya.

Pembelajaran aktif dalam kalangan pelajar ditingkatkan dalam penguasaan tatabahasa kata kerja pelajar. Modul strategi struktur dekonstruktivisme juga dapat merangsang kemahiran pelajar, iaitu kemahiran bertutur, mendengar, membaca dan menulis. Segala aktiviti dalam modul ini menekankan keempat-empat kemahiran ini. Pembelajaran yang dipermudahkan dalam tatabahasa kata kerja dapat meningkatkan pemahaman para pelajar. Strategi dekonstruktivisme telah memberi pendedahan yang sangat mendalam bagi pelajar-pelajar yang mempelajari kata kerja. Kata kerja *vinai mutru ke vinai etcham* dan *ethirmarai vinai* dan seterusnya mempelajari *eval vinai* dan *viyangol vinai*. Pembelajaran kata kerja sempurna hingga kata akar kata kerja telah

memberi pendedahan yang mendalam bagi memahami tatabahasa kata kerja bahasa Tamil. Ini diikuti dengan aktiviti dan latihan yang menarik minat para pelajar menjadi kekuatan bagi pembelajaran tatabahasa kata kerja.

Di dalam kelas pengajaran tatabahasa, latihan-latihan yang dimuatkan dalam modul pengajaran yang dibangunkan membolehkan pelajar-pelajar menggunakan tatabahasa dengan betul. Aktiviti-aktiviti bahasa yang bermakna membolehkan pelajar-pelajar menggunakan struktur bahasa yang dipelajari dengan cara yang berkesan. Hal ini bertepatan dengan Teori Interaksional bahawa proses pemerolehan yang melibatkan proses mental dan interaksional (Thornberry & Krohn, 2019). Di samping itu, teori interaksionalisme menekankan interaksi linguistik antara guru dengan pelajar supaya mereka dapat mempelajari cara-cara menggambarkan sesuatu dalam bentuk linguistik yang betul dan jelas, seterusnya menguasai makna dan idea dengan lebih tepat (Yahya et al. (2016)) dan ini merangsangkan minat pelajar untuk belajar. Aktiviti-aktiviti bahasa yang bermakna dalam modul binaan membolehkan pelajar-pelajar menggunakan struktur bahasa yang dipelajari dengan cara yang berkesan. Dengan menguasai tatabahasa Bahasa Tamil yang betul, modul tersebut telah membina keyakinan para pelajar untuk berkomunikasi, bertukar idea atau makna yang terkandung dalam modul. Maka Teori Interaksional yang diaplikasikan dalam proses pembangunan modul ini telah membantu dalam membentuk konsep dan teori pembelajaran pelajar-pelajar yang bersesuaian.

Selain itu, pembelajaran kata kerja tatabahasa Bahasa Tamil menggunakan modul berdasarkan teori konstruktivisme merupakan satu proses yang aktif dan reflektif (Brunner, 1966). Strategi pembelajaran konstruktivisme yang aktif membolehkan pengetahuan dibina secara aktif oleh para pelajar (Syahida, 2015; Zainal & Afrinaleni, 2011), yakni para pelajar membina pengetahuan baharu mereka terhadap tajuk kata kerja tatabahasa Bahasa Tamil yang dipelajari berdasarkan pengetahuan semasa atau pengetahuan lepas serta berkembang secara berterusan. Ini sangat berkait rapat dengan cara maklumat diproses serta tindak balas pelajar terhadap proses p&p (Ponnuduraj, 2014) yang disampaikan oleh gurunya. Dalam pembelajaran kata kerja tatabahasa, pelajar yang lebih cerdas membantu pelajar lain sewaktu menggunakan dan menjawab aktiviti-aktiviti dalam modul binaan itu. Pada masa yang sama, *scaffolding* boleh berlaku semasa guru membantu pelajar-pelajar untuk mengenali strategi terbaru dalam mempelajari kata kerja tatabahasa bahasa Tamil.

Sehubungan dengan itu, modul strategi struktur dekonstruktivisme telah membangunkan aktiviti tatabahasa kata kerja Bahasa Tamil yang sesuai untuk para pelajar eksperimen. Hasil kajian ini adalah selari dengan dapatan kajian Hussin dan Marosadee (2019) yang menunjukkan bahawa modul yang dibangunkan berkesan bagi mengatasi masalah miskonsepsi dalam pembelajaran 'adad dan ma'dūd. Pelajar-pelajar belajar penggunaan strategi struktur dekonstruktivisme dalam tatabahasa kata kerja, mengaplikasikan dalam setiap frasa kata kerja, menulis latihan yang berkaitan menggunakan strategi tersebut. Strategi struktur dekonstruktivisme dapat menarik minat pelajar untuk mempelajari, mengaplikasi dan meningkatkan kemahiran dalam

tatabahasa kata kerja. Selain itu, analisis kritikal dan pemikiran kreatif dapat dibina dengan penggunaan strategi dekonstruktivisme kerana ia mendedahkan andaian metafizik yang tidak dipersoalkan dan percanggahan dalaman dalam bahasa dan sastera (Biesta, 2009).

Justeru itu, pembelajaran strategi struktur dekonstruktivisme tatabahasa kata kerja ini membantu para pelajar untuk menguasai tatabahasa kata kerja dengan lebih mudah. Ia dapat meningkatkan pelbagai kemahiran, pengetahuan dan seterusnya mengurangkan kesilapan dalam penulisan. Justeru, pembelajaran strategi dekonstruktivisme tatabahasa kata kerja dapat membantu pelajar-pelajar mengasah penguasaan tatabahasa kata kerja mereka yang seterusnya boleh digunakan dalam proses penulisan.

Selain itu, pembelajaran strategi dekonstruktivisme juga meningkatkan pembelajaran kolaboratif yang melibatkan pembelajaran berkumpulan, membantu rakan sebaya dan meningkatkan keyakinan untuk belajar dan menulis. Modul ini mempunyai masa yang mencukupi untuk pengajaran dan pembelajaran semua topik seperti yang dirancang. Modul ini juga berkesan dalam pengajaran topik-topik seperti *vinai chol*, *vinai mutru*, *eval vinai*, *viyangol vinai*, *vinai etcham*, *ethirmarai vinai* di samping *tan vinai*, *pira vinai*, *kunriya vinai* dan *kunra vinai* yang menjadi fokus dalam kajian ini.

### **Kesimpulan**

Strategi pengajaran dan pembelajaran tatabahasa bahasa Tamil berbentuk konvensional dalam amalan guru di bilik darjah selama ini perlu berubah mengikut perubahan dan perkembangan global. Tatabahasa yang merupakan tunjang perdana dalam Bahasa Tamil perlu diberikan fokus dan suntikan baharu. Oleh yang demikian, modul strategi struktur dekonstruktivisme tatabahasa kata kerja Bahasa Tamil penting untuk dibangunkan. Kajian ini merupakan contoh nyata yang memperlihatkan kepentingan pedagogi dan bahan pembelajaran dengan memenuhi keperluan guru-guru dan pelajar-pelajar. Pelajar-pelajar dari pelbagai latar belakang pengetahuan dan pengalaman dalam bidang tatabahasa kata kerja diberikan pendedahan tentang proses strategi struktur dekonstruktivisme dalam mempelajari tatabahasa kata kerja melalui perkembangan isi kandungan dan aktiviti-aktiviti yang mencabar minda, menarik dan sesuai dengan tahap pencapaian pelajar. Hasil kajian ini mendapati modul ini bukan sahaja diterima baik oleh panel pakar, malah dapat meningkatkan penguasaan tatabahasa kata kerja dalam kalangan pelajar tingkatan empat. Kajian ini juga boleh dijadikan sebagai rujukan kepada pihak yang berkepentingan bagi merancang strategi yang mudah dan berkesan untuk pengajaran dan pembelajaran tatabahasa kata kerja yang terkandung dalam KSSM Bahasa Tamil DSKP Semakan bagi tingkatan tiga, empat dan lima.

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# PERCEPTION OF NON-MALAY MALAYSIANS TOWARDS THE JAWI SCRIPT AS A NATIONAL HERITAGE

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## ABSTRACT

The Jawi script is a Malay traditional writing system adapted from the Arabic alphabet which was once used widely during the reign of the British Empire before Romanisation of the Malay writing system took place. It is regarded as a national heritage of Malaysia due to the fact that Bahasa Melayu is the national language of the country. There have been many initiatives taken by the government in preserving the Jawi script including the insertion of Jawi lessons in the Bahasa Melayu subject at the primary school level. However, the new education policy has roused an argument among Malaysians, particularly non-Malays who have been in disagreement towards the new syllabus implemented. The study examined the perceptions and attitudes of non-Malays in Malaysia towards the Jawi script. This descriptive study involved 30 respondents who were approached and invited to participate in the survey. The result portrayed that the participants showed neutral perceptions towards the Jawi script on the basis that it has its own artistic values that should be preserved.

**Keywords:** Jawi script; Bahasa Melayu; non-Malays; perception; national heritage

## **Introduction**

The Jawi script is a traditional writing system of Bahasa Melayu which once had been used widely before the colonisation of the British Empire in Malaysia. It was changed to the Roman alphabet commonly used in English. Jawi was used “for written communication as in dealing with government affairs like the practice of the Sultan of Aceh who used to write letters in Jawi to Sir James Lancaster (1601M) for business purposes” (Amin et al., 2018, p. 3). It is believed that the change was made to ease communication between the people and officials. Today, the Jawi script is still being used as can be seen on billboards, bank notes, logos, and the coat of arms of Malaysia. In 2019, the Ministry of Education Malaysia decided to implement a new policy that involved the inclusion of the Jawi script in the Malay language subject for primary school students (Babulal, 2019). This caused a stir among members of the public, especially Malays and Non-Malays who regarded the new policy as an example of a racist practice. However, a large segment of the Malaysian public viewed the policy positively because the Jawi script is a national heritage that should be preserved. This is attested by The Federal Constitution of Malaysia under the National Language Acts 1963/67 which states that “the script of the national language shall be the Rumi script: provided that this shall not prohibit the use of the Malay script, more commonly known as the Jawi Script, of the national language” (Attorney General’s Chambers of Malaysia, 2006).

Nevertheless, everyone has the right to voice out his or her opinions and thoughts regarding issues that arise in Malaysia. The non-Malays may have their personal views about the Jawi script and this needs to be investigated to redress the perception that all non-Malays are against it. Therefore, this study investigated the perception of the Jawi script among non-Malay Malaysians. Specifically, the study aimed to examine the perceptions of non-Malay Malaysians towards the Jawi script as a national heritage and their language attitudes towards the Jawi script.

## **Literature Review**

Language attitude is the evaluation of language by an individual, the way people behave towards a language. Lanos (2014) stated that language attitude reflects the tendency to evaluate a language favourably or unfavourably. Generally, attitude is a conceptualisation of an issue and from the context of language, it portrays the action and reaction of an individual towards the language used or the process of acquiring the language – “People develop attitudes towards languages which indicate their views about those who speak the languages, and the contexts and functions with which they are associated.” (Holmes, 2013, p. 410).

There are three main components of language attitude explained by Ladeegard (2000) which are knowledge, emotion and behaviour. Knowledge in language attitude refers to the general idea about the language either it is the first or second language in the region, or the status of the language itself in that region. By asking some questions about a language and analysing the idea from responses given by the respondents, it can help researchers to evaluate the respondents’ knowledge level of the language. Secondly, an emotion can be explained through

people's feelings towards a language, whether a language is accepted with a warm heart or not. Lastly, behaviour can be evaluated through the actions taken towards understanding a language, that is, how often people use and practise the language and how it is treated in the society.

Baker (1992, as cited in Lanos, 2014) underlined several concepts of language attitude that can be taken into account by researchers who are interested in this area of study: Attitude towards language, attitude towards language variety or dialect, attitude towards speakers of a specific language or variety, attitude towards language learning, attitude towards the learning situation, attitude towards language related behaviours, such as language use, language maintenance, and planning behaviours.

Apart from that, language attitude is not necessarily a study of attitude towards a language but it can be any element that is related to the language such as a writing system, an acquisition or a practical aspect. A study conducted by Amin et al. (2018) regarding the perception of UiTM students towards teaching and learning of Jawi at various levels of education showed a positive view among all the respondents. They preferred the Jawi script to be used extensively and recommended that the government should promote the use of Jawi widely. The positive perception of the Jawi script is due to the fact that all respondents were Malays who felt positively about their native language. Another study on the Jawi script was conducted by Amin et al. (2017) on the perception of Malay students towards the capability of the Jawi script as an indicator of Malay identity and Malay cultural heritage. The result showed that the respondents had positive thoughts and enthusiasm in retaining the Jawi script since it is part of the Malay identity and cultural heritage. Studies on the Jawi script have been done in other countries. Yusof and Sulaiman (2015) who conducted a study on the perception of university students in Brunei towards the Jawi script. The study revealed that the students regularly used the Jawi script in their daily lives, not only for academic purposes, but, also for personal uses such as name tag, signature and car plate.

The previous studies that focused on the Malays' perception towards Jawi script have been done and the results depicted the positive attitude of the respondents towards the Jawi script. This due to the original ethnicity of the respondents which were all Malays and that could influence their attitude towards their own cultural writing system, Jawi script. Therefore, by conducting this research, it could fill the gap which the respondents selected for this study were all non-Malays. So, this would lead to different perceptions towards Jawi script compared to previous studies that have been conducted.

### **Research Methodology**

The study was a descriptive study involving 30 non-Malay respondents who answered the questionnaires. This considered as a descriptive study because it explains the phenomenon or issue of the study conducted. The main goal of descriptive research it to explain and describe the phenomenon and its characteristics (Nassaji, 2015). The respondents were selected randomly through the distribution of online questionnaire by using Google Form. The small number of

respondents may not represent the whole population of the non-Malays in Malaysia, thus this study cannot be regarded as quantitative research but rather it is the descriptive one. The respondents were not asked to expose their personal detail like name, contact number, etc, so the anonymity was remained.

The biggest number of respondents were Chinese (66.7%), followed by Indians and then other races (e.g., mixed race and the Kadazan Dusun). The majority of respondents were young people between 18 to 40 years old (93.3%). Most of them had an intermediate level of Bahasa Melayu proficiency. Most respondents could write and speak Bahasa Melayu well. Regarding their first and second languages, the majority of participants speak their native language as their first language and it is surprising to note that English has become their second language rather than Bahasa Melayu, the national language of Malaysia. This would be a factor reflecting their perception towards the Jawi script as the national heritage of Malaysia.

The instrument for data collection was a questionnaire that consisted of two sections with 10 Likert-scale based questions each, and one open-ended question for the respondents to express their opinions regarding this subject under study. The open-ended question was “In your own personal opinion, do you think it is a must as a Malaysian to acknowledge the Jawi script? Why?” The questions were adapted from Amin et al. (2017) who studied the Jawi script issue. The questionnaire was constructed using Google Form and distributed to the respondents through online platforms.

Descriptive analysis of the questionnaire data was conducted. For the open-ended question, the data were coded into themes associated with the responses given by all the respondents.

## Results

Table 1 shows perceptions of the Jawi script as a representation of national identity based on their level of agreement with the 10 statements (SD=Strongly disagree, D= Disagree, N= Neutral, A=Agree & SA=Strongly agree).

**Table 1**

*Perceptions towards the Jawi Script as a Representation of National Identity*

No.	Questions	SD	D	N	A	SA
1	The ability to use the Jawi script well can strengthen my identity as a Malaysian.	14	5	8	1	2
2	The ability to use the Jawi script well can be the indicator for a true identity of Malaysian.	15	4	8	2	1
3	Learning the Jawi script can influence you to become a Muslim.	15	9	5	1	-
4	As a non-Malay Malaysian, I will feel proud if I can read and write the Jawi script well.	3	2	6	12	7
5	As a non-Malay Malaysian, I feel the importance of learning the Jawi script.	10	6	11	3	-
6	If Malaysians feel reluctant to learn the Jawi	16	6	7	1	-

	script, it means they are not proud of the national language.					
7	As a non-Malay Malaysian, I have a right to question the obligation of learning the Jawi script.	1	3	6	10	10
8	Learning the Jawi script is a process of Islamising the national education system.	7	4	14	3	2
9	Mastering the Jawi script will transform you to become a Malay.	18	6	6	-	-
10	The Jawi script should be taught to all Malaysians.	8	8	12	1	1

Firstly, on “the ability to use the Jawi script can strengthen a Malaysian’s identity”, the majority of respondents strongly disagreed and only a few of them agreed or strongly agreed with that statement. Next, on “the Jawi script mastery as an indicator for a Malaysian’s true identity”, most of the respondents strongly disagreed with the statement as well as only a few agreed and strongly agreed. The third item on “the Jawi script may influence you to become a Muslim” portrayed the strongest disagreement by the respondents and only one respondent agreed with the statement. The fourth item which is on “the pride of mastering the Jawi script” shows a high agreement among the respondents and only a few of them strongly disagreed or disagreed. There was a balanced number of respondents who strongly disagreed and were neutral on “the importance of learning Jawi” while a few of them firmly agreed with the statement. The majority of respondents strongly disagreed with the statement, “the reluctance of learning Jawi reflects their level of acceptance towards Bahasa Melayu as the national language”, while only one of them agreed. “The right of questioning the obligatory Jawi script learning” shows a balanced number of respondents strongly agreed or agreed with the statement, while only a small number of them disagreed. Many respondents indicated a neutral stance on “the Islamisation of the national education system”. The statement “mastering the Jawi script will transform you to become a Malay” received the strongest disagreement. Lastly, the majority of the respondents showed a neutral attitude towards the suggestion of implementing the learning of the Jawi script in primary schools and only two of them agreed. However, if both levels of “strongly disagree” and “disagree” were summed, the results showed that the number of respondents who disagreed was higher than the number who chose to be “neutral” on the Jawi script as the representation of national identity.

**Table 2**

*Perceptions towards the Jawi Script as a National Heritage*

No.	Questions	SD	D	N	A	SA
1	The Jawi script should be preserved as a national heritage of Malaysia.	2	5	14	8	1
2	The use of Jawi script should be used widely in/throughout Malaysia.	7	8	11	3	1
3	Mastering the Jawi script can help Malaysians to appreciate the national language.	9	10	8	2	1
4	The Jawi script has its own unique and artistic values that should be known among Malaysians.	3	2	16	7	2
5	The Jawi script does not portray the beauty of Bahasa Melayu but instead the influence of Arabic language.	-	5	15	4	6
6	The use of the Jawi script should be inherited from generation to generation.	1	7	14	4	4
7	The inclusion of the Jawi script lessons in the bahasa Melayu subject at the primary school level should not be objected because it gives an early exposure on the beauty of the national language.	3	9	13	3	2
8	The Jawi script is the original written system of Bahasa Melayu (the national language), thus it should be mastered by all Malaysians.	11	6	10	1	2
9	The use of the Jawi script for any international programmes that represent Malaysia's culture should be prioritised.	7	11	9	3	-
10	The Jawi script is not necessary to be acknowledged by Malaysians.	1	7	16	4	2

Table 2 shows the results on perceptions towards the Jawi script as a national heritage. On the first statement regarding “the perseverance of the Jawi script as a national heritage”, most respondents showed a neutral stance and only a few of them agreed or disagreed with the statement. Secondly, most of the respondents chose to be neutral regarding “the augmentation of the Jawi script usage in Malaysia”, however, if the numbers of strongly disagree and disagree were summed up, they are higher. Most respondents disagreed with the third statement on “mastering the Jawi script as an appreciation for the national language”. Next, many respondents were neutral towards the statement on “acknowledgment of the Jawi script among Malaysians”. Only a few respondents disagreed with the statement on “the influence of Arabic in the Jawi script” and the majority chose to be neutral. Most respondents also preferred to be neutral in their views on “the inheritance of the Jawi script to the new generation” while only one of them strongly disagreed. A large number of respondents were neutral on “the objection of the Jawi script subtopic to be included in the Bahasa Melayu subject at the primary school level”. The number of respondents who strongly disagreed with the



statement on “mastering the Jawi script due to its origin in the Bahasa Melayu writing system” was the highest and only a few of them agreed. For the Item 9, many respondents strongly disagreed with “the priority of using the Jawi script in any international programmes to represent Malaysia’s culture” and only three respondents agreed with the statement. Lastly, a majority of the respondents were neutral towards the statement “the Jawi script is not important for Malaysians to acknowledge”.

**Table 3**  
*Attitudes towards the Jawi Script among Malaysians*

Attitude	Responses
Positive	Additional knowledge
Neutral	Aesthetic value of Bahasa Melayu
	Voluntary basis
Negative	Invaluable
	Religious cultural element
	Bad impact

Table 3 presents the results analysed from the open-ended question - *In your own personal opinion, do you think it is a must as a Malaysian to acknowledge the Jawi script? Why?* Referring to the positive perception, the respondents acknowledged that the Jawi script among Malaysians is a must because it is regarded as an additional knowledge especially among Non-Malays to enhance their communication skills. The positive responses given by the respondents also portrayed appreciation of the aesthetic values of Bahasa Melayu as the Jawi script is the original writing system of Bahasa Melayu and historically, it was once used widely in the country’s formal affairs.

As for the neutral perception, the responses given were generally about voluntary acknowledgement of the Jawi script. In other words, non-Malay Malaysians can opt to learn or not to learn the Jawi script and that it should not be compulsory as stipulated in the restructuring of the Bahasa Melayu curriculum at the primary school level.

There were also negative responses to the question on whether it is a must as a Malaysian to acknowledge the Jawi script. The respondents claimed that the Jawi script is not valuable to be acknowledged because it does not give any beneficial values for them to know the writing system. In fact, they argued that the Jawi script has no cultural element of Bahasa Melayu at all. Instead it is just an influence of Arabic and Islamic cultures. They added that learning the Jawi script would further burden non-Malay Malaysian students because bahasa Melayu is a compulsory subject in Sijil Pelajaran Malaysia (SPM) examination.

## **Discussion**

From the results, the respondents were very moderate in their perceptions towards the Jawi script. The respondents tended to disagree when they were asked about the representation of the Jawi script as a national identity. They believed that empowering the Jawi script did not make any sense in terms of strengthening one's national identity. They opined that bahasa Melayu empowerment is enough to ensure a Malaysian citizen to have a strong identity because bahasa Melayu has served and continues to serve as a national language of Malaysia. Furthermore, the narrative of saying that non-Malays are afraid of learning the Jawi Script as it can transform them into a Malay is unfounded since the majority of the respondents strongly disagreed with such this statement. Nevertheless, they had the perception that the Jawi Script is not originally associated with the identity of bahasa Melayu, but rather influenced by the Arabic script. This had aroused some fears among the non-Malays who claimed that the inclusion of the Jawi script in the primary school bahasa Melayu lessons is a hidden agenda by the government to Islamise the national education system. Some criticisms have been expressed by the non-Malay community like the Dong Zong Association who campaigned for a petition to abandon the Jawi script lessons in the vernacular schools ("Dong Zong Insists Khat Lesson is Islamisation, Starts Petition", 2019). They argued that the implementation of the Jawi script in the bahasa Melayu lessons would affect the faith of the non-Malay Malaysian students since the Jawi script has similar characteristics with the Arabic script. They also assumed that the government was Islamising the national education system. Rosli (2016) had rejected the concept of defining the process of Arabisation as similar to Islamisation because there is no bridge between both concepts. The same action was taken by the Malaysian Indian Education Transformation Association who held a protest after the Ministry of Education, Malaysia announced the new syllabus structure for Bahasa Melayu at the primary school level that included Jawi lessons (Yap, 2019). They protested for the right to not make it compulsory for the vernacular schools to adopt the new bahasa Melayu syllabus. The reaction towards the Jawi script spread to East Malaysia where the Sabah state government had decided to make Jawi an optional instead of a compulsory topic in the new bahasa Melayu syllabus (Borneo Post, 2019). Although the Sabah government intended to make Jawi lessons as an option, they did not disregard the historical value of the Jawi script as the old writing system of Bahasa Melayu. Due to the fact that the Roman script has been widely used, they suggested that the Jawi script should be upgraded into a specific subject, just like Advanced Mathematics or English Literature, which would allow sufficient Jawi content to be delivered for those who are interested to learn the Jawi script. The mixed reactions from all communities in Malaysia show that non-Malay Malaysians hold personal views on the new policy.

In addition, the results showed that the respondents expressed a neutral stance on the Jawi script as a national heritage. They believed the Jawi script has a high artistic value that should be exposed to all Malaysians. However, the respondents felt that obliging non-Malay Malaysians to acknowledge the traditional writing system of Bahasa Melayu is unnecessary. Although the respondents showed

much respect for the Jawi script, they argued that it symbolizes a Malay cultural identity and it had nothing to do with the country's national heritage. They understood the concept of bahasa Melayu as the national language, but, at the same time, they felt the irrelevance of mastering the Jawi script. Some of the respondents mentioned that there is no demand for them to master the Jawi script since there is no working requirement for Jawi knowledge or skill qualification. This is one of the reasons why non-Malay Malaysians have questioned the government on its decision to make the Jawi script a compulsory subtopic in the Bahasa Melayu subject to be taught in national. Nonetheless, this reason is contradictory to what has been expected by most Malay Malaysians who claim that their non-Malay counterparts reject the idea of having Jawi lessons in primary schools. Based on the results, non-Malay Malaysians have a positive perception towards the Jawi script lessons at schools, but with one condition, that is to make the Jawi script as an optional choice among students. This is supported by Amin et al. (2018, p. 8) who stated that "the respondents apparently possess positive views towards the exposure and practice of Jawi at various levels of education".

As the Jawi script has the influence of the Arabic writing system, the respondents held a different attitude towards the writing system. The majority of them chose to be neutral. They could accept the Jawi script as an artistic value of Bahasa Melayu, but somehow misunderstood the Jawi script as reflecting the Islamic religion due to the characteristics of the Jawi script being similar to the Arabic alphabet. Most non-Malay Malaysians claimed that that Arabic is not simply a language of human being, but more towards Islamic language (Nasir, Zainuddin, & Shahrir, 2017). Moreover, there were some negative feedback whereby the respondents questioned the necessity of acknowledging the Jawi script by claiming that it has no prestigious value compared to English. Amin and Rahman (2018, p. 1000) stated that "the respondents (non-Malays) in majority still prefer English as a more universal one to be used for inter-racial communication in Malaysia".

### **Conclusion**

This study aims to discover the perception of non-Malay Malaysians towards Jawi script as the national heritage of Malaysia. The perception of the non-Malay Malaysians towards the Jawi script is not as negative as it has been previously thought. This study revealed that the non-Malays were neutral towards the issue and accept the Jawi script as the national identity as well as a heritage despite their personal opinions about the subject matter. From the findings, the level of knowledge of the Jawi script has shaped the attitude of the non-Malay Malaysians towards Jawi script. Thus there are different stances among them in answering the survey. This study is very important because it provides some insights into the perception of non-Malays towards the Jawi script and how such insights can help address the argument that it has raised among many Malaysians. The implication of this study is it opens the eyes of Malaysians to be more rational in understanding a racial issue because different races may have different views about cultural issues. Therefore, from the finding has proven that the non-Malays are not extremely against the Jawi script like what have been viral on the media. In addition, the

finding has shown neutral stance among the respondents when it comes to the thought that Jawi lesson is a part of islamising the national education system because the non-Malays may be misunderstood with the character of Jawi script that seemly looks like Arabic, the language of Islam. This surely will trigger them to not let their children get influenced of becoming a muslim or Malay. Thus, it is crucial to take into account of their feelings, voices and thoughts since Malaysia is a multiracial country and this can be very sensitive issue to the non-Malay Malaysians. In addition, the Malays also need to play their role to explain Jawi thoroughly to non-Malays so they will get a clear notion of how Jawi is associated with Bahasa Melayu. It is fully understood that non-Malays feel threatened if the implementation of Jawi may affect their beliefs and cultural identities. Therefore, instead of making an issue of the Jawi, it would be more harmonious if all races can promote their own traditional calligraphy writings too so their cultural traditions can be acknowledged also. Hence, there is nothing wrong in promoting a cultural writing system; Jawi has been specified as it is integral to Bahasa Melayu, the national language of Malaysia. It is important to note that the study was done in a short period of time with a small sample size that does not represent the whole population of the non-Malays in Malaysia. Thus, it will be good for the future researcher to expand the amount of respondents that represent the whole population of non-Malay Malaysians. However, this study could be a catalyst for future researchers to conduct more studies on the Jawi script with an interdisciplinary research approach. For example, interrelated the issue of Jawi script with the historical factors that probably triggered some non-Malays to shape their idea of accepting the Jawi script. So, this should be involved with the study of language and history.

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# SAIZ KOSA KATA DAN PENGETAHUAN KOLOKASI BAHASA ARAB DALAM KALANGAN PELAJAR SIJIL TINGGI AGAMA MALAYSIA (STAM)

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## ABSTRAK

Saiz dan kedalaman kosa kata merupakan dua disiplin ilmu yang mempunyai perkaitan. Keterbatasan kosa kata adalah antara punca kegagalan pelajar menguasai teks bacaan, berkomunikasi dan menghasilkan penulisan yang baik. Kajian ini bertujuan mengkaji hubungan antara saiz kosa kata dan pengetahuan kolokasi bahasa Arab. Dua set ujian iaitu; ujian saiz kosa kata dan ujian kolokasi bahasa Arab telah diedarkan kepada pelajar tingkatan enam yang mengambil subjek bahasa Arab di sekolah menengah agama di Malaysia. Kajian ini menggunakan persampelan bertujuan dengan memilih seramai 150 orang pelajar yang sedang mengikuti kurikulum Sijil Tinggi Agama Malaysia (STAM) dari empat buah Sekolah Agama Bantuan Kerajaan (SABK) di Perak. Dapatan kajian menunjukkan hubungan antara saiz kosa kata dan pengetahuan kolokasi bahasa Arab berkorelasi secara signifikan ( $r = .76, p < .01$ ) bahkan perhubungan positif yang kuat. Namun, hasil nilai varians  $r^2$  membuktikan bahawa hanya 57.7 peratus corak peningkatan faktor pengetahuan kolokasi bahasa Arab dijelaskan oleh perubahan corak saiz kosa kata, selebihnya oleh faktor lain yang tidak dapat dikesan. Penemuan kajian ini berjaya menonjolkan dapatan baharu bahawa peningkatan pengetahuan kolokasi bahasa Arab bukan diperoleh sepenuhnya melalui penguasaan saiz kosa kata. , Pelajar dan guru perlu memanfaatkan kepelbagaian strategi, pendekatan dan teknik dalam meningkatkan pengetahuan kolokasi bahasa Arab.

**Kata kunci:** Saiz kosa kata; pengetahuan kolokasi; bahasa Arab; korelasi

## ABSTRACT

Vocabulary size and depth are two disciplines of vocabulary knowledge that are related. Limitations of vocabulary size are among the causes of students' failure in reading texts, communicate and produce good writing. This study aims to investigate the relationship between the Arabic vocabulary size and collocation knowledge. A set of Arabic vocabulary size test and another set of collocation test were distributed to form six students who took the Arabic language subject at religious secondary schools on Malaysia. This study uses purposive sampling to select 150 students who are following the Sijil Tinggi Agama Malaysia (STAM) curriculum from four Sekolah Agama Bantuan Kerajaan (SABK) schools in Perak. The findings show that the relationship between vocabulary size and Arabic collocation knowledge is significantly correlated ( $r = .76$ ,  $p < .01$ ) and even a strong positive correlation. However,  $r^2$  variance results prove that only 57.7 percent of the increasement pattern in Arabic collocation is explained by the changes in vocabulary size, the rest by other undetectable factors. Current study successfully highlights that the increase in Arabic collocation knowledge is not contributed completely through mastery of vocabulary size. Students and teachers need to utilise a variety of strategies, approaches and techniques in improving Arabic collocation knowledge.

**Keywords:** Vocabulary size; collocational knowledge; Arabic language; correlation

## Pengenalan

Penyelidikan berkaitan pengetahuan kosa kata dalam pembelajaran bahasa kedua/asing semakin menarik perhatian para penyelidik terutama berkaitan perbezaan antara saiz atau keluasan kosa kata (*breadth of vocabulary*) dan kedalaman kosa kata (*depth of vocabulary*) (Milton, 2009, hlm.13). Secara empirikal, saiz dan kedalaman kosa kata merupakan dua disiplin ilmu yang mempunyai perkaitan antara satu sama lain (Hellman, 2011; Koizumi & In'nami, 2020; Schmitt, 2014; Webb, 2012; Vermeer, 2001). Menurut Hellman (2011), saiz kosa kata merujuk kepada aspek kuantiti, iaitu sejumlah kata yang dikenali oleh individu berdasarkan tahap kecekapan berbahasa. Konsep saiz kosa kata ini agak mudah difahami kerana pada dasarnya mengira jumlah item leksikal yang diketahui dan kebiasaannya melibatkan pengetahuan leksikal berhubung bentuk dan makna (Schmitt, 2014). Berdasarkan kajian terdahulu, tiada perdebatan dalam kalangan sarjana bahasa berkaitan konsep saiz kosa kata tetapi sebaliknya kepada konsep kedalaman kosa kata.

Konsep kedalaman kosa kata secara asasnya merujuk kepada aspek kualiti, iaitu berkaitan dengan cara penggunaan sesuatu kata dengan baik. Namun kaedah menyeluruh dalam menggariskan konsep kedalaman kosa kata adalah dengan mengklasifikasikannya kepada beberapa elemen tertentu (Schmitt, 2014). Terdapat empat elemen pengetahuan kata yang diklasifikasikan sebagai konsep kedalaman kosa kata. Empat elemen tersebut adalah:

- (a) penguasaan pelbagai aspek pengetahuan kata berikut; pengetahuan kolokasi (*knowledge of collocation*), pengetahuan bentuk derivatif (*knowledge of derivative forms*), dan pengetahuan makna polisemi (*knowledge of polysemous meaning senses*) (Schmitt, 2014, hlm. 922). Aspek pengetahuan kata ini berbeza berdasarkan konteks penggunaannya malah menguasai salah satu aspek sahaja masih dianggap penyumbang kepada kedalaman kosa kata
- (b) penguasaan reseptif berbanding penguasaan produktif (*receptive versus productive mastery*); penguasaan reseptif adalah kemampuan memahami item leksikal semasa mendengar dan membaca, manakala penguasaan produktif adalah kemampuan menghasilkan item leksikal semasa bertutur dan menulis (Schmitt, 2014, hlm. 922),
- (c) keupayaan menggunakan item leksikal secara lancar (*the ability to use lexical items fluently*). Kelancaran merupakan kriteria utama dalam meningkatkan kecekapan leksikal dalam komunikasi lisan dan tulisan (Schmitt, 2014, hlm. 922), dan
- (d) keupayaan menguasai tahap dan jenis perkaitan antara item leksikal (*the degree and kind of lexical organization*) (Schmitt, 2014, hlm. 922).

Meara (1997) mencadangkan agar perkaitan antara item leksikal menjadi asas kepada penguasaan kemahiran reseptif dan produktif. Schmitt (2014) juga melihat wujudnya gabung jalin antara kesemua elemen ini dalam menjelaskan konsep kedalaman kosa kata. Ini menunjukkan bahawa konsep kedalaman kosa kata adalah kompleks dan merangkumi konstruk yang luas, hingga menyukarkan proses pengukuran. Oleh itu, kesesuaian pengukuran yang digunakan perlu diberi perhatian supaya dapat menentukan kewujudan perkaitan antara saiz dan kedalaman kosa kata atau tidak.

Namun, Vermeer (2001) mendapati adalah lebih baik sekiranya pengukuran hubungan saiz dan kedalaman kosa kata memberi fokus kepada penguasaan satu elemen kedalaman kosa kata sahaja bagi satu-satu masa pengukuran. Ini bertujuan untuk mendapatkan hasil pengukuran yang lebih spesifik dan mendalam. Kata kunci kepada hubungan antara saiz dan kedalaman kosa kata adalah tertakluk kepada pemahaman konsep dan kaedah pengukuran bagi kedua-dua aspek ini (Schmitt, 2014). Justeru, dalam kajian ini pengkaji memberi tumpuan kajian kepada hubungan saiz kosa kata bahasa Arab dan memilih penguasaan pengetahuan kolokasi dalam kalangan pelajar sekolah menengah yang mengambil subjek bahasa Arab sebagai elemen kedalaman kosa kata yang dikaji.

### **Saiz kosa kata Bahasa Arab**

Aspek penting yang dianggap sebagai penunjuk kepada tahap penguasaan seseorang individu dalam kemahiran bahasa adalah saiz kosa kata (Nation, 2001). Malah, aspek ini merupakan prasyarat kepada pelajar bahasa asing untuk meningkatkan



penguasaan dan mengembangkan potensi bahasa tersebut (Read, 2000; Ta'imah, 2001). Walau bagaimanapun, pengkaji bahasa mempunyai pandangan yang berbeza mengenai isu kuantiti kosa kata. Kajian Nation (2001) yang berasaskan kekerapan penggunaan menunjukkan bahawa sekitar 2000 kata asas adalah jumlah yang perlu dikuasai pelajar bahasa asing untuk memahami 80 peratus kefahaman teks pelbagai genre penulisan dan pertuturan. Dapatan ini selari dengan beberapa kajian lain (Nation & Waring, 2001; Schmitt, 2000). Jumlah kosa kata asas ini adalah realistik sebagai langkah pertama dalam mempelajari bahasa, memahami teks atau berkomunikasi (Meara & Alcoy, 2010) serta melayakkan diri mengikuti pengajian di peringkat tinggi (Schmitt, 2000).

Namun, bagi pembelajaran yang lebih mendalam, kosa kata akademik perlu diberi penekanan serius bagi membantu pelajar memahami teks-teks akademik (Nation, 2001). Begitu juga di peringkat universiti, penguasaan kosa kata teknikal dalam bidang pengkhususan dilihat amat penting (Razak et al., 2015) di samping kosa kata berkekerapan tinggi dan kosa kata akademik. Di Malaysia, Bahagian Pembangunan Kurikulum, Kementerian Pendidikan Malaysia (KPM) telah menentukan kuantiti sasaran bagi kosa kata yang perlu dicapai dalam objektif pembelajaran bahasa Arab malah kuantiti ini berbeza mengikut setiap peringkat. Dalam erti kata lain, saiz kosa kata sedia ada perlu dikenal pasti sebelum pendedahan sesuatu kemahiran bahasa dan juga sebelum menyambung pengajian ke peringkat yang seterusnya. Penilaian ini bertujuan memastikan pelajar yang bakal mengambil peperiksaan Sijil Tinggi Agama Malaysia (STAM) mempunyai sejumlah kosa kata asas yang mencukupi berdasarkan tahap pembelajaran yang akan dilaluinya.

Walaupun bagaimanapun, isu kelemahan kosa kata Arab telah dikenal pasti berlaku di semua peringkat pembelajaran; sekolah menengah (Zaid et al., 2016), pra universiti (Baharudin & Ismail, 2014; Samah, 2012) serta berterusan di peringkat pengajian tinggi (Hazwan, et al., 2018; Zaini & Abd Rahman, 2017).

Secara lebih terperinci, Baharudin dan Ismail (2014) membuktikan bahawa saiz kosa kata bahasa Arab bagi pelajar prauniversiti secara puratanya hanya menguasai 717 kata daripada 4000 kata. Ini menunjukkan jumlah yang kecil dan tidak mencapai paras minimum berdasarkan ketetapan beberapa kajian terhadap saiz kosa kata yang perlu dikuasai oleh pelajar bahasa asing (Meara & Alcoy, 2010; Nation, 2001; Read, 2000; Schmitt, 2000). Manakala pelajar kolej universiti Islam dalam jurusan pengajian Islam dan bahasa Arab memiliki jumlah kosa kata Arab sebanyak 1231 kata secara puratanya (Zaini & Abd Rahman, 2017). Namun jumlah ini dianggap masih belum mencukupi bagi pelajar pengkhususan bahasa Arab terutama untuk menguasai teks bacaan, berkomunikasi dan menghasilkan penulisan yang baik.

Oleh sebab terdapatnya hubungan yang kuat antara saiz kosa kata dengan kemahiran bahasa, maka keterbatasan saiz kosa kata menjadi salah satu punca utama kegagalan pelajar dalam penguasaan pelbagai kemahiran bahasa; membaca (Abdul Ghani, 2011), bertutur (Zaini & Abd Rahman, 2017), berkomunikasi (Aladdin, 2012; Yusri et. al., 2011; Nadwah & Nadhilah, 2014), membina ayat (Samah, 2012) bahkan tidak berupaya mempelbagaikan strategi pembelajaran kosa kata (Harun & Maimun, 2017) dalam kalangan pelajar bahasa Arab di Malaysia. Justeru, kegagalan

menguasai kemahiran bahasa turut mempengaruhi pencapaian akademik pelajar (Laufer & Nation, 2013).

Saiz kosa kata turut dicadangkan sebagai penanda aras kepada penguasaan pengetahuan kolokasi dalam pembelajaran bahasa bahasa asing (Bergström, 2008; Gyllstad, 2007; Kadlecová, 2014; Mutlu & Kaşlıoğlu, 2016). Dapatan kajian Gyllstad (2007) dan Bergström (2008) membuktikan bahawa pengetahuan kolokasi bahasa Inggeris dalam kalangan penutur bukan natif mempunyai korelasi yang positif dengan saiz kosa kata berdasarkan ujian kolokasi reseptif dan ujian saiz kosa kata yang diuji ke atas pelajar Sweden. Begitu juga dapatan yang sama diperolehi melalui kajian Kadlecová (2014) ke atas pelajar Slovak dan kajian Mutlu dan Kaşlıoğlu (2016) ke atas pelajar Turki. Dapatan kajian Laufer dan Waldman (2011) mendapati pelajar bukan natif yang memiliki saiz kosa kata bahasa asing antara 3,000 hingga 10,000 kata, mampu menguasai pengetahuan kolokasi dengan baik tetapi belum mampu menggunakannya dalam penulisan terbuka.

### **Pengetahuan kolokasi Bahasa Arab**

Kolokasi terdapat dalam semua bahasa termasuk bahasa Arab. Namun, setiap bahasa memiliki ciri kolokasi yang tertentu. Kolokasi didefinisikan sebagai urutan kata yang kerap dilihat beriringan. Istilah kolokasi dinyatakan dalam Oxford Collocation Dictionary (2002, hlm. vii) sebagai gabungan beberapa kata untuk membina ungkapan dalam suatu bahasa sama ada pertuturan atau penulisan seperti penutur jati. Para sarjana bahasa Arab memperkenalkan beberapa istilah bagi menjelaskan konsep kolokasi. Antaranya, الرِّصْف (al-rasf) oleh Umar (1998), الْمُتَلَاذِمَاتُ (al-mutalazimat al-lafziyyah) oleh Said (2014) dan الْمُتَصَاحِبَاتُ (al-mutasahibat) oleh al-Tahir 'Abd al-Salam (2004). Said (2014, hlm. 5) mentakrifkan kolokasi sebagai gabungan kata yang tidak boleh ditukar ganti seperti ungkapan tetap dan idiom.

Santillán Grimm (2009) pula meletakkan kedudukan kolokasi selepas ungkapan tetap dan idiom berdasarkan aras ketetapan, manakala sebelum kombinasi terbuka pada aras kesukaran. Kolokasi lebih bebas daripada ungkapan tetap dan idiom dari aspek sintaksis tetapi lebih mudah dari aspek semantik (Santillán Grimm, 2009). Contohnya, أَكَلَةُ اللَّحْمِ *pemakan daging* adalah idiom yang bermaksud *pisau*, غَرِقَ فِي شِبْرِ مَاءٍ , *lemas dalam sejengkal air* فِي غَرِقٍ adalah ungkapan tetap tetapi membawa makna *terlalu asyik*. Manakala كَشَفُ الْعَوْرَةِ *membuka aurat* ialah kolokasi yang diterima tetapi tidak kepada فَتْحُ الْعَوْرَةِ walaupun فَتْحُ membawa makna *membuka*. Maka, makna kolokasi lebih mudah difahami melalui kata yang berkolokasi walaupun sedikit terikat kepada ketetapan tertentu. Sebaliknya, kombinasi terbuka pula sangat mudah difahami maknanya dan mempunyai kebebasan mutlak dari aspek susunan dalam ayat. Contohnya, مَدْرَسَةٌ جَمِيلَةٌ (sekolah cantik) adalah kombinasi terbuka, kata nama مَدْرَسَةٌ (sekolah) boleh dikombinasikan dengan banyak kata adjektif seperti مَدْرَسَةٌ نَظِيفَةٌ (sekolah bersih), مَدْرَسَةٌ كَبِيرَةٌ (sekolah besar), مَدْرَسَةٌ صَغِيرَةٌ (sekolah kecil) dan sangat mudah untuk memahami makna kombinasi kata tersebut.

Kecekapan kolokasi dianggap penentu kepada penguasaan seseorang pelajar dalam bahasa kedua atau bahasa asing (Hill, 2000; Lewis, 2000; Mansoor, 2019;

Nation, 2001; Wray, 2002). Lewis (2000) melihat pelajar bahasa kedua yang berada pada tahap pertengahan dan tinggi lebih memerlukan pengetahuan kolokasi agar dapat menguasai kemahiran bahasa sasaran yang lebih mencabar berbanding pelajar tahap asas. Terdapat banyak penyelidikan yang dijalankan untuk menilai pengetahuan kolokasi dalam kalangan pelajar bahasa kedua atau asing, serta mengenal pasti teknik yang berkesan dalam meningkatkan kecekapan kolokasi pelajar (Bağcı, 2014; Basal, 2019; Fernández & Schmitt, 2015; Mansoor, 2019; Nizonkiza, 2012; Siyanova & Schmitt, 2008; Sonbul & Schmitt, 2013).

Isu keterbatasan saiz kosa kata turut membawa pengkaji menerokai dan memahami permasalahan asas berkaitan hubungan saiz dan kedalaman kosa kata. Schmitt (2010) menegaskan bahawa kegagalan pelajar mencapai saiz kosa kata sasaran adalah disebabkan terlalu memberi tumpuan kepada penguasaan kata tunggal (*single word*) berbanding kata yang berkolokasi. Justeru, cadangan Bahns dan Eldaw (1993) serta Hill (2000) agar perluasan pengetahuan kosa kata sedia ada melalui pembelajaran kolokasi wajar dilaksanakan dalam pembelajaran bahasa asing berbanding penekanan kepada hafalan kosa kata semata-mata. Bahkan pengetahuan kolokasi dilihat sebagai penyumbang kepada kedalaman pengetahuan kosa kata (Schmitt, 2014).

Secara keseluruhannya, dapatan kajian lepas menunjukkan bahawa tahap pengetahuan kolokasi dalam kalangan pelajar bahasa kedua/asing adalah lemah. Kolokasi dikategorikan sebagai aspek yang sukar dikuasai pelajar dan menjadi faktor kepada kelemahan berkomunikasi dalam bahasa sasaran. Di samping itu, kajian perbandingan mendapati pelajar mempunyai pengetahuan kolokasi reseptif yang lebih luas berbanding kolokasi produktif (Bağcı, 2014; Siyanova & Schmitt, 2008; Sonbul & Schmitt, 2013). Manakala, kecekapan kolokasi pelajar di peringkat lanjutan lebih baik berbanding pelajar di peringkat pramenengah (Bağcı, 2014).

Walau bagaimanapun, di Malaysia, fenomena kolokasi dalam pembelajaran bahasa Arab merupakan aspek yang kurang mendapat perhatian berbanding aspek tatabahasa (Abdul Wahab, 2014). Ini menimbulkan kelemahan pengetahuan dan kecekapan kolokasi dalam kalangan pelajar bahasa Arab. Aspek kolokasi bahasa Arab mula diberi perhatian oleh penyelidik (Abdul Wahab, 2014; Absulah et al., 2019; Aladdin, 1998; Mohamad & Mezah, 2007; Nawi & Zainuddin, 2018). Beberapa kelemahan telah dikenal pasti antaranya; kesilapan ketika menggunakan kata nama, kata kerja dan partikel yang tepat (Mohamad & Mezah, 2007), tidak cekap dalam memilih dan memadan kata yang sesuai mengikut konteks ayat (Mezah, 2009; Mohamad & Mezah, 2007; Nawi & Zainuddin, 2018;) malah wujud kekeliruan berkaitan kolokasi jenis kata nama+kata nama (*al-idafat*) dan kolokasi kata nama+kata adjektif (*al-na'at*) (Abdul Wahab, 2014; Aladdin, 1998; Halim, 2002). Walau bagaimana pun, tiada perbincangan berkaitan hubungan saiz kosa kata dan pengetahuan kolokasi bahasa Arab ditemui. Maka, aspek ini menarik perhatian pengkaji untuk mendapatkan solusi dan penjelasan terhadap isu keterbatasan saiz kosa kata dan hubungannya dengan pengetahuan kolokasi di samping mengisi kelompangan kajian dalam pembelajaran bahasa Arab yang masih belum diterokai. Oleh itu, kajian ini bertujuan untuk mengkaji hubungan antara saiz kosa kata dan pengetahuan kolokasi bahasa Arab. Kajian ini akan ditumpukan untuk menjawab soalan-soalan berikut:

1. Apakah tahap saiz kosa kata bahasa Arab dalam kalangan pelajar STAM?
2. Apakah tahap pengetahuan kolokasi bahasa Arab dalam kalangan pelajar STAM?
3. Apakah hubungan antara saiz kosa kata bahasa Arab dan pengetahuan kolokasi bahasa Arab dalam kalangan pelajar STAM?

### **Metodologi Kajian**

Kajian ini ialah kajian kuantitatif berbentuk korelasi bertujuan menentukan hubungan antara dua pemboleh ubah iaitu saiz kosa kata bahasa Arab dan pengetahuan kolokasi bahasa Arab. Sampel kajian terdiri daripada 150 orang pelajar yang sedang mengikuti kurikulum Sijil Tinggi Agama Malaysia di empat buah Sekolah Agama Bantuan Kerajaan (SABK) di negeri Perak. Pemilihan sampel dilakukan melalui kaedah persampelan bertujuan. Sampel dipilih kerana memenuhi kriteria kehendak kajian, kesediaan pelajar dan sekolah yang menyertai kajian ini, mudah diakses dan mendapat kebenaran daripada pihak pentadbiran sekolah berkenaan. Terdapat dua instrumen digunakan dalam kajian ini. Pertama, ujian saiz kosa kata bahasa Arab Harun (2014) digunakan untuk mengukur tahap saiz kosa kata bahasa Arab. Kedua, ujian kolokasi bahasa Arab yang bertujuan mengukur tahap pengetahuan kolokasi bahasa Arab.

Ujian saiz kosa kata Harun (2014) telah melalui proses penyemakan panel pakar dan ujian ketekalan. Hasil ujian ketekalan menunjukkan nilai korelasi yang tinggi iaitu  $r=.84$ ,  $p<.001$ , pekali alfa Cronbach yang tinggi iaitu .89 dan pekali Cohen Kappa juga tinggi iaitu .95. Di samping itu, instrumen ini telah diuji ke atas pelajar tingkatan enam di SMKA dan SABK yang sama dengan kajian ini. Maka, pemilihan menggunakan instrumen ini adalah tepat dengan objektif kajian dan sesuai dengan tahap penguasaan bahasa sampel kajian ini.

Format ujian ini berbentuk dwibahasa. Responden dikehendaki menjawab makna perkataan dalam bahasa Melayu berdasarkan konteks ungkapan yang dikemukakan iaitu berbentuk ayat, petikan ayat al-Quran dan frasa. Format ini bertujuan untuk membantu pelajar agar lebih yakin dalam menyatakan pemahaman mereka tentang perkataan sasaran tanpa dihalang oleh kekurangan pengetahuan sinonim perkataan dan frasa bahasa Arab. Ujian ini menguji kosa kata asas berdasarkan senarai kekerapan kata yang diwakili oleh empat tahap kekerapan kata iaitu tahap 1000 kata, tahap 2000 kata, tahap 3000 kata dan tahap 4000 kata. Keputusan indeks kesukaran dan indeks diskriminasi item menetapkan setiap tahap diwakili oleh 10 kata yang terdiri daripada kata nama, kata kerja dan partikel. Ini menjadikan jumlah keseluruhan item ujian kosa kata ialah 40 kata yang dipilih bagi mewakili 4000 kata. Bagi tujuan pengiraan skor ujian ini, setiap perkataan yang dijawab dengan betul diberikan satu markah. Jumlah bilangan perkataan yang dijawab dengan betul ialah skor ujian.

Ujian kolokasi bahasa Arab ini dibina berdasarkan dimensi penilaian kosa kata Read (2000:9) dengan mengambil tiga langkah iaitu pertama "*discrete*", membina ujian kolokasi bahasa Arab secara berasingan daripada ujian kemahiran

berbahasa yang lain, kedua “*selective*”, memilih kosa kata tertentu dan jenis kolokasi tertentu yang bersesuaian dengan tahap keupayaan sampel kajian dan ketiga “*context-dependent*”, memilih ujian kolokasi bahasa Arab yang bersandarkan kepada konteks tertentu agar mudah ditadbir dan dapat menghasilkan data interval melalui analisis kuantitatif yang dilaksanakan.

Ujian ini mengukur lima elemen pengetahuan kolokasi bahasa Arab dengan merujuk domain kognitif Taksonomi Objektif Pendidikan Bloom (1956) yang telah disemak semula oleh Anderson dan Krathwohl (2001). Setiap elemen mengandungi sembilan item yang terdiri daripada tiga kolokasi Kata Nama+Kata Nama (*al-idafah*), tiga kolokasi Kata Nama+Kata Adjektif (*al-na'at*) dan tiga kolokasi Kata Kerja+Kata Nama (*al-maf'ul*). Ini menjadikan jumlah kolokasi sasaran bagi kelima-lima elemen pengetahuan kolokasi bahasa Arab adalah sebanyak 45 item. Senarai kekerapan perkataan (*frequency word list*) Abdul Rahman Chik (1994) sebagai asas dalam pemilihan kosa kata dan kolokasi sebagai sampel ujian ini.

Sebelum instrumen diedarkan, instrumen telah melalui proses kesahan kandungan bersama tujuh orang panel pakar yang dipilih. Pakar-pakar tersebut terdiri daripada pensyarah kanan di universiti, pegawai bahasa Arab di Lembaga Peperiksaan, Kementerian Pelajaran Malaysia (KPM) serta guru bahasa Arab yang mengajar subjek STAM. Pemilihan panel pakar ini adalah berdasarkan kepakaran mereka dalam bidang linguistik Arab dan pengalaman mereka yang melebihi 10 tahun terutamanya dalam aspek kolokasi bahasa Arab, pendidikan bahasa Arab dan pembinaan soal selidik. Panel pakar diminta untuk menyemak, memberi pandangan dan cadangan terhadap kandungan soal selidik, meneliti setiap item berkaitan kesesuaian kata yang dipilih, aras kesukaran soalan, konstruk yang diuji, laras bahasa yang digunakan serta keupayaannya untuk ditadbir bagi sampel kajian yang dipilih.

Manakala kebolehpercayaan instrumen ditentukan melalui ujian kebolehpercayaan uji-uji semula (*test-retest*). Hasil ujian menunjukkan hubungan positif yang kuat antara lima elemen pengetahuan kolokasi bahasa Arab dalam kedua-dua ujian ( $r = .94, .88, .89, .90$  dan  $.94, n = 30, p = .000$ ). Manakala nilai pekali kebolehpercayaan alfa Cronbach adalah  $.72$  bagi rintis 1 dan  $.70$  bagi rintis 2. Nilai ini berada pada tahap stabil (*stability coefficients*) iaitu antara  $\alpha = .60$  hingga  $\alpha = .95$ . Nilai ini menunjukkan bahawa ujian kolokasi bahasa Arab mempunyai nilai ketekalan yang memuaskan dan sekali gus item yang dibina boleh diterima (Chua, 2014; Konting, 1993; Nunally, 1978). Hasil pengiraan nilai KR20 pula bagi keseluruhan item ujian rintis kolokasi bahasa Arab ialah  $0.724$ . Nilai ini berada antara  $0.70$  hingga  $1.00$  membuktikan bahawa item tersebut mempunyai ketekalan yang baik seperti saranan daripada Texas Education Agency (2002). Nilai KR20 yang semakin tinggi membuktikan hubungan antara item-item dalam ujian semakin kuat. Maka, item instrumen ujian KBA ini boleh diterima.

Semua data ujian saiz kosa kata dan ujian kolokasi bahasa Arab yang diperoleh, dikumpul dan dianalisis. Proses analisis dijalankan menggunakan statistik deskriptif dan statistik inferensi berbantuan perisian “*Statistical Package for The Social Science*” (SPSS) versi 25.0.

### Dapatan Kajian

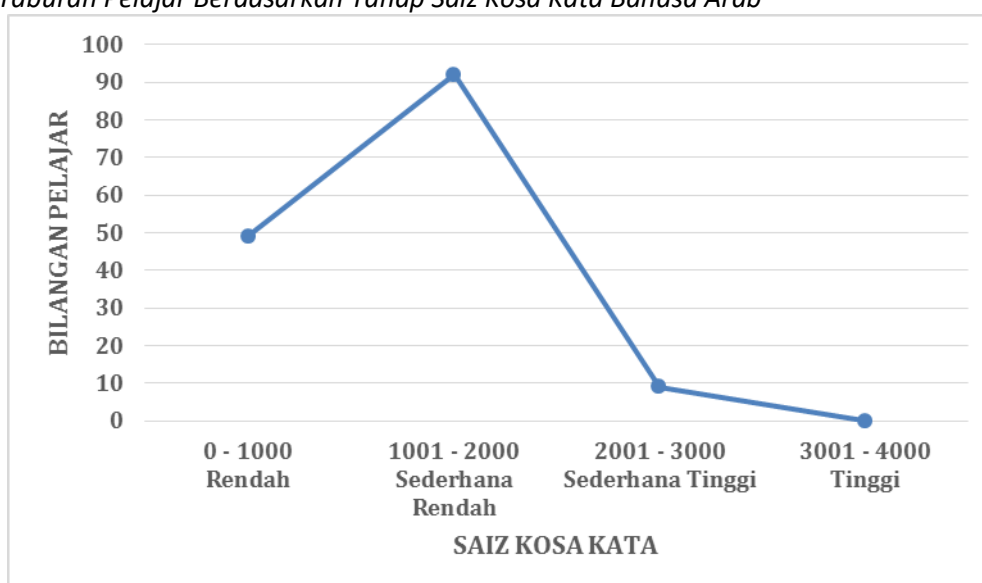
Kajian ini menggunakan nilai interpretasi tahap skor min yang digariskan oleh Nunally dan Bernstein (1994) yang membawa tafsiran skor ujian saiz kosa kata bahasa Arab dan ujian kolokasi bahasa Arab berada pada tahap tinggi, sederhana, sederhana rendah dan rendah (Rujuk kepada Lampiran). Manakala nilai interpretasi skor min Ahmad dan Meerah (2002) bagi tafsiran skor setiap elemen pengetahuan kolokasi (rujuk Lampiran 1). Kekuatan perhubungan antara pemboleh ubah dalam kajian ini berpandu kepada Nilai Panduan Linear *Pearson 'r'* yang dicadangkan oleh Hair, Wolfinger, Ortinau, dan Bush (2010) (rujuk Lampiran 1).

#### **Tahap saiz kosa kata bahasa Arab**

Tahap saiz kosa kata bahasa Arab dalam kalangan subjek kajian ( $n = 150$ ) adalah berdasarkan skor pencapaian dalam ujian saiz kosa kata bahasa Arab. Berdasarkan Rajah 1, kajian ini mendapati bahawa skor pencapaian saiz kosa kata bahasa Arab antara 0-10 (0-1000 perkataan) ialah seramai 49 orang (32.7%), skor pencapaian antara 11-20 (1001-2000 perkataan) seramai 92 orang (61.3%) dan skor pencapaian antara 21-30 (2001-3000 perkataan) pula ialah seramai 9 orang (6.0%). Sementara itu, tiada seorang pun pelajar yang memperoleh skor pencapaian antara 31-40 (3001-4000 perkataan). Hal ini menunjukkan penguasaan saiz kosa kata bahasa Arab majoriti sampel responden pelajar STAM (61.3%) berada pada tahap sederhana rendah.

#### **Rajah 1**

*Taburan Pelajar Berdasarkan Tahap Saiz Kosa Kata Bahasa Arab*



**Jadual 1**

*Min dan Sisihan Piawai berdasarkan Tahap Saiz Kosa Kata Bahasa Arab*

Tahap Saiz Kosa Kata	<i>n</i>	Min	Sisihan Piawai
Rendah	49	9.35	.779
Sederhana rendah	92	14.26	2.647
Sederhana tinggi	9	22.67	1.414
Saiz kosa kata keseluruhan	150	13.16	3.946

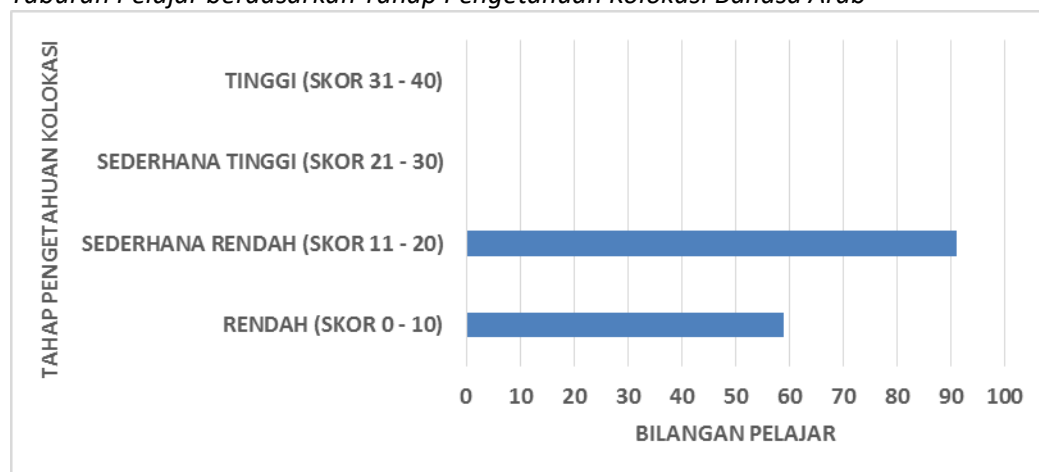
Data statistik dalam Jadual 1, menunjukkan bahawa nilai skor min keseluruhan bagi tahap penguasaan saiz kosa kata bahasa Arab pula ialah 13.16 dengan sisihan piawai 3.946. Manakala skor min dan sisihan piawai bagi tahap rendah ( $M = 9.35$ ;  $SD = .779$ ), tahap sederhana rendah ( $M = 14.26$ ;  $SD = 2.647$ ) dan tahap sederhana tinggi ( $M = 22.67$ ;  $SD = 1.414$ ). Dapatan ini juga menjelaskan bahawa secara purata, pelajar tahap rendah menguasai 935 kata, pelajar tahap sederhana rendah menguasai 1,426 kata dan pelajar tahap sederhana tinggi menguasai 2267 kata daripada 4000 kata. Data menunjukkan peningkatan saiz kosa kata bahasa Arab yang konsisten berdasarkan tahap pelajar. Berdasarkan jumlah skor pelajar secara keseluruhan iaitu 1,974, maka purata penguasaan saiz kosa kata bahasa Arab dalam kalangan 150 sampel pelajar STAM di SABK ialah sebanyak 1,316 daripada 4000 perkataan.

#### ***Tahap pengetahuan kolokasi bahasa Arab***

Tahap pengetahuan kolokasi bahasa Arab dalam kalangan subjek kajian ( $n = 150$ ) dinilai berdasarkan skor pencapaian pelajar dalam ujian kolokasi bahasa Arab. Rajah 2 menjelaskan bahawa tahap pengetahuan kolokasi bahasa Arab dalam kalangan subjek kajian hanya berada pada dua tahap sahaja iaitu; tahap rendah yang diwakili oleh 59 orang pelajar (39.3%) dan tahap sederhana rendah seramai 91 orang pelajar (60.7%). Sebaliknya tiada pelajar yang mewakili tahap sederhana tinggi dan tahap tinggi. Secara keseluruhannya, dapatan ini menunjukkan bahawa majoriti sampel responden pelajar STAM (60.7%) berada pada tahap sederhana rendah.

**Rajah 2**

Taburan Pelajar berdasarkan Tahap Pengetahuan Kolokasi Bahasa Arab



Nilai skor min dan sisihan piawai bagi tahap pengetahuan kolokasi bahasa Arab secara keseluruhan dan terperinci ditunjukkan dalam Jadual 2. Nilai skor min dan sisihan piawai bagi tahap pengetahuan kolokasi bahasa Arab secara keseluruhan adalah ( $M = 13.14$ ;  $SD = 2.776$ ). Manakala perincian dapatan menjelaskan bahawa subjek kajian ini mempunyai pengetahuan kolokasi bahasa Arab yang sederhana dalam elemen perkaitan makna antara perkataan ( $M = 4.24$ ,  $SD = .808$ ), manakala empat elemen yang lain pada tahap rendah iaitu; elemen pemilihan kolokasi yang tepat dalam konteks ( $M = 2.66$ ,  $SD = 1.469$ ), diikuti elemen pemilihan kolokasi tunggal yang tepat ( $M = 2.47$ ,  $SD = .946$ ), elemen perluasan makna kosa kata sedia ada ( $M = 2.29$ ,  $SD = .822$ ) dan yang paling rendah adalah elemen penggunaan kata yang tepat dalam konteks ( $M = 1.49$ ,  $SD = .766$ ).

**Jadual 2**

Skor Min dan Sisihan Piawai berdasarkan Elemen Pengetahuan Kolokasi Bahasa Arab

Elemen Pengetahuan Kolokasi	<i>n</i>	Min	Sisihan Piawai	Interpretasi tahap
Perkaitan makna antara perkataan	150	4.24	.808	sederhana
Perluasan makna kosa kata sedia ada	150	2.29	.822	rendah
Pemilihan kolokasi tunggal yang tepat	150	2.47	.946	rendah
Penggunaan kata yang tepat dalam konteks	150	1.49	.766	rendah
Pemilihan kolokasi yang tepat dalam konteks	150	2.66	1.469	rendah
Pengetahuan Kolokasi Bahasa Arab (Keseluruhan)	150	13.14	2.776	sederhana rendah



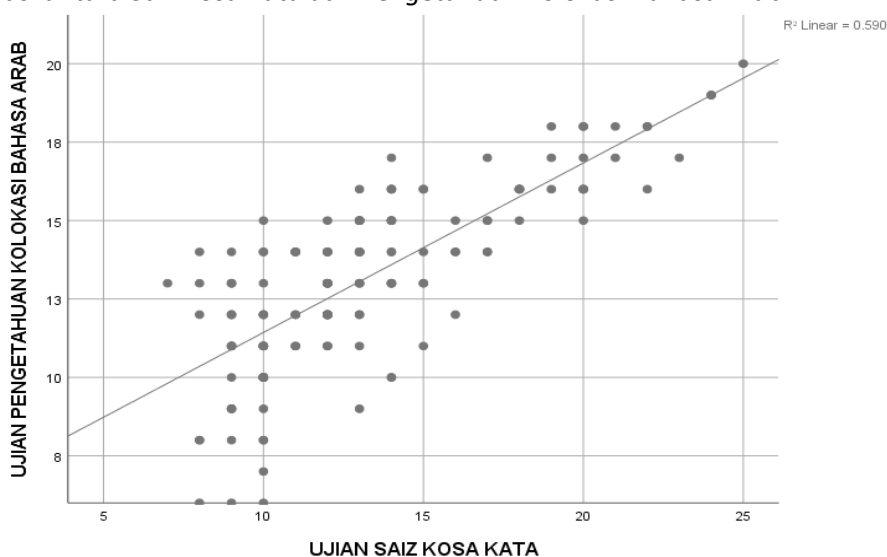
### Hubungan antara saiz kosa kata bahasa Arab dan pengetahuan kolokasi bahasa Arab

*Pearson product-moment correlation coefficient* ditadbir bagi mengenal pasti hubungan antara pemboleh ubah bebas; saiz kosa kata bahasa Arab dan pemboleh ubah bersandar; pengetahuan kolokasi bahasa Arab dalam kalangan pelajar STAM. Hubungan antara saiz kosa kata dan pengetahuan kolokasi bahasa Arab dalam kalangan subjek kajian ini dijelaskan melalui garis regresi dalam *Scatterplot* di Rajah 3 dan nilai pekali korelasi dalam Jadual 3.

Garis regresi dalam *Scatterplot* menunjukkan tinggi di sebelah kanan, manakala taburan titik skor mengikut arah garis regresi tersebut. Maka hubungan antara dua pemboleh ubah ini adalah positif dan mewakili perhubungan “semakin tinggi saiz kosa kata, semakin tinggi pengetahuan kolokasi”. Seterusnya, Jadual 5 menjelaskan nilai pengukuran kekuatan perhubungan antara dua pemboleh ubah ini. Nilai pekali korelasi saiz kosa kata bahasa Arab ( $M = 13.16$ ,  $SD = 3.94$ ) dan pengetahuan kolokasi bahasa Arab ( $M = 13.14$ ,  $SD = 2.776$ ) bagi sampel kajian ini ( $n = 150$ ) adalah  $r = .76$ ,  $p = .000$ . Berdasarkan Nilai Panduan Linear *Pearson 'r'* yang dicadangkan oleh Hair et. al (2010), pekali korelasi  $r = .76$  menunjukkan terdapat perhubungan yang signifikan antara saiz kosa kata bahasa Arab dan pengetahuan kolokasi bahasa Arab bahkan perhubungan itu adalah kuat.

#### Rajah 3

Korelasi antara Saiz Kosa Kata dan Pengetahuan Kolokasi Bahasa Arab



**Jadual 3**

*Korelasi antara Saiz Kosa Kata Bahasa Arab dan Pengetahuan Kolokasi Bahasa Arab*

		Pengetahuan Kolokasi Bahasa Arab	Saiz kosa kata bahasa Arab
Saiz kosa kata bahasa Arab	<i>Pearson Correlation</i>	.768 **	1
	<i>Sig. (2-tailed)</i>	.000	
	<i>N</i>	150	150
Pengetahuan Kolokasi Bahasa Arab	<i>Pearson Correlation</i>	1	.768 **
	<i>Sig. (2-tailed)</i>		.000
	<i>N</i>	150	150

\*\* *Correlation is significant at the 0.01 level (2-tailed)*

Walau bagaimanapun, nilai  $r = .76$  tidak menunjukkan satu perhubungan sekuat 76% antara kedua-dua pemboleh ubah. Hal ini kerana, pekali  $r$  merupakan satu nilai relatif yang digunakan sebagai perbandingan kekuatan perhubungan antara pemboleh ubah. Justeru, untuk melihat sumbangan saiz kosa kata bahasa Arab kepada pengetahuan kolokasi bahasa Arab, nilai varians  $r^2$  digunakan. Maka dalam kajian ini, varians  $r^2 = .76^2 = .577$  menunjukkan bahawa 57.7% corak peningkatan faktor pengetahuan kolokasi bahasa Arab dalam kalangan pelajar dijelaskan oleh perubahan corak saiz kosa kata bahasa Arab yang dimiliki mereka. Manakala 42.3% lagi adalah berdasarkan faktor lain yang tidak dapat dikesan.

Perincian perhubungan antara saiz kosa kata dengan lima elemen pengetahuan kolokasi bahasa Arab dijelaskan dalam Jadual 4. Hasil analisis inter-korelasi menunjukkan hubungan yang signifikan antara saiz kosa kata bahasa Arab dan semua elemen pengetahuan kolokasi bahasa Arab. Empat elemen mempunyai nilai korelasi yang sederhana iaitu perkaitan makna antara perkataan ( $r=.40$ ;  $p=.000$ ), perluasan makna kosa kata sedia ada ( $r=.42$ ;  $p=.000$ ), penggunaan kata yang tepat dan sesuai dalam konteks ( $r=.47$ ;  $p=.000$ ) dan pemilihan kolokasi yang tepat dan sesuai dalam konteks ( $r=.49$ ;  $p=.000$ ). Manakala elemen pemilihan kolokasi tunggal yang tepat sahaja mempunyai nilai pekali korelasi yang lemah ( $r=.38$ ;  $p=.000$ ).

**Jadual 4**

*Korelasi antara Saiz Kosa Kata Bahasa Arab dan Elemen Pengetahuan Kolokasi Bahasa Arab*

		Elemen 1	Elemen 2	Elemen 3	Elemen 4	Elemen 5
		Perkaitan makna antara perkataan	Perluasan makna kosa kata sedia ada	Pemilihan kolokasi tunggal yang tepat	Penggunaan kata yang tepat dalam konteks	Pemilihan kolokasi yang tepat dalam konteks
Saiz	<i>Pearson</i>	.407 **	.422 **	.381 **	.474 **	.499 **

kosa	<i>Correlatio</i>					
kata	<i>n</i>					
bahasa	<i>Sig.</i>					
Arab	<i>(2-tailed)</i>	.000	.000	.000	.000	.000
	<i>N</i>	150	150	150	150	150

**\*\* Correlation is significant at the 0.01 level (2-tailed)**

### Perbincangan Dapatan

Dapatan kajian pertama menunjukkan bahawa tahap saiz kosa bahasa Arab bagi 61.3% sampel pelajar STAM adalah sederhana rendah secara purata berada dalam lingkungan 1,316 daripada 4000 perkataan. Jumlah ini dianggap berada bawah paras minimum berdasarkan ketetapan yang digariskan oleh beberapa kajian lepas terhadap tahap kosa kata dalam kalangan pelajar bahasa asing (Meara, 2001; Nation, 2001; Read, 2000; Schmitt, 2000). Dengan saiz kosa kata ini, sampel responden pelajar STAM dijangka kurang berkemampuan untuk mencapai had kecekapan umum bahasa (Meara, 2001; Nation, 2001) khususnya dalam aspek kedalaman kosa kata seperti pengetahuan kolokasi. Dapatan ini turut selari dengan dapatan beberapa kajian yang dijalankan dalam konteks pembelajaran bahasa kedua (Bergström, 2008; Gyllstad, 2007; Kadlecová, 2014; Mutlu & Kaşlıoğlu, 2016) dan konteks pembelajaran bahasa Arab sebagai bahasa asing (Baharudin & Ismail, 2014; Zaini & Abd Rahman, 2017).

Fokus kedua kajian ini adalah mengenal pasti tahap pengetahuan kolokasi bahasa Arab. Hasil kajian menunjukkan pengetahuan kolokasi bahasa Arab majoriti pelajar (60.7%) berada pada tahap sederhana rendah. Tahap pengetahuan kolokasi ini mengukuhkan bahawa aspek kedalaman kosa kata ini antara aspek yang sukar dikuasai pelajar bahasa asing (Bağcı, 2014; Siyanova & Schmitt, 2008; Sonbul & Schmitt, 2013). Perincian dapatan kajian juga membuktikan bahawa empat elemen pengetahuan kolokasi bahasa Arab masih pada tahap rendah iaitu elemen pemilihan kolokasi yang tepat dalam konteks, pemilihan kolokasi tunggal yang tepat, perluasan makna kosa kata sedia ada dan yang paling rendah ialah elemen penggunaan kata yang tepat dalam konteks. Dapatan ini turut menyokong dapatan kajian-kajian lepas (Mezah, 2009; Mohamad & Mezah, 2007; Nawı & Zainuddin, 2018). Sehubungan itu, kelemahan pengetahuan dan kecekapan kolokasi dalam kalangan pelajar bahasa Arab khususnya pelajar STAM perlu diberi perhatian serius memandangkan keperluan saiz yang tinggi dan kedalaman kosa kata bahasa Arab yang mantap bagi memastikan kelangsungan pengajian mereka dalam bidang pengajian Islam dan bahasa Arab di peringkat universiti sama ada di dalam atau di luar negara.

Seterusnya, fokus utama kajian ini mendapati wujudnya hubungan positif yang signifikan antara saiz kosa kata dan pengetahuan kolokasi bahasa Arab bahkan perhubungan itu adalah kuat. Di samping itu, hasil kajian juga turut menjelaskan bahawa 57.7% corak peningkatan faktor pengetahuan kolokasi bahasa Arab dijelaskan oleh saiz kosa kata yang dimiliki oleh pelajar manakala 42.3 % lagi adalah

berdasarkan faktor lain yang tidak dapat dikesan. Oleh yang demikian, peluang ini perlu dimanfaatkan oleh pelajar dan guru bagi meningkatkan pengetahuan kolokasi bahasa Arab dengan mempelbagaikan strategi serta teknik pembelajaran kolokasi (Asbullah et al., 2019, 2020). Kebergantungan kepada saiz kosa kata semata-mata adalah tidak wajar (Schmitt, 2014).

### **Kesimpulan**

Tujuan kajian ini adalah untuk mengkaji hubungan antara saiz kosa kata dan pengetahuan kolokasi bahasa Arab. Secara keseluruhan, kajian ini mendapati bahawa tahap saiz kosa kata dan pengetahuan kolokasi bahasa Arab dalam kalangan pelajar STAM berada pada tahap yang sederhana rendah. Oleh itu, pihak yang berkaitan perlu memainkan peranan dalam meningkatkan saiz kosa kata dan pengetahuan kolokasi bahasa Arab dalam kalangan pelajar sebelum meneruskan pengajian ke peringkat yang lebih tinggi bagi melahirkan graduan yang cemerlang dan memiliki kemahiran bahasa yang kompeten. Walau bagaimanapun, kajian ini hanya mengkaji perhubungan saiz kosa kata dan pengetahuan kolokasi bahasa Arab dalam kalangan 150 orang pelajar STAM. Oleh yang demikian, kajian lanjutan perlu dilakukan terhadap pelajar pada peringkat menengah rendah dan tinggi bagi mengetahui tahap penguasaan pelajar secara keseluruhannya. Selain itu, kajian berbentuk kualitatif juga boleh dilakukan terhadap guru dan pelajar STAM untuk mengetahui faktor yang menyebabkan pelajar berada pada tahap sederhana rendah dalam kedua-dua aspek tersebut. Diharapkan kajian sebegini dapat mengisi kelompangan kajian lepas melalui penemuan dapatan yang unik sebagai memberi solusi tambahan kepada isu keterbatasan kosa kata bahasa Arab dan menyumbang pengetahuan baharu dalam kajian kosa kata bahasa Arab dalam kalangan bukan penutur jati.

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**LAMPIRAN 1**

**Jadual 1**

*Interpretasi skor min ujian saiz kosa kata Bahasa Arab dan ujian kolokasi Bahasa Arab*

Skor min (Ujian Saiz Kosa Kata Arab)	Skor min (Ujian Kolokasi Bahasa Arab)	Interpretasi tahap
31 - 40	35 - 45	Tinggi
21 - 30	24 - 34	Sederhana tinggi
11 - 20	13 - 23	Sederhana rendah
00 - 10	00 - 12	Rendah

(Adaptasi dari Nunally, J.C dan Bernstein, I.H, (1994) *Psychometric Theory* (3<sup>rd</sup> ed), New York: McGraw-Hill)

**Jadual 2**

*Interpretasi skor min elemen pengetahuan kolokasi dalam ujian kolokasi Bahasa Arab*

Skor min Elemen Pengetahuan Kolokasi Bahasa Arab	Interpretasi
7 - 9	Tinggi
4 - 6	Sederhana
0 - 3	Rendah

(Adaptasi dari Ahmad & Meerah, 2002). Pemupukan budaya penyelidikan di kalangan guru di sekolah: Satu penilaian. Penerbit Universiti Kebangsaan Malaysia)

**Jadual 3**

*Nilai panduan korelasi linear Pearson r*

Nilai Julat Korelasi <i>r</i> [Positif]	Nilai Julat Korelasi <i>r</i> [Negatif]	Interpretasi Hubungan Korelasi
0.80 hingga 1.00	(-0.80) hingga (-1.00)	sangat kuat
0.60 hingga 0.79	(-0.60) hingga (-0.79)	kuat
0.40 hingga 0.59	(-0.40) hingga (-0.59)	sederhana
0.20 hingga 0.39	(-0.20) hingga (-0.39)	lemah
0.00 hingga 0.19	0.00 hingga (-0.19)	sangat lemah

Sumber: Hair, J. F., Wolfinberger, M. F., Ortinau, D. J., & Bush, R. P. (2010). *Essentials of marketing research* (2<sup>nd</sup> ed.). New York: McGraw-Hill.

# **TOWARDS THE STABILISATION OF ZIMBABWEAN ENGLISH: PROGRESS AND PROSPECTS**

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## **ABSTRACT**

The systematic description of African Englishes, including Zimbabwean English (ZE) is gradually increasing in the continent's ongoing sociolinguistic research. The purpose of this contribution is to investigate the progress currently made in stabilising the Zimbabwean variety of English since its emergence in the 1980s using Schneider's (2007) Dynamic framework for stabilisation of "New Englishes". ZE is perceived to be at the nativisation stage, encompassing indigenisation of Standard English before a full adoption into a new socio-cultural context. Evidence of nativisation includes phonological innovations and structural indigenisation of English. It is noted that complete nativisation would follow after full adoption and functionalisation by the speech community. Furthermore, the study establishes that the task at hand is to carry out in-depth research that probes deeper into ZE's evolution process; explaining its key structural features and its sociolinguistic traits. This will uncover its general linguistic behaviour, functional role and possibly strengthen its visibility, use and eventual growth. One major limitation of the study is that its focus is restricted to the Zimbabwean variety of English. Recommended future studies should include comparative studies of the development of "New Englishes" in other outer circle regions, so as to methodologically inform the stabilisation process of ZE.

**Keywords:** Zimbabwean English (ZE); New Englishes; stabilisation; progress; prospects

## **Introduction**

Zimbabwean English (ZE), spoken by the indigenous people who constitute the majority, emerged following linguistic contact between indigenous languages and Standard British English, introduced by the former colonial administration (Kadenge, 2009; Makoni, 1993). According to Marungudzi (2016), initially, the development of ZE was influenced by South African English, Afrikaans and other African languages, following a wave of immigrations from the Cape Colony and Orange Free State in the 1890s. These languages arguable introduced and reinforced many linguistic features which had an impact in developing a local variety of English. Nonetheless, after Zimbabwe's independence in the 1980s, there was a steady decline in the influence of Afrikaans and South African English, with a notable preference for British English which was progressively considered neutral and prestigious by the educated elite (Marungudzi, 2016). Subsequently, ZE is mainly derived from linguistic contact between Standard British English and indigenous languages as shall be explained later.

ZE is similar to other African Englishes spoken as a second language, but it is generally understudied (Cutler et al., 2006; Marungudzi, 2016). Existing studies explore ZE from phonological and morphological perspectives, examining the vowel systems of both Standard English and local languages (Shona, for example), in order to describe its linguistic structure (see Kadenge, 2009; Kadenge et al., 2009; Magura, 1985; Makoni, 1993; Mareva et al., 2016; Marungudzi, 2016; Ngara, 1982). Beyond these descriptions, no profound research on ZE has been carried out so far, impeding its growth. Thus, in most cases, it is dismissed as mere "codeswitches" (Mareva et al., 2016) or "errors" (Makoni, 1993) made by second language speakers. As Kortmann et al. (2004) suggest, before acceptance and functionality can occur, in-depth systematic linguistic descriptions of New Englishes are important in building confidence and autonomy of these varieties. The significance of research into "New Englishes" is emphasised by Platt and Weber (1980), who observe that research enables the recognition of a variety's norms by the speech community [Kachru's (1992) speaker awareness], in the processes of its localisation.

Since linguistic research underlines the progress and development of new varieties of English (Schneider, 2007), taking lead from other African countries which have officialised New Englishes, such as Nigeria, Ghana and Sierra Leone, the purpose of this contribution is to explore the progress made so far in the stabilisation of ZE since its emergence in the 1980s. The process of stabilisation is a common subject in the area of development of non-native varieties of English and can be best described in relation to the development of English in former colonies of England (Schneider, 2007). According to Grainger and Mills (2016), language stability is approximately the opposite of language change, denoting resistance to linguistic change or loss. Schneider (2007) agrees that stability signifies the linguistic structures that are not subject to change. It is a process of "relocating and rerooting" of English in the post-colonial contexts, beginning with identity construction to dialect birth (Schneider, 2007, p. 1). Thus, in Schneider's (2007) view,

complete stabilisation of a variety entails development of a documented corpus which describes the systematic ways in which the language is used or ought to be used. Given this view, the main aim of this study is to explore the stage at which ZE is, along the stabilisation continuum, guided by Schneider's (2007) dynamic model which recognises five stages of variety development.

### ***An overview of New Englishes***

New Englishes were recently popularised and are currently occupying a centre stage of applied and theoretical linguistic research worldwide. The term "New Englishes" refers to the regional and national varieties of English used in areas where it is non-native to the majority of the population, and which are different from the historically established British and American standards (Dawson, 2011; Guerra, 2014). The non-native nature of New Englishes is also pursued by McArthur (1992), who states that it is "a term in linguistics for a recently emerging and increasingly autonomous variety of English, especially in a non-Western setting such as India, Nigeria, or Singapore" (pp. 688-689). A related definition states that "the term New Englishes has been used to refer to the localised forms of English found in the Caribbean, West and East Africa, and parts of Asia" (Bolton, 2003, p. 2). Makoni (1993) emphasises that "New Englishes" are distinct from native dialects such as American English or Scottish English, they are recent varieties emerging as a result of various socio-cultural factors. They acquire new features and, hence, are functional in their own right as they perform elucidation, neutralisation, self-identification and other roles (Kadenge, 2009).

Jenkins (2006, cited in Dawson, 2011, p. 1), distinguishes between two types of world Englishes: the "new Englishes" (note the small letter n) and the "New Englishes" (note the capital letter N). The first type, "new Englishes" (varieties of English used in areas where it is native to the majority of the population) originated from what he calls "first diaspora" countries, USA, Canada, Australia, New Zealand and partly South Africa. "New Englishes" (regional and national varieties of English used in areas where it is non-native to the majority of the population) emerged from a situation where English is learnt as a second language or is a language existing within a wide range of languages in the "second diaspora" (Jenkins, 2006). For example, Indian English, Nigerian English, Singaporean or Philippine English. In Jenkin's (2006) view, the "New Englishes" differ linguistically, culturally, functionally and ideologically from the "new Englishes". Schneider (2003) explains that "New Englishes" in Africa and other ex-colonial nations emerged in the post-colonial settings, shaped by "idiosyncratic historical conditions and contact settings" (p. 233).

Given the reality that "New Englishes" in Africa are a result of contact between Standard English and local languages, their linguistic properties may differ from one country to another. In this regard, Xu (2017) identifies subcategories of varieties of African Englishes as: Standard English, second language varieties of English (Southern Africa), English based-Pidgins (West Africa) and English-based Creoles (West Africa). Similarly, African Englishes are classified into: (1) South African English (spoken in South Africa, and widely spoken as a second language, mainly resembling English spoken in Zimbabwe, Namibia, Zambia, Kenya); (2) West African

English (spoken by non-native speakers of English in Ghana, Nigeria, Liberia and Cameroon, and varies from place to place), and (3) East African English (spoken as a second language in Kenya, Tanzania and Uganda, and very similar to English spoken by locals in Zimbabwe, Malawi, Zambia and South Africa) (Bolton, 2003).

Currently, there is an emergence of African Englishes, and examples of legitimate non-native varieties of English include Nigerian English, Ghanaian English and Sierra Leone English. According to Nordquist (2019) and Igboanusi (2001), Nigerian English and its sub-varieties (Nigerian Pidgin) exist today owing to the nativisation of English in Nigeria. Nigerian English “is not limited to the usual features of transfer of phonological, lexical, syntactic and semantic patterns of Nigeria languages into English, it also includes the creative development of English, including the evolution of distinctively Nigerian usages, attitudes and pragmatic use of languages” (Igboanusi, 2001, p. 361). Following examples of Nigerian Pidgin and Sierra Leonean Krio, Ghana officialised Ghanaian English in 2012, which is distinct from British English mainly marked by unique pronunciation. The move to embrace a new standard of Ghanaian English was inspired by the need to empower people to speak in a natural style without having to mimic the British accent (Jian, 2012). At this point, it is worth noting that ZE, displaying distinct linguistic features, is a type of “New English”. Thus, in order to understand its process of stabilisation as per this study’s objective, there is need to explore the linguistic context within which ZE emerges and later a body of its theoretical and linguistic descriptions.

### ***A sociolinguistic situation of Zimbabwe: the place of English***

The purpose of this section is to highlight the main sociolinguistic attributes of the Zimbabwean speech community. This background is significant as it sheds light on the general linguistic behaviour of the speech community that informs language development, policy and planning. It also enlightens the functional role of English language in Zimbabwe. Zimbabwe is a polyglossic nation where various languages are spoken. In terms of language distribution, approximately 71% of this population is Shona-speaking, 16% speaks Ndebele, 11% speaks “minority” indigenous languages (Nambya, Tonga, Kalanga, Sotho, Venda, Shangane), 1% speaks Asian languages and another 1% speaks English (Magwa, 2010). Given the diversity of languages spoken within the Zimbabwean inland, it is clear that the country is inhabited by multiple ethnicities and nationalities.

Amongst an estimate of 23 languages spoken in the country, only 16 are officially recognised in accordance with the Constitution of Zimbabwe, Amendment 20 (2013), namely, Chewa, Chibarwe, English, Kalanga, Khoisan, Nambya, Ndau, Ndebele, Shangani, Shona, Sign Language, Sotho, Tonga, Tswana, Venda and Xhosa. Nevertheless, this was a declaration without implementation, given that in practice, English alone continues to dominate all official discourses, and to a less extent Shona and Ndebele which are recognised as national languages (Kadenge, 2009; Mashiri, 2009; Ngara, 1982; Nhongo, 2013). Essentially, English in Zimbabwe is the main medium of communication in all formal domains such as media, education, legislation, business, politics and science and technology. Also, unlike indigenous languages, English has a nationwide geographical coverage, conveying a higher

status than the rest (Kadenge & Nkomo, 2011). The prominent status of English is in fact a global phenomenon, and Troike (1977) traces its origin in the 17<sup>th</sup> century as he notes that:

From a minor language in 1600, English has in less than four centuries come to be the leading language of international communication in the world today. This remarkable development is ultimately the result of the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> century British success in conquest, colonisation and trade. (p. 2)

Troike's (1977) assertion is consolidated by Makoni's (1993) view that English and its elevated status, in Zimbabwe and other Anglophone African countries, is a linguistic legacy of the former British colonial administration. In these countries, English has been retained and elevated into an official national language status. Thus, in Zimbabwe, in as much as other African countries, English is spoken as a second language by the majority of black populations, and as a first language by the minority groups such as Europeans, Indians and mixed races, resulting in an inevitable bilingual society. Further, according to Makoni (1993), its importance is reflected by the increasing number of African elites who continue to acquire English as a first language at the expense of their mother tongues. Thus, having provided a synopsis of the sociolinguistic profile of Zimbabwe from which a new variety of local English is emerging, the following section shifts focus to the various linguistic descriptions of ZE, constituting some of the key linguistic researches carried out in Zimbabwe so far following its emergence in the 1980s.

### ***Scholarly descriptions of Zimbabwean English***

ZE has been described from various linguistic perspectives, including phonological, morphological, syntactic, lexical, grammatical and pragmatic. According to Makoni (1993), the interest in characterising ZE is emphasised in order to arouse awareness of its properties, which define it as a new variety of English. These descriptions are also key in altering the status of this form of new English, although they are inadequate in the task of elevating it into an autonomous language (Marungudzi, 2016). Interests in ZE burgeoned from the imminent depictions of varieties of English spoken around the world, known as "New Englishes". Bolton (2003) confirms that, research in New Englishes was popularised in the 1980s, even in the English native countries such as Britain and America, following accounts of international Englishes in print media. In this context, Kachru (1992) claims that the advent of "New Englishes" marked a significant "paradigm shift" in the study of English worldwide (p. 4).

Marungudzi (2016) categorises studies on ZE into two: sociolinguistics and theoretical linguistic studies. In the sociolinguistic strand, he identifies Ngara (1982), who explains that English was imposed in Zimbabwe by the former colonial government. Its initial contact and interaction with Shona and other indigenous languages produced a unique identifiable variety of English spoken in Zimbabwe, which has clear phonological properties of Shona. Schneider (2003) confirms that

“New Englishes” in Africa and other ex-colonial nations emerged in the post-colonial settings, shaped by “idiosyncratic historical conditions and contact settings” (p. 233). He adds that no comprehensive theory has been developed to explain the concept of “New Englishes”. In another sociolinguistic study that investigated the type of English spoken in Zimbabwe, influenced by Platt and Weber’s (1980) lectal range, Magura (1985) discovered that there are forms of Englishes spoken in Zimbabwe by identified groups: acrolect, mesolect and basilect. Magura’s (1985) study attests to the multi-variation structure of English language, as spoken by specific social groups for specialised purposes. However, Magura (1985) and Ngara (1982) only indicate the variant nature of English language that is spoken in Zimbabwe, and do not precisely explore the sociolinguistic behaviour of ZE. Nevertheless, Makoni (1993) for the first time addressed the key question of whether or not a Zimbabwean variety of English exists.

Furthering the studies of Ngara (1982) and Magura (1985), Makoni (1993) implements psycholinguistic and sociolinguistic approaches to explain the structural development of ZE. In this context, he employs universal linguistic properties of the first language (L1) of the users (Shona), to describe the new variety of English. In his conclusion, Makoni (1993) claims that, ZE is an interface between L1 (Shona) and L2 (English) and is established based on the environment within which the L2 is acquired under the influence of L1. According to Makoni (1993), L1 interference manifests in two ways: language transfer and cross-linguistic influence. It is a feature of the Error Analysis theory, developed by Ellis (1992) which claims that L1 is responsible for errors made by learners of English as a second language, and refers to the variety of English produced by these learners as a learner variety. Mutonya (2008) consents as he argues that African Englishes are linguistically attained through learning processes of acquiring English by non-native speakers. In this regard, Makoni (1993) claims that ZE, as well as other African varieties of English, are mere interlanguage errors. He also maintains that the “appropriacy” of ZE should be measured against native speaker standard varieties.

However, Makoni’s (1993) claims are non-applicable to similar contexts such as Nigeria and Ghana, whose Englishes stand on their own right and have gained autonomy and legitimacy. Although Makoni may be correct to argue that ZE is a result of interlanguage resulting from L1 interference in the acquisition of English, there is a need to remember that language acquisition is a much more complex process than that. Such claims limit the language acquisition scope into psychological and cognitive abilities, yet according to Marungudzi (2016), it is a broad enterprise, involving various other socio-cultural aspects in the speech environment. Contrary to Makoni (1993), Mlambo (2009) takes up the debate of the existence of a new variety of ZE, affirming its presence. According to Mlambo (2009), ZE is a self-sufficient language, disengaged from interlanguage processes. Echoing Platt and Weber (1980) and Magura (1985), Mlambo (2009) identifies sub-varieties of English in Zimbabwe, arguing that, apart from native English, there are three other forms (acrolect, mesolect and basilect), as well as what he calls the near-native variety.

Amongst theoretical linguistic studies of ZE, Kadenge et al. (2009) describe this variety from a phonological point of view. Kadenge et al. (2009) make a

comparative assessment of the vowel systems of Shona and English spoken by learners of English as a second language in order to establish the characteristics of Zimbabwean English. According to Kadenge et al. (2009), the vowel system of English produced by the learners indicates a strong first language cross-linguistic influence. They agree with Makoni (1993) that L1 (Shona) has an influence on the production of L2 (English) producing a variety of English as a result of interlanguage contact. Linguistic interference occurs as a result of various phonological processes such as vowel substitution, vowel length reduction, monophthongisation of diphthongs and glide epenthesis (Kadenge et al., 2009). Their argument rests on the claim that the new variety of ZE developed partly due to the acquisition of English as a second language by L1 Shona speakers. They support this claim by indicating that complex English diphthongs, triphthongs and phonemically long vowels, which are non-existent in L1 (Shona), are simplified in the English speech by Shona speakers, through substitution with glide epenthesis or monophthongs, characteristic of the Shona vowel system.

In addition, Kadenge (2009) concurs with Makoni's (1993) concept of ZE being produced as a result of interlanguage contact. However, Kadenge (2009) sees this variety beyond just being a set of "errors" made by L2 learners. He notes that "based on the sociolinguistic status and localised phonological features of the English that is spoken in Zimbabwe, this study concludes that this distinct variety of English is legitimately 'owned' by Zimbabweans" (Kadenge, 2009, p. 147). Kachru (1992) vehemently rejects the descriptions of "New Englishes" in terms of interlanguages. These are perceived as distinct, systematic, non-native varieties of English, independent of native British and American Englishes. For Kachru (1992), African Englishes, and hence ZE, are an outcome of the processes of "indigenisation" or "nativisation", involving language change to meet the communicative needs of non-native users of English language. According to Kachru (1992), through indigenisation, English is assimilated, accommodated and adopted by native speakers to suit their circumstances.

From the review outlined above, it is apparent that the descriptions of ZE amount to a framework, delineating linguistic attributes of the variety. It is also true that these descriptions are not detailed in their characterisations of the linguistic structure of the variety. As Marungudzi (2016) rightly argues, mere depictions of ZE only contribute towards the debate of the ontological status of the new variety. Thus, since Zimbabwean linguists have not yet committed to execute an in-depth research on ZE, this has implications for its development and stabilisation. This problem is not unique to the Zimbabwean context. Precisely, research in the area of "New Englishes" in Southern Africa (for example, Malawi, Zambia and Zimbabwe) is generally limited, contrary to West and East Africa, (for example, Nigeria and Ghana) as evidenced by the milestones covered in terms of elevation of local varieties of English (Marungudzi, 2016; Schmied, 1996). The following section endeavors to establish the status of ZE, guided by Schneider's (2007) systematic model for variety stabilisation.



### ***Towards the stabilisation of Zimbabwean English***

In an attempt to determine how best ZE can be stabilised, this section discusses some scholarly criteria for determining standard varieties and for systematic stabilisation of World Englishes. Kachru's (1992) Three Circles model would be used to determine the nature of ZE as a form of "New Englishes", and Schneider's (2007) Dynamic Model is employed to explain the process of variety stabilisation, focusing on stages and socio-cultural conditions prerequisite for the development of ZE into an autonomous language.

In his Three Circles Model, Kachru (1992) presents three circles to represent the plurality of English in the world: The "inner circle" incorporating United Kingdom, United States of America, Australia, Canada and New Zealand; the "outer circle" including Zimbabwe, Nigeria, Singapore and parts of South Africa; and the "expanding circle" encompassing most European, Middle Eastern, South American, Francophone African and Asian countries. According to Kachru (1992), in the inner circle, the users of English are endo-normative, speaking English as a native language (ENL). In the outer circle users are norm-developing, speaking English as a second language (ESL) and in the expanding circle, speakers are exo-normative, using English as a foreign language (EFL). In Kachruan scheme, Zimbabwe belongs to the ESL region, hence the nature of the Zimbabwean variety of English is norm-developing. This entails a process of developing a new form of English, and in this case "nativisation" through a linguistic contact of standard British and indigenous languages. Kachru's (1992) nativisation concept is important as it explains how new varieties of English are established, bridging the gap between the norm-producing inner circle and the norm-developing outer circle.

Within Schneider's (2007) dynamic framework of the evolution of "New Englishes", it is expected that the speech community would undergo five consecutive phases in order to stabilise ZE. The first stage according to this model, known as "the foundation" phase, is characterised by cross dialectal contact and limited exposure to local languages. In the outer circle, it incorporates a stage when English is adopted for use on a regular basis by non-English speakers, following an extended settlement by English speaking settlers. In Zimbabwe, this phase was experienced following the advent of European settlers, resulting in language contact between English and indigenous languages. At the second phase, termed "exonormative stabilisation", English is widely spoken, with the native settler speakers providing for the stable usage. The settler norm, in the form of written and spoken British English is accepted as a standard linguistic model. Typically, there is borrowing, coinages and adoptions from indigenous languages, where some of the words remain local and some are diffused into the international English vocabulary (Schneider, 2007). Corresponding to this phase, in Zimbabwe, during the colonial period, in the mid-nineteenth century, the dominance of English was characterised by its use as the sole language of instruction in the entire education system. Chimhundu (1993) explains that English enjoyed a privileged status, "while African languages continue to be downgraded in the schools and vernacularized outside in the wider community" (p. 57).

The current stage of development of ZE conforms with Schneider's third phase, the most central stage in the variety evolution process underlying this model, known as "nativisation". This is where both standard English and the indigenous languages become intertwined, forming a new local variety of English with new forms and lexical structures, characterised by new words, derivations and loan words. Kachru (1992, p. 235) emphasises that "nativisation is the linguistic readjustment a language undergoes when it is used by members of another speech community in distinctive socio-cultural contexts and language contact situations". In this regard, full nativisation entails that English becomes indigenised and fully adopted in new socio-cultural contexts of the outer circle, an indication of functional nativeness of the language (Schneider, 2007). However, ZE is arguable at the budding stage of nativisation seeing that, despite clear linguistic signs of localised English, it is not yet established or fully adopted. The nativisation of English in Zimbabwe became apparent in the post-independence era (1980s), during which the former coloniser's standard variety and indigenous languages (particularly Shona and Ndebele) began to entangle, developing a local English-based identity. According to Schneider (2007), the hybrid varieties of English significantly mirror the new identity of the speakers, based on lexicalisation styles, syntax, discourse and genres. In agreement, ZE, a uniquely Zimbabwean variety, is slowly gaining acceptance in informal and social settings, creating a sense of identity amongst its users, locally and abroad. It is characterised by heavy lexical borrowing, phraseological and grammatical innovations, as well as a unique accent.

Whilst ZE is experiencing structural nativisation, developing distinctive features of its own, there is evidence for this development in the speech of ESL speakers. At the lexical level, distinct terms, mostly high-frequency words, adopt marked usages, diverse from the standard norm. Some examples of the most common unconventional uses of English by locals and their purported meanings include the following:

<i>Small house</i>	"mistress"
<i>Slay queen</i>	"a young woman who maintains a trendy lifestyle"
<i>Yellow bone</i>	"a light skinned person"
<i>Mother</i>	"any elderly woman"
<i>Father</i>	"any elderly man"
<i>Boss</i>	"anyone considered a respectable gentleman"
<i>Bullet</i>	"beautiful woman"
<i>Aunt</i>	"house maid or helper"

Grammatical nativisation manifested in ZE typically comprises phenomena such as new word formation products (for example, mask up "wear masks", condomise "use condoms" and wise-up "be wise"); localised phrases (for example, hashtag "curtesy of") and non-standard assignment of English verb tenses (for example, the tendency to use "send" as a past tense particle), signalling indigenous language influence (Toews, 2009). Toews (2009) explains the differences in the realisation of verb tenses between Standard British English and Shona language as emanating from the fact that Shona tenses are grounded on a precedence/subsequence framework as opposed to the English based past, present

and future tense. Makoni (1993) adds that “syntactically, there is a tendency to use the present progressive in Zimbabwe where Standard English speakers use the simple present” (p. 103). An example that supports Makoni’s sentiment is that of the inclination to say “I am wanting to say something”, whose standard grammatical equivalent would be “I want to say something”.

ZE is also characterised by restructuring of the English language vocabulary, most conspicuously in the use of loan words from indigenous languages. For example, some common terms borrowed from Ndebele and Shona include: *indaba* “conference”, *lobola* “bride’s price” and *mbira* “musical instrument”. In addition, locals show a marked local accent when speaking English, which can be described as a transfer from the phonology of indigenous languages. In light of this, Kadenge et al. (2009) refer to the challenges faced by Shona speakers in pronouncing English diphthongs, triphthongs and long vowels, which are non-existent in local languages. These are arguably substituted with glide epenthesis and monophthongs, producing a foreign English accent. In essence, Kadenge et al. (2009) posit that the prevailing ZE accent is significantly affecting the status of English in the country and is increasingly evolving into a source of identification. Makoni (1993) accentuates the notion of English nativisation at a phonological level when he acknowledges the distinction in pronunciation between L1 and L2 speakers of English in Zimbabwe.

As the emerging norms of the hybrid variety of English are now evident and apparent in the speech of ESL speakers, they are currently restricted and not yet reflected in all linguistic and socio-political reality, and not yet codified. In view of this, Kadenge (2009) warns that although there are some known linguistic features that are peculiar to ZE, it is not yet possible to identify all the strict linguistic traits that are common to all speakers of the variety. Consequently, ZE has not yet been sufficiently recognised, with its existence so far acknowledged by a handful of scholarly descriptions as conferred above. This reality attests to an ongoing process of nativisation. Thus, as the range and depth of use of the new variety has not yet gained momentum, there is still a long way to linguistic autonomy, followed by acceptance and adoption. According to Schneider (2007), “New Englishes” are subject to full nativisation only after they have been recognised and copiously adopted in the outer circle. Thus, to expedite the development of ZE and full nativisation, the variety needs to be used regularly and precisely, in order to enhance speaker awareness as suggested by Schneider (2003, 2007). Of great interest is the role of researchers in the fields of linguistics, language planning and teaching, as well as historians and other concerned stakeholders. Researchers are tasked with enhancing the recognition of the naturally occurring ZE, through broadening research into this variety. Research enquiry needs to go beyond mere descriptions of the variety, and probe deeper into its evolution process, explaining its key linguistic structural features and its sociolinguistic traits such as the patterns of use and challenges. This will be vital in exposing the general linguistic behaviour and functional role of ZE, and possibly strengthen its visibility, use and eventual growth. It will also enable the Zimbabwean linguistic community to keep up with the sociolinguistic reality of the emerging variety of English. Moreover, linguistic research needs to enquire into the viable methods of accelerating the process of English nativisation and their implementation strategies.

In Schneider's (2007) fourth phase, the "endonormative stabilisation" stage, the process of nativisation is completed. In this stage, a new variety of English with accepted local norms and standards emerges, whilst the Standard English may be retained as an official language of administration. This phase is only possible in politically independent former colonies, and is triggered in the post-colonial period by what he refers to as "some exceptional, quasi-catastrophic political event" (Schneider, 2003, p. 250). He asserts that at this stage, dictionary codification of the accepted local norms and their use in grammar books and creative fiction occurs. Examples of countries that have attained "endonormative stabilisation" include Singapore and India. According to Schneider (2007):

... by now Singapore has clearly reached phase 4 of the cycle. The country's unique, territory-based, and multicultural identity construction has paved the way for a general acceptance of the local way of speaking English as a symbolic expression of the pride of the Singaporeans in their nation. (p. 160)

Similarly, India has accomplished the "endonormative stabilisation" phase, establishing Indian English, although research into regional and social dialects of this variety is still ongoing (Mukherjee, 2007, p. 179). Schneider's (2007) "endonormative stabilisation" would be the next stage for ZE, after nativisation has been successfully attained. It will entail standardising through dictionary making and developing grammar handbooks. Nonetheless, concern over which linguistic norms to accept and adopt prevails, given that absolute linguistic correctness is unlikely as norms change from one context to another. As Schneider (2003) posits, it would be more ideal to allow the Zimbabwean speech community to define its own standards of English through linguistic practice. Codification would be followed by "differentiation", which constitutes Schneider's (2007) final phase of variety development. It involves establishing sub-group identities based on diversification of the language, forming dialectical differences within the variety. Differentiation is elaborated in Schneider's (2007) assertion that, "once a solid national basis has stabilised, one's global, external position is safe and stable, as it were, and this allows for more internal diversification" (p. 253).

According to Schneider (2003), the phases in the Dynamic Model may overlap, or their completion may not be fully attainable, hence the adoption of a new variety may vary from one area or group to another, and various activities may occur synchronously. Mukherjee (2007) adds that, for a variety to transcend from nativisation to endonormative stabilisation, there must be some sort of arbitrary agreement in a speech community, concerning the status and significance of the language. Since Zimbabwe is ready and politically inclined for "endonormative stability" which requires political independence, the language users have the power to decide on their own on the status of ZE without external interference. The attainment of political independence from colonial rule in 1980 culminated in the new government's commitment to develop and maintain indigenous languages in the post-colonial phase (Makoni, 1993). Although the post-independence language policies lack tangible implementation strategies, there is a clear effort to elevate the status of local languages, with the latest Constitution of Zimbabwe, Amendment 20

(2013) declaring official recognition of 16 out of 23 local languages. Hence, within the independent state, the Zimbabwean speech community is able to assign language or variety status through the constitution provisions, breeding ground for “endonormative stability”. Greenbaum (1996, as cited in Schneider, 2003) is thus correct to argue that, “political independence is a precursor of linguistic independence” (p. 247).

Summing up the discussion of ZE’s status, it is worth noting that this variety is currently grappling with the nativisation phase, whilst preparing to enter the “endonormative stabilisation” stage. Evidence of nativisation includes phonological innovations and structural indigenisation of English. Full nativisation would only be accomplished after the variety of ZE has been fully adopted and functionalised by the speech community. As indicated earlier, within Schneider’s (2007) model, nativisation would be shadowed by endonormative stabilisation and then differentiation. Thus, the task at hand in terms of ZE stabilisation is fostering its norms to enhance recognition and autonomy and later codification of the most salient features of the variety, through dictionary making and grammar handbooks. Lastly, research into the varieties of ZE and their sub-varieties will be carried out in the future, to mark the accomplishment of stabilisation.

Intrinsically, linguistic experts such as English language teachers, researchers, curriculum designers, applied linguists, language planners and language policy makers are faced with a difficult task of developing, testing, and implementing the new variety of ZE. Referring to this dilemma as a global phenomenon, Rajagopalan (2004) observes that:

Although today even more people accept the idea that there is such a thing as World English, very few of them seem to have realized that the full implications of admitting it are much more far reaching than they had hitherto imagined. (p. 1)

### **Conclusion**

This study, which explored the progress of stabilisation of ze highlights that research on this variety is still minimal, amounting to narrow descriptions of its linguistic properties. It notes that, in terms of Schneider’s (2007) model, ZE is currently at the nativisation stage, which encompasses indigenisation of native English before a full adoption into the new socio-cultural context. Implications for ongoing nativisation include the need for variety recognition and acceptance by the speech community. In light of this, the study established that in-depth linguistic research into ZE’s structural features and sociolinguistic behaviour will be vital in enhancing its visibility, usage, functional role and gradual growth. This study is essential as it informs ZE stabilisation implementation policies through delineating the progress made so far in its development. Nonetheless, the study is not without limitations. One major limitation is that its focus is restricted to the development of the Zimbabwean variety of English. A consideration of similar outer circle contexts would have been pivotal in projecting a standard route for variety development. Recommended are comparative studies which focus on the growth of “New

Englishes" in socio-historical contexts that resemble Zimbabwe which will methodologically inform the stabilisation process of ZE.

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