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> *Types of communication strategies used across age groups*

> *Figure 1.* Frequency of communication strategy use across age groups

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Contents

A POLICY PROPOSAL FOR HERITAGE LANGUAGE CONSERVATION: A CASE FOR INDONESIA AND SARAWAK

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ABSTRACT

Heritage languages are declining in Indonesia and Sarawak. They need conservation due to their situations as endemic languages. Their decline could be attributed to the fact that they often do not possess significant roles in the public domains. As a result, their speakers see little rewards or prestige for maintaining them. In Indonesian and Malaysian constitutions there is a spirit for protecting heritage languages. However, their executions, through national laws, might not have provided adequate protection for the heritage languages. As heritage languages keep declining, a policy revision needs to be given consideration. A heritage language may better survive if it has some functions in the public domains. Thus, to conserve the heritage languages, there is a need for the revision of language policy, so that these languages may have roles in the public domains, with varying scope, depending on their size. Large regional languages may be given maximum roles in the public domains, while smaller regional languages may be given smaller roles. Language conservation areas could be developed, where heritage languages serve as co-official languages, besides the national language. These areas may range from a district to a province or a state.

Keywords: language policy, language planning, heritage language, language conservation

Introduction: Why Heritage Languages Must Be Conserved?

Before starting the discussion, it is essential to define heritage language. Valdez (2005) defines heritage languages as the non-societal and non-majority languages that are spoken by groups that constitute linguistic minorities. It is important to distinguish between migrant languages and indigenous languages. A migrant language is one that is a minor language in a country but comes from another

country in which it may be a major language. An example is the Arabic language, which is a minor language in Malaysia, but comes from the Middle East, where it is a major dominant language. In contrast, an indigenous language is a minor language in a country and is not a dominant language in other countries either. It is the indigenous heritage languages that are usually threatened, and thus the discussion in the paper is limited to these types. In this paper, the term "heritage language", "local language", and "regional language" are used interchangeably.

Various reasons can be put forward for heritage language conservation. For example, it can be argued that heritage languages are precious. However, a counter argument can be forwarded that the cultivation of heritage languages may hamper the cultivation of the required national language. However, there is a factual reason that all parties may agree with, that is, that various heritage languages in the world need conservation due to the fact that they are endemic languages. This is particularly true in South East Asia. For example, in Indonesia, apart from the Malay dialects, other languages practically only exist in the country. For example, according to Ethnologue (2017), the Javanese language, the largest heritage language, has 84,368,500 speakers. However, almost all of its speakers, i.e., 84,300,000 (>99%) speakers, are found only in Indonesia, especially in the Java island. The remaining Javanese speakers are in Suriname and Malaysia. With respect to other languages, almost all of their speakers are only found in Indonesia, with very few speakers outside the country.

According to Ethnologue (2017), Sarawak also has a number of heritage languages, for example, Bidayuh, Iban, Madang, Melanau, and Sebuyau. The same source also reveals that all of the languages are practically endemic. For example, the number of Iban language speakers is 415,000, of which 400,000 live in Sarawak. The Melanau language speakers number 30,099, of which 28,899 speakers also live in Sarawak. This endemic situation brings an important consequence; that is, if a regional language in the area becomes extinct, the language will disappear completely.

Factors Attributed to the Decline of Heritage Languages

The decline of regional languages seems to be a common phenomenon. Brenzinger (1997) states that there is an increasing trend among non-dominant language speakers to raise their children in the dominant language and leave the mother tongue.

Crystal (2000) attributes the decline of regional languages to two common causes: (1) Physical hazards, such as war, famine, disease, and natural disasters; and (2) the shrinking domain of local languages. Crystal (2000) elaborates that speakers of these local language have little opportunity to use the local language, since the language is officially excluded from the public functions, such as public services, business or the media. Quoting from Fishman, Crystal (2000, p. 83) refers to this situation as "folklorization", where the local language of the area gradually disappears from a significant side of life and is used only in domains with lower benefits and prestige, such as popular art and folk stories. The loss of domains reduces their benefits and prestige; it also causes the loss of vocabulary, discourse

patterns, and style ranges. Eventually, local languages may be abandoned because there is less vocabulary to facilitate the conversation.

Paulston (1994) observes that language speakers tend to shift to the dominant language, which has a function in the public sphere and give economic rewards and prestige. Paulston (1994) underlines the importance of benefits in language shifting. She states that prolonged contact between a regional language and the dominant language has three possibilities: (1) language preservation, (2) bilingualism, or (3) language shift. She argues that ethnic groups in a modern state, given opportunities and incentives, usually turn to the dominant language. The reason is that ethnic group residents want to participate economically, in order to obtain goods and services, in society.

This economic participation is facilitated if ethnic groups master the dominant language. For example, in Indonesia and Malaysia, education and work would be better facilitated for a citizen if s/he masters the national language. Thus, if the mastery of the dominant language gives incentives, especially socioeconomic incentives, there is a growing motivation to shift to the dominant language. In addition, the lack of functionality to use the heritage language in the public sphere also diminishes its practice, so that its speakers lose pride in using it.

It can be concluded that a local language suffers a setback because it has no function in the public sphere. This lack of function causes the decline in the benefits and prestige of the regional language. As a result, the local language, which has served as the language of the family and the community, is gradually abandoned and its speakers switch to the dominant language used in the public sphere.

Language Policy: The Present Situation in Indonesia and Sarawak

Tollefson (1991) defines language policy as language planning by governments. Meanwhile, he refers to language planning as all conscious efforts to affect the structure or function of language varieties. Cooper (1989) distinguishes language planning into: (1) status planning, the effort to allocate the use of languages in the society in general; (2) corpus planning, which attempts to modify the body of the language; and (3) acquisition planning; which concerns the use of language in educational setting. The fundamental language policy is reflected in the constitution, whose stipulations are usually elaborated in the lower laws and regulations.

With respect to Indonesia and Malaysia, at the constitutional level, there is a spirit of conserving heritage languages. In Indonesia, *Undang-undang Dasar 1945* (The 1945 Constitution) (2002), while underlining the position of the Indonesian language, provides heritage language protection, which is made explicit in the amended version.

> Article 36
> Bahasa Negara ialah Bahasa Indonesia.
> [The state language is the Indonesian language.]
> Article 32, Verse 2
> Negara menghormati dan memelihara bahasa daerah sebagai kekayaan budaya nasional.

[The state respects and conserves heritage languages as a national cultural heritage].

By comparison, the (Malaysian) Federal Constitution (2010) stipulates as follows.

Article 152

(1) The national language shall be the Malay language and shall be in such script as Parliament may by law provide:

Provided that—

(a) no person shall be prohibited or prevented from using (otherwise than for official purposes), or from teaching or learning, any other language; and (b) nothing in this Clause shall prejudice the right of the Federal Government or of any State Government to preserve and sustain the use and study of the language of any other community in the Federation.

However, while the constitutions provide considerations for heritage languages, there seems to be a problem when the constitutional provisions are executed through lower laws such as language in education.

Shaeffer (2004) underlines the critical role of education for the survival of heritage languages. UNESCO (cited in Mayor & Binde, 2001), declare that merely introducing heritage languages as a subject for instruction is not adequate and that heritage languages need to be used as the medium of instruction.

In this respect, there might be a question as to whether the provision for heritage languages as the medium of instruction is adequate, both in Indonesia and Sarawak. In Indonesia, *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* [The Law of the Republic of Indonesia Number 20 Year 2003 on the National Education System] (2003), stipulates as follows:

Article 33, verse 1

Bahasa Indonesia sebagai bahasa negara menjadi bahasa pengantar dalam pendidikan nasional.

[The Indonesian language as the official language serves as the medium of instruction in national education.]

Article 33, verse 2

Bahasa daerah dapat digunakan sebagai bahasa pengantar dalam tahap awal pendidikan apabila diperlukan dalam penyampaian pengetahuan dan/atau keterampilan tertentu.

[A heritage language could be used as the medium of instruction in the early years of education if it is required in the transmission of certain knowledge and/or skills.]

The early years consist of only the first and second year of primary school. In the matter of language of instruction, the Education Act Malaysia (1996) states as follows:

Section 17

(1) The national language shall be the main medium of instruction in all educational institutions in the National Education System except a national-type school established under section 28 or any other educational institution exempted by the Minister from this subsection.

To safeguard the heritage languages, Razak Report 1956 (as cited in Karunan, 2016, p. 20), stipulates as follows:

…. making Malay the national language of the country while preserving and sustaining the growth of the language and culture of other communities living in the country.

However, Rahman Talib Report 1960, as quoted in Karunan (2016), deleted the underlined provision and instead recommended that all primary schools, including those who previously had used the heritage languages as the medium of instruction, switched to use the Malaysian language as the medium instruction.

It is evident that the execution of constitutional provisions, into laws and regulations, might not have yielded adequate measures for safeguarding heritage languages. Therefore, it might not be a coincidence that various studies and observations in Indonesia continue to show the decline in regional languages. Errington (1985) observes a decline in the use of regional languages among the younger generation. Gunarwan (2001), Kurniasih (2005), and Subroto, Dwiraharjo, and Setyawan (2008) revealed the decline of the Javanese language. In Kurniasih's (2005) study, which took place in Yogyakarta city, a heartland of Javanese language and culture, most middle class parents, especially the mothers, did not speak the Javanese heritage language at home, and this disrupted the intergenerational transmission of the language. Similar trends were observed by Yadnya (2003) for the Balinese language, Sobarna (2007) for the Sundanese language in West Java, and Alamsyah, Taib, Azwardi, and Idham (2011) for the Acehnese language in North Sumatra.

In the case of Sarawak heritage languages, it seems that a similar process also takes place. For example, Coluzzi, Riget, and Wang (2013) observed the decline of the use of Biatah language among its speakers and a shift toward the use of the national language. Meanwhile, Ting and Ling (2013) observed that the domains of heritage languages were decreasing because the expansion of the standard Malay and Sarawak Malay. Mohamed and Hashim (2012) revealed that the Sihan language was under threat, because the nine criteria for language vitality, per UNESCO, are not fulfilled. Ting and Campbell (2017) assert that formal education, in addition to urban migration and intermarriages, bring about the decline in the use of Sarawak heritage languages. According to the Ting and Campbell (2017), formal education causes diglossia leakage, in that school languages enter the home environment, thereby reducing the intergenerational transmission of Sarawak heritage languages. Furthermore, even in areas in which a heritage language predominates, such as the Iban language in Sibu and Sri Aman, students are not allowed to speak the language in the school compound. Such a measure may constitute a negative language policy,

which hinders the maintenance of heritage languages.

Reflecting on the Indonesian policy for heritage languages, Abdullah (1996) states that the promotion of national language is good because various Indonesian ethnic groups need a universal communication tool; however, it should not mean that the heritage languages are left to wither.

Meanwhile, Albury and Aye (2016) maintain that the Malaysian language policy, as reflected in its laws, consists of minimum linguistic rights in the educational system and that little effort is made to address the linguistic diversity in a more holistic manner.

These suggest that the current language policies in both countries may need reflection and possible revisions.

In both areas, heritage languages are largely absent from public functions. On the other hand, in their natural habitats, the home and community, they are being replaced by the national language. If this trend continues, the future of heritage languages might not be too bright. The fact that the present policy does not provide more functions for heritage languages may denote that the trend of heritage language decline might continue. In fact, Muhlhausser (1996) argues that most heritage languages in Indonesia might be extinct in a century.

Language Policy Revision for Heritage Language: A Proposal

It might be worthwhile to note a study by Barrena, Idiazabal, Junyent, Ortega, and Uranga (2006); the study shows the importance of official or co-official status, nationally or regionally, for regional languages. Based on an analysis of UNESCO's worldwide study of the local languages, they state:

> It is to be noted that most of the languages that had declined were languages that did not have any official recognition. Similarly, of the languages that increased their number of speakers, 59% were official and 40% were co-official. (p. 17)

Fishman (1991) states that what matters now is not simply to diagnose the decline of regional languages, but to analyse the causes and to find a solution. From the previous discussion it can be concluded that the assigning of public roles is necessary for local languages, in order that they may be sustainable. Through the roles in the public sphere, heritage languages can grow and provide reward and prestige for the speakers. The role in the public sphere for local languages can reduce diglossia leakage, that is, the intrusion of the dominant language the family and community (which hitherto have been the areas of use for the languages), because the speakers feel proud to use them.

Therefore, if local languages are to be preserved, roles are needed for local languages in the public sphere. Indeed, Kloss (1969) argues that indigenous heritage languages should be promoted throughout various policies.

It may be difficult to map uniform policies for different regional languages, because their conditions are different. There are large regional languages, with speakers from millions to tens of millions, and small regional languages, with

speakers under a million. Nevertheless, one thing is evident; if heritage languages are to be conserved, a revision for the prevalent language policies need to be proposed. In this respect, Ting (2012) suggests that the elevation of the national language (in Malaysia) at the expense of other languages might not be feasible; instead, a policy that aims for equilibrium between various languages needs to be sought.

As a uniformed national/federal regulation for heritage language is may be difficult to establish, a local/regional approach may be more suitable. As it happens, the legal framework for the regional approach is available. In Indonesia, according to the Law No. 24 Year 2009, the development and preservation of regional languages become the authority of local governments. The Malaysian constitution provides special authority, which presumably include language policy, for the Sarawak state.

In this paper, a general language policy revision is proposed. Suwarno (2015) calls for a revision in the language policy, in the form of the establishment of special cultural and linguistic areas where local languages are given adequate public roles, accompanying the national official language. This may be established at a higher level (provincial/state level) or a lower level (district, sub-district, or village levels). For the principle of optimisation, the range of public roles that can be assigned to regional languages varies, depending on their size.

For a major heritage language, the following measures are suggested.

1. Major heritage languages should be given some public functions in special areas.
   The national/federal official language continues to have the function of the national language. However, in other public functions (official regional language, language in the workplace, language of instruction in education language for wider communication), there should be a bilingual language policy, in which the national language and a major local heritage language can be used together in those functions. In still other public functions (language of literature and science and technology; language of mass media, language as subject), the bilingual language policy should also apply.
2. Diglossia leakage should be prevented.
   In private functions (family language and community languages) the use of heritage languages should be encouraged. Moreover, it should be underlined that in the family, only heritage languages should be used, while the use of other languages is discouraged.

While the above proposal is affordable for major heritage languages, a similar approach may not be applicable for minor languages, for various reasons. Thus, the above approach might need to be downsized. For a bigger minor language, the co-official status can be implemented at the district level, or even at sub-district level. In essence, this entails the formation of language reserve areas, similar to what is done to some Amerindian languages in America.

In Indonesia, for example, in Sulawesi island, the Bugis language is a bigger minor language. This language can be made co-official in some districts in which the majority of the population speaks the language. Similarly, in Sarawak, the Iban language can be adopted as a co-official language in some districts in which the majority of the local population speak the language.

For other minor languages, the approach adopted by India can be

implemented. In the country, a lot of minor languages could be used as the medium of instruction at the first grades at the elementary education and the language of special mass media (Groff, 2004). For very small minor languages, even this might not be possible.

However, what can be done for all languages, big and small, is to prevent diglossia leakage, by retaining the languages as the family and community languages. After all, the family is the most important means of transmission of heritage languages from the older to the younger generation. Therefore, there is a need for regulations and encouragement to use heritage languages in the family, and possibly the community. The regulations can come in the form of regional bylaws, while the encouragement may come in the form of incentives for local mass media (e.g., radio station or local magazine) that have special broadcasts/texts in the languages.

Conclusion

Various regional languages are threatened with decline. This setback is caused by the absence of a public role for regional languages. Roles in public domains are essential as they give better rewards and higher prestige for the heritage languages and thus may provide the necessary motivation for their speakers to maintain the languages. In Indonesia and Sarawak, local languages are perceived to lack benefits and prestige, and thus are gradually abandoned by their speakers.

At present, the fundamental language policies, in Indonesian and Malaysian constitutions, provide protection or consideration for heritage languages. However, their executions, in national laws, might not have provided adequate measures for heritage languages. It is not surprising that heritage languages continue to decline. This situation suggests that policy revision may be beneficial.

The preservation of local languages may succeed if the local languages are given roles in the public sphere. The public roles may vary, depending on the population of speakers. For major local languages, the roles can be implemented at provincial/state level. These roles include almost all roles for the federal language, with the exception of the role as the national language. For minor languages, similar measures can be adopted, albeit in smaller areas or for a more limited scope. For all languages, diglossia leakage should be prevented; the family, and possibly the community, should be devoted as the habitats for the heritage languages.

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BETWEEN KNOWLEDGE AND USE OF IBAN AND MALAY MULTIWORD EXPRESSION: AN INSIGHT INTO L1 AND L2 ACQUISITION AND COMPETENCE

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ABSTRACT

This article examines usage and use of multiword expressions (MWE) among Iban youths in Sarawak. The questionnaire data were from 80 Iban youths who had to identify 15 MWE (similar, nearly similar and different) in Malay and Iban, and use them at the word, phrase and sentence levels. The findings revealed that close to 67% of the respondents could not recognise or use expressions in Iban, suggesting some loss of productive knowledge and language empowerment. However, respondents with recent schooling experience were able to use the expressions in Malay and reproduce them in written forms. Formal instruction and the written language have helped to extend local knowledge and use of MWE expressions for Iban youths. The study suggests that documentation, preservation and maintenance efforts stand to benefit when there is greater sharing and consciousness raising of common features between and among languages in the region.

Keywords: oral tradition, multiword expressions, Iban, Malay, written expressions

Introduction

As the functions of World Englishes and national languages expand, the domain of use of regional languages and languages of wider communication shrink (Kachru & Smith, 2009). Set against the backdrop of rapid loss of linguistic diversity, the languages of Sarawak in Borneo (e.g., Kelabit, Kayan, Kenyah, Melanau, Bidayuh) are

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

12

at risk.   As far as other languages of wider communication in the region are concerned (e.g., Chinese, Malay, English), they may not be faced with immediate challenges due to the existence of native speakers in other parts of South East Asia. Nevertheless, it is reasonable to suppose that some words and concepts from English and other dominant languages have undoubtedly infiltrated the cultures and shaped the minds of the youths and is of concern to the local communities (Chua, 2009). Added to this is that the Standard Malay which is taught in schools is not a single entity but exists in a diglossic relationship with local varieties such as Dialect Melayu Sarawak and Brunei Malay which vary greatly from Standard Malay in many respects (Clynes & Deterding, 2011). As such, a vocal support for language revitalisation by the leaders of well-respected language communities, both big and small, is key to any large scale revitalisation. Furthermore, collaboration with applied linguists and enthusiastic educators is what is needed at the moment.

As mentioned by Cope and Penfield (2011), the educational needs of endangered language communities are great, varied and in requirement of stronger efforts than currently being practised (Sarok, 1998). Indicators from ethnolinguistic vitality theory can probably reveal the real status (Allard & Landry, 1992; Allard, Real, & Landry, 1986) of many Sarawak languages. Elsewhere, the world is recognising that documentation, preservation and maintenance efforts are not going to save many indigenous languages given existing constraints. What is of greater concern is that within a generation or two, the world will be witnessing the loss of fully half of humanity's social, cultural and intellectual legacy (Davis, 2009, p. 3) and some Sarawak languages may be marked as well. To contain the rapid changes and challenges to the environment and languages of Sarawak, a reasonable suggestion for the moment, would be to build a stronger team of researchers and language practitioners to meet the need for language revitalisation, stabilisation and education efforts and needs of Borneo's Indigenous communities (e.g., Iban, land Dayak, Kayan, Kenyah). However, this is best initiated by the speakers of the communities themselves, even if help comes from outside. Noteworthy are the joint efforts of the Dayak Bidayuh National Association and local non- governmental organisations that worked together on the United Nation's initiated preschool programmes.

Ethnolinguistic vitality theory suggests that status, demographic, institutional support and control factors make up the vitality of ethnolinguistic groups (Allard et al., 1986; Allard & Landry, 1992). This is based on the assumption that low vitality groups are more likely to go through linguistic assimilation and as such less likely to make up a distinctive collective group while high vitality groups generally maintain their language and distinctive cultural traits in multilingual settings. Nevertheless, such differences need to be viewed from Sercombe (1999, p. 613) view that "change need not imply loss" (p. 613) especially given current trends where development and ethnic identities are highly priced. What gets overlooked in the process is the fact that academic and linguistic skills in minority languages get transferred easily into the second or dominant language (Baker, 2006). Second language research indicate that abrupt language changes due to pragmatic needs generally have adverse effects for the cognitive development of the young and contribute to significant loss of cultural knowledge. Many indigenous communities have come to

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

13

recognise this effect and have begun to collaborate with experts in a number of fields to delay the effect of language loss. Nevertheless, it is still rare to see applied linguists or educators being called into the field to help with systematic language documentation or development of mother tongue education (e.g., Austin, 2007; Christison & Hayes-Harb, 2006; Nathan & Fang, 2009; Penfield & Tucker, 2011). This is unfortunate given that in Sarawak, it is both the applied linguists and educators who are able to reach out to places which are often inaccessible to many western linguists (e.g., Ting & Campbell, 2017). Also, given the logistics and linguistic diversity of Sarawak, the gap between formal linguistic documentation efforts and the critical state of many endangered languages; language documentation and educational needs could and should be filled by applied linguists and teacher trainers. Presently, Cope and Penfield (2011) have outlined two opportunities for research and communities to work together which are as follows:

a) The applied linguistic field needs to move in to increase training and awareness among interested students on the way to reach out to the field of endangered work (with some kind of state support), and
b) Formally trained linguists need to collaborate with applied linguists/educators to help with preservation and maintenance efforts.

In settings where it may not be practical or impossible to reach out, the alternative would be for linguists to work towards becoming more informed of local initiatives and joined efforts and help develop/expand the educational needs of target communities.

Challenges to Preserving and Developing Local Knowledge

The proliferation of global communicative technologies and nation building has made it difficult for local languages and languages for wider communication to sustain. However, this has not stopped indigenous communities from developing a "voice" for showcasing their cultures and language features as often seen on Wikipedia and other local websites. Then again, the issue of acquiring, using and developing local knowledge and communal wisdom is much more complex, changing, conflictual and extends beyond the common L1/L2 dichotomy and showcasing of wordlists and feel-good blogs. According to Chua (2009, p. 339), when the relations that bind communities to specific places and task are severed or weakened, so too is the deep knowledge that communities sustain. In Sarawak where development, transmigration and resettlement are rife, the question that arises is how communities maintain, manage local knowledge and cultural resources when people (including the people who know about deep and shallow language resources) move out of the village and chose to spend most of their life in cities and survive with imported languages.
As mentioned by Barth (2002), knowledge serves as base for human action and social interaction (p. 1) but being by itself ontologically passive, it can only affect the world if it is "produced, represented, transmitted and applied" by the people themselves (p. 10). This can be seen alongside the indigenous tropes of "knowing" –

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

14

such a *pu'an* (Chua, 2009) in Sarawak. Chua (2009) highlights several Bidayuh communities where young Bidayuhs often concede the "adat Gawai" as their tradition and agree the tradition will be lost because no one will know about it. However, when probed to tell more, the same individuals will reiterate by insisting that they know nothing about it and suggest that the rituals were something followed by the older generation in the olden days. The author argued that this indifference cannot be dismissed easily as basic lack of knowledge, but as an invocation of ignorance which is a means of dealing within an environment where religious conversion is ongoing, incomplete and this made not knowing a pragmatic choice.

Undoubtedly, the link between loss of knowing and relationality is not unique to Sarawak alone, but it is still possible to gain conceptual illumination on how people revive loss cultural knowledge and turn the table of pragmatic needs by turning to disciplines that share similar concerns. Strathern (1999) argues that a good start would be with "'self- knowledge' as often done by Western {Euro American} communities, where the act of getting the young to acquire information on one's parentage has an 'immediate social effect'" (p. 77) on the community. This act is not seen as a matter of knowing about personal roots and identity relations alone, but perceived as a revival of communal bond, ethnic pride, extension of one's cultural roots and an act of giving back to one's posterity. Research indicates that it is every community wishes to exercise a choice of wanting to know about their ancestors, their culture and take pride in the collective wisdom of their communities (Carsten, 2007, p. 414). It would be useful to extend this kind of "self knowledge" on Sarawak youths to revive their communal bond.

Figurative Languages and Multiword Expressions

Figurative language or MWE is of interest   to the contemporary world due to growing awareness that phenomena such as metaphors and figurative idioms are a part of everyday life. Figurative language is challenging to second language learners, teachers and NLP experts (Sag, Baldwin, Bond, Copestake, & Flickinger, 2001) since it extends beyond the sum of grammatical and lexical parts. Figurative languages also arise from the role of phrases in discourse and need a combination of cognitive and linguistic knowledge. According to Kramsch (2011) the competent speaker (in this situation native speaker) is capable of understanding what words in the language say and what they reveal about the mind. This informed speaker is seen as being aware of the performative, speech acts, symbolic actions ritual (Austin, 1962; Goffman, 1967) and capable of explaining what words and MWE can say, do and reveal about human intention. The native speaker also has intuitive knowledge which is considered tacit, rather than articulate, that is, the individual may know how to say something in the mother tongue, but be unable to easily recall or explain this in social or linguistic terms due to lack of use of passive knowledge or limited language skills. Nevertheless, new technologies including literacy can help explain or document this tacit MWE when the speaker has difficulty explaining (Postill, 2007) and this has enabled many indigenous or oral communities caught between multilingual setting to document and recall previous or passive knowledge.

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

15

Educational research indicates that it is possible for two languages to develop both autonomously and inter-dependently due to the function of transfer between types of languages. In Sarawak where both Iban and Malay which are spoken and taught, literacy has helped extend, maintain and manage local language and culture. This study assumes that literacy does not alter indigenous languages oral traditions in any fundamental way (except where the society chooses not to) but actually helps extend and locate knowledge within a wider culture.

Challenges to Learning MWE

Multiword expressions (MWE) are broadly classified as lexicalised phrases and institutionalised phrases (terminology adapted from Bauer, 1983). Also defined by Sag et al. (2001) as "idiosyncratic interpretations that cross word boundaries (or spaces)" (p. 2), MWEs exists in most cultures and pose significant problems for foreign researchers and second language learners because to the untrained mind and eye MWEs can be seen as isolated words or in terms of linguistic analysis and contribute to an over generation of words problem. To the less familiar with the language, headword, compounding and collocational frequency can result in a football in English (Malay = *bolasepak*) being translated into * ballfoot or a trashcan (American) to dustbin (British/Australian), or might generate perfectly possible words, but unacceptable examples as wastepaper basket and trashbin. A second problem for documenting this approach is the idiomaticity problem which would be how one predicts, for example, an expression like kick the bucket, which appears to conform to the grammar of English verb phrases, has a meaning unrelated to the meanings of kick, the, and bucket. There is the added parsing problem due to nonconformance with patterns of word combination as predicted by the grammar (e.g., the determinerless in line).

Arnaud and Savignon (1997) highlight that MWE challenges even advanced learners, the rationale being native speakers generally do not distinguish between literal and figurative meanings but rely on pragmatic knowledge when processing inactive metaphors (Charteris-Black, 2002). Conversely, indigenous learners (given the linguistic diversity of Sarawak) when dealing with unfamiliar sense of words in the dominant language are more likely to look for literal meanings and readings based on their knowledge of established senses rather than pragmatic knowledge (Charteris-Black, 2002). A bigger problem is when similar or near similar expression frequently occur in the second language (L2) curriculum in schools (e.g., Malay versus Iban), there will be a greater tendency to fall back on the literal meanings of the second language due to its being in the learners' active memory. Over reliance on literal readings can also contribute to learners overlooking speaker evaluation or connotations in the language. Besides, with learning it cannot be ignored that semantic and pragmatic meanings tend to be initially separate but converge with advance learners when there is communicative competence (Danesi, 1994).

Johnson (1996) claimed that since L1 knowledge of metaphors and MWE exists prior to L2 knowledge, there is potential for positive transfer of metaphorical knowledge. He further argued for explicit instruction in the conceptual system of the target language when conceptual systems are different. Deignan, Gabrys, & Solska,

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

16

1997) suggest a comparative analysis of conceptual metaphors which lead to the identification of four types of variations between two languages. These are: the same conceptual metaphors and equivalent linguistic expressions (e.g., rolling stone gathers no moss versus *batu bergolek tidak mengumpul lumut*), the same conceptual but different linguistic expression (e.g., idle hands versus *tangan berat*), different conceptual metaphors, and words and expressions with the same literal meanings but different metaphorical meanings (e.g., get a grip water versus *dalam tangan*). Charteris-Black (2002) used MWE with similar linguistic forms and equivalent conceptual basis.

In sum, it can be said that figurative language is rooted in conceptual systems of traditional cultures and have a place as self-knowledge and communal wisdom. In Sarawak, a number of cultures share similar MWEs and this can confuse, extend and enable learners to expand and constrict their knowledge and language use.

Purpose of Study

To evaluate the level of MWE awareness and ability to use common MWE expression in Sarawak, a study was conducted. The main question addressed was whether knowledge and awareness of Malay and Iban led to more effective acquisition of selected MWE when all other factors besides education is controlled. The respondents were required to identify the meanings of three sets of MWE in Iban and Malay within a selected time.
Hypotheses derived from the question were:

H1: The respondents will gain in their knowledge of Iban MWE if the expressions have been formally taught in Malay.
H2: Given the amount of time spent learning the MWE in schools, the respondents who have just taken their SPM and STPM will gain for Iban MWE

H3: Knowledge of MWE will be quantitative (number of meanings known and not known) and qualitative (increased depth of knowledge)
H4: Gains in the ability to provide appropriate answers will increase for Iban compared to Malay MWE

The Study

Respondents

The data were collected from the district of Saratok where there is a larger population of Iban. Eighty youths from four categories of proficiency level (20 x 4) were recruited. They were 22-27 years of age (42 males and 32 females). The four categories were: a) completed lower secondary school education, b) obtained their Ordinary/SPM certificate, c) youths who were taking their advance level certificate/diploma/STPM, and d) undergraduates. All students were required to complete an online questionnaire using google.doc. The study was a mix between purposive and convenience sampling.

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

Fifteen MWE in Iban and Malay were selected: 15 Malay MWEs were selected from The Dewan Bahasa dan Pustaka Website and 15 Iban MWEs were selected from an Iban books of Proverbs. Two Iban speakers and two Malay speakers assisted with the task. The Iban and Malay figurative expressions were confirmed with the DBP online corpora to ensure that it is current. For this study snowballing method was used where a few individuals were selected and asked to contact and recommend other individuals in the region who could respond online.

Instrument

Wesche and Paribakht (1996) Vocabulary Knowledge Scale (VKS) was adapted to assess word knowledge and word use. This instrument was selected based on its theoretical basis which includes Eichholz and Barbe (1961), Gass (1988) and Taylor's (1988) category of knowledge which provide a comprehensive view of vocabulary knowledge (Table 1).

Table 1
Theoretical constructs of VKS

Cronbach's (1942) categories of increasing knowledge of words	**Taylor's Categories of Knowledge (1988)**
1. Generalisation: being able to define the word	1. Frequency of occurrence
2. Application: selecting an appropriate use of the word	2. Word register
3. Breadth of meaning: recalling the different meanings of the word	3. Word collocation
4. Precision of meaning: applying the word correctly to all possible situations	4. Word morphology
5. Availability: being able to use the word productively.	5. Word semantics
	6. Word polysemy and the relationship of sound to spelling
	7. Knowledge of the equivalent of the word in the mother tongue

The VKS (Paribakht & Weshe, 1997) used a 5-point scale combining self-report and performance items to demonstrate knowledge of specific words and expression in written form. Respondents were presented with a list of target MWEs. They were required to indicate their level of knowledge for each (refer Table 2).

Table 2
MWE Knowledge Scale and scoring categories

Student's self -report category		**Researcher's scoring category**	
Self- Report Categories (student's view)	*Self-report categories*	*Possible scores*	*Meaning of scores*
I I don't remember having seen this expression before	*I* ⟶	*1*	*The expression is not familiar at all*

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

18

II	I have seen this expression before, but I don't know what it means.	*Ii* → 2		*The expression is familiar but its meaning is not known.*
III	I have seen this expression before, and I think it mean ___ (synonym or translation)	*Ii i* → 3		*A correct synonym or translation is given*
IV	I know this expression. It means _____ (synonym or translation)	*I v* 4		*The expression is used with semantic appropriateness in a sentence*
V	I can use this expression in a sentence _____ (write a sentence). (If you do this section, please also do section IV).	*v* → 5		*The expression is used with semantic appropriateness and deep meaning in a sentence*

The basic idea behind the scale being that it is able to measure degrees of MWE knowledge and awareness. There were inbuilt scores and for this study (Table 3).

Table 3
MWE Knowledge Scale in Malay

Skala	Skala Pengetahuan Perumpamaan – Kategori Self Report
I	Saya tidak tahu maksud perumpamaan ini
II	Saya pernah lihat perumpamaan ini tetapi tidak tahu maksudnya
III	Saya pernah lihat perumpamaan ini dan saya rasa ianya bermaksud ___(terjemahan)
IV	Saya tahu perumpamaan ini. Ianya bermaksud ___ (Bahasa Iban atau Bahasa Melayu)
V	Saya boleh guna perumpamaan ini dalam ayat: _____ (Bahasa Iban atau Bahasa Melayu)

Level I is not really a level but reflective of what the individual knows or does not know. Levels II, III and IV are measures of recognition. Level V is that of productive knowledge. The study is based on the assumption that parts of word knowledge are learned sequentially and word knowledge includes a movement from receptive types of knowledge to productive types. Generally the VKS has been used with reading classrooms but for this study it is used to obtain data about language users' receptive and productive knowledge. The VKS was translated into Malay for the purpose of this study (refer Table 3). For this study the respondents were given 15 MWE expressions that were closely similar in sense and meaning in Malay and Iban. Respondents were required to respond based on three types of MWES.

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

19

Test Items

The following paragraph considers the different types of test item for the different units.

Table 4
Summary of contrastive model for MWE

Category	Linguistic Form	Conceptual basis
Type 1	=	=
Type 2	~	=
Type 3	#	=

=equivalent # different ~similar

Using the design from Charteris-Black (2002), for Type 1 five MWE from Iban and Malay were selected on the basis that the senses are equivalent in both languages (Table 4). It was assumed that learners would have little difficulty with this type of figurative expressions due to the proximity between Malay and Iban.

Example 1 (Type 1)   Equivalent MWEs
Iban   *Baka sangkuh adung, dibatak pedis, diasur pedis*
              PP   NP   VP   VP
              Like adung sword pulled pain pushed pain
Malay   Bagai ditelan mati emak, diluah mati bapa
              PP   VP   N   VP   N
              Like swallowed die mother spit die father
 Meaning   *Difficult to make a decision since both options happen to be unfavourable*
              (English Expression) Caught between the devil and deep blue sea

Example 2 (Type 2) Similar MWE
Iban   Baka munsuh dalam kibung
              Prep   NP   PP
              Like enemy in mosquito net
Malay   Bagai musuh dalam selimut
              Prep NP   PP
              Like enemy beneath blanket
 Meaning   *Enemy within close family members/ friends*
              Similar to English Proverb : Sleeping with the enemy

The word "similar" in this context refers to part of the phrase that is equivalent in each language. The literal translation provides an identical sense. A second category contains a slight modification. The assumption is that the Iban learner would need to spend additional time in order to arrive at the meaning if the MWE is in Malay and the respondent is no longer schooling. Type 3 are those with a completely different surface form. It was difficult to find words with similar conceptual meanings since the informants were not able to immediately recollect many similar phrases in Iban

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

20

and Malay. Nevertheless, five expressions were identified for the purpose of the study.

Example 3 (Type 3) Contrasting Surface forms but similar meanings

Iban	Baka batu tungku nemu bersengki
	Prep NP VP
	Like stones thrown will hit.
Malay	Bagai gigi dengan lidah, lagi tergigit
	Prep NP pp VP
	Like teeth and tongue, will bite
Meaning	*Differences are bound to occur within family members/kin*

It was assumed that the different sense of semantic experience will make Type 3 slightly challenging. The study was meant to evaluate levels of active and passive recall.

Results

Descriptive Results

This section will explain the findings before moving on to the discussion. A comparison between MWE ability to recognise Iban MWE and Malay MWE (shown in Table 5) revealed that the respondents recognised more Iban MWEs (70%) compared to Malay MWEs (65%).

Table 5
Recognition of MWE Iban and Malay

MWE	Iban (N=80)				Malay (N=80)			
	Recognise		**Know Meaning**		**Recognise**		**Know Meaning**	
	x	**%**	**x**	**%**	**x**	**%**	**x**	**%**
Type 1	55.4	69.28	23.6	29.58	53.4	66.76	25.6	32.02
Type 2	53.6	67.2	25.4	31.76	48.4	60.5	30.6	38.26
Type 3	60.4	75.52	18.6	23.28	55	68.78	24	30.02
Average	**56**	**70**	**23**	**28**	**52**	**65**	**27**	**34**

When it came to recalling the meaning through the written expression, most respondents did not seem to recognise the proverbs in their L1 (Table 5). Only 28% believed they could write out the meanings in Iban and 34% wrote the meanings for the Malay MWEs. The respondents appeared to perform better for MWE that were similar and equivalent compared to contrasting MWEs for Iban. The *t*-test results were significant as indicated in Table 6.

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

21

Table 6
t-test scores for knowing the meanings at the phrase level

	Test Value = 0					
			Sig. (2-tailed)	Mean Difference	95% Confidence Interval	
	t	df			Lower	Upper
Type 1	6.274	79	.000	2.925	1.997	3.852
Type 2	4.964	79	.000	3.162	1.894	4.430
Type 3	2.989	79	.004	.800	.267	1.332

As for knowing the meanings at the phrase level based on education or proficiency level, the relationship for knowing the meaning at the phrase level, the Pearson correlation for knowing the meaning of MWE in Malay and Iban respondents for SPM students were high for both similar and contrasting MWEs and the results were significant. Similarly, the contrasting MWE for SPM and STPM students were significant (Table 7).

Table 7
Knowing the meanings at the phrase level

Education			N	Correlation	Sig.
<PMR	Pair 1	Equivalent MWE	20	.621	**.003**
	Pair 2	Similar MWE	20	.593	**.006**
	Pair 3	Constrasting MWE	20	.544	.013
SPM	Pair 1	Equivalent MWE	20	.420	.065
	Pair 2	Similar MWE	20	*.783*	**.000**
	Pair 3	Constrasting MWE	20	.645	**.002**
STPM	Pair 1	Equivalent MWE	20	.516	.020
	Pair 2	Similar MWE	19	.353	.139
	Pair 3	Constrasting MWE	20	.695	**.001**
Undergraduates	Pair 1	Equivalent MWE	20	.458	.042
	Pair 2	Similar MWE	20	.329	.157
	Pair 3	Constrasting MWE	20	.638	**.002**

Knowledge at Discourse Level

The analysis revealed that only 3 to 33.75% of the respondents were capable of constructing sentences or using it in context as indicated in (i-iii) but few could explain the meaning beyond the surface level. Deep responses or elaborations were few as indicated in Table 8 for Iban MWE. Response (iv) is an example of an elaborated response for the Iban MWE but the meaning was written in Malay.

    i.   *(L1): Anang nyadi baka <u>munsuh dalam kibung</u> nama deka begulai manah enggau orang, enggai ke orang enda pecaya*

    ii.   *(L1): om nya sebenar iya baka <u>munsuh dalam kibung</u> laban selalu bejaku ka bala kaban iya*

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

ii. *(L1): Sangka aku nuan kaban aku ti manah, nemu nyak nuan* <u>*munsuh dalam kibung*</u>

iv. *(L2): Orang yang berada di dalam keadaan yang sama atau pasukan yang sama namun bertindak untuk menjatuhkan ahli pasukannya. Dalam erti kata lain, berpura-pura sepasukan*

Table 8
The ability to construct sentences using MWE

MWE	Accurate Context (%)	Inaccurate/(Partially) context (%)
Type 1	33.75	66.25
Type 2	27.6	72.40
Type 3	3	97

The responses to one of the open ended questions are as indicated in Appendix 1. Overall, it can be said that out of the 80 respondents, less than 33% were able to construct sentences using the MWE in Iban or Malay but some respondents did respond accurately though simplification appeared to be the general trend.

Results for Statistical Testing of Hypothesis

H1: The respondent will gain in their knowledge of Iban MWE since the expressions have been formally taught in Malay.

While almost 60-70% of the respondents recognised MWE in Iban only 23-29% were able to provide an accurate meaning at the word/collocation level which is suggestive of shrinking knowledge. The level of accuracy was determined by a native speaker. The fact that the respondents fared slightly better for Malay MWE depicts a certain loss of interest in traditional knowledge or lack of conceptual awareness in this field. The respondents had not gained in terms of knowledge by being exposed to the L2 in the environment.

H2: Given the amount of time spent learning the MWE in schools, the respondents who have just taken their SPM and STPM will gain for Iban MWE

The strength of relationship for knowing the meaning at the phrase level was stronger for respondents from schools. This is related to direct learning since the others were also exposed to informal exposure. While similar and equivalent MWEs did help many respondents, it was evident that the similarities were problematic to respondents at the advanced level. The exposure to explicit instruction through Malay, which had near similar expressions, evidently did help the learners with their conceptual understanding but MWEs were not noticed.

H3: Knowledge of MWE will be quantitative (number of meanings known and not known) and qualitative (increased depth of knowledge)

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

23

It was evident that very few respondents were capable of providing semantic interpretations in Iban. While it is arguable that the respondents were not interested in constructing written sentences since it involved additional mechanics (e.g., language accuracy and spelling), the alternative option to orally state the sentences was not taken up. As for the quality of responses, it was obvious that there was evidence of intralingual transfer in the responses to the items. The respondents were encountering difficulty when it came to framing the concept of family, kin and friends and therefore were vague in their partially accurate responses (Refer Appendix 1).

H4: Gains in the ability to provide appropriate answers will increase for Iban compared to Malay MWE

Based on the number of phrase level, sentence level and discourse level responses in Iban, it was evident that the Iban speakers were able to extend the meanings in the written form but the numbers remained few. More respondents chose to write in Malay or English. Contrastive figurative expressions were also a problem across levels. With regards to comprehension and the ability to use MWEs, a combination of surface level attention to teaching MWE in schools and literal transfer of L1 concepts to L2 learners (e.g., teaching Malay MWEs in schools) evidently had resulted in some blurring of meanings for contrastive MWE. L2 research has found this as likely among learners of average or below average ability (e.g., Charteris-Black, 2002).

Implications

The study revealed the Iban respondents as having difficulty when it came to writing down the meanings for many Iban MWEs despite the MWEs being high frequency proverbs found in most schoolbooks. This raises an important question. What is the use of languages big or small, if it cannot be applied or recognised beyond the classroom? Reverting to the subject of local languages, the languages of Sarawak generally rest on a continuum where at one end are dying languages and cultures that need help because the young are leaving the longhouses, and on the other end are schooled languages which need attention because the young are either indifferent since it is pragmatic to feign ignorance or they simply do not know. Opting for a more functional language or a mainstream language as the alternative might not help because minus the initial concepts acquired from the mother tongue through interaction, the unfamiliar concepts and shallow words in the L2 will cut across the interlanguage continuum of the learner. This can result in many young learners lacking the intuitive and tacit knowledge that comes with being a native speaker. What is even more unfortunate is when learners continue to perceive local languages as subordinate to foreign and international languages and yearn to master foreign and international languages at the expense of their mother tongue. Lack of conceptual understanding of simple MWEs can eventually silence young people who yearn to communicate. This argument can be extended to the Malay language (Bahasa Melayu) which is fast replacing local languages in the region. While there are pros and cons related to this, the Malay language should by right, be

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

24

seen as Bahasa Melayu if the language is meant to be inclusive and promote greater unity in the region.

The findings of the L1 and L2 MWE knowledge for one language group in Sarawak has helped raise the issue of other oral languages in the region (Lewis, 2006). Iban is considered the dominant language in Sarawak and sometimes described as a threat to local languages. There are two ways of looking at this situation. First, knowledge of the written expression helped the respondents to articulate their meanings in both Iban and Malay at varying levels. As such the presence of the Malay language is helpful for extending, broadening and preserving meanings. This experience can be extended to the other local languages. Literacy and the ability to transcribe one's cultural knowledge into images and print can extend local knowledge and cultural wisdom. Iban can serve as the buffer for meaning creation of other local languages in the region. Second, what happens to the other languages when a language is given more attention in education at the expense of others. This study is not meant as a voice for or against Iban. Rather, it is speak up for indigenous literacy and the need for languages to coexist, extend and help one another manage one another's diminishing language and cultural resources where possible. As it is, it is already difficult for most regional languages to survive, notwithstanding the fact that the whole of Borneo is going through challenging times, given the pressures on communities, e.g., creeping neoliberalism, ongoing religious proselytisation, among many others. In this matter, it would be also wise to consider Kachru and Smith's (2009) cautionary note on Sri Lanka: "elevating any one indigenous language in a multilingual society may lead to explosive unrest, violence and division along ethnolinguistic boundaries" (p. 2). Change might not be bad but abrupt changes can unsettle. While civil disobedience due to language difference may be unlikely in this part of the world, elevating one language over another can still contribute to dissent, lack of confidence. Language loss needs to be checked before it is too late.

Borneo needs to wake up to the value of practical non-theory driven language research and education. There is also the need to recognise that language documentation is no longer the concern of anthropological and Sarawak's linguistic communities alone but the task of all individuals concerned about diminishing language resources. The region has good reasons to thank all linguists who have helped Borneo discover many of its languages (e.g., Summer Institute of Linguistics). However, the emphasis for local communities to recognise the need to stake a claim on self-knowledge and come up with potential educational resources for sustainable literacy materials remains. In sum, what is being advocated through this paper is the need for closer collaboration between the applied linguists, educators and communities working with language and cultural materials. Now, the ambiguity may lie in the word "potential" because without the knowledge of, assistance of or partnership with applied linguists, many of the archived materials on oral traditions and collected evidence found in our resource centres (e.g., *Sarawakiana section* of the Sarawak State Library) will be of little eventual use. This can be related to the fact that the original researchers most probably wrote it in standard English based on their perceived models and language experience and presently where even local English varieties (e.g., Singlish and Malaysian English) are at risk, fewer communities

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

25

may be able to interpret it alone. This would make existing resources less and less valuable to language learners or teachers at the local level (Cope & Penfield, 2011). There are gaps in what researchers can provide when it comes to addressing the educational needs of indigenous communities in Sarawak, but only the community can tell where the differences lie and what matters.

Acknowledgement

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26

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27

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Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

28

Appendix 1
Response to MWE 6 (The Bean that forgets its Skin= Forgets one's roots)

Phrase level	Sentence level	Discourse Level
lupa asal usul *(Forgets roots)*	orang yang tidak mengenang budi (Ingrate)	Dia melupakan keluarga angkatnya yang telah membesarkannya setelah berkahwin dengan orang kaya bagai kacang lupakan kulit. (*He forgot his adopted family after marrying a rich person like the peanut that forgets its shell*).
Orang yang lupa diri (*One who forgets himself*)	orang lupa akan orang yang pernah menolongnya (*One who forgets individuals who helped*)	Dia bagaikan kacang lupakan kulit meninggalkan orang yang telah banyak membantu semasa dalam kesusahan. *(He is like the peanut that forgets the shell as he left the people who helped him during his difficult days).*
*Mudah lupa (forgetful)	Kawan yang lupa persahabatan *(a friend who forgets friendship)*	Orang yang melupakan kebaikan seseorang digelar sebagai kacang *lupakan kulit. People who forget the good deeds of another is known as the peanut that forgets its shell.*
*mudah lupakan kawan (*easy to forget friends*)	melupakan asal usul (*Forgets roots*)	Janganlah bersikap sepeti kacang lupakan kulit kerana hidup kita tidak akan bahagia nanti. *Do not behave like the peanut that forgets its shell because our lives will not be blissful later.*
* seseorang yg melupakan budi orang lain terhadapnya *(one who forgets individuals who helped*	Lupa daratan (*Forgets the ground*)	setelah alisa berjaya dalam kerjayanya dia bagaikan kacang lupakan kulit. *After Alisa succeeded in her career she became like the peanut that forgot its shell.*
Lupakan seseorang yang pernah rapat (*Forgets a close friend*)	seseorang yang dah berjaya lupakan masyarakat (*Successful person who forgets his community*)	Orang yang lupa asal usul diri atau orang yang lupa pertolongan orang lain selepas mendapat kesenangan. *Individuals who forget their origins or help of others after attaining success.*
lupakan sahabat yang menolong	A *Orang yang lupa akan usaha	Setelah setahun berpisah syelin tidak pernah bertanya khabar kawannya di

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

29

(Forgets helpful friends	awal dirinya sendiri. *(One who forgets his early difficult times)*	sekolah. *(Syelin did not ask about her school friends despite being separated for a year).*

Between knowledge and use of Iban and Malay multiword expression: an insight into L1 and L2 acquisition and competence

30

INCORPORATING BLOGGING INTO AN EFL WRITING COURSE: AN ACTION RESEARCH

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ABSTRACT

The application of blogs in English teaching and learning, especially in writing, has gained considerable attention. It combines learning activities with advanced Internet technologies and virtual social interaction. Assigning students to write online (blogging) outside classroom hours would enable students to learn in authentic social contexts and allow them to get exposed to authentic learning materials. The purpose of this study was to improve students' writing skill through incorporating blogging activity into an EFL writing course. The blogging activity was carried out on a social network website that provides a blog section in addition to many features. The members of the website (which is part of an English learning activity) can post their writing and give comments on each other's blog posts. In this study, mixed methods were applied in action research that integrated qualitative and quantitative data. The qualitative data were collected using observations and interviews, while the quantitative data were from test scores. The work was developed through two cycles. The findings showed that there was an improvement in students' writing skill and students' perceptions towards blogging were positive.

Keywords: blogging, writing skill, social constructivism, social network website

Introduction

Writing may be the most challenging activity in EFL classroom. Nepomuceno (2011) stated that writing appears to be the most difficult among the four language skills. Not only do students need to have an adequate vocabulary to convey their thoughts or ideas in written English, but they need to pay attention to grammar, spelling, and

punctuation. Moreover, they should be able to make their composition cohesive and coherent to make it meaningful and understandable. Consequently, many English as a Foreign Language (EFL) students are hardly able to produce good writing due to the language limitation and poor writing skill.

That English is a foreign language makes it reasonable to consider it as the condition underlying the students' language limitation. Students rarely use English for daily communication and may only use it when learning it at school. Students' exposure to English as the target language then should be adequate to mitigate this issue. Internet technologies ease people to find a way to get in touch with English in a virtual world. When it is hard to find a way to communicate in English in the physical world, students can make it possible by involving themselves in virtual societies offering such possibility. Blogging, for example, can be utilised to support English teaching and learning. Nadzrah and Ismail (2011) emphasised that the language teaching and learning should not be secluded from society to enlarge the scope of language that students can learn.

The application of blogs in teaching and learning has received significant attention, including in writing. Zhang (2009) claimed that the potentials of blogs used for EFL writing class are huge. However, Ozdemir and Aydin (2015) found that blogging "is not superior to traditional pen-paper regarding writing achievement" (p. 378). The schema of blog use in teaching and learning is by creating personal blogs in some blogging platforms, such as WordPress.org and Blogger.com (Ozdemir & Aydin, 2015; Abu Bakar & Ismail, 2011; Zhang, 2009). Such a mode may have some drawbacks, such as the audience limited to the students of the classroom when no attempts are made to attract other readers. Thus, the way the blogging activity carried out in this study was not through personal blogs but through a social network website, MyEnglishClub, whose members come from many countries. It allows its members to upload blog posts on the website which means that they can reach a wider audience. The research questions addressed in this study were if incorporating blogging activity into an EFL writing course improved EFL students' writing skill, and how student's perceptions towards blogging were.

Literature Review

Blogging

There are several definitions of blog or web blog proposed by researchers. Martindale and Wiley (2004) defined a web log as a website containing features that enable more effective web publishing by reducing the technical barriers. Armstrong and Retterer (2008) defined weblog as "a web page that contains a running log of commentaries, multimedia, and hyperlinks" (p. 234). Abu Bakar and Ismail (2011) explained that blogs are online personal journals to convey thoughts publicly in which the writers and readers can interact with each other by giving comments on the blog contents. The activity of writing ideas, opinions, and stories in blogs is called blogging.

Blogging has accepted growing popularity because the writing activity is carried out by utilising Internet technologies. Nepomuceno (2011) mentioned that

one of the reasons explaining the popularity of Internet is its ability to make a quick connection among people in the world and allow them to share stories and ideas with one another.

Social Constructivism

The learning theory providing the basis for the use of blogs in teaching and learning process is the theory of Social Constructivism developed by Lev Vygotsky. Jennings, Surgenor, and McMahon (2013) stated that the emphasis of this theory is "on the collaborative nature of learning and the importance of cultural and social context" (p. 1). "Knowledge is not simply constructed, it is co-constructed" (Jennings et al., 2013, p. 4). Blogging is one of the potential activities that enable learning in social context to happen; the activity involves social interaction between students and teachers or among bloggers (the persons writing the blog contents). Student bloggers can get feedback from their peers, other bloggers, and definitely from their teachers. The feedback help them construct knowledge and strengthen or even reconstruct their previous understanding of knowledge. They also can read and observe others' discussion about the knowledge they are trying to construct or problems they are trying to solve. It can be said that they go through "the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1978, p. 97).

Authentic Texts

The potential of blogs in language teaching and learning have been discussed in many articles. Blogs not only promote the development of writing skill but also foster the development of reading skill. The writers (bloggers) and the readers are involved in an interactive communication, and both parties read and write either the blog posts or the comments. Nepomuceno (2011) stated that "Blogs provide authentic reading texts for learners to observe and analyze, making them aware of the conventions of writing – i.e. grammar, mechanics, unity, coherence, etc." (p. 96). Nunan (1999) asserted that the authentic texts result from genuine communication, not written purposely for language teaching. The authentic texts provide the means for learners to interact with the real language and content, and make the learners experience learning a language as it is used beyond the classroom (Kilickaya, 2004).

Process-genre Based Approach

In teaching writing, teachers should consider the approach used in the classroom. There are three approaches and one synthesised approach that teachers can use. The product based approach to writing concentrates on the linguistic knowledge and the final product. Nunan (1999) stated that this approach focuses on "tasks in which the learner imitates, copies, and transforms model provided by the teacher and/or the textbook" (p. 272). Many education practitioners, however, propose the process-based approach. Brown (2001) explained that the process approach to writing includes "the process of prewriting, drafting, revising, and editing" (p. 337).

Meanwhile, Reppen (1995) argued that "[s]imply allowing students to write a lot will not necessarily provide sufficient practice in the types of writing valued for academic learning" (p. 32). He advocated a genre-based approach to writing.

Badger and White (2000) argued that "the conflict between the various approaches is misguided, and damaging to classroom practice" (p. 157). In fact, all approaches are complementary. They suggested a model of the process-genre approach, which is the synthesis of the three approaches, to be considered in teaching writing. Incorporating blogging activity into the writing course supports this approach; the students practice their writing skills through blogging and also learn by reading others' writing while the teacher provides the samples of the genre and the guidance of writing conventions to build students' awareness of the forms and patterns of language use.

Methodology

Subjects and Research Methods

The subjects of the study were 23 undergraduate nursing students of a public university in South Kalimantan Province, Indonesia. The students, consisting of 18 females and 5 males, were transfer program students; the ones already obtaining the associate degree in nursing but continuing their study to earn bachelor's degree. The subjects were classmates and most of them already had jobs as nurses.

In this study, action research was used as the research approach. "Action research is about taking action based on research and researching the action taken" (Ary, Jacobs, Sorensen, & Razavieh, 2010, p. 512). They mention that this approach is used in education in several areas, such as "curriculum development, teaching strategies, and school reform" (Ary et al., 2010, p. 513). Teachers can do the action research to find out the teaching strategies working best and to discover the solutions to problems they are having in their classrooms.

Mixed methods were applied in this action research conducted in two cycles. It integrated quantitative and qualitative data; the quantitative data collected from test scores were used to see the progress of students' writing skill, while the qualitative data from observations and interviews were used to find out the strengths and weaknesses of each cycle and student perceptions towards blogging. One test was given at the beginning of cycle 1 and two tests at the end of each cycle, while observations were performed during the learning process, and interviews were carried out at the end of cycle 2.

Procedures

The writing course was delivered in class using the process genre approach that emphasised both linguistic skills (prewriting/planning, drafting, revising and publishing), and linguistic knowledge, such as text structure and grammar. The descriptive genre was chosen because this type of text has some distinctive characteristics and is believed to be useful for students' jobs as nurses, such as when

they have to describe a patient's disease symptoms, make the diagnosis, and describe part of the infected body.
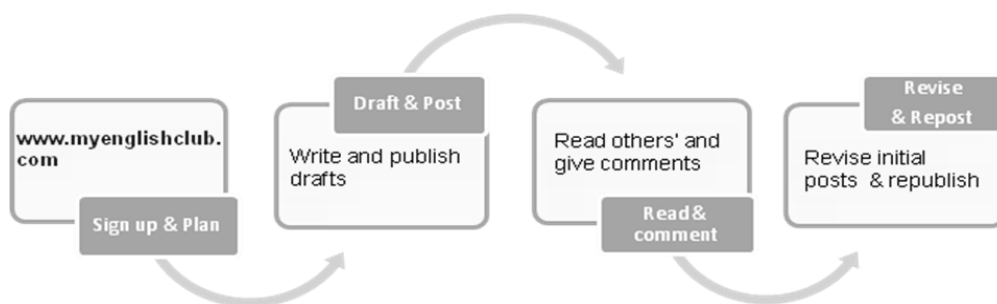

Figure 1. A diagram of steps in blogging activity

Students were asked to be members of a social network website, MyEnglishClub, which offers many features in addition to blogs, including online chat, photos, videos, forums, articles, and events that students can exploit to enhance their English. Since the members are not only people who like socialising but also English learners and teachers, one can call it an English learning website. The members come from different countries, and there are some English native speakers who actively contribute to the website.

Students accomplished their weekly assignments by writing blog posts in their pages. They had to choose the topic themselves because it was part of planning/pre-writing. In addition to assignments, the students were encouraged to compose free writing and to give comments on other members' posts. They also responded to the comments given by other members about their blog posts. In the Read & Comment activity, the students carried out an analysis of texts written by other bloggers and were encouraged to get involved in the discussion that would benefit the students and the bloggers. After getting feedback, students had to revise their drafts and republish them.

Data Collection and Analysis

The preliminary test of writing was given before cycle 1, and a posttest was given at the end of cycle 1. The scores of posttest in cycle 1 were compared with the scores of pretest to find out if there was an improvement. Another test was given at the end of cycle 2, and the scores were compared with the scores of posttest of cycle 1. So, three tests were analysed to find out the improvement of students' writing skill in two cycles. Each cycle lasted three weeks and in each week there were two meetings, consisting of one-hour meeting for lectures and two-hour meeting for practice. The writing tests were teacher-made tests and graded by the teacher of the class.

The writing components some experts suggest to be used to measure students' writing skill include content, organization, vocabulary, grammar, and mechanics, using the analytical scoring profile suggested by Jacob et al. (1981).

Table 1
Writing scoring profile

Component	Max. score
Content	30
Organization	20
Vocabulary	20
Grammar	25
Mechanics	5
Total	100

Each component of the students' writing was scored using a writing scoring rubric based on the scoring profile in Table 1, and converted using the following formula:

$$\text{Score of each writing component} = \frac{\text{Gained score}}{\text{Maximum score}} \times 100$$

For example: when the score for the content component that a student got was 15; it would be divided by 30 and multiplied by 100 as the total score, so the student's conversion score for the content component was 50. Such conversion was performed for data interpretation to see the improvement of each component of students' writing. Descriptive statistics were used to describe the highest score and the lowest score in the class, as well as the mean of students' writing scores.

The analysis of the qualitative data was performed using descriptive, interpretative technique. The research team discussed and interpreted the data from the observations and interviews, and the data went through data reduction, data display, and conclusion drawing.

Limitation of the Study

The topics for the writing should have focused on the area of nursing. However, considering the results of the pre-test which showed that the students' English proficiency level in writing was still low and the fact that they were transfer program students who had been away from school for some time, the writing topics were not merely about nursing but general topics with the aim of encouraging students to write in English and read English texts sufficiently. It was expected that they could enhance vocabulary, learn and use linguistic knowledge and linguistic skills in their writing. Moreover, the audiences in the social network website where the blogging activity took place are diverse, so the topics should not be limited to nursing subjects.

Results

1. Cycle One

Planning and action. Author 1 was a teaching assistant/partner who assisted the lecturer in teaching English for nursing students at a public university in South Kalimantan Province, Indonesia. Since their major was not English, the core of the syllabus contents emphasized English for Specific Purposes (English for nursing), and thus the proportion of time for Academic writing was limited. There were four basic units covered in the syllabus for one semester: Speaking (nursing/medical subject), Reading (article analysis), Writing (descriptive text), and Debate. Because the objectives of Reading and Writing units supported one another, both units were combined. Before conducting the research, a test was carried out on the subjects to see the students' performance in writing.

In class, the teacher introduced some descriptive texts, and from those texts the content and organisation of the texts were discussed along with the writing conventions. Grammar, text structure, spelling, and punctuation were learned during the lecture meeting and discussed during practice, and students were asked to analyse them from the texts. The topics that the students could choose for their writing were general, such as describing a best friend, a garden, scenery, etc. They had to upload their work on their blog page on the website.

Students got feedback not only from the teacher but also from their peers and other members of the website. Although the three parties did not always contribute to every post students uploaded, at least they received feedback from the teacher. Each student had to revise the writing by considering those feedback. Teacher's feedback were given via email after some time, not immediately after students posted their drafts to allow discussion and the process of knowledge co-construction to take place. They republished the revised writing on the same page. The final products and the writing revisions were taken into account.

When writing drafts and responding to comments, students could look up words or phrases in a dictionary, and then check them online to see whether the vocabulary or phrases were correct or commonly used in the context being discussed. Figures 2 to 5 show the process that a student' text went through from draft to final version.

Lam's Cake

Posted by ████████ on December 6, 2015 at 0:30

This is a cake from my town. We call it Lam's cake. This cake is very sweet, but delicious. It is made by burning and has a layer of very much. The person who makes this cake must be heat resistant and has extra patience. The composition is 10 grains duck eggs, sugar, milk, coconut milk and wheat. The price of the seed is more than one hundred thousand rupiahs. Expensive but according to taste. If you have diabetes, please dont eat too much this cake or your blood sugar will be high. It is cake from my town, let's to try it guys ;)

Figure 2. A copy of an initial blog post

Comment by Elen on December 7, 2015 at 8:39
Mmmm, it looks very delicious!

Comment by Icha on December 7, 2015 at 5:34
Hi Dewi Risma, We usually call it "Kue Lapis" or Lapis Cake" because it has a layers every inch that compose this cake. Yes the taste is very sweet and it relevant with the price (expensive). If I eat this cake I have to drink more water to neutralize the sweetness of this cake for my tongue.

Comment by noaslpls on December 6, 2015 at 5:30
Looks like a 'kek lapis - layered cake' which is very famous over in Sarawak. Apparently it takes a long time to make one cake because it has many layers and it needs to be bake slowly.

Comment by usra riasat on December 6, 2015 at 5:21
Thankx Dewi for sharing this, I also love to bake cake....:)
I'll share my baking recipe some other time.

Comment by dara gino on December 6, 2015 at 4:50
Kabar kamu bagaimana Dewi Risma? Saya mau Lam cake, saya mau makan dua. tetapi kenapa kamu tidak menambahkan saya? I want two cakes from there. I hope you add me to your friends.

Comment by Lady Noor on December 6, 2015 at 1:37
This is a cake from my town. We call it Lam's cake. This cake is very sweet, but delicious(*I think you meant to say* "This cake is too sweet but delicious"). It is made by burning and has a layer of very much(*I bet you meant to say* "and it has a big layer" *maybe you meant to say something else, but it's not clear what you meant to say*). The person who makes this cake must be heat resistant, and has extra patience. The composition is 10 grains duck eggs, sugar, milk, coconut milk and wheat. The price of the seed (*seed of what?, not clear*) is more than one hundred thousand rupiahs. Expensive but according to taste(Expensive but the taste worths it). If you have diabetes, please don't eat too much of this cake or otherwise your blood sugar level will be get high. It is a cake from my town, let's to try it guys ;)

Very good, with minor mistakes but yet understandable, keep writing, dear.

Figure 3. Comments from the website members

Lam's Cake
Posted by ~~Dewi Risma Ida~~ on December 6, 2015 at 0:30

This is a cake from my town. We call it Lam's cake. This cake is very sweet, but delicious. It is made by burning and has a layer of very much. The person who makes this cake must be heat resistant and has extra patience. The composition is 10 grains duck eggs, sugar, milk, coconut milk and wheat. The price of the seed is more than one hundred thousand rupiahs. Expensive but according to taste. If you have diabetes, please dont eat too much this cake or your blood sugar will be high. It is cake from my town, let's to try it guys ;)

Comment [D35]: Lam Cake (no need an apostrophe and s)

Comment [D36]: Lam cake (no need an apostrophe and s)

Comment [D37]: baking

Comment [D38]: many layers

Comment [D39]: The ingredients are

Comment [D40]: Do you mean "butir"? Grain is for the seed of crop/plant, not for egg. Omit 'grains', and just write "ten duck eggs".

Comment [D41]: wheat flour

Comment [D42]: Do you mean "the seed" is for"biji" sebiji kue? We cannot use it for cake. Better use "each slice".

Comment [D43]: worth a taste

Comment [D44]: 'don't'. You forgot putting the apostrophe between the n and t (but we should avoid contractions in formal writing)

Comment [D45]: eat this cake too much (after the verb, put the object before the adverb)

Comment [D46]: a cake

Comment [D47]: no need "to" after let's

Figure 4. Teacher comments

Lam Cake
Posted by ███████ on December 6, 2015 at 0:30   ✉ Send   🔭 View Blog

This is a cake from my town. We call it Lam cake. This cake is very sweet, but delicious. It is made by baking and has many layers. The person who makes this cake must be heat resistant and has extra patience. The ingredients are 10 duck eggs, sugar, milk, coconut milk and wheat flour. The price of each slice is more than one hundred thousand rupiahs, expensive but worth a taste. If you have diabetes, please don't eat this cake too much or your blood sugar level will get high. It is a cake from my town, let's try it guys ;)

Figure 5. The final version

Observation and reflection. The scores of the posttest in cycle 1 for all writing components increased. Grammar and mechanics were below 60. For the first week, students apparently still tried to learn how the website operated and some explored other features available on the website.

Table 2
Students' average scores of pretest and posttest 1 viewed from each writing component

Component	Score	
	Pretest	**Posttest 1**
Content	55.07	60.58
Organization	54,02	70.65
Vocabulary	48.15	67.39
Grammar	48.17	52
Mechanics	50.43	57.39

Table 3
Comparison between the highest and the lowest scores of pretest and posttest 1

No.	Explanation	Score	
		Pretest	**Posttest 1**
1	Highest score	65	80.5
2	Lowest score	38.5	42.5
3	Average score	51.52	61.65

Most of the students wrote short paragraphs, and some even used google translate to transform their Indonesian writing into English without editing, which was shown from their messy paragraphs. Only a few students paid attention to spelling, punctuation, and capitalisation. In Figures 6 and 7, we can see some general mistakes that students commonly made in writing. Students had difficulty in using the verb forms or patterns correctly according to tenses, and they often add "be" before the main verbs as if "be" were always part of verb phrase like in "it <u>is</u> very rarely <u>occurs</u>", "….. <u>was</u> <u>take</u> a rest" (Figure 6). In the Indonesian language, no verb forms are used in sentences based on tenses, so it can be said that Indonesian has simpler rules than English.

Students often shortened words, for example, the word "you" into "u", "your" into "ur" and "please" into "pls", and their vocabulary was still limited. They paid less attention to the functions and locations of parts of speech in sentences, and cared less to suffixes that can help indicate the categories of parts of speech, for example "I am very <u>surprises</u>", "a <u>firmly</u> figure in my life" (Figure 6), and "how <u>me</u> appreciate" (Figure 7). Some still used lowercase for 'I,' for example "here <u>i</u> also learn" (Figure 7) and did not capitalise the initial letter of the first word in each sentence and other letters that should be capitalised for example "in *bundaran besar* Palangkaraya" (Figure 6). On the contrary, some capitalised letters should be in lowercase, like in the title "Angel <u>W</u>ithout Wings" (Figure 7). It was clear that the teacher had not given enough emphasis on those mechanics because they were seen as minor errors. There were some misusages of prepositions like in "After <u>for</u> 7 years ago…" (Figure 6), but prepositions would be better learned through context because there is no fixed rule for prepositions, so while reading texts, they were advised to pay attention to prepositions.

Thank You My Father

Posted by ⬛⬛⬛⬛⬛⬛ on November 12, 2015 at 20:43

Today is Father's Day. Already for 7 years ago my father passed away to heaven. I remember the first time in my childhood my father bought me a toy in bundaran besar Palangkaraya. I am very surprises and happy for this opportunity because it is very rarely occurs. My father was a very intelligent man in my life, I remember when I was in grade 5 elementary school when I forgot to do my homework, my father certainly helped to teach me how to do my homework. My father was a firmly figure in my life. One time when I was fighting with my sister, my father who actually was take a rest, suddenly come to arbitrate us and then scold and punish us. I can feel his love through his real actions, his caring and his assertive. Happy Father's Day Bapa, I love you and I miss you bapa…

Figure 6. A student's draft before revision

Angel Without Wings

Posted by ⬛⬛⬛⬛⬛⬛ on November 14, 2015 at 2:00

Nurse is a profession that work, because we can help many of people with this profession, Safety is priority for them that work in the morning, afternoon and in the evening, leaving family for patient, this not only about salary that we get. But, here i also learn about many things that how me appreciate other person, we must always have nice attitude, we have to tolerant and have empathy. For me, nurse is a amazing job :D

Figure 7. A student's draft before revision

2. Cycle Two

Planning and action. In addition to solving the weaknesses in cycle 1, this cycle was intended to give more writing practice to students in developing their skills in using language. The topics were more diverse including the topics on nursing/medical field. Before uploading the work, the students were allowed to make drafts on their computer or gadget and post them when they were finished. The teacher brought a few samples of descriptive texts about general topics and nursing and medical subjects written and uploaded by some eloquent bloggers from the website to discuss and analyse in class.

Observation and reflection. At the end of cycle 2, a test was carried out, and the results were satisfying because the average scores for each writing component were above 60 (Table 4), while the students' average score of writing, covering all components, was over 65 (Table 5).

Table 4
Students' average scores of pretest and posttest 1 and 2 viewed from each writing component

Component	Average score		
	Pretest	**Posttest 1**	**Posttest 2**
Content	55.07	60.58	67.83
Organization	54,02	70.65	72.50
Vocabulary	48.15	67.39	66,74
Grammar	48.17	52	62.61
Mechanics	50.43	57.39	68.70

There was an improvement in every writing component except vocabulary that declined almost by 2 points. During the learning process in this study, students were expected to learn vocabulary from context, but it seems that the conventional way of enriching vocabulary by memorising should also be employed. Students might need to write down new vocabulary and look up the meaning in a dictionary.

Table 5
Comparison between the highest and the lowest scores of pretest, posttest 1 and 2

No	Explanation	Average score		
		Pretest	**Posttest 1 (cycle 1)**	**Posttest 2 (cycle 2)**
1	Highest score	65	80.5	90
2	Lowest score	38.5	42.5	49
3	Average score	51.16	61.54	67.28

Both the lowest and the highest score levels showed an improvement, but the improvement in the lowest score level was small. Seeing the results that revealed a gap between the highest score and the lowest score in each cycle, the

teaching techniques and strategies apparently need to be intensified, especially when dealing with the students with lower test scores.

Discussion

The students' writing achievement seen from the average scores of the final test (posttest 2) showed an improvement. From the observations, it was found out that the participation of students in writing blog posts and discussion was pretty high. It is in line with what Chawinga (2017) found in her study whereby "students actively participated in blog discussion" (p. 11). The reasons for students' strong motivation in getting involved in the blogging activity were revealed in the interview.

Most of the students stated that they not only learned and practised their writing skill on the social network, MyEnglishClub, but they also had fun at the same time because they could interact with other members from different countries. The comments or feedbacks from the website members were mostly constructive. McBride and King (2010) stated that "the global audience suggested by blogs permits a wider audience to provide positive comment and reaction to students" (p. 5). Others said that they felt secured for not exposing their real identity so that they could express themselves better without feeling discouraged or shy. Abu Bakar and Ismail (2011) pointed out that blogging "encouraged students to go beyond classroom and interact with people" (p. 47).

The activity allowed flexibility in accomplishing and submitting assignments using smart phones and other gadgets. Chawinga (2017) stated that "students could post their assignments anytime without being worried that they could find the lecturer's office closed or, there was nothing like racing against the official working hours" (p. 10). Also, they can draft, revise, edit, and publish their writing as well as reading and giving comments on others' work or responding to the comments on their posts. It reinforces the conclusion made by Nepomuceno (2011) that "blogging is not just about the activity of writing but it involves the sharing of experiences and information as well as responding to what others have written" (p. 96).

The process genre approach used in the study also contributed to the improvement of students' writing skill (Assaggaf, 2016; Sari & Saun, 2013), and the teacher played a supporting role in the learning process. When discussing and analysing the texts, the teacher assisted students in gaining required linguistic knowledge and showed them the stages of making a good writing as Badger and White (2000) concluded that teachers facilitate "learners' progress by enabling appropriate input of knowledge and skills" (p. 160).

However, not every student found blogging interesting. Some older students, especially the ones who already had a family, showed less interest in blogging resulting in less participation. A few less active students said that they also had issues with time management, and were not familiar with the mode of Internet communication and did not like writing, even writing in the Indonesian language. They admitted that English was still difficult to learn, and writing in English was challenging.

Conclusion

It can be concluded that the combination of blogging as the assignment for writing practice and the process genre approach for teaching writing has improved the students' writing skill. By introducing learning activities utilising the Internet technologies it is hoped that students will become autonomous learners who will keep on learning even after the class ends. Although the findings of the action research cannot be generalised from one class to the other, fellow teachers may use some of the findings as the considerations in choosing or modifying their teaching techniques and strategies in their classrooms. Teachers should be able to keep pace with the rapid development of technologies, especially the Internet technologies, and make optimal use of them for English teaching and learning.

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LEARNING MALAY WITH POEMS: FROM UNDERSTANDING STYLISTICS TO BLOGGING POETIC EXPRESSIONS

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ABSTRACT

We provide a bifocal account on teaching techniques and learning achievements in suggesting that Malay poems, as a resource, are beneficial to foreign language pedagogy. The teaching focus was the Malay poetic-discursive strategies at the stylistic levels. By examining the structures of three poems, the pedagogy positions Malay poems as communicative assembles of Malay linguistic categories for conveying a series of messages. A learning focus is in place toward the production of a poem in the weblogs for developing the confidence to communicate in Malay. The learning results in three submissions from four tertiary learners who produce reflective poetic expressions with visual stimulations. Their creative outputs indicate that poetry offers a cathartic avenue for developing interpersonal intelligence. Writing about sibling relationship, inter-generation gap and conviction for success, the poem project perpetuates intrinsic values thus complementing the pragmatic reasons typically associated with foreign language education. In this respect, language pedagogy using Malay poems is a value-adding practice relevant in foreign language education.

Keywords: language pedagogy, Malay as a foreign language, poem-making, Singapore Malay poems, stylistics, value-added language teaching

Introduction

Poems are essential for language learners to express feelings and invoke reflexive thinking. Triggering precious memories, a poem examined in the language class is an intangible treasure. Additionally, reciting a poem evokes a transcendental experience on the learner's part. A Malay language instructor may highlight the educational and entertaining values in the poems of the national laureate, Usman Awang. In turn, the imaginative power in the poems may inspire and motivate a Malay language learner. For example, a Malay language camp has incorporated

Usman Awang's (1986) *Hadiah Anakku* to encourage the learners to reflect in a critical mode. Exploiting the visual postcard technique that is instrumental to affective comprehension, the *re-search*, *re-discover* and *re-invent* strategies as proposed in Berry (2004) are useful toward a synthesis of ideas (Sew, 2009).

Many books on Malay pedagogy, however, exclude poems as a teaching material as there is little instruction on using poems in the Malay language classroom. *Pedagogi Bahasa Melayu* (*Pedagogy of Malay)*, for example, incorporates learning principles based on the views of J. A. Bruner, R. M. Gagne, B. F. Skinner, J. Piaget and D. P. Ausubel but makes no allowance for teaching Malay using poems (Talib, 2000). Despite the effort to include Malay *pantun* for teaching and learning in Ahmad (2001; 2002), there is no poem recommended for Malay language learning in her books. Similarly, the editors exclude Malay poems from *Modul Komunikasi Bahasa Melayu Antarabangsa* (Othman, Hashim, & Abdullah, 2015) whilst many nursery rhymes such as *Saya ada kuda* only require basic Malay efficiency. From the survey of current resources for Malay language learning, it seems that poems are irrelevant to the pedagogy of foreign Malay.

At tertiary level, poetry plays a significant role in language acquisition. Since 2010, the level 3 Malay module at National University of Singapore includes *Kuali Hitam* (A black wok), written by a national laureate, Zurinah Hassan, for learners to appreciate different conjugations of Malay verbs. Compelled to contemplate the mercurial nature of Malay verb configurations, learners reflect on the sacrifices made by their mothers through the analysis of phrasal compositions and content. Subsequently, a lecture on Malay poetry becomes a formal topic in the curriculum of Malay as a foreign language from 2014. In view of the lack of poetry-based pedagogy in the Malay language curriculum, the design of LAM 3202 in Semester 2 of 2013/14 incorporates two lectures, based on local Malay poems, into its curriculum. Each lecture foregrounds Malay grammar in selected Malay poems, therefore providing a linguistic-creative foundation toward a project of poem creation.

We underline the use of Malay poems as a resource in the language curriculum with three objectives. Firstly, a poem isolates the specific manner in which Malay nouns, verbs and adjectives coalesce into a series of poetic messages. Demonstrating that poetic style is syntactic constructions expels poetic alienation in foreign language education. The language learners are, thus, aware that writing and producing the digital content of a poem are relatable to everyday living. Among others, the learners notice that poems are primarily made of sentences arranged in stanzas for communicating a set of ideas similar to song renditions in popular culture (cf. Sew, 2015a). The pedagogical experience nudges the Malay learners to acquire the paradigmatic competence of styling ideas in a stanza beyond the syntagmatic competence of a sentence.

Secondly, the poems reflect the creativity of local Malays at the turn of Singapore's independence. Learners obtain an understanding of the social issues, which shape the beliefs and values of the local Malay community. Appreciating the beliefs and values underpinning the Malay psyche is equitable to acquiring the target culture of foreign language. According to Hammer and Schmitt (2015), authentic culture-focused task is instrumental for the learners explore cultural and linguistic components. A language instructor may exploit poems as resources for

examining the collective values of Malays at tertiary level. We suggest that Malay poem is ideal to integrate language learning with cultural reflexivity in the Malay language classroom beyond linguistic intelligence.

Thirdly, a learner-poet from a poem-based pedagogy may aspire to communicate feelings and thoughts through poetry. For the learner, there is a possibility of developing a creative itch to revise his poem. In Thumboo's words, the urge to revise is always there. It is a creative itch (Webster, 2012, p. 27). Well aware about the task of producing a poem, the learners examine the poetic design of the resource with the pragmatic lenses toward deep learning. Indeed, a hands-on project of poem triggers the learning radar to examine the constructs of sociocultural expressions closely as it is necessary to know enough about the genre in order to create one. The following section contains a literature review on the use of poetry as learning materials.

Literature Review

According to Rahman (2011), Malay poems offer a fine literary vehicle for cultivating the love for Malay language. The author's main discussion, however, is concerned with unpacking the meanings of the vocabulary in selected Malay poems and *pantun*. Samsina's (Rahman, 2011) discussion encapsulates an argument for illustrating the power of Malay language as a vehicle of knowledge towards a Malay nation. There is little discussion on the methodology, which a Malay language instructor could adopt to incorporate Malay poems for pedagogy purposes. A reflexive understanding is derivable from Samsina's work is that an instructor should include a wide range of poems as learning materials to avoid a didactic advocacy of certain ideology that professes a particular theme.

In line with the technology landscape, Dollah, Ismail and Mahmud (2010) report a top-down effort to develop modern Malay poems aimed at the interactive preferences of Generation Y toward a thriving cyberspace. In the pilot project for a secondary school in Melaka, Malay instructors and students studied selected Malay poems at the lower secondary level via digital technology. The effort spent in digitalising poetry sees Malay poem assuming an important role in Malay language teaching. While 77.3% of the instructors surveyed strongly agreed that the use of technology to teach poems is able to achieve the objectives, however 63.8% of the students strongly agreed with their instructors. There is no report on any creative outcome following the use of technology in learning Malay poems on the learners' part. Consequently, the objective of cultivating creative and critical thinking by means of learning Malay poems remains invalidated. This work brings to light the germinating efforts of the Malaysian educational system in the incorporation of *Macromedia Dreamweaver MX* as a digital medium for teaching and learning Malay poetry.

Another work on Malay language pedagogy contains a list of poems selected for teaching Malay in Brunei. The book-length material contains a series of Malay poems recommended as materials for teaching verbal prefixes, adjectives, synonyms, abbreviations, negating words and coordinating affixes (Makmun, 2008). Inferring from the suggestions made in the material for learning Malay as a first

language, we may claim that Malay poems are authentic scripts for providing morphological and syntactic inputs in the language pedagogy of Malay as a foreign language. However, the guide stops short of highlighting poem recital as a learning outcome with no hands-on outcome.

Based on her first-hand experience of teaching Malay to foreign diplomats, Omar (2004) reminds the readers that the foreign language classroom is a situation disparate from the actual linguistic environment. Since the language learning experience is different in many ways from actual language use, a language instructor may explore all the possible pedagogical strategies in the arts of language teaching. Exposing young adult learners to Malay by means of modern Malay poems, thus, offers an authentic learning experience. This is because modern Malay poems reflect the collective thoughts, feelings and aspirations of the Malays (Asmad, 1990). Furthermore, by analysing the content of Malay poems, language learners derive valuable Malay perspectives on various social issues. Usman Awang, who was a police, for example, channeled his social concerns into his poems. Such learning complements intellectual development in higher education that prioritises the performative culture of measurement and testing.

> Nevertheless, this vision of learning seems increasingly out of step with a higher education system characterised by … increasing student-to-staff ratios, and the progressive encroachment of externally imposed performativity targets. … In short, the idea of a university that allows students to pursue an intellectual odyssey through diverse and esoteric domains of knowledge might not fit neatly into a non-liberal performativity culture that puts premium on "measurer able outputs" (Francis, 2013, p. 113).

Testing may indeed have a side effect on teaching and learning in the current landscape of education. The "measurable output" of formal testing is anathema to personal and identity development. In lieu of formal testing, the use of assessment offers a vast advantage. Gardner (2006) states that assessment is a useful tool for gathering information about the skills and potentials of the learners as well as a means for providing useful feedback to the learning individuals. In contrast to formal testing, Malay poem-making as an assessment is rewarding for recording the progress of language learning. The creative space inbuilt in poem-making offers the language learners the chance to explore an issue close to heart. Research shows that intrinsic and integrative motivations are valid reasons to partake foreign language learning (cf. Aladdin, 2017). Appreciating the intrinsic values of language learning bodes well with the poem-making project that offers a space for the inner voice to be heard. Arguably, developing poetic ideas is a language enterprise that enhances one's intrapersonal intelligence and communicative competence through a thought-provoking exercise of introspection.

Malay Poetry as Lesson

In the curriculum design of LAM 3202 Malay 4, three local Malay poems provide the reference to understand the interconnectivity of Malay vocabulary in expressing meanings. Table 1 shows the schedule of the three Malay poems as learning materials.

Table 1

The schedule of Singapore Malay poems used in the poem-based pedagogy

Singapore Malay poems	Poet	Schedule	Sample
Nanyian Alam (Nature singing)	A Samat Ali	Lecture 7 (week 7)	Appendix 1
Orang Politik (Politicians)	Juffri Supaat	Lecture 9 (week 9)	Appendix 2
Pujangga (Scholars)	Mohamed Hizamuddin bin Mohamed Yusof	Tutorial 7 (week 10)	Appendix 3

Crosscutting all types of Malay poems in foreign language pedagogy, stylistic analysis is the underlying modus operandi in a language classroom (Leech & Short, 2007). As a prelude to the poetry lessons, we adopt the notion of stylistics in Abbas (1995), which is an elegant combination of various linguistic elements in presenting a theme. In examining the stylistics of Malay poems, the learners survey the thematic ideas and the linguistic elements incorporated in presenting the subject matters. The activity of the poem-based pedagogy avails the learners to practise listening and reading. Several questions raised in the lecture discussions lead to the learners associating certain key words as the thematic anchors in each poem. These ideas are instrumental for merging functional appreciation with structural understanding of the Malay poems.

Syntactic Lesson in Malay Poems

Nyanyian Alam is the first poem adopted in the language lesson (see Ali, 2005). The poet is a member of *Asas '50*, a literary society professing a modernist philosophy for independence, justice, and freedom in the 1950s. The perusal of the poem provides learners with a background on issues of exploitative behavior with regard to nature. The instructions prompt the learners to think about the disruptions of human values as reflected in the behavioral changes of the local fauna as described in the poem. The message drives home the point that individual materialistic pursuits may become the attrition against social harmony.

The learners, who possess the knowledge of *pantun*, study disparate syllabic counts in each sentence of *Nyanyian Alam*. This analysis creates a cognitive link between the poem and a *pantun* in terms typological similarity. The cross-genre syllabic comparison indicates a parallel in composition between *Nyanyian Alam* and the four-line Malay *pantun*. The analysis initiates an understanding of structural correlation between *Nyanyian Alam* and the Malay quartet. This suggests that the

poem in question follows the schemata of the traditional Malay poetry. Whilst the first three stanzas of the poem has four lines with a word count between 3 and 4 words per line, the fourth stanza has two lines with three words. An outline of the syntactic schematics in *Nyanyian Alam* is available in Table 2 (cf. Appendix 1 for the original resource).

Table 2
A syntactic schema in a poem-based pedagogy

Nyanyian Alam				
First Stanza		**Second Stanza**		**Remarks**
Line one	N +…..+ NN	Line one	N +…..+ NN	NN = compound noun
Line two	N +…..N	Line two	Neg +…..+ N	Neg = a noun negator i.e. *bukan*
Line three	N +…..+ NN	Line three	N +… NN	
Line four	N[clitic] +….N	Line four	N[clitic] +….N	An example of Malay clitic = [-nya]
Third Stanza		**Fourth Stanza**		
Line one	N +…..N	Line one	N +…..N	
Line two	N + Neg + N	Line two	N +…..N	
Line three	N ….+…..N			
Line four	Neg + … + V	←		The only line that does not end with a noun

In terms of distribution of word categories, *Nyanyian Alam* consistently fronts each line with a noun. This scrutiny on poetic syntax scores a pedagogical directive not least our review traces no concrete technique adopted for guiding the learners to approach a Malay poem. We suggest that a poem-based pedagogy benefits from understanding the syntactic schematics in the poem that underpins a conceptual framework. The learners notice the pattern and inventory in the design of the linguistic frame that profiles the meanings of *Nyanyian Alam* (cf. Harrison, 2014). The outline in Table 2 fleshes out the internal features that identify the linguistic intelligence of the poem. As such, the learners acquire a basic poetic competence in terms of paradigmatic constructions, which is the first step toward creating a poem.

Sound Lesson in Malay Poems

In the second poem, *Orang Politik*, the learners' attention concentrates on the rhyming patterns in the selected stanzas. The recurrent rhyme patterns reverberate a type of symbolic reference. As a pioneer, Wilkinson (1936) studied the recurrent sounds in Malay lexicon, which he identified as symbolic denotative qualities in Malay. Additionally, Tham (1977) informed that rhyming is an inherent component in Malay meaning. Introducing sound symbolism in poem-based pedagogy excites

the learners because they find the collaborative syllabic resonance in the poem an interesting learning experience. The icon-sound connection evokes a sense of consistency for providing poetic comprehension against the semantic arbitrariness (cf. Sew, 2015b). Aesthetics in grammar is concerned with linguistic constructions that link the grammar elements with euphony (Williams, 2014, p. 4). By appreciating the aesthetics of grammar, the learners notice the shift from referential to non-referential meanings in *Orang Politik*.

Table 3 zooms into the aesthetical analysis in *Orang Politik*. In the first stanza, the final words end with the high vowel /i/. The second stanza, on the other hand, contains an ultimate syllable showing identical phonemic segments of the front unrounded vowel preceding a voiceless velar plosive stop to generate a series of /-ak/ sound.

Table 3
Symbolic recurrent rhyme in a Malay poem

Orang Politik (see Supaat, 2005)	
First stanza	**Second stanza**
Boleh menyanyi	*Boleh gelak*
Boleh mengaji	*Boleh sorak*
Boleh menari	*Boleh borak*
Boleh berjanji	*Boleh salak*
Berapa banyakkah yang ditepati?	*Sampai serak.*

The lesson on the aesthetics of grammar is important for anchoring attention to the genre. By exploiting the interplay of the syllabic structures, *Orang Politik* alludes to the behaviors of human characters in politics. The musical effect in the poem are traceable in the recital of the language instructor who stylises the pronunciations of the [i]-verbs. Honouring teaching as showing in the poem-based pedagogy, the learners see and hear a verbal performance displaying the excitement of a mass campaign. Kinesthetically, the pronunciations of the symbolic words in the stanzas strengthen the auditory effect alluding to politicking. The idiomatic sound-iconic phenomenon, when made visible to learners, turns into a poetic discovery (cf. Sew, 2013; Sew, 2015c).

Vocabulary Lesson in Malay Poems

Words in a poem denote a series of potential associative designations, thus generating layers of references. Our human mind is equipped with the cognitive capacity to reference the meanings in the poems (Gibbs, 1994). In the poem-based pedagogy, the learners make interpretations of the message based on the selected key words. Through the elaboration of keywords, the learners develop a rich tapestry of meaning relevant to the interpretation of the poem. Both general and specific meanings in each word represent the objective and subjective references, respectively, in the paradigmatic constructions of a stanza. Table 4 contains a rich

understanding of the keywords identified in the poem *Pujangga* (refer to Yusof, 2005 & see Appendix 3 for the original resource).

Table 4
Malay meanings derivable from a poem

Stimulation of poetic resource	General meaning	English gloss	Contextual meaning	English Gloss
Pujangga	orang terpelajar	scholar	*guru*	instructor
Mencemburui	beriri hati	be jealous with	*membenci*	hate
Beralun	bergetar	vibrate	*bergema*	echoing
Perjuangan	pertempuran	crusade	*pertahanan*	defense
Dicalit	disapu	brushed	*dilukis*	painted
Tersisip	terselit	inserted	*terpacak*	anchored
Tersemat	terkait	hooked	*tertanam*	planted
Memamah	memakan	gnawing	*menghilangkan*	wears off
Mengorak	menyusun	to arrange	*menggerakkan*	to initiate
Bertempiaran	berselerak	scattered	*bertemperas*	helter skelter

The word *pujangga*, either denotes a specific type (e.g., *orang terpelajar* or scholar), or a token of representation (e.g., *guru* or instructor) in a rich context of reference. This is a typical example of varying levels of abstraction in vocabulary acquisition. In language learning research, each token of meaning is stored separately in the language memory to form the basis of type-token acquisition of nouns (Beckner et al. 2009; Ellis, 2002). From the usage-based viewpoint, the type-token meaning development is possible via profiling and realignment in (Langacker, 2016; Sew, 2007). The understanding of a verb meaning is insufficient without the phrasal import as its domain of interpretation. A typical Malay verb transforms into a network of meaning in alignment with the profiling of the verbal volition (Sew, 2016a). Similarly, the English verb *jump* may profile a transitive or intransitive construction (cf. Bartlett 2014, p. 46, *Tom jumped when the television exploded* vs. *The horse jumped the fence with ease*).

Equally important is the understanding of polysemy in Malay verbs that requires the constant reiteration on bi-directionality as the typical verb semantics: *jalan* is a road, or walk; *kata* is say or a word; and *batuk* is a cough or cough in terms of denotation. As an extrapolating practice, the learners think about a person who leaves a lasting impression in their life as the subject matter. The cognitive exercise develops the thinking of the theme that the learners describe with several Malay phrases. From the sentence constructions exercise, the learners produce references of personal interpretation based on one's actual interactive experience. The second exercise is a mental scaffold invoking intrapersonal awakening that penetrates the learners' inner self (Lazear, 1999). By rousing the feelings and emotions of the learners with their significant others, the exercises pave the way to develop interpersonal intelligence toward poem-making.

There are two kinds of interpersonal intelligence, namely, the ego-centric intelligence (Gardner, 2006) and the relational intelligence (Kincheloe, 2004). The former is an isolated internal dimension of selfhood capable of influencing people to act in certain ways hence it is a selfish intelligence. In contrast, "the self operates at the center of the universe…toward personal isolation and alienation. Selfhood in this framework comes first; relationship is a relatively insignificant dimension of the abstract individual" (Kincheloe, 2004, p. 140). The alternative version situates the selfhood in a constant relation with life as part of complex systems. In the language pedagogy, the learners also understand that the self is never complete but changes indefinitely as it interacts with different dimensions of the human macrocosm.

Assessing Malay Poem-making

The four Malay learners produce three Malay components as part of the continual assessment. Using weblog as the platform of submission they blog a Malay poem, an audio or video recital of the poem, and a reflection on the reasons for writing the poem. Table 5 contains three samples of submission.

Table 5
The poetic Malay project the tertiary learners partake

Title	Oh Adik Saya
Two stanzas	*…enam tangan bertepuk tangan dahulu* *kuku dan jari bersama-sama* *kayu kertas dengan gam lama* *sebahagian besar dalam hidup saya kami* *sentiasa bersama-sama* *boleh berdiri* *Boleh menari* *Boleh berkongsi* *Boleh menyanyi* *Boleh mengaji…*
Visual	http://youtu.be/enyVAHM7kmo
An excerpt of the reflection	*Pada tahun 2008, saya sedang belajar di Menengah empat…Guru saya memberitahu saya untuk melakukan projek Geografi dan saya terpaksa menaip empat muka surat karangan... Saya menaip karangan dalam "MS Word Document". Saudara saya memberitahu saya untuk simpan dokumen. Saya tidak mengambil berat.Saya terlupa untuk menyimpan dokumen itu. Tiba-tiba komputer ditutup dengan sendiri dan semua kerja saya telah hilang…Mereka bertanya kepada saya apa yang berlaku... Mereka berkata mereka akan membantu saya. Saya tidak mempunyai keyakinan bahawa mereka boleh membantu... Saya berkata "tidak perlu".* *Walau bagaimanapun, mereka memulakan semula komputer dan cuba untuk memulihkan dokumen itu. Mereka cuba untuk masa yang lama.*

	*Selepas beberapa lama, mereka mendapati …dokumen itu telah disimpan secara automatik oleh komputer. Saya begitu gembira dan mengucapkan terima kasih kepada saudara-saudara saya. Saya tidak fikir bahawa saudara-saudara saya boleh menyelesaikan masalah ini dengan mudah. Seperti "**Buah Bacang Buruk Kulitnya",** saya menyedari bahawa kita tidak harus memandang rendah sesiapa Walaupun ini adalah satu perkara yang kecil, kesilapan ini boleh dielakkan .*
Source	http://www.pavitrakanaiahmalay.wordpress.com/
Title	Sebuah Radio

Two Stanzas	…Sebuah radio coklat gelap
	   tak dapat menahan hakisan masa
	   muzik menjadi hanya bunyi kepada saya
	   tapi nenek masih peminat setia
	
	   Sebuah radio coklat gelap
	   akhirnya berhenti menyanyi
	   ruang tamu dengan pintas [sic] menjadi suram
	   hatiku terharu dengan kenangan…

Visual	http://www.youtube.com/watch?v=66SCRh8dtHk&feature=player_embedded
An excerpt of the reflection	*…Nenek saya juga akan menyanyi bersama-sama dengan lagu-lagu yang merdu yang dimainkan dari radio ini semasa menyediakan makan tengah hari dan makan malam…Bila saya memasuki masa remaja. Saya rasa bahawa muzik yang dimainkan melalui radio ini ialah bingit dan saya rasa ketinggalan zaman di kalangan rakan-rakan kerana mereka mendengar lagu-lagu pop Inggeris. Hasilnya, saya berhenti mengiringi nenek saya yang masih peminat yang setia Rediffusion. Hari itu yang radio coklat gelap yang lama berhenti bermain ialah hari bila nenek saya meninggal dunia. Kebisuan yang memenuhi ruang tamu mengingatkan saya tentang nenek saya yang tidak lagi di samping saya…*
Source	http://www.youtube.com/watch?v=66SCRh8dtHk&feature=player_embedded
Title	Nekad

Two stanzas	…Mulakan langkah
	   Jika nekad nak berubah
	   Jangan mengalah
	   Semuanya atas diri yang tabah
	
	   Anda mampu mengubah keadaan
	   Hanya dengan beberapa tindakan
	   Tidak perlukan wang jutaan
	   Boleh mengubah kehidupan.

Visual	http://www.youtube.com/watch?v=CJsekQc__2I&feature=player_embed

	<u>ded</u>
An excerpt of the reflection	*Sajak ini tentang bagaimana kita tidak perlu mengambil sikap yang pasif terhadap kehidupan. Kita perlu pendekatan kehidupan dengan berani dan proaktif, selalu ditentukan menjadikan kehidupan kita lebih baik. Sajak ini juga menerangkan bahawa ia tidak susah perubahan kehidupan kita kerana kita hanya perlu penentuan.*
	Pada masa dahulu, saya mempercayai dalam nasib dan saya selalu akan menunggu perkara yang berlaku. Tetapi, tidak lama lagi, saya menyedari bahawa saya tidak akan mendapat apa-apa dengan hanya menuggu. Kemudian, saya berubah pendekatan saya terhadap kehidupan dan saya berkeja rajin-rajin untuk kehidupan yang lebih baik. Sejak hari itu, saya selalu diambil nasib saya di dalam tangan saya sendiri. Nasib saya dipustukan oleh saya sendiri, bukan orang yang lain.
Source	http://a0072395y.wordpress.com/

The first poem, *Oh Adik Saya*, narrates a personal experience of family relationship. The powerful rhythms presented in the final segment of an embedded video clip symbolises close ties between the learner and her siblings. It is apt to use a backdrop of thunderous Indian music to represent a stronger bondage than ever before between an elder sister and her two younger brothers who had rediscovered her computer file. In the reflection, the learning-poet describes her gratitude that turns into a commitment toward an enduring kinship. This is a clear case of the weblog accentuating the qualities of a poem through rhythmic intelligence and familiar visuals. Linking a self-made video clip, stored in *YouTube,* into the weblog to attain multimodal intelligence is indeed a smart exploit of small tech to attain learning (Sew, 2010). As a unifying tool in the poem-based pedagogy, weblogging fossilises personal commemoration of an event, people or conviction in awe (Sew, 2017).

The second poem, *Sebuah Radio*, uses the PowerPoint to support an audio clip consisting of two segments. The first is the rendition of the poem through a DJ role-play. The second is an interview of the DJ with another learner role-playing a guest in the studio. In explaining that the poem contains memories of her loving grandmother, the guest-poem recounts against the background music of *Bahagiamu Deritaku*, sung by Hafiz, a popular Malay singer. A surrealistic melancholy manifests itself in the soft-spoken voice of the learner. The teenager's initial perception of her grandmother as being old-fashioned has led to her displaying recalcitrant behaviours. This intergenerational rift results in a dawning sense of regret that comes across in the recital. The creative presentation adopted in role-playing, the stylistics, and the musical remix from a shared stimulation in the lecture. More interestingly, the learning reflects interpersonal intelligence that is relational in two ways, namely, the DJ-guest interview and the content-song remix.

The third poem, *Nekad,* in comparison to *Oh Adik Saya!* and *Sebuah Radio,* is straightforward and bland as its recital does not contain any background music. The mere recording of the Malay pronunciation, though a less interesting presentation,

invokes a determined message. The learning-poet professes that active pursuit of one's goal does not require too much money but rather inertia is the major obstacle marring the power of self-actualisation. The learner's effort in providing the full utterance of Malay words in the poem contains the message that if there is a will there will be a way. There is, however, room for improvement in that the rendition could benefit from an assertive style to augment its conviction. The interpersonal intelligence presented in the poem is ego-centric. This poetic message is in alignment with the identity of the learner, a young Finance major securing a job offer from an International Banking Cooperation before the final semester of his honours year.

Discussion

This poem-based pedagogy is useful for learners to acquire a genuine creation as a skill. The first step toward creation is ownership as proposed in McLean and Rowsell (2015, p. 116):

> By either using digital support or connecting the task using the language or discourse of the digital practice to scaffold their understanding, students were better able to take ownership of their learning. We acknowledge that technology can advance student learning if and when used strategically.

We suggest that the tangible original outputs are a testimony to deep learning as the learners demonstrate sensitivities in a foreign language. It is in such creative encounters with a foreign language that the confidence of a language learner emerges (Hughes, 2015). The poem submissions show a mastery of vocabulary use, not least the writing reflects the confidence of learners expressing their inner thoughts using Malay phrases. The first submission contains poetic structures similar with the one that the learner had acquired from the language class. Particularly interesting is the phonetic effect of repeating [i] in the second stanza invoking a resounding sense of camaraderie and belonging among the siblings. The sentential patterns represent the ideal schema of the deep narrative structure for expressing desire, hope, or sorrow (Lakoff, 2008). The [i]-rhyming Malay words invoked in the second stanza are *berdiri* (standing), *menari* (dancing), *berkongsi* (sharing), *menyanyi* (singing), and *mengaji* (studying). Following the striking resemblance of the rhyming patterns with those in *Orang Politik*, the poet introduces the word *berkongsi* to denote a novel reference of willingness to share among siblings. The expansion in the vocabulary is laudable as an original and authentic effort.

The second submission captures and represents the learners' memories of her late grandmother, a loyal fan of *Rediffusion*, the defunct private radio channel in Singapore (Liew & Chan, 2013). An autobiographical self emerges from memories of one's grandmother. It is important to recognise one's heritage against the current lifestyle that treasures apps, online shopping, fast food, vending machines, and mobile games. We need to commemorate our social memories to forge a solid heritage of personal well-being and communal existence (Ding, 2015) to counter a mechanistic lifestyle that shifts from everyday human interactivity. Historical

consciousness comes across clearly in the poem, thus the project "places objects, events, beliefs, and people in a broader temporal framework thereby reframing the autobiographical self" (Mansilla & Gardner, 2007, p. 57). The poem reflects a development of confidence to share personal stories, that is, "the reflective capacity to understand ourselves as knowers and feelers" (Mansilla & Gardner, 2007, p. 58).

As an emotive expressive, the third submission contains syntactic patterns arranged and categorised in stanzas expressing a personal faith. Every stanza fleshes out a self-challenging intention. Each line in the poem connects to an emotive discharge. In this respect, writing and reciting one's poem for a foreign language assessment is a learning effort fostering emotional sensitivity. Referring to Mahatma Gandhi as the classic example, Piechowski (1997) suggests that individuals with emotional sensitivity, among others, have the tendency to act in accordance with the highest principles of fairness and compassion. Emotional sensitivity or the lack of it is a common theme implicit in Malay novels through the technique of gossiping over a traumatic event (Sew, 2016b).

True to the spirit of non-representational theory (Thrift, 2000), and the formation of sensuous self (Vannini, Waskul & Gottschalk, 2012), ego-centeredness as well as environment-related self are possible formative developments toward an interpersonal intelligence. Interpersonal intelligence may exhibit inward-looking capabilities in the development of inner resilience as demonstrated in Nekad, or cooperative and collaborative sensitivities with others in life as demonstrated in *Oh Adik Saya!* and *Sebuah Radio*. These learners hailing from the Business School, Chemistry, Mathematics, and Southeast Asian Studies have found the avenue to express themselves in a foreign language. For a diverse group of learners, the digital project offers a momentary respite of internal reorganisation of self toward self-efficacy.

Conclusion

Using poem to teach is an uncharted territory in the language pedagogy intended for acquiring Malay as a foreign language. We suggest that poems are a useful means to enhance Malay grammar learning in general and Malay writing skills in particular. Malay poetry provides the matrix for the acquisition of a sentential structure that begins and ends with the noun, *N…+ N*. Secondly, rhyming as an iconic meaning matrix offers a locus to acquire Malay words that share phonetic symbolism. In terms of intrapersonal intelligence, poem-making offers the potential to develop historical consciousness as well as ego-centric conviction, which are necessary for self-resilience. With an in-built technological edge to embed digital enhancements, the weblog offers a useful platform for multimodal presentation in a poem-based pedagogy. The digital platform enlivens the production of poems with the digital capacity to embed one's recital hence reinvigorating the fact that a poem is incomplete sans recitation.

Any assumption that lessons using Malay poetry induce creativity is at best an idealistic belief. There is a lack of substantiation with regard to actual results, which is the limitation of this discussion. This Malay project shows reflective thinking as an outcome with learners producing a digital Malay poem from reading and

understanding selected Singapore Malay poems as learning resources. Such introspective enterprise is an extension of a so-called intellectually driven approach to teaching language and culture advocated by the Modern Language Association in 2007 (Zhang, 2013). In terms of language education, the use of Malay poems is relevant to encourage interactive learning toward an intrinsically motivating experience. Beyond a simplistic assumption of *I-teach-you-learn* equation, the competencies to think and write in a creative-critical mode in learning Malay as foreign language education validate the use of original Malay poems as conducive resources to acquire vocabulary, rhythmic remix, writing skills, recital skills and interpersonal intelligence. In support of this proposal, the teaching evaluation of the Malay module based on the learners' responses on 19 June 2014, contain many encouraging comments suggesting that Malay poems are a worthy language learning resource.

Acknowledgment

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Appendix 1

NYANYIAN ALAM

Aku nantikan nyanyian alam
Rentak merdu mendendang kalbu
Aku nantikan bunyi murai
Kicaunya mengubat rindu.

Aku rindukan dunia aman
Bukan peperangan membakar jiwa
Aku rindukan langkah sopan
Bukan gerak tapak si bongkak.

Nantiku hanya semalam
Rinduku bukan kenyataan
Dunia nyata penuh gelisah
Tidak seindah yang disangka.

Penantianku suatu penyeksaan
Rinduku suatu khayalan.

A Samat Ali

Appendix 2

ORANG POLITIK

Boleh menyanyi
Boleh mengaji
Boleh menari
Boleh berjanji
Berapa banyakkah yang ditepati?

Orang politik
Boleh gelak
Boleh sorak
Boleh borak
Boleh salak
Sampai serak.

Orang politik
Perlu jaga hati pengundi
Perlu jaga hati kawasanundi
Perlu jaga hati budi sendiri
Berapa banyakkah yang hanya
jaga periuk nasi sendiri?

Orang politik
Fikir masalah dunia
Fikir masalah Negara
Fikir masalah masyarakatnya
Yang belum ditemui
jalan penyelesaiannya.

Orang politik
Boleh menghujah
Boleh mencadang
Boleh membangkang
Tapi kalau ditentang
Bolehkah dipandang?

Orang politik
Adakah
Hajat kesampaian
Maksud berketumpuan
Niat berketempatan?

Juffri Supaat

Appendix 3

PUJANGGA

Pujangga
Masa begitu mencemburui kita
Dalam tidak sedar mahupun percaya
Putaran saat ditenun dengan lancar
Laksana mimpi semalam yang indah.

Pujangga
Ku masih teringat kata-kata
Yang beralun syahdu menusuk kalbu
Dari nasihat hingga ke tunjuk ajar
Yang pasti akan menerangi layar perjuanganku.

Pujangga
Dari sehelai kain putih yang suci dari noda
Kini kain itu berkilau warna dunia
Semakin ditenun semakin lebar
Dicalit corak sateria untuk meneruskan legenda.

Pujangga
Semesta alam menyusun sembah
Bersimpul kaki duduk beradab
Menghadap syukur keris tersisip tegap
Tatkala bara digenggam setia tersemat di dada.

Pujangga
Tahun bersilih ganti malam bertukar pagi
Arus masa memamah usia
Kau tetap jitu mengorak langkah
Iaitu mendidik bakal pengganti.

Pujangga
Teruskan melimpahkan keringatmu
Onak dan duri akan bertempiaran melulu
Diambil alih lagu naf syahdu
Legendamu tetap akan tersemat di langit biru.

Mohamed Hizamuddin Bin Mohamed Yusof

PRAGMATIC FUNCTIONS OF INSYA ALLAH IN INDONESIAN SPEECHES

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ABSTRACT

Insya Allah has been part of the Indonesian language and culture for a long time. However, there were very few linguistics studies on the use of *Insya Allah*. This study aimed to analyse the use of *Insya Allah* in the Indonesian context using the pragmatic approach. A total of 100 utterances spoken by various speakers at various situations were collected. The study focused on identifying the types of speech acts performed by *Insya Allah* using Searle's speech act taxonomy (Searle, 1979). At the second stage, the pragmatic functions of *Insya Allah* were identified using a combination of classifications used by Pishghadam and Kermananshahi (2012), Nazzal (2005), Ibrahim, Shah, and Armia (2013), and Mohamed Ali (2014). The findings showed that *Insya Allah* was a reliable marker for commissive and expressive speech acts. This study also found two additional pragmatic functions of *Insya Allah* which have not been identified in previous studies.

Keywords: pragmatics, speech act markers, *Insya Allah*, pragmatic function, sociopragmatics

Introduction

Insya Allah is an iconic phrase from Arabic that has been adopted into many languages including Indonesian. According to Clift and Helani (2010), *Insya Allah* literally means "God Willing". In Indonesian, *Insya Allah* means "If Allah allows" (Tim Pusat Penyusun Kamus, 2005). Around the globe, *Insya Allah* is an iconic phrase spoken not only by the Muslims, but also by the non-Muslims in predominantly Islamic communities. Murphy (2007, cited in Clift & Helani, 2010) noted that *Insya Allah* was spoken by American soldiers who were serving in Islamic states such as Iraq and Afghanistan. Although the semantic meaning of *Insya Allah* is relatively

simple, its usage in real life context is quite complex. This study aimed to explore the pragmatic functions of *Insya Allah* in the Indonesian context which may be different from those identified in previous studies.

Pishghadam and Kermananshahi (2012) mentioned eight main functions of *Insya Allah* in Persian: (1) to strengthen the speaker's intention, (2) to show a fatalistic intention, (3) to show religious identity, (4) to express hope, (5) to curse, (6) to support someone, (7) to evade, and (8) to postpone things. Pishghadam and Kermananshahi's (2012) study is interesting because it showed how *Insya Allah* could also be used to curse someone in Persian.

(a)   *Ishallah beri zire kamion ….. Ishallah tasadof koni bemiri*
        Insya Allah you would be run over by a truck … **Insya Allah** you would have an accident and die.

The use of *Insya Allah* as a way to curse someone was also identified in Alghazali's (2011) study on Arabic speakers in Iraq.

(b)   *Insyallahtamuut*
        I wish you would die

Both Pishghadam and Kermananshahi's (2012) study and Alghazali's (2011) study are unique because the use of *Insya Allah* to curse is presumably difficult to be obtained in the Indonesian context.

Studies of both semantic and pragmatic analyses of *Insya Allah* in the Indonesian context are still limited. Susanto (2006) did an analysis of *Insya Allah* as a feature of code switching. However, Susanto's analysis was only sociolinguistics in nature. The results of Susanto's study showed that the occurrences of code switching using *Insya Allah* mostly were influenced by metaphorical factors rather than situational factors (Blom & Gumperz, 1972). In terms of the functions and meanings of *Insya Allah*, Susanto did not provide an explicit explanation for them. Susanto's argument was supported by Ibrahim, Shah, and Armia (2013) in a study of *Insya Allah* in the Malaysian context. Ibrahim et al. (2013) also see *Insya Allah* as a code switching phenomenon rather than a pragmatic one. They consider *Insya Allah* as one of the markers of a phenomenon called Islamic English. There is a possibility that Islamic English mentioned by Ibrahim et al. (2013) is the same concept dubbed as *Islamo English* (Mohamed Ali, 2014). *Islamo English* is a concept where English is used by mixing a language with other Islamic related word roots.

A deeper analysis about *Insya Allah* functions was done by Nazzal (2005) but it was not in the Indonesian or Malaysian context. Nazzal analysed the pragmatic functions of *Insya Allah* phrase in the Arabic context of Arabic speakers. Nazzal found that Arabic native speakers used *Insya Allah*: (1) as a mitigating device for rejection, (2) to implicitly accept a request, and (3) as a mitigating device for future commitment. Generally, Arabic speakers used *Insya Allah* as a device to solve their doubt of the consequence of their future commitment. From the social point of view, Arabic speakers used *Insya Allah* to (1) decrease the risk of a speech exchange, (2) maintain harmony, and (3) save participants' face in an exchange.

A conversation analysis done by Clift and Helani (2010) showed that *Insya Allah* is not always used in the context of Al-Quran. It has become a part of both Arabic and non-Arabic daily interactions. Using conversation analysis, Clift and Helani argued that *Insya Allah* could function as a signal to end a conversation. It could also function as a marker to give hope to future desired outcomes. *Insya Allah* could also be used to maintain the ongoing topic being discussed. The fourth function was to signal a new topic. At this point, there is only a little difference between the analysis done by Clift and Helani and the one done by Nazzal (2005). Clift and Helani believed that *Insya Allah* tended to address the future which had a desired outcome while Nazzal stated that *Insya Allah* was more about speakers' hope to mitigate commitment for an unguaranteed outcome.

As such, studies on *Insya Allah* have been conducted from various viewpoints including pragmatics, code switching and conversation analysis. In this study, I focus on the pragmatic functions of *Insya Allah* in the Indonesian context.

The first theory used in this research is the speech theory by Searle (1979). Searle argued that when a speaker produced a speech, it also functioned as an action. When a speaker said that "I name this child, Adam" and the speaker was the legitimate father of the child, the speech uttered could indicate real world situation. That was the beginning of the emergence of speech act theory. Searle's theory is a derivative of Austin's (1975) speech act theory. Austin realized this phenomenon first and Searle formulated that concept even further. Searle revised Austin's speech act classification. He divided speech acts into five categories based on their illocutionary effect intended by the speaker. The classifications of speech acts according to Searle are as follows:

(1) Assertives   : to tell the truth and the nature of things
(2) Directives   : to make someone to do something
(3) Commisives   : to commit to oneself to do something
(4) Expressives   : to express one's feeling and attitude
(5) Declarations   : to change the world reality through speech

In English, Searle (1979) tried to elaborate syntactic analysis which marks each of the speech act. However, the syntactic analyses may not be very useful in analysing speech in Indonesian. From Searle's (1979) example, a speech act can be manifested in more than one syntactic structures, as shown in the following conversation.

(c)   Student X: Let's go to the movies tonight.
         Student Y: I have to study for an exam.
         Adapted from (Searle 1979, p. 43)

Syntactically, Student Y's reaction "I have to study for an exam" is an assertion about his or activities that night. However, in a real life interaction, Student X would understand that Student Y's utterance is meant to reject X's proposal. Searle's (1979) syntactic analysis might be irrelevant if it is applied to identify a speech data used in this study. Fortunately, Searle's has provided an

Pragmatic functions of Insya Allah in Indonesian speeches

alternative approach which can be used as an Ockham's Razor for this paper. The razor is called the "felicity conditions". Felicity conditions consist of illocutionary components in each speech act to create an intended perlocution. The following table shows two examples of felicity conditions for two types of speech acts.

Table 1
Felicity conditions adapted from Searle (1979)

Felicity conditions	Directive (Searle, 1979)	Commissive (Searle, 1979)
Preparatory Condition	H is able to perform A	S is able to perform A H wants S to perform A
Sincerity Condition	S wants H to do A	S intends to do A.
Propositional content Condition	S predicates a future act A of H	S predicates a future act A of S.
Essential Condition	Counts as an attempt to get H to do A	Counts as the undertaking by S of an obligation to do A

The table illustrates that each speech act has to fulfil four illocutionary conditions: (1) preparatory condition, (2) sincerity condition, (3) propositional content condition, and (4) essential condition. The combination of four conditions can be used to differentiate between request and promise by analysing the four felicity conditions. In this research, felicity conditions were utilized to investigate the nature of *Insya Allah* as a marker to a specific speech act.

Research Method

Pragmatic analysis has always been a part of linguistic research. In order to present the analysis of *Insya Allah* pragmatic functions in the Indonesian context, the speech act theory by Searle (1979) was used. In addition, the frameworks from Pishghadam and Kermananshahi (2012), Nazzal (2005), Ibrahim et al. (2013), and Mohamed Ali (2014) were also employed. The use of pragmatic approach to examine data have been conducted by a number of researchers (Argente & Payrato, 1991; Qadafi & Wahyudi, 2014). One hundred utterances containing *Insya Allah* were collected from official and unofficial speeches in Indonesian available on the Internet. The phrase "*Insya Allah*" was then identified and coded. The speeches were spoken by different types of speakers: the president, mayors, regents, governors, heads of government institutions, heads of private institutions, chief of religious community, parents, and students.

The data were recapitulated in a table and coded. These data were analysed using the the speech act theory by Searle (1979). At the second stage, the data were recapitulated using the classifications of pragmatic functions of *Insya Allah* generated from the combinations of frameworks by Pishghadam and Kermananshahi (2012), Nazzal (2005), Ibrahim et al. (2013), and Mohamed Ali (2014). The frameworks produced the following taxonomy of the functions of *Insya Allah*:

Pragmatic functions of Insya Allah in Indonesian speeches

(1) To strengthen speaker's utterance (a)
(2) To show fatalistic attitude, resigned to fate (a)
(3) To show religious identity (a), (c), and (d)
(4) To wish for good things (a)
(5) To curse someone (a)
(6) To evade future commitment (a) and (b)
(7) To soften negative response (a) and (b)
(8) To accept invitation implicitly (b)

For the sake of efficiency, I omitted the "supportive" and "delaying" functions of *Insya Allah* formulated by Pishghadam and Kermananshahi (2012) because "supporting" is very similar to expressing good wishes and "delaying" is akin to softening a negative response.

Insya Allah Examined under Searle's Framework of Speech Act

As an extension from Austin's (1975) speech act theory Searle's (1979) speech act theory also acknowledges that there are three dimensions in a speech act: locution, illocution and perlocution. Locution is the physical form of utterance, spoken or written. Illocution is the message, intention, or meaning of the speakers. Perlocution is reality changing phenomenon affected by the utterances. According to Searle (1979), illocution is the main dimension of speech act which can be analysed using a razor called felicity conditions (see Table 1). In order to analyse the corresponding speech act(s) for *Insya Allah,* felicity conditions were analysed in this study. Felicity conditions consist of four sub-components: (1) preparatory condition, (2) sincerity condition, (3) propositional content condition, and (4) essential condition. By identifying the four subcomponents of an utterance, we can recognize the speech act to which it relates. Based on Searle's (1979) classification, there are five categories of speech acts: (1) directive, (2) commisive, (3) assertive, (4) expressive, and (5) declarative or representative.

Searle (1979) only provides felicity conditions for two categories of speech acts: directive and commissive. For the sake of the study, based on main principles elaborated by Searle (1979), felicity conditions for the other three speech acts are generated here.

Table 2
Felicity conditions of five types of speech acts

Felicity conditions	Directive (Searle, 1979)	Commissive (Searle, 1979)	Assertive (Generated)	Expressive (Generated)	Declarative (Generated)
Preparatory Condition	H is able to perform A	S is able to perform A H wants S to perform A	S knows something about information A.	S feels something about reality A	S has the institutional or cultural power to perform A to come into effect.
Sincerity Condition	S wants H to do A	S intends to do A.	S wants H to know something about A.	S wants H to know S's feeling about A	S wants to impose S's power to certain thing(s) or person(s)
Propositional content condition	S predicates a future act A of H	S predicates a future act A of S.	S wants H to believe A.	S predicates feeling toward A of H.	S predicates changes of thing(s) or person(s)
Essential condition	Counts as an attempt by S to get H to do A.	Counts as the undertaking by S of an obligation to do A.	Attempt to share information A to both S and H	Attempt to share feeling toward A by both S and H.	Attempt to change the reality of certain thing(s) or person(s)

Using the felicity conditions framework, the utterances collected in the dataset were analysed and tallied. When it came to classifications and identifications of speech acts or any other taxonomy in linguistics, careful measures and considerations must be taken. Some challenges arose in the process. The first one was the possibility of speech acts to overlap. One utterance could be classified into more than one speech act. The second problem was that the position of *Insya Allah* could be affected by the following and preceding utterances. Thus, this classification was the optimum approximation that could be concluded from utterances containing *Insya Allah*. In order to increase reliability of data analysis, the analyses from three research assistants were compared, and then discussed so that a consensus could be reached.

Results and Discussion

The following chart shows the outcome of classification based on the analyses of the speeches.
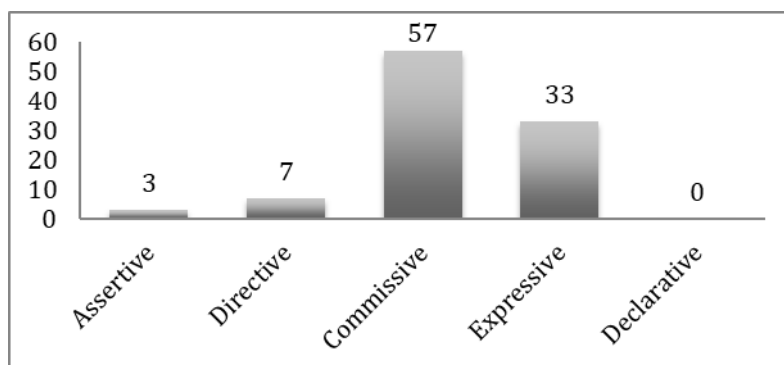
Figure 1. Distribution of *Insya Allah* based on speech acts classification by Searle (1979)

The felicity conditions of phrase *Insya Allah* found in the dataset fulfilled the felicity conditions of commissive speech acts very frequently (57%). Secondly, *Insya Allah* had quite a high attachment to expressive speech acts (33%). Thus, commissives and expressives comprised 90% of the data collected. Directives were found in 7% of the total occurrences and expressives counted for 3% of the utterances. In the dataset, *Insya Allah* never occurred as a declarative marker.

Insya Allah in the Commissive Speech Act

Insya Allah could be classified as a strong marker for commisive speech acts. The most crucial component of the felicity conditions for the commisive speech act was the speaker's commitment to do something in the future. A simple collocation analysis was conducted and the summarised results are in the following table.

Table 3
Collocation analysis of *Insya Allah* in 100 Utterances

	Left Collocation	Key Phrase	Right Collocation	
12	*dan* and		*akan* will	21
10	*yang* which- relative pronoun		*kita* we-hearer included	10
5	*ini* this	*Insya Allah*	*penuh* full	5
4	*itu* that		*kami* we-hearer excluded	3
2	*kita* we		*pada* on/at	3
2	*berjanji* promise-		*Tuhan* God	3

verb	
Freq	Freq

From the collocation analysis in Table 2, it can be seen that word *akan* (will/be going to) was the most dominant right collocation. Semantically, the word of *akan* is related to the future event or commitment. In addition, the word *nanti* (later) also appeared for many times (seven times) even though it was not classified as collocation. Other collocations such as *kita* and *kami* (we/us) did not refer immediately to the speaker. Instinctively, if a speaker commits to something in the future, the most appropriate collocation is 'I'. However in Indonesian, collective pronouns such as *kita* and *kami* are considered more appropriate for formal situations to replace the pronoun *aku* or 'I'.

(d)   *Kami juga menyadari masih banyak program yang belum tuntas kami laksanakan, dan itu semua **Insya Allah** akan kami tuntaskan dalam masa tiga tahun sisa waktu kepemimpinan kami.*
We also realize that many programs have not been completed (by us), and all of those tasks, *Insya Allah*, we will complete in the next remaining three years of our leadership.
(Datum 85)

In the example, the felicity conditions for the commissive speech act were fulfilled. The speaker thought that he was able to perform the tasks (preparatory condition a). The audience wanted the speaker to perform the tasks (preparatory condition b). The speaker intended to complete his program (sincerity condition). The speaker stated that those tasks would be completed in next three years (prepositional content condition). The speaker was obliged to fulfil the promise (essential condition).

Insya Allah in the Expressive Speech Act

The appearance of *Insya Allah* as an expressive speech act in the Indonesian context is interesting since the default usage of *Insya Allah* in the Indonesian language is related to future commitment. Expressives were found many times, hitting 33 times in total. The word *penuh* (full) most often occurred as right collocation and it was always followed by the word *berkah* (grace). They formed compound phrase *penuh berkah* which literally means 'full of grace' or 'full of joy' given by God. In this case, it can be observed that *Insya Allah* was not used as speaker's evidence of future commitment but it was used to show hope.

(e)   *Pada kesempatan yang membahagiakan dan **Insya Allah** penuh berkah ini, saya juga ingin menyampaikan ucapan terima kasih dan penghargaan yang tulus atas pengabdian segenap anggota KORPRI baik yang bertugas di dalam negeri maupun di luar negeri.*

In this very happy occasion and ***Insya Allah*** full of joy, I would like to extend my gratitude and sincere appreciation to the devotion of all corps members who are placed inside or outside the country.
(Datum 34)

(f)   *Selamat bertugas. **Insya Allah**, Tuhan bersama kita.*
       Good luck on your duty. ***Insya Allah***, God is with us.
       (Datum 36)

(g)   *Dengan kesabaran **Insya Allah** kita akan berhasil.*
       With patience, ***Insya Allah*** we will prevail.
       (Datum 46)

From the example (e), there was no sign that *Insya Allah* was used as a future commitment marker in this context. At this point, *Insya Allah* served as the speaker's psychological expression. All felicity conditions (Searle, 1979) for the expressive speech act had been fulfilled. The speaker felt grateful and happy for the event (preparatory condition). The speaker wanted the audience to recognise the happiness and gratitude of the speaker (sincerity condition). The speaker projected the feelings toward the audience (prepositional content condition). The speaker tried to let the audience feel the shared emotion (essential condition). Utterance (f) indicated hope for safety and protection from God and utterance (g) indicated hope for the accomplishment of the task.

Insya Allah in Directive, Assertive and Declarative Speech Acts

Insya Allah as directive and assertive speech acts will not be discussed in-depth in this research since it appeared as directives only seven times and assertives, three times. With their low frequency, *Insya Allah* could not be concluded as a marker for directive and assertive speech acts. Nevertheless, it is interesting to note that both directives and assertives, *Insya Allah* served to mitigate the speakers' proposition and to soften information. The usage of *Insya Allah* in declarative speech acts could not be found in the dataset. This phenomenon is most probably due to the existing phrase of *Bismillah*. In most inaugurations in Indonesia, declarative speech acts use *Bismillah* which literally means 'in the name of God' instead of *Insya Allah*.

The Pragmatic Functions of Insya Allah

Tallying technique could not be used in this section since one utterance of *Insya Allah* can have more than one function. In other words, the nature of pragmatic functions of *Insya Allah* are composites. Please take a look at the following datum.

(h)   *Kita mempunyai keyakinan bahwa segala sesuatu perbuatan yang kita lakukan dengan niat dan tulus tidak terkecuali dalam memberikan pelayanan kepada masyarakat, **Insya Allah** akan membuahkan kebaikan-kebaikan yang kelakakan dicatat sebagai nilai ibadah.*

We believe that every single act we do with unconditional will and sincerity to serve the society, ***Insya Allah*** will result in goodness to be recorded as our deeds (by God).
(Datum 23)

From the example (h), the utterance containing *Insya Allah* had more than one functions. The first function was to strengthen the speaker's utterance. The second function was to submit to fate. The third function was to show religious identity by using *Insya Allah* combined with word *ibadah* which means 'good deeds recorded by God'. The last function was to wish for good things. Considering the composite trends in *Insya Allah* utterance, I decided not to impose frequency recapitulation in this section.

The next finding is related to the characteristic of this research's data. Since this study focused only on speeches, there was no interaction between speaker and hearer. Thus, the functions of evading a future commitment, softening a negative response, and accepting an invitation implicitly, could not be found and clarified using the dataset.

Apart from previous findings stating that *Insya Allah* could be used to swear and to curse (Alghazali, 2011), none of the data in this study could support that. It can be observed that in the Indonesian context, speakers in the study tended to use *Insya Allah* with positive connotation in speeches.

Strengthening speaker's utterance and wishing for good things (Pishghadam & Kermananshahi, 2012) were two pragmatic functions of *Insya Allah,* which often co-emerged. The possible tendency was that when a speaker wanted to strengthen or heighten the illocutionary effect of his/her speech using *Insya Allah*, he/she also wanted to wish for good outcome in the future.

(i)   *Dengan berbagai upaya itu, **Insya Allah**, kita akan memiliki tatanan mitigasi dampak secara nasional yang lebih kokoh dan lebih baik di masa depan.*
With all the efforts, ***Insya Allah***, we will have a mitigation governance system nationally which is not only stronger but also better in the future.
(Datum 30)

In speech excerpt (i), the speaker used *Insya Allah* to highlight the sense of positive outcome to the audience. It can be safely said those two functions, strengthening speaker's utterance and wishing for good things, were complementing each other most of the time.

Showing fatalistic attitude and showing religious identity also often co-occurred. Showing fatalistic attitude could be identified by any words indicating the surrender of the speakers to God. Religious identity could be characterized by words or phrases, which indicated specific terms used by the Muslim community such as *ibadah, walimatul urus, I* and *istiqomah*.

(j)   *Semoga upaya kita dalam membangun dan menegakkan kewibawaan Indonesia yang kita cintai bersama ini, senantiasa mendapatkan ridhlo-Nya dan menjadi catatan amal ibadah kita, **Insya Allah**.*

Hopefully, all our efforts in building and erecting the greatness of our beloved Indonesia will get *ridho* from God and becomes our *ibadah*, ***Insya Allah***.
(Datum 21)

Based on example (j), Islamic identity could be confirmed using *Insya Allah* accompanied with other Islamic terms such as *ridho* (blessing) and *ibadah* (worship). As a country with the largest Muslim population in the world, it seems natural that highlighting Islamic identity is beneficial for speakers for in-group bounding. At the same time, the speaker shall show his/her submission to God for the success or failure of the efforts he/she has made. This finding supports previous study by Pishghadam and Kermananshahi (2012) on showing fatalistic attitude and study by Ibrahim et al. (2013) on how language can be used to show Islamic identity.

There were some functions identified in this research, which did not fit into the provided categories. Additional functions were most visible when *Insya Allah* was used to indicate a definite plan scheduled in the future. This function appeared several times in different speeches.

(k)   *Pengajian rutin tiap malam jum'at depan **Insya Allah** akan kita laksanakan di rumah Ibu Ifa blok C3 nomor 19.*
The weekly meeting of the next Thursday night, ***Insya Allah***, will be held in Mrs.Ifa's House at Block C3 number 19.
(Datum 8)

(l)   ***Insya Allah** 9 Desember 2015 nanti kita menyelenggarakan Pilkada serentak di 21 Kabupaten/Kota*
Insya Allah, on 9 December 2015 we will have our regional election simultaneously in 21 regencies/cities.
(Datum 12)

Looking at the data in (k) and (l), the speakers used *Insya Allah* and at the same time they mentioned the exact date of the pre-planned events. The use of *Insya Allah* in this case was not related to religious identity or submission to fate. *Insya Allah* in this case was also not a statement of strengthening nor highlighting hope. Therefore, I propose that the function 'to indicate scheduled future plan' to be added to the list of the existing functions. This type of function occurred quite frequently in the speeches. In the dataset, this function appeared 14 times.

The last function of *Insya Allah,* which could not be found in the previous studies was to convey humour. However, the occurrence of this function was rare.

(m)   *Jika Bapak Ibu pulang sebelum makan tidak akan didoakan oleh ustads KH.A.Yani Hamid (Ketua MUI Kab. Musi Rawas) untuk menyusul kami naik haji tahun mendatang, sebaliknya bila bapak-ibu makan dulu baru pulang **Insya Allah** akan didoakan untuk naik haji ditahun-tahun mendatang, bagi yang pernah berhaji akan pergi lagi berkali-kali.*

If you go home before trying any meals, you won't get any blessing from KH. A. Yani Hamid (Head of MUI Musi Rawas) to go on Hajj like us in the coming years. On the other hand, if you try the meal first and then go home, ***Insya Allah***, he will pray for you to go for Hajj in the coming years; for the ones who have been on Hajj will get the opportunity to go on Hajj again several times.
(Datum 83)

Conclusion

There are two research questions in this study. First, what is the nature of *Insya Allah* as a speech act? Secondly, what are the pragmatic functions of *Insya Allah* based on the combined taxonomy provided by previous studies?

On the first question, based on Searle's taxonomy, the study has shown that most of the time *Insya Allah* indicated commisive speech acts (57%). In those instances, *Insya Allah* was related to the speakers' commitment to future actions or events. In 33% of the occurrences, *Insya Allah* was used as expressive speech acts. Here, *Insya Allah* was used as a psychological and/or an emotional expression with no connection to future affairs. There were very few directives and assertives in the dataset and no declarative was found in the dataset.

The second question is related to the pragmatic functions of *Insya Allah*. The study revealed that in Indonesian speeches, *Insya Allah* functioned to strengthen the speaker's utterance, to wish for a good outcome, to show a fatalistic attitude and to show religious identity. There were three functions from previous studies which were not found in this study: (1) to evade from future commitment, (2) to soften negative response and (3) to accept invitation implicitly. The absence of these three functions could be due to the restricted nature of the data source. Cursing using *Insya Allah* (Alghazali, 2011) was also not found in the dataset. However, two functions of *Insya Allah* which were not reported in previous studies were identified in the findings of this research: (1) to indicate scheduled future plans, and (2) to convey humour.

The main shortcoming of this study is that the source of the data was restricted to speeches. The monological nature of the data source could be the reason why some pragmatic functions of *Insya Allah* identified in previous studies were not found in the present study. To address this shortcoming, future research on the use of *Insya Allah* in other situations could be carried out.

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THE SYSTEMIC RULES OF MALAY STANDARD BORROWING FROM ARABIC: GUIDELINES FOR LINGUISTS AND TRANSLATORS

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ABSTRACT

Borrowing has been an important process in the development of the Malay language. Malay has a great number of borrowed terms from a variety of languages, such as Sanskrit, Arabic, Persian, Dutch, Hindi, Javanese, Siamese, Tamil, Portuguese, Chinese, Japanese and English. Among these languages, Arabic is one of the main sources of Malay borrowing. This research is a descriptive study of Malay borrowing from Arabic. It aims to produce a model of the systemic rules of standard Malay borrowing from the Arabic language. Data for this research were obtained from *Kamus Dewan*, the main reference for Malay lexicon. The data, then, were analysed manually based on their trends and patterns. The result of the study shows that there are several trends implemented in transferring Arabic words into Malay. This study aims to become a useful guideline for linguists and translators in borrowing new terms from Arabic.

Keywords: Malay language, standard borrowing, Arabic, nativised borrowing, borrowing guidelines

Introduction

Borrowing has been an important process in the development of the Malay language. Malay has a great number of borrowed terms from a variety of languages, such as Sanskrit, Arabic, Persian, Dutch, Hindi, Javanese, Siamese, Tamil, Portuguese, Chinese, Japanese and English (Jones, 2007).

      After independence in 1957, Malay, as the national language of the country, and the medium of instruction in education, underwent major changes in its development. There was a mass importation of foreign words, especially from

English, in the field of science and technology. Therefore, *Dewan Bahasa dan Pustaka* was given the responsibility for coining scientific and technical terms for use in Malay. In 1972, the Malaysia-Indonesia Spelling Agreement was declared with the objective of standardising the spelling system of scientific and technological terms, especially borrowed words such as *glukos* (glucose), *infrustruktur* (infrastructure), *kloroform* (chloroform), *matriks* (matrix) and *varian* (variant). Through this agreement, *Ejaan Rumi Bahasa Malaysia* (New Malay Romanised Spelling) was introduced (Asmah Haji Omar, 1984). In addition, the Malay Terminology Committee, a body which involved experts from different fields, was formed by the *Dewan Bahasa dan Pustaka*. Their responsibility was to search for new concepts and terms in various academic disciplines for use in the Malay language. For instance, in the field of biology, there were 14 members who specialised in this field (Quah, 1999). In 1975, formal guidelines for accepting foreign words in Malay were produced in *Pedoman Umum Pembentukan Istilah Bahasa Malaysia* (1975). According to the guidelines, in a situation where there is no equivalent for a foreign word in Malay the use of the foreign word in question is acceptable and permitted (*Pedoman Umum Pembentukan Istilah Bahasa Malaysia,* 1975).

According to Asmah Haji Omar (1984), there are two situations which lead to borrowing in Malay. The first is the lack of equivalent terms in Malay that carry the same meaning in the foreign terms. Science and technology are the most popular domains where the equivalent terms in Malay cannot be found, and thus have a high number of borrowed terms. The second situation is when equivalent terms can be found in Malay, but may not be suitable or conducive to the other linguistic derivative forms of the terms. For example, the Malay word for stomach is *perut*. However, in medical science the term gaster and its derivations, such as gasterectomy, gastric and gastrocentrous, are not conducive to be derived from the word *perut*. Therefore, the Malay Terminology Committee decided to borrow both the root and its derivations into Malay: *perut* remains in general use, but gaster and its derivations are more common in scientific and technical use.

Versteegh (2001) divides borrowings into three types; 1) older borrowing, 2) newer borrowing, and 3) re-borrowing. Older borrowing refers to foreign terminologies that have entered the source language for some periods of time and have been established and accepted as a part of the source language. This type of borrowing is called standard borrowing in this research. The decision to use standard borrowing is because the word standard might precisely cover various possible meanings, such as older, established and accepted borrowing. New borrowing for newer borrowing, refers to new words that enter the target language for the first time. Re-borrowing, on the other hand, refers to some standard borrowings in the target language which are in some circumstances re-borrowed through the process of transfer.

The patterns of borrowing words in Malay vary. In discussing English loanwords in Malay, Heah (1989) considers in detail the different types of loanwords, suggesting two main categorisations:

i) "Unassimilated loanwords" (Heah, 1989, p. 99), which refers to the great number of English words, such as *novel*, *virus* and *mineral,* which have been borrowed by Malay without any changes to their structures.

ii) "Assimilated loanwords" (Heah, 1989, p. 103), which refers to some borrowed words which have been transferred into Malay with some modifications in order to suit the nature and style of Malay: this process is known as "nativisation" (Thomason, 2007, p. 668). Examples of assimilated loanwords include *skrip* (script), *kolektif* (collective), *kabin* (cabin), *saman* (summon), *lesen* (licence), *letrik* (electricity), *wayar* (wire), *inci* (inch), *enjin* (engine), *stesen* (station), *resit* (receipt), *mesin* (machine), *bil* (bill), *cek* (cheque), *gazet* (gazette), *lokap* (lock-up), *mekap* (make-up), *koboi* (cowboy), *bom atom* (atomic bomb), *muzik pop* (pop music) and *status sosial* (social status).

Apart from English, Arabic is also one of the main sources of Malay borrowing (Quah, 1999). Hendershot (1943, pp. 21-22) claims that Arabic was "the greatest contributor to, and enricher of, the Malay language". This is because all religious ideas are transmitted through Arabic. However, the phenomenon of borrowing from Arabic into the Malay language also varies. The two types of loanwords are reflective of the phenomenon which we termed transliterated borrowing due to the different types of scripts between Arabic and Malay that requires transliteration, and nativised borrowing for assilimilated loanwords.

This article therefore reports the findings of a study that was carried out to investigate trends of transferring Arabic words into the Malay language. The result of this research leads to a proposal of a model called a systemic rule of Malay standard borrowing from Arabic.

Literature Review

The Concept of Borrowing

According to Haugen (1950, p. 212), borrowing refers to "the attempted reproduction in one language of patterns previously found in another". Thomason and Kaufman (1988, p. 37) on the other hand defined borrowing as "... the incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features". More recently Versteegh (2001, p. 472), who deals with Arabic linguistic, defined borrowing as "the introduction of elements from a foreign language into the native language".

From the perspective of translation studies, borrowing is considered as a translation procedure by scholars such as Bell (1991), and Vinay and Darbelnet (1995). It is termed transference by Newmark (1988, pp. 81-82) whose explanation of the term also includes transliteration relating to "the conversion of different alphabets". Due to the different types of scripts between languages, transliteration is needed. For example, the Arabic الكحل [*al-kuḥl*] is borrowed into English as alcohol using a different type of script. When borrowing from Arabic into Malay,

transliteration is also needed. We shall term this transliterated borrowing, in order to give a clear indication that these words are transferred into the target language using phonetic transliteration.

Similarly, Heah (1989), categorised borrowing into two categories: the unassimilated borrowing and assimilated borrowing, based on the model for linguistic change as a result of language contact proposed by Thomason and Kaufman (1988). Versteegh (2001) examined the layers of borrowing. One type of layer is borrowed words that can be divided into two categories: 1) non-adapted forms, and 2) adapted forms. The non-adapted forms of borrowing occur when the core lexicon stays the same in the target language. For example, the Swahili word *kitabu* is a word borrowed from Arabic كتاب (*kitāb*) (book), *dhaifu* from the Arabic ضيف (*ḍayf*) (guest) and *safina* from the Arabic سفينة (*safīnah*) (ship) (Versteegh, 2001, p. 487). This type of borrowing is what we shall term in this study as transliterated borrowing.

However, the adapted forms of borrowed words refer to the process of adaptation and assimilation in the target language. For example, the process of consonant substitution, such as the substitution of /ق/ [q] with /ġ/ and /ح/ [ḥ] with /h/ (Verteegh, 2001). This type of borrowing is termed by Thomason (2007, p. 668) as "nativisation", where the borrowed words will undergo changes according to the nature of the receiving language. For example, Arabic words that sound foreign to Hausa are replaced by the closest equivalents in the native Hausa inventory (Thomason, 2007). An example from Greenberg (1947) shows that the Arabic /ب/ is replaced by the Hausa /f/, such as in the word ثوب (*thawub*) (cloth), which is borrowed as *tůfa.* In the current research, we shall opt to use the term nativised borrowing in order to be clear that not only is this a type of borrowing, but it is also one to have gone through the process of nativisation.

This present study, therefore, consists of two forms of borrowing, as shown in Table 1:

Table 1
Forms of borrowing

Borrowing	Example
1. Transliterated borrowing	*abjad* (letters) – from the Arabic أبجد (*abjad*).
2. Nativised borrowing	*fasih* [fluent] – from the Arabic فصيح (*faṣīḥ*) where the consonants /ص/ [ṣ] and /ح/ [ḥ], and the long vowel ي /ī/ are nativised by substituting them into /s/ [س], /h/ [هـ] and /i/.

Of these two forms of borrowing, this study is more concerned with nativised borrowing. Since transliterated borrowing is a direct transfer with transliteration, it normally does not pose any problem to the process. On the other hand, nativised borrowing deals with a specific system in the target language. By analysing a group of data of standard borrowings, this study, therefore, aims to investigate the system applied by the Malay linguist Malay linguists and translators in borrowing Arabic lexicons.

The systemic rules of Malay standard borrowing from Arabic: guidelines for linguists and translators

Historical Background of Malay Borrowing from Arabic

Arabic is the second most prominent source of borrowing in Malay after Sanskrit. Beg (1979) claimed that by 1979 there were about 1,000 Arabic-originated words in Malay, and more recently Idris Mansor (2002) through a semantic study of Arabic loanwords in Malay, compiled 1,242 words that were originally Arabic, commencing from A to M in *Kamus Dewan* (the main reference for the Malay lexicon). The domains of these borrowed words range from social life, economy and management, politics and administration, and religion. Among these aspects, Islam is the main factor which contributes to the extensive borrowing from Arabic.

To trace back the specific route through which Arabic loanwords came is a difficult process due to the lack of historical references. Versteegh (2001, p. 499) identified this problem and commented that "unfortunately, we know almost nothing about the development of the Arabic component of Malay in the earliest period, simply because the number of Classical Malay inscriptions is limited".

However, from the features and form of the borrowed words from Arabic, some scholars, such as Campbell (1996), Jones (2007), and Versteegh (2001) claim that Arabic possibly came to Malaysia from Persia through India. However, they also consider other logically acceptable possibilities. One is that they arrived through China and Champa and the other possibility is that the loanwords were introduced into Malay through direct contact with Arab traders and missionaries. In the fifteenth-century and early sixteenth-century, Malacca (the early Malay sultanate kingdom) was an exchange point for traders. Situated at the crossroads of maritime trade between China and India, Malacca attracted many traders including those from the Arabian countries, some of whom actually settled and married local people. This daily interactions or daily contacts undoubtedly had an effect on language.

Observations on the great quantity of Malay borrowing from Arabic show religion to be the main reason. The arrival of Islam as a new religion to the region brought with it extensive Arabic terminologies through the practice of Islamic rituals, some of which could not be carried out without these terminologies. On this topic, Tham (1990, p. 72) stated that "Islamic rules and precepts were dominant in most areas of Malay life".

Under British rule from 1824 to 1957, there were restrictions placed on the practice of Islam. Malay sultans, who were traditionally the leaders of Malay culture and religion, "became only symbols of Malay political sovereignty but without authority to make decision[s]" (Hussin Mutalib, 1993, p. 20) and their power and status were subjected to the control of British residents and advisors. The status and role of Islamic law were undermined under British legal codes and enactments. Therefore, awareness of reformation was raised among some Malay scholars. In addition to the founding of the *madrasah* schools, a group of reformists known as *kaum muda* [progressive faction] was formed and their main objective was "to redress the Malay problems and general backwardness" (Rosnani Hashim, 1996, p. 25). The leaders of this group were Syed Sheikh al-Hadi (before 1862), Sheikh Tahir Jalaluddin (1869) and Abas Taha (1885). They mostly communicated in a mixture of Malay and Arabic, and were directly influenced by the Islamic reformist movement

The systemic rules of Malay standard borrowing from Arabic: guidelines for linguists and translators

of Arabian countries in the late nineteenth century (Hussin Mutalib, 1993). Later on, they produced publications including the monthly magazine *al-Imam*, founded by al-Hadi in 1906, *al-Ikhwan* in 1926 and *Saudara* in 1928 (Monique, 2001). These publications contained a great number of original Arabic terms borrowed into Malay. Several examples have been recorded from *al-Imam* by Milner (1995), such as *watan* (nation), *zat* (essence), *tarikh* (history), *murshid* (guide), *umat* (community), *ulama* (scholars), *tamadun* (civilization), *akal* (rationality) and *ilmu* (knowledge). However, it is impossible to trace whether the words were borrowed by Malay through these writings or had already entered the Malay at an earlier point.

Tham (1990) highlights two factors that contribute to the extensive borrowing of Arabic terms in Malay. One of the factors is the "persistent striving among zealous Muslims" (Tham, 1990, p. 138), many of whom graduated from Middle Eastern universities such as al-Azhar University in Cairo, Egypt and King Abdul Aziz University in Jeddah, Saudi Arabia, and more recently from universities in Jordan and the Medina Islamic University, Saudi Arabia. In addition, there are also some Islamic Studies graduate students from Malaysian universities who move to restore the link between religion and daily life in Malay society, and have had considerable impact on the character and development of the Malay language, including borrowing. Although Tham is probably right to claim that their preferences for Arabic terms is an affirmation of their religious commitment, it is also related to their background knowledge and the issue of prestige. Since they have a good knowledge of the Arabic language, they are naturally familiar with many Arabic words and thus prefer borrowing in their own written and spoken work. Moreover, they might also think that the use of Arabic terms, which are new to the Malay readers, shows the high educational and cultural status of their speech or writing.

The second factor, according to Tham (1990), is political. There are two influential political parties in Malaysia, UMNO (United Malays National Organization), and PAS (Pan-Islamic Party of Malaysia). Although UMNO is currently the party in government, there is continuous pressure from PAS, whose leadership consists of religious scholars, to pursue the political policy of Islamisation (Tham, 1990). To respond to the religious political challenge posed by PAS, UMNO established two institutions in 1983, the Islamic Bank and the International Islamic University Malaysia. From the influences of these institutions, the use of Arabic terminologies in Malay has rapidly increased. Arabic terms are widely used in the Malaysian financial sector and the International Islamic University Malaysia has become a centre for Islamic studies, at which Arabic and English are the languages of instruction.

Finally, the most important factor which contributes to the large amount of Malay borrowing from Arabic is the existence of the Malaysian national language and religious policies. According to Article 152 of the Malaysian Constitution, Malay, also known as Bahasa Melayu or Bahasa Malaysia, is the national language of Malaysia and Islam is the formal religion of Malaysia (Federal Constitution, 2010). Therefore, both an official language and religion, which are closely linked, are enshrined in the Malaysian Constitution.

Methodology

This study is a descriptive research based on the analysis of 1,242 words, commencing from A to M in *Kamus Dewan* (the main reference for the Malay lexicon) which are originally Arabic. In the first phase, words that originally Arabic were collected and mapped into their correspondences in the Arabic language. These words are analysed manually in order to identify their trends. These borrowed words were also classified into two different categories. Those that have no changes were put under the category of "transliterated borrowing" and those with changes were classified under the category of "nativised borrowing". For those words that have gone through changes, the types of their nativisation process have also been investigated and classified. From the identified trends, this study proposes a model called "a systemic rule of Malay standard borrowing from Arabic".

Results

Based on the analysis that has been carried out on 1,242 words that were collected from *Kamus Dewan*, two main forms have been discovered concerning standard Malay borrowings from Arabic. They are: i) transliterated borrowing and ii) nativised borrowing.

Transliterated Borrowing

As mentioned above, we refer to transliterated borrowing as direct borrowing of the SL words by retaining their forms but with the use of transliteration. For example:

Table 2
Examples of transliterated borrowing in standard borrowing

SL	Transliteration	TL
أبجد	*Abjad*	Abjad (alphabet)
فلسفة	*Falsafah*	Falsasah (philosophy)
أرنب	*Arnab*	Arnab (rabbit)
بدن	*Badan*	Badan (body)
غيب	*Ghayb*	Ghaib (invisible)
جسد	*Jasad*	Jasad (body)
كلمة	*Kalimah*	Kalimah (word)
خبر	*Khabar*	Khabar (news / situation)

Examples in Table 2 show that all the Arabic words have been borrowed into the Malay language as they are written in the Arabic into Malay transliteration system and pronounced in their original language without any changes. One of the reasons why these words are transferable into the target language of Malay is because they consist of letters that have equivalences in the Malay language. For example, the letter /ب/ is equivalent to /b/, /ج/ is equivalent to /j/, /د/ is equivalent to /d/, /ف/ is

The systemic rules of Malay standard borrowing from Arabic: guidelines for linguists and translators

equivalent to /f/, /ك/ is equivalent to /k/, /ن/ is equivalent to /n/ and /ر/ is equivalent to /r/.

Nativised Borrowing

In contrast, nativised borrowing refers to the process of transferring the borrowed words with the closest resemblance to the target language. For this purpose, those borrowed words go through the process of nativisation. We shall term this model the systemic rules of standard borrowing.

Substitution and Omission of Consonants

The substitution and omission of consonants involve ten Arabic consonants which have no equivalent in the Malay inventory. The consonants are /ث/ [*th*], /ح/ [*ḥ*], /ذ/ [*dh*], /ص/ [*ṣ*], /ض/ [*ḍ*], /ط/ [*ṭ*], /ظ/ [*ẓ*], ق [*q*], ع [ʿ] and /ء/ [ʾ]. These consonants are replaced with the nearest consonants from the target language in terms of pronunciation. Details and examples are as follows:

Table 3
The substitution and omission of consonants

Notes	Arabic	Malay
ث [*th*] → s	ثلاثاء (*thulāthāʾ*)	<u>S</u>elasa (Tuesday)
ح [*ḥ*] → h	حاضر (*ḥāḍir*)	<u>h</u>adir (present)
ذ [*dh*] → z	عذاب(*ʿadhāb*)	a<u>z</u>ab (torture)
ص [*ṣ*] → s	صبر (*ṣabr*)	<u>s</u>abar (patient)
ض [*ḍ*] → d	ضرورة (*ḍarūrah*)	<u>d</u>arurat (necessity)
ط [*ṭ*] → t	اصطلاح (*iṣṭilāḥ*)	is<u>t</u>ilah (terminology)
ظ [*ẓ*] → z	ظاهر (*ẓāhir*)	<u>z</u>ahir (outward)
ق [*q*] → k	حقيقة (*ḥaqīqah*)	Ha<u>k</u>i<u>k</u>at (reality)
ع [ʿ] → a	كعبة (*kaʿbah*)	ka<u>a</u>bah (Kaaba)
ع [ʿ] → k	معصية (*maʿṣiyah*)	ma<u>k</u>siat (sin)
ع [ʿ] → -	علم(*ʿilm*)	<u>i</u>lmu (knowledge)
/ء/ → k	علماء (*ʿulamāʾ*)	ulama<u>k</u> (scholars)
/ء/ → - (the ending /ء/)	بلاء (*balāʾ*)	bala (calamity)

As shown in Table 3, the consonants /ث/ [th] and /ص/ [ṣ] are replaced by /s/ in the target language as they are the nearest consonants in pronunciation; the consonant /ح/ [ḥ] which has no equivalent in the target language is replaced by /h/, the consonants /ذ/ [dh] and /ظ/ [ẓ] are replaced by /z/ in Malay and so on. These consonants are unique and only belong to Arabic. Finding the nearest equivalent in the target language is the only solution.

However, for the consonant ع [ʿ] (*ʿain*), besides the replacement with /a/ and /k/ in some words, a number of Arabic words are borrowed with the omission of ع [ʿ] (*ʿain),* such as *ilmu* [علم] (*ʿilm*) (knowledge), *adat* [عادة] (*ʿādah*) (custom) and *umur* [عمر] (*ʿumr)* (age). The same situation occurs in the use of the consonant /ء/ [ʾ] (*hamzah*), which is sometimes replaced by /k/ and sometimes by the symbol /ʾ/,

such as in the word *ulamak* (Islamic scholars) and *ulama'*. Words with the ending /ء/ ['] (*hamzah*) are also normally omitted through borrowing such as *bala* [بلاء] (bala').

The Omission of the Article al-

Since Malay does not usually use articles (Wong & Quek, 2007), the Arabic article *al-* is normally omitted in borrowing. For example, the translation of the word القبور (*al-qubūr*) (grave) in the following sentence from Rihlat Ibn Battuta into the Malay language:

Source text:

<div align="center">فيخرج الناس منه إلى زيارة <u>القبور</u></div>

<div align="center">*fayakhruj al-nās minhu ilā ziyārat <u>al-qubūr</u>*</div>

Target text:
<div align="center">*orang ramai keluar melalui pintu ini untuk menziarahi <u>kubur</u>*</div>

In this example, the Arabic word القبور (*al-qubūr*), which consists an article *al-* has been borrowed into the target text as "*kubur*" without the article. However, in a few exceptional cases, *al-* is borrowed into Malay together with the noun. Campbell (2007, p. 343) notes that "the definite article *al-* occurs in some Arabic loanwords and, if not productive, is at least identifiable as a morpheme". For instance, the Malay word *alkisah* [القصة] (*al-qiṣṣah*) (the story) and *almarhum* [المرحوم] (*al-marḥum*) (the late) are compound words in the ST of *al + qissah* and *al + marhum*, but borrowed into Malay as single nouns.

The Omission of the Arabic Intensity (Shaddah)

The intensity (*shaddah*) is the presence of a double consonant where the first consonant has no vowel and the second consonant has a vowel. An example of this is found in the word الأوّل (*al-awwal*) (early), where the first /و/ has no vowel and the second /و/ has a vowel.

In standard borrowing, the voweless first consonant is omitted. Other examples are the words *umat* (nation) from the Arabic أمّة (*ummah*), *hujah* (argument/proof) from the Arabic حجّة (*hujjah*), *hadiah* (present) from the Arabic هديّة (*hadiyyah*), *hak* (right/belonging) from the Arabic حقّ (*haqq*), *harfiah* (word-for-word) from the Arabic حرفيّة (*harfiyyah*) and *ilmiah* (academic) from the Arabic علميّة (ᶜ*ilmiyyah*).

Vowel Requirement

The /CC/ syllable structure is not very common in the Malay language, except for a number of borrowed words from English, such as *treler* (trailer), *stor* (store), *bank* (bank), *skrip* (script) and *skru* (screw), and the transliteration of the Arabic letters /خ/ as /kh/, /ش/ as /sh/ and /غ/ as /gh/. Therefore, vowels are required in

borrowing words that contain /CC/, such as *fajar* for the Arabic فجر (*fajr*) (dawn) and *subuh* for the Arabic صبح (*subḥ*) (daybreak).

Short Vowel Substitution

This process includes the replacement of the short vowels which do not exist in the Arabic inventory, namely, /o/ and /e/ (Kamus Dewan, 1997). For example, instead of borrowing the word فائدة (*fā'idah*) (benefit) as *faidah*, the word is borrowed as *faedah* with vowel /e/.

Ignoring the Function of Arabic Long Vowels

Arabic has long vowels of ا [ā], و [ū] and ي [ī] which do not exist in Malay. For this reason, all long vowels in a word will be replaced by the Malay short vowels /a/, /u/ and /i/. For example:

> فراسة (*firāsah*) (insight) → firasat
> عقيدة (*ᶜaqīdah*) (belief) → akidah
> معلوم (*maᶜlūm*) (known) → maklum

In this example, the long vowel ا [ā] in the word فراسة (*firāsah*) (insight) is replaced by the short vowel /a/ to become *firasat*, the long vowel ي [ī] in the word عقيدة (*ᶜaqīdah*) (belief) is replaced by the short vowel /i/ to become *akidah* and the long vowel و [ū] in the word معلوم (*maᶜlūm*) (known) is replaced by the short vowel /u/ to become *maklum*.

Suffix –iyyah Replacement

The Arabic *–iyyah* [ية] is borrowed as *–iah*. Campbell (2007) remarks that this suffix is perhaps morphemically identifiable but unproductive in the target language, such as in the word علمية (*ᶜilmiyyah*) (academic/scientific), borrowed as *ilmiah* and كلّيَّة (*kulliyyah*) (faculty) is borrowed as *kuliah*.

Affixation

Standard borrowings are regularly affixed. This phenomenon signals the establishment of the words in the target language system. For example:

Malay affixation	Malay	Arabic
ke … an	(*jahil*) →*Kejahilan* (ignorance)	جهل (*jahl*) (stupidity)
per … an	(*khabar*) → *perkhabaran* (news/notice)	خبر (*khabar)* (news/situation)
mem … i	(*berkat*) → *memberkati* (to bless)	بركة (*barakah*) (bless)
mem … kan	(*bahas*) → *membahaskan*	بحث (*baḥth*) (search/discuss)

The systemic rules of Malay standard borrowing from Arabic: guidelines for linguists and translators

	(to discuss)	
men … kan	(doa) →*mendoakan* (to pray/ to make du'a)	دعاء (*du^cā'*) (prayer)
mem …	(*bina*) → *membina* (to build)	بناء (*binā'*) (building)
meng…	(*hafaz*) → *menghafaz* (to memorise)	حفظ (*ḥifẓ*) (memorizing)
ber … an	(*fikir*) → *berfikiran* (having ideas)	فكر (*fikr*) (thought/idea)
ber…	(*nikah*) → *bernikah* (to marry)	نكاح (*nikāḥ*) (marriage)
di … kan	(*ḥad*) → *dihadkan* (to limit)	حد (*ḥad*) (limit)

The model of the systemic rules of Malay standard borrowing from Arabic can easily be seen in Figure 1.
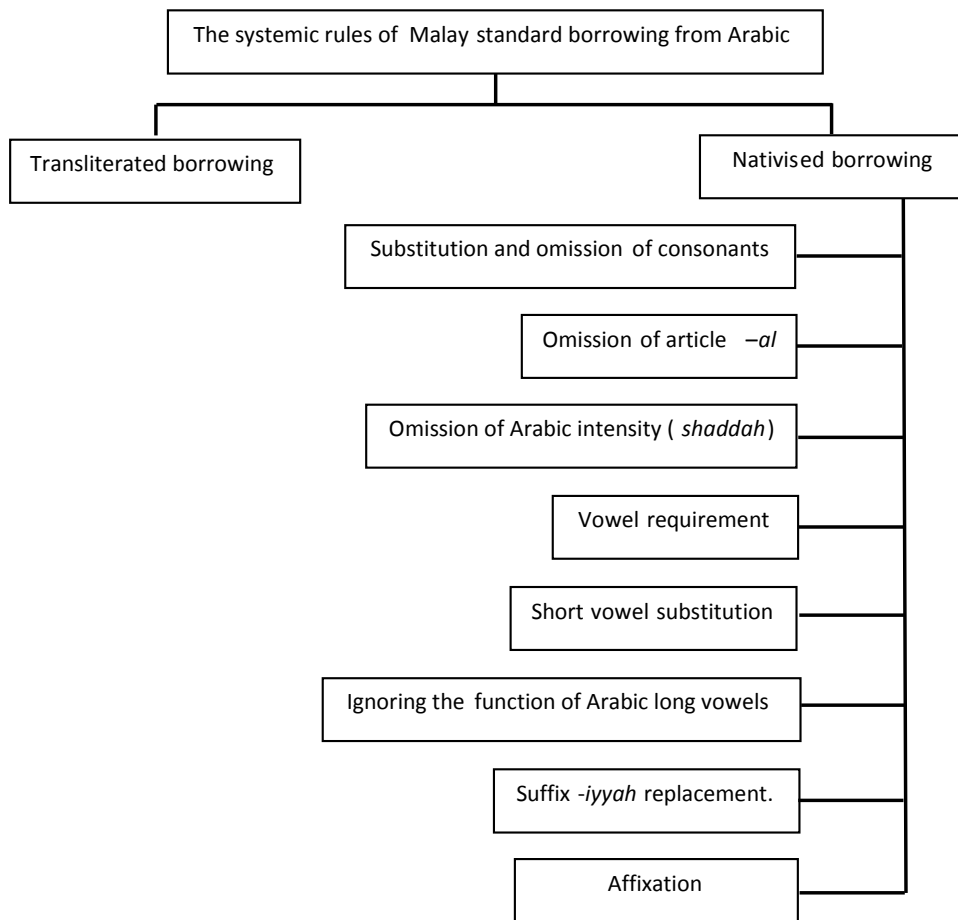

Figure 1. *The model of the systemic rules of Malay standard borrowing from Arabic*

The historical point at which the words have been transferred into Malay also affects whether the words display a tendency towards the source language or the target language. Studies on Malay borrowings have discovered that the recent trend of borrowing from Arabic shows a greater tendency to be close to the original. According to Campbell (2007, p. 344), "many Arabic loanwords are written in contemporary Malaysia as they are written in Arabic (transliterated)". The argument is also supported by the earlier study by Alisjahbana (1976, p. 120), in which he remarks that "in Malaysia the tendency is to choose Arabic words because of the Islamic character of the Malaysian culture: *iktisad* for *ekonomi* (economy), *intikad* for *kerikitik* (kritik) (critic), *ishtihar* (istihar) for *proklamasi* (proclamation)".

Conclusion

Several patterns have been practised in Malay borrowing. In general, these patterns can be categorised as: 1) direct borrowing, and 2) modified borrowing (we term these transliterated borrowing and nativised borrowing). Based on the regular patterns of standard borrowing, this study proposes a model termed the systemic rules of standard borrowing. This model refers to the nativisation processes which normally occur in the standard borrowing of Arabic by the Malay language. The process of nativisation includes the substitution and omission of consonants, the omission of the article *al-*, the omission of the Arabic intensity (*shaddah*), vowel requirement, short vowel substitution, the omission of Arabic long vowels and affixation.

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